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Historical Sketches

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Missions

UNDER THE CARE OF THE

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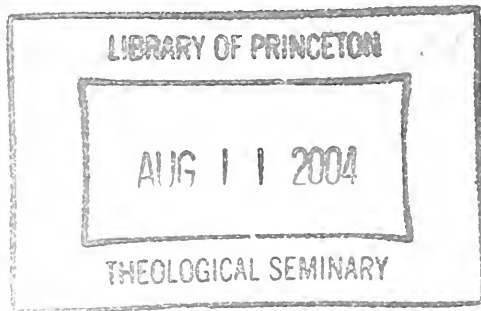
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AFRICA.

BY

REV. R. H. NASSAU, M.D.

MISSIONS IN AFRICA.

I. LIBERIA.

LOCATION.

The mission supported by the Presbyterian Board, under the care of the Presbytery of Western Africa, lies in the republic of Liberia, whose limits are $7^{\circ} 25'$ N. lat. down to $4^{\circ} 44'$ N. lat., including a little over five hundred miles of sea-coast, with an average width in the interior of fifty miles. This interior extension may be increased, the territory of native princes which has been ceded to the republic not having very definite eastern limits.

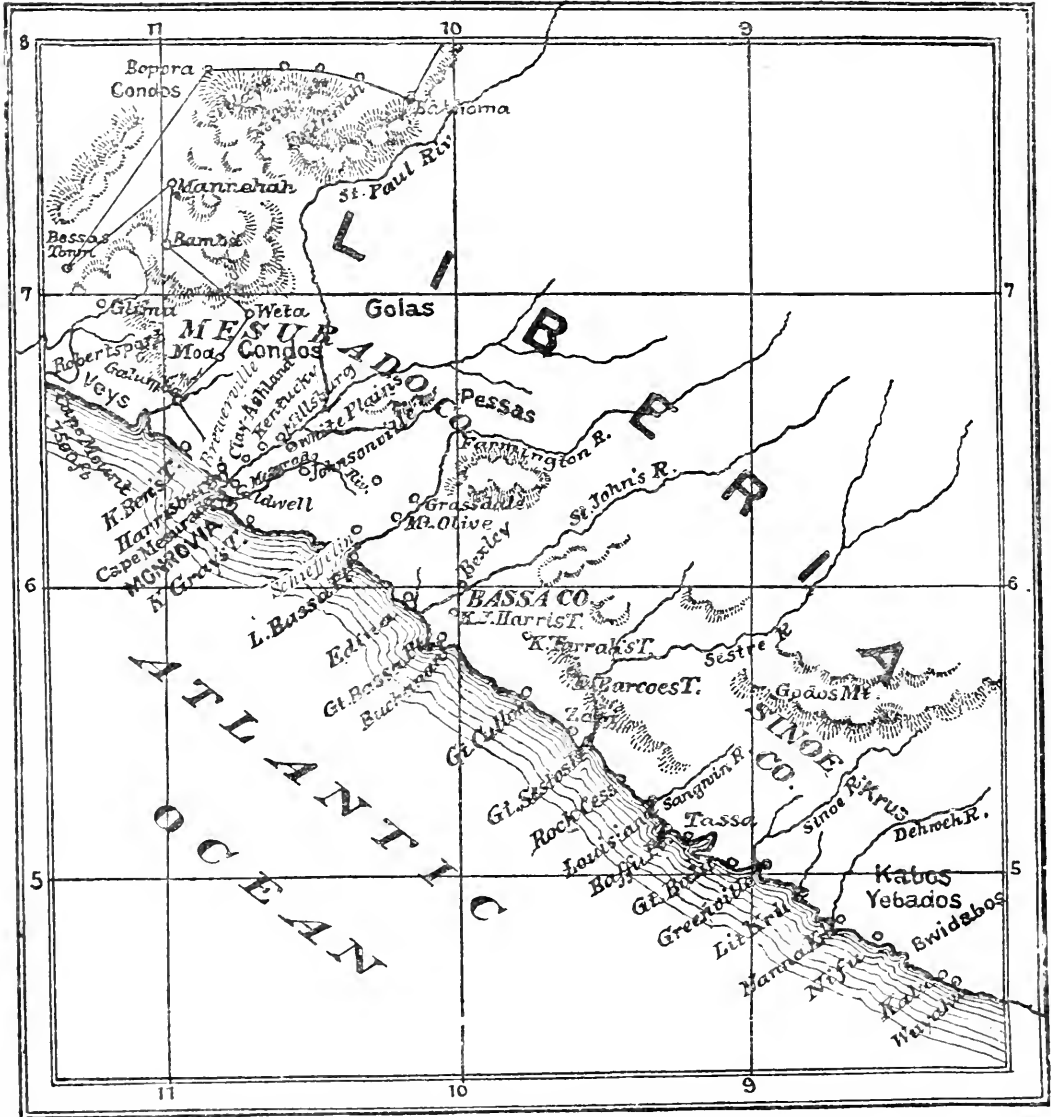
EARLY HISTORY.

The first settlement on that coast was on January 7, 1821, by eighty-nine free blacks who sailed from New York in 1820. In April, 1822, a colony of manumitted slaves from the United States was planted by the American Colonization Society, which for twenty-five years retained the supervision of them, under Governors Ashmun, Pinney and others, until the establishment of the republic, with its capital at Monrovia, on July 26, 1847. Various missionary boards, representing all the evangelical Christian churches, followed with their agents those who had gone out as colonists.

PEOPLE AND GOVERNMENT.

The Government is modeled on that of the United States, having a President with his Cabinet, a Senate and a House of Representatives. There is no established church, and all faiths are equally tolerated. In 1890 the population comprises about 20,000 civilized negroes, chiefly of American origin, and 1,050,000 half-wild natives, who are gradually coming under the influence of civilization. The most interesting tribes are the Veys, Bassos, Kroos and Mandingoes.

The government has formed treaties with most of the European countries, with Hayti and the United States. But it suffers for the lack of honest and intelligent officers to carry it on. Much



charity may be allowed Liberia in the experiment it is making. Very few of the colonists at first " had any experience in national affairs or political life. The many had been reared in servitude

and in a state of dependence," and the new arrivals of manumitted slaves, sent from time to time, brought, with rare exceptions, only poverty and ignorance. This is part of the burden the government carries to-day. Many of the colonists, instead of being "missionaries" to the heathen, become degraded themselves, adopting all the vices and even the superstitions of heathenism. The admirable capabilities, agricultural and commercial, of the country have been developed almost solely by foreign capital and energy.

Harmony did not exist between the aborigines and the early colonists. The latter, instead of feeling that the country was their home, and affiliating with the natives as brethren, kept up class distinctions, looked on the natives with contempt, and treated them as servants, and often as slaves. This engendered ill-will and quarrels that led to frequent assaults by the native tribes, in which English and American men-of-war had sometimes to interfere for the protection of the colonists.

MISSIONS AND MISSIONARIES.

The first mission work in Liberia was done by Lot Cary, a slave who, having bought his freedom, was sent thither by Baptist aid in 1821, and labored until his death, in 1828. In answer to an appeal by Governor Ashmun in 1825, there came Swiss missionaries from Basle, who finally were transferred to Sierra Leone.

The American Board of Commissioners for Foreign Missions in 1834 sent Rev. J. L. Wilson, who settled at Cape Palmas. Thither followed him Rev. Messrs. White, Walker, Griswold and Alexander Wilson and their wives. At first there was success; but after some reverses the mission was, seven years later, removed to Gaboon.

The Presbyterian mission was commenced in February, 1833, at Monrovia, by Rev. J. B. Pinney, the more special object being work among the aborigines, and only incidentally for the colonists. Stations were extended to the Kroo coast, near Cape Palmas. Messrs. Laird, Cloud, Finley, Canfield, Alward and Sawyer lived very short lives in the difficult climate. The Board then, in 1842, tried the experiment of sending only colored ministers, among whom were Rev. Messrs. Eden, Priest and Wilson; and Settra Kroo, Sinoe (Greenville) and Monrovia were occupied. The place made vacant by Mr. Eden's death was, in 1847, occupied by Rev. H. W. Ellis, a freed slave from Alabama. The Presbytery of Western Africa was constituted in 1848, and attached to the Synod of Philadelphia. But it was found that American negroes were not exempt from fever, and, by their slave

origin, lacked skill for the conduct of affairs; therefore other white men were sent out, notable among them Rev. D. A. Wilson, who did effective educational work at the Alexander High School, established at Monrovia in 1849. Mr. B. V. R. James, a colored man, also carried on a very successful school, his integrity and ability making him remarkably useful.

After many discouragements, there came a year of blessing in 1857. Rev. Messrs. Amos and Miller, colored men, were sent in 1859 from the Ashmun Institute (now Lincoln University), and Rev. E. W. Blyden, a graduate of Alexander High School, being added to the force, two new stations were opened. Mr. Amos died in 1864, and Mr. Miller in 1865. Rev. Edward Boeklen, of Germany, sent to take charge of the High School in 1866, died in 1868.

DIFFICULTIES.

The climate was exceptionally trying to white missionaries, and scarcely less so to the colonist negroes, whose birth and hereditary constitution in America gave them an unexpected susceptibility to fever.

Liberia's entire political power is in the hands of the colonists. No white man may hold office. The appointment of white missionaries by our Boards to superintend the financial affairs of the several missions was looked upon with suspicion by the colonists, and bred animosity on the part of some of the Liberians toward the white missionaries. This feeling did not exist toward colored ministers from this country, and it was thought, therefore, that they were the proper persons to be sent to that part of Africa.

The people have been slow to sustain their own churches and schools—not yet having reached the point of self-support in either direction. The change of policy in employing at times only colored laborers may have had some influence upon this, and it is still a question whether these, sent from America, are on the whole any more successful than white missionaries.

CHURCHES AND SCHOOLS.

The mission—or rather the Presbytery, which conducts the mission affairs—has eight churches under its care, with a total membership of 308.

There are few common schools in the Liberian republic under government care. Almost all the schools are supported by foreign missionary funds. There is a college at Monrovia, supported by American non-missionary aid, for a short time under

the presidency of Rev. E. W. Blyden, LL.D., but its status is that only of an academy. The teachers of the foreign missionary schools have thus far supplied all the education that the ordinary demands of the country seemed to require, and the few who have wished higher education have obtained it by going to America for that purpose. This is not found by experience, however, to be the best way, and it is hoped that in time these advantages may be offered to all who desire them in their own land.

There are nine schools under the care of the mission, with a total of 262 scholars. Of these, 71 boys and 49 girls are of Americo-Liberian birth, while of native tribes—Vey, Congo, Basso and Yano—there are 100 boys and 22 girls. The Clay-Ashland High School takes the lead in educational work—the others are mixed boarding and day schools.

THE NEED.

The great need of Liberia now seems to be that of educated, consecrated ministers and teachers from among the aborigines, with a sufficient number of well-qualified missionaries to guide and control their work until those shall arise from their own people who shall be equal to the task.

II. GABOON AND CORISCO MISSION.

The field of operations of this mission lies on the western coast of Africa, in its equatorial portion, in the Bight of Benin of the Gulf of Guinea, between the fourth degree of north latitude and the mouth of the Congo River, in the sixth degree of south latitude. It includes in the six hundred miles between these extreme points, the Bay of Corisco, the Bay of Gaboon (an estuary or sea-inlet, usually known as Gaboon River), and Nazareth Bay (the recipient of Ogowe River).

PHYSICAL ASPECTS.

The coast line is low, rising towards and below the equator. The navigation of the shore is dangerous, with reefs and isolated rocks; and the mouths of the numerous rivers are obstructed by sand-bars. Close to the hard, yellowish sand beach is a dense growth of bushes, flowering vines and low trees, above which tower the gracefully-rounded heads of the cocoa, oil, bamboo and other palms. This narrow strip of jungle follows the shore-line. Just back of it is a sandy prairie, that in many parts, is swampy

bearing a coarse grass growing in tufts, which, in its tender stages, is fed on by herds of oxen, antelopes and other wild animals. Back of this, at an average distance of a mile from the sea, the land slowly rises, with a stiff, yellow clay, that bears a heavy forest growth of timber, extending inland two or three hundred miles. This forest is roamed by herds of elephants, oxen, pigs, antelopes, gazelles, monkeys, chimpanzees, gorillas and other animals; and the numerous rivers swarm with hippopotami. These rivers, the Benita, Muni, Gaboon, Ogowe and Congo drain the country, and are fed by very many small affluents. A chain of mountains, the Sierra del Crystal, runs from one extreme northern point, Batanga, where it actually juts into the sea, in a south-eastern course, until it strikes the Congo far inland, making the "Yellala Falls" of Capt. Tuckey.

THE PEOPLE.

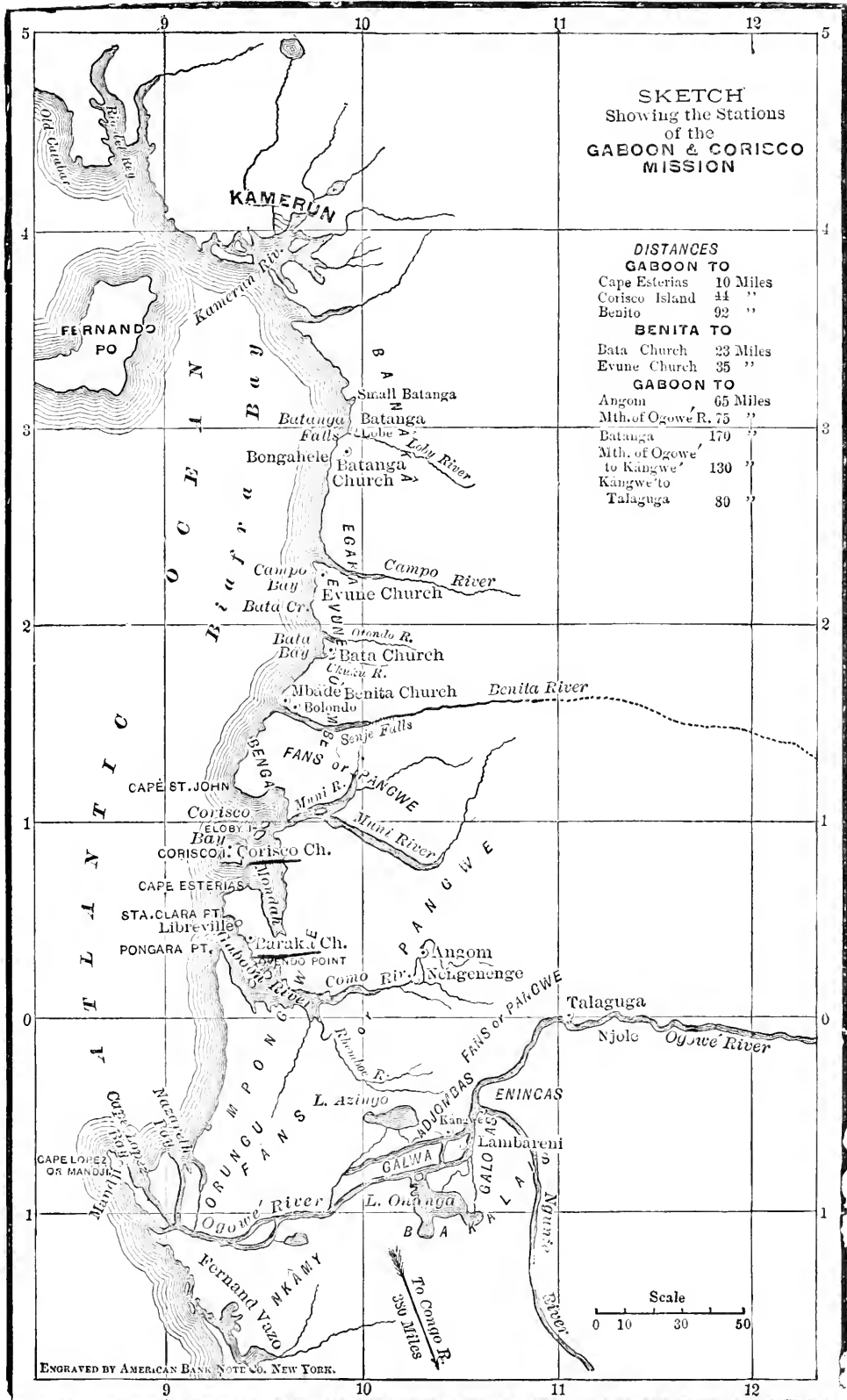
The natives roam through the forests, hunting ivory and gathering ebony, dye-woods, palm-oil, and gums, copal and caoutchouc. But they build their villages only on the banks of streams for convenience of their canoes and boats, the water courses being their only highways. Their farms of plantains (a variety of banana), cassava, "manioc," tapioca, maize, sugar-cane, etc., are made in forest clearings. The features and color are of the typical negro; but in these features there is great variety, some tribes being much more delicately fashioned than others, even to a degree of beauty; and among the tribes farther from the coast the shades of color become less dark. The population is sparsely scattered over the country, the density of the forest driving human life to the rivers' banks. In the more open country of the far interior are large, populous towns. The tribes are very numerous and exceedingly clannish. Each possesses its own dialect belonging to the great Bantu family of languages, which covers the entire equatorial portion of Africa between the South Atlantic and Indian Oceans, and from 3° north latitude as far south as Zulu land.

GOVERNMENT.

The government of the region included in our mission field is nominally under the foreign powers of, respectively, Great Britain and Germany at the northern end, Spain at Corisco, France on the equator, and Portugal at the southern end. But practically these governments exercise little authority beyond the sight of their custom-houses or the presence of their gun-boats. The natives originally lived under a patriarchal form of government,

SKETCH
Showing the Stations
of the
GABOON & CORISCO
MISSION

DISTANCES	
GABOON TO	
Cape Esterias	10 Miles
Corisco Island	44 "
Benito	92 "
BENITA TO	
Bata Church	23 Miles
Evune Church	35 "
GABOON TO	
Angom	65 Miles
Mth. of Ogowe R.	75 "
Batanga	170 "
Mth. of Ogowe to Kangwe	130 "
Kangwe to Talaguga	80 "



no tribe being governed by any one ruler, but each village directed by a local "chief" or "headman," mistakenly called "king," whose position was due only to his being senior member of the family, and who had authority only so far as his age or force of character could command respect. The foreign governments forced on the natives, while they have not been cordially accepted, and therefore as yet exert very little authority, have broken up the little protection which that patriarchal government did give to the country. The result is largely anarchy, where individual power and daring make private rights insecure and traveling often dangerous.

DISTINCTIVE FEATURES.

1. *There are no roads.*—The narrow forest paths are trodden single-file in hunting or in emigrating from the bank of one river to another. The beach on the coast can be traversed by horse or donkey or hammock-bearer. But almost all the travel and trade are done in native canoes and boats dug from a single tree-trunk, and by small foreign sloops, schooners and steam launches. Our missionary travel had always been by small, open boats, dangerously traversing by sail the ocean for distances of a hundred miles or more, and by oar the inland rivers, until in 1871 was purchased for the mission a handsome, rapid-sailing, sloop-rigged yacht, the "Elfe," which was most comfortable and serviceable for two years, when, by an unwise economy in dispensing with a responsible captain, it was lost on Corisco rocks. It was replaced by the "Hudson," a small schooner of forty tons, which, though safe and useful, was, by her painful slowness, a discomfort, and required constant repairs because of the faulty materials of which she was built. In 1885, the "Nassau," a small schooner, was built in Liverpool, mainly by funds raised among children in Sunday-schools and bands in America, and is constantly used along the coast in the service of the mission.

2. *There is no currency.*—All payments are made in barter of beads, knives, fish-hooks, plates, calico prints, etc., etc. With these we buy materials for building houses, pay boatmen or other employes, and buy food for ourselves and school children. The transportation of loads of these goods by boat or on the backs of porters, as described by Stanley, Du Chaillu and other African travelers, is a great hindrance to rapid progress.

3. *There was no written language* of the dialects in our mission field until the Mpongwe was reduced in 1843 by Rev. Messrs. J. L. Wilson and William Walker. Other dialects have since been written: the Benga, by Rev. J. L. Mackey, the Dikële, by Rev.

Messrs. Best and Preston, and the Fangwe, by Rev. H. M. Adams. The structural differences between these are slight; the dissimilarity being mostly in vocabulary. They are easy of acquisition by foreigners. Scores of other dialects exist, *e. g.*, the Kombe, Mbiko, Orungu, Nkâmi, etc., for writing which no necessity arises, the Benga, Mpongwe and Fangwe answering all present wants.

The entire New Testament and parts of the Old, with Hymn-book, Catechism, Peep of Day, "Come to Jesus," and other small books, are printed in both Benga and Mpongwe. Our pupils are required to read with fluency their own language first. Their further education, for want of other translated books, was conducted in English, no missionary having time to devote himself to that work until the Rev. William Walker, one of the founders and the senior member of the mission, returned to Africa in 1881, after an absence of nine years, under special appointment for that express purpose. He remained at Baraka until 1883, when he returned to this country, and engaged in superintending the printing of the translations until his death in 1884.

4. *There is no worship* in the proper sense of that word. The natives have a religion, but it is a superstition called Fetishism. It does not come as near to a worship of God as idolatry does, for the idolater professes to worship God through the symbol of the idol, but the African negro, though distinctly admitting the existence of a supreme being as a creator and "father," gives him no actual worship. Sacrifices are made of food, and occasionally of blood—sometimes human—to spirits, to which prayers are regularly offered at the new moons, by the village patriarch or his deputies, and at other times by any individual in sudden danger. But these prayers have no confession of sin, no thanks, no praise. Fetishism consists in the wearing of charms or amulets to aid in the accomplishment of any given wish, or to ward off the machinations of a possible enemy. These charms may literally be *anything*,—a shell, a bone, even a rag that has been consecrated by the fetish doctor, who professes, with his drugs and incantations, to inject into it a spirit, by whose efficiency the sick are to be healed, and the hunter, trader, warrior, gardener, etc., etc., made successful. Rules are also to be obeyed of abstaining from certain kinds of food, refraining from contact with certain articles, avoiding certain localities, etc. These rules, and the dread of malignant spiritual influences, whose power is thus to be placated, make the religion of the native negro a bondage of fear.

HOPEFUL CHARACTERISTICS.

Work among the natives is pleasant and hopeful because of—

1. *Their receptivity.*—In our itinerations and village preaching they are attracted by the singing of hymns, listen with curiosity and give a prompt assent to the truth and excellence of the gospel-message, not often disputing, though objecting to the practical application of the decalogue to their lives and customs. We are not deceived by this ready assent. It does not arise from a welcome of the Saviour, whose name and gospel is utterly new to them, but from an absence of any regular system of theology. Having no such system for which to fight, they accept our statements out of a race-reverence and personal respect and courtesy. But even this gives us an opportunity of giving instruction which prepares the way for the truth to enter in.

2. *Their hospitality.*—Though not cordial to strangers, they are warm in their welcome of members of tribes or families with whom they have marriage or commercial relations. And they are particularly polite in their reception of all foreign visitors, such as traders and missionaries. When we acknowledge the claims for recognition of the village chiefs, and formally make ourselves their guests, we are at once accorded the freedom of the town, to go where and do as we please in its huts and around its fires; food is provided, the best hut cleared for our use, and our persons, boat, goods and crew are perfectly safe. This hospitality and honesty are, indeed, but a thin covering to a wild nature; for, if we independently encamp in a forest near a village, we may be robbed, and then there is no redress. But even such hospitality renders us safe; and the slight gifts expected to be made in parting are no more than would be given in payment for food and lodging in a civilized country.

3. *Their kindness.*—Each missionary on arrival is addressed with the title of “father” or “mother;” and the pleasant feelings that soon grow up between teacher and pupil or employer and employes become strong and often tender. We are not called by opprobrious names, nor looked upon with suspicion or coldness. This is, in general, true; but, in connection with the new stations along the Ogowe, the missionaries have had more trouble with the fierce and warlike Fang tribe, who are disposed to encroach upon mission rights. Courage and prudence on the part of the occupants have so far, however, compelled respect.

4. *Their docility.*—They are obedient, as children or servants. We are accorded large authority, much the same as native chiefs have in their villages. Indeed, that was the position that was formally voted in the council of Corisco chiefs to Mr. Mackey and

his successors on his location on that island. The same is more or less true in other parts of our field, according as the missionary's own character is personally an impressive one. On his own premises he is sometimes as father to children, teacher to pupils, master to employes, judge to transgressors and magistrate to offenders.

UNFAVORABLE FEATURES.

1. *The anarchy* already spoken of interferes with comfort at our stations. Unkind feelings, engendered by jealousy or slander or misunderstanding, lead to petty outrages, which, if submitted to, open the way to greater and more audacious acts, for which no immediate redress can be obtained. Rightly to deal with such cases calls for patience, prudence, decision and tact.

2. *Indolence* is natural to the people. Their wants, being few in food or clothing, are easily supplied from the rivers, their women's farms, and from the forest. They have no trades, and but very limited arts of rude house and boat-building, carpentering and blacksmithing. When they profess Christianity their change of heart does not at once and entirely make them diligent where there is small occasion for diligence; and the native Christian, left to himself, lives like his heathen fellows, excepting their vices. It is necessary, therefore, to teach them industries, and stimulate ambition. Unlike some tribes of southern Africa, they are willing to change their rude tools and utensils, readily accept ours, and are glad to be taught carpentering. This is a field in which lay missionaries, *e. g.*, mechanics, could be especially useful. But no effort has been made in that line by a skilled mechanic. Attention ought to be given to this.

3. *Slavery* probably existed in Africa as a punishment for crime long before it was stimulated to the seizure of weaker neighbors and tribes in order to supply a foreign market. The united influence of the many missionary societies that line the coast, and the efforts of one Christian nation after another, have broken up the trade in Guinea negroes. There is now not a single slave exported from the west coast of Africa, although it is still done clandestinely on the east coast. And while suppressed on the west coast, it exists unrestrained as a domestic institution, the criminal class being passed "down river" from the interior to the coast. Their presence as the labor-class makes labor to the native eye distasteful and dishonorable, giving to the native Christian a plea for and temptation to idleness.

4. *Intemperance* is a sad obstacle. The natives have their own beer, made from over-ripe plantains and bananas, and a sour wine from the sap of the oil and bamboo palms. But they have

learned to like the more intoxicating qualities of our imported rum, gin and whiskey. These are obtained in abundance at almost all the English, Scotch, German, and other foreign trading-houses and dram-shops that are found at the depots of the steamers and other vessels of commerce on the coast and up the rivers. Were it not for the use of foreign liquors in a trade otherwise legitimate and commendable, the concurrent testimony of our own and adjacent missions is that our native church membership, now reckoned only by hundreds, would have been thousands. What a record against the Protestant Christianity of Great Britain and Germany and America!

5. *Polygamy*, with its kindred vices, is a bitter root, which develops into a tree whose thorny arms meet us at every path. It debases woman, disregards marriage, destroys the family, and interferes with our control of female pupils. It makes marriage difficult for Christian young men who desire to be monogamists; and, inwrought into the customs of society in many unmentionable forms, follows our native members to the door of and even into the church. The debasement which it has wrought in the minds of the natives has sapped virtue and chastity. And it is a sad fact that many white men, representatives of civilization, trading on the coast, by adopting polygamy and encouraging kindred vices, while they deprive lust of none of its evils, give it a dignity that even heathenism did not claim for it.

HISTORICAL SKETCH OF THE STATIONS.

1. *The Gaboon district* was occupied June 22d, 1842, by the American Board of Commissioners for Foreign Missions at Baraka station, on the Gaboon, an estuary or inlet of the ocean, twelve miles from its mouth, and fifteen miles north of the equator. This was really a transfer of a mission which had been begun eight years before at Cape Palmas. Prominent names in the history of Gaboon are those of Wilson, Walker and Bushnell, who, with their wives, cover the period from 1842 to 1881. Associated with them are the names of Griswold, White, Porter, Preston, Best, Ford, Pierce, Herrick, Adams, Jack, St. John, Reading, Marling, Murphy, and a few others of short residence. Rev. Dr. and Mrs. J. L. Wilson, Rev. Benj. and Mrs. Griswold, and Rev. William Walker were the founders.

Mr. Griswold's name is connected with a second station, Özyunga, two miles distant from Baraka, which was finally abandoned; Rev. Ira M. and Mrs. Preston's names with a third station, Olënděbněk, twenty-five miles up the estuary from Baraka, which also, because of tribal wars and other causes, was abandoned; the

names of Revs. E. J. Pierce, H. P. Herrick and H. M. Adams, with Nengenenge, sixty miles up the estuary, which, after being forsaken for twenty years because of its unhealthfulness, was resumed in 1881, but it was destroyed by a French gunboat not long after and a new station opened at Angom. Nengenenge is still an out-station.

In 1843 intrigues were begun which, in 1844, resulted in the possession of that part of the coast by the government of France. Successes in mission work and native conversions in 1849 aroused heathen opposition and actual persecution of native Christians.

Rev. Messrs. Preston and Best prepared a grammar and part of the Gospels in the Dikële dialect. Henry A. Ford, M.D., was a skilful physician, and wrote a monograph on African fevers, which is a standard for reference on that subject. The names of Mrs. Walker, Mrs. Preston and Mrs. Bushnell are especially connected with the Baraka girls' school. Scanty reinforcements and frequent returns of those who were unfitted by climate or other causes for the work left Gaboon in 1870 with only one station. In April, 1871, its members being all absent for health, that station, Baraka, was carried on by members of the adjacent Corisco mission, with which it had just been organically united by the Presbyterian Board, the American Board of Commissioners for Foreign Missions, in view of its small success, having several times been on the point of abandoning it. Then began brighter days. Baraka has since been strengthened in the number of workers; its work has grown, the church has increased.

The distinctive importance of Gaboon parish is geographical and financial. Baraka is the depot of steamers; our supplies are kept there; it is our post-office, and, being central, most of our mission and Presbytery meetings are held there. The schools formerly carried on here in the Mpongwe dialect were closed because of the restrictions of the French Government, which requires all instruction to be given in the French language. Within the past few years, however, schools have been conducted here and at Kangwe by French teachers connected with our mission, secured through the kindness of the *Société des Missions Évangéliques* of Paris.

2. *The Corisco district* was occupied as a distinct mission by the Presbyterian Board in 1850. Corisco is a beautiful island, five miles long and three wide, fifty-five miles north of the equator, and fifteen to twenty miles from the mainland on Corisco bay. The dialect is the Benga. Among the workers here are Rev. J. L. and Mrs. Mackey, Rev. C. and Mrs. De Heer, and Rev. Ibia J'Ikéngé, whose lives cover the thirty-one years from

1850 to 1881. Associated with them are the names of Simpson, Clemens, McQueen, Williams, Ogden, Loomis, Clark, Nassau, Paull, Reutlinger, Menaul, Gillespie, and others of shorter residence.

Messrs. Mackey and Simpson were the founders of the first Corisco station at Evangasimba, where the former left his impress upon the natives as a man of sterling integrity and uncommonly good judgment and tact. A second station, Ugobi, two miles south of Evangasimba, was soon opened, where Rev. G. and Mrs. Georgiana (Bliss) McQueen are remembered as careful trainers and educators, their pupils being noted as excellent interpreters and English speakers. A third station, Elongo, three miles north of Evangasimba, was established, where Rev. William and Mrs. Clemens were known for their labor for pupils from the mainland, whither Mr. C. made numerous and long boat-journeys. A fourth station, Maluku, was located near Evangasimba, and here lived the careful translator and conscientious pastor, Rev. T. S. Ogden. To the care of himself and Mrs. Ogden was transferred Mrs. Mackey's flourishing girls' school, which afterwards passed successively into the hands of Mrs. Maria (Jackson) Clark and Mrs. Mary (Latta) Nassau. This school was finally placed at Elongo, under the care of Rev. C. and Mrs. De Heer and Mrs. Reutlinger, on the occasion of the removal of the work at Maluku (and eventually that of Evangasimba) to the mainland at the Benita river. Ugobi had previously been consolidated with Elongo, the four Corisco stations being thus reduced to one.

Corisco had been selected as a mission basis under two beliefs—(1) that its insular position would assure exemption from fever; (2) that missionary effort should be spent in carefully educating natives, who would then undertake the danger and exposure of carrying the gospel to the distant regions. Neither of these was realized. The island was found to be quite as feverish as the mainland; the confinement of teaching was less healthful than the exercise of travel; and the chronic tribal quarrels made it impossible for our native agents to go any great distance from their own tribe. It was found that missionaries could travel with advantage to their own health and with more safety from the hands of rude distant tribes than the native Christians could. It was therefore not discouragement or weakness that reduced the four Corisco stations to the present single one at Elongo.

The distinctive importance of Corisco is as a field for encouraging native self-support and self-reliance, the entire care of the district, church, school, etc., being placed in the hands of the native ordained minister, Rev. Mr. Ibia J'Ikëngë, the first con-

vert baptized on the island. The Presbytery of Corisco, formed about 1859, now supervises all the churches embraced in our Mission-field. It is attached to the Synod of New Jersey.

3. *Angom* station, on the river Como, was occupied in 1881, and is considered a vast and promising field for missionary labor, being a central point among the large and vigorous Fang tribe. No church has yet been organized here, but piracy and cannibalism are rapidly disappearing under gospel influence.

4. *The Ogowe district* was occupied by Rev. R. H. Nassau in 1874, at Belambila, on the Ogowe river, 200 miles up its course. In 1876 the station was removed down river to Kangwe Hill, a point 165 miles up the river's course, but only ninety miles direct from the sea.

Its location was in the consistent pursuance of what has been ever the objective point of the mission, the interior. The failure to find a path *via* either the Gaboon, the Muni (at Corisco), or the Benita, led to the attempt of the Ogowe, whose entrance had recently been forced by trading steamers. This attempt was stimulated by the very general feeling in the home churches that our duty was unfulfilled unless an immediate advance was made interiorward.

The original plan was to form a chain of stations from Kangwe to the Congo basin, if it were found practicable, but, owing to causes which will be mentioned below, this was not possible. A second station, Talaguga, was occupied in 1882 by Dr. Nassau and Mrs. Mary (Foster) Nassau, whose lamented death in 1884 led to the transfer of Miss I. A. Nassau from Kangwe to that station.

Two churches were organized in connection with Kangwe station in 1889, one at Wambalia, twenty miles below Kangwe, and the other at Igenja, some fifty miles below. These churches are the outcome of a very precious work of grace and of the itinerating efforts of the Rev. A. C. Good along the river and in the lakes south of and connecting with the Ogowe. A new outstation has also been established at Enyonga, about eighty miles below Kangwe, among the Nkomi people, a branch of the Mpongwe tribe.

COMPLICATIONS.

In 1876 Count Pierre Savorgnan di Brazza, an Italian gentleman, lieutenant in the French navy, accompanied by MM. Marche and Ballay, carefully explored and surveyed the Ogowe to its sources. Near those sources he found in 1878 other streams, flowing south and east. On a second journey he de-

scended one of those streams, the Alima, and found that it flows into the Congo, near Stanley Pool, thus proving a practicable route for our advance.

As intimated above, the French authorities, claiming this region as theirs, have restricted teaching to their own language. This led the Presbyterian Board to consider the propriety of transferring that part of the Gaboon and Corisco mission which lies within their territory to the French Evangelical Society. In 1889 Rev. Messrs. Allegret and Tessieres were sent by the society just named to explore this region, and after examining the field and the work already done, to report the results of their investigation, when the question of transfer would be decided.

As long ago as 1858 a visit was made to Corisco by a Spanish war vessel bearing a proclamation from the governor of Fernando Po, to the effect that only the Roman Catholic religion should be taught on the island. The only notice taken of this was a memorial to the United States Government, which led to an examination of the claim made, and the discovery that it was without foundation.

This seemed at the time to end the matter, as the newly-imported priests and nuns left the island at once. About five years ago, however, the claim of Spain was revived, in antagonism to that of France. Romish priests were again sent to Corisco and the attempt to prohibit all Protestant teaching, in any language, was renewed—France only forbidding it in the vernacular, allowing it in the French tongue.

These rival powers have greatly hampered the work of the Presbyterian Board in this region, but the Word of God, translated into the Mpongwe and Benga dialects, is a voice which cannot be altogether stifled by any strife of men.

5. *The Benita district* was occupied in January, 1865, at Mbâde, at the mouth of the Benita River, 110 miles north of the equator. The dialect is the Kombe.

Prominent names in the work here are Rev. George Paull, Rev. Mrs. and R. H. Nassau, Rev. Mrs. and S. H. Murphy, Miss Isabella A. Nassau, and Rev. Mrs. and C. De Heer, whose lives cover the twenty years from 1865 to 1885. Associated with them are the names of Reutlinger, Kops, Schorsch, Menkel, Gault and Misses Jones and Dewsnap. Rev. George Paull, the founder of Mbâde station, was a man of noble character, with a rare combination of strength and amiability, of untiring labor and deep spirituality. His zeal consumed him. He lived in Africa but thirteen months, only three of which were spent in Benita. His work was carried on and enlarged by his immediate successors. Rev. Messrs. Nassau and Murphy. Mrs. Mary C. Nassau, with a

spirit like that of George Paull, left a deep impress on the hearts of the heathen, and her hymn-book is ever on the lips of the native church. Mr. Murphy's energy called out the self-reliance of the native Christians. With his aid they broke the power of Ukuku Society, a most oppressive superstition, that held no native life of worth against its arbitrary orders, and that subjected even the lives of foreigners to frequent annoyance and actual danger. In 1869 a second station was built at Bolondo, two miles from Mbâde, in the mouth of the river. In that year also Mr. Reutlinger made an attempt to penetrate the interior by way of the Benita River, and had partly overcome the opposition of the coast jealousy, when he died from an attack of erysipelas.

Rev. J. De B. Kops, during his short stay in 1872, made a favorable impression as a thorough teacher and trainer of the advanced class of the Bolondo boys' school. After his return to America that school-station, and, indeed, much of the entire Benita work, ecclesiastical, educational and financial, was carried on for several years by Miss I. A. Nassau, aided successively by Mr. Menkel, Miss Jones, Miss Dewsnap and a native minister.

Mr. P. Menkel, the captain of the missionary cutter, has also made himself useful as a Christian mechanic in erecting mission-houses and churches.

The importance of Benita as a station lies in the industry of its people and the missionary character of the native church. The fervor of George Paull flows on in the life of the Benita church; its members carry on several out-mission posts in their own district; have furnished from their number efficient elders for the Corisco and Gaboon churches; volunteered the first native assistants for the advance up the Ogowe, and from this church came most of the licentiates of our presbytery.

A number of out-stations, some with established churches, are connected with the mission at Benita. One of these—Batanga—was in 1889 made a regular station, with the Rev. and Mrs. B. B. Brier as the missionaries. Since the death of Mr. Brier and the return of Mrs. Brier to the United States, the Rev. George Albert Godduhn and Rev. John McMillan, M.D., and their wives have been assigned to that station. It is located within German territory, and is not subject to the restrictions imposed by the French Government in the southern part of our field, the Governor having formally consented that instruction may be given in the vernacular. It is hoped that Batanga may prove to be the gateway to an inviting and fruitful mission-field.

PRESENT STATISTICS.

There are in the Gaboon and Corisco mission field nine organ-

ized churches, with a total membership of 1,090—153 of these being added in one year, 1889. Nine schools (boarding and day) are conducted, having altogether 317 pupils; 955 scholars are taught in Sabbath-Schools. Thirty-two native teachers or helpers are employed (including four ordained ministers), and there are eight students for the ministry, not included in the thirty-two just mentioned.

ENCOURAGEMENT.

Besides the schools and churches enumerated, great encouragement is found in the following facts—1. There is earnest desire for education on the part of many of the natives. 2. Increase of interest in civilization is shown by the natives through the entire mission-field. 3. There is an open door to the interior. 4. Freedom for woman's work is absolute, there being nothing in the native ideas or customs to prevent a woman doing all that her time, capability and strength may suggest in either village itineration, teaching of girls and women, or higher education of men. 5. The rapid increase of native licentiates and candidates for the ministry, promises a supply of native pastors. 6. A disposition to self-support is growing. 7. There is a general increase of respect for law—a notable instance of which is an attempt of the Benita people to remedy the evils of the prevalent anarchy by setting up a government modeled on a limited monarchy, which, though imperfect, showed that the gospel had made possible an effort toward civilization. 8. The interest, dating from Livingstone's death, in 1873, and Stanley's revelation of the Congo in 1877, and again of the interior in 1888-9, with which the entire world, through the eye of Commerce, Science, Philanthropy and Religion, is turned to Africa. This is particularly so in the region of the Gaboon and Corisco mission, since the Ogowe is proving to be an important river.

In connection with these recent discoveries, the Congo Free State, embracing about 50,000,000 inhabitants, has been secured to civilization and mission effort by the protection of the great powers of Europe. All these events cannot fail to have an important bearing on missionary labor in this land.

III. CLIMATE AND ILL HEALTH.

In regard to the objection often made against missions in Africa, that it is the "white man's grave," it is just to say—

1. In so large a country as Africa, what might be true of one part would not necessarily be true of another part. Statements are made as incorrectly on the point of health as they are on the

point of heat. The average of heat during the year in the Gaboon and Corisco mission is 80° of Fahrenheit, and it never reaches above 98° in the shade. With the exception of the months of February and March, the nights are comfortably cool; and in June, July and August blankets are required.

2. It is true, that there has been great loss of the life of white men on the west coast of Africa. This has been mainly of sailors and those engaged in commerce, many of whom live lives whose character, moral or hygienic, gives reason other than the climate for their deaths. And the fact of those unexplained deaths has operated unjustly against the country's reputation.

3. Certain parts, *e. g.*, Sierra Leone and also the Upper Guinea coast, have been severe on even missionary life.

4. As the equator is approached, and also south of the equator, health improves. The mortality in the Gaboon and Corisco mission has, therefore, been less than at Liberia and other points north.

5. The numerous returns of workers from the Gaboon and Corisco mission have not all been due to ill health. Unfitness for the work, and difficulty about the care of children have been frequent causes.

6. Mental depression, due to the painful isolation of African mission stations, has made a physical condition in which fever-seeds, not otherwise dangerous, became fatal. Some of the earlier deaths were induced by intense homesickness.

7. All these causes operate less now than formerly. People know better how to take care of health. Profit is made by the experience of others. Food supplies are better. Household arrangements are more healthful. Frequent mail communications and the fresh, earnest support and practical sympathy, especially of the woman's foreign missionary societies, have bridged over the long distance between Africa and home-love, and made less painful and depressing the isolation which is distinctive of an African missionary's life. The present good health of the members of the Gaboon and Corisco mission, and the length of residence there of seven of its members (four of whom are women), ranging from thirty-nine to twelve years, are proofs that life there is not only possible, but even healthful.

MISSIONARY STATIONS, 1891.

GABOON AND CORISCO.

BARAKA: on the Gaboon river near the equator, ten miles from the sea; occupied as a station, 1842; transferred from American Board, 1870;

laborers—Rev. and Mrs. W. C. Gault; French teacher, M. E. Pressett; Mr. and Mrs. Peter Menkel; *Rev. Ntaka Truman* and one licentiate.

ANGOM: above Nengenenge, on the Gaboon river; occupied as a station, 1881; laborers—Rev. Messrs. Arthur W. Marling, W. S. Bannerman and their wives, Mrs. T. Spencer Ogden.

CORISCO: Fifty-five miles north of the equator, and from fifteen to twenty miles from the mainland; occupied as a station, 1850; laborers—*Rev. Ibia F. Ikenge* and four native assistants. Out-station at Mbiko, on the mainland opposite Corisco.

BENITA: Ninety-two miles north of Gaboon; occupied as a station, 1864; laborers—Rev. John McMillan, M.D., and wife, Mrs. C. DeHeer and Mrs. Louise Reutlinger, *Rev. Frank Myongo*; eight male and two female helpers. Six out-stations.

BATANGA: Ninety-two miles north of Gaboon; occupied as a station, 1875; laborers—Rev. and Mrs. George Albert Godduhn and five male helpers. Four out-stations.

KANGWE: on the Ogowe river, one hundred and thirty miles from the sea, or ninety miles direct; occupied as a station, 1876; laborers—Rev. Messrs. Adolphus C. Good, H. L. Jacot and their wives; French assistants, M. Carmien and M. Gacon; one licentiate and five male helpers. Four out-stations.

In this country: Rev. and Mrs. A. C. Good.

TALAGUGA: On the Ogowe river, eighty miles above Kangwe; occupied as a station, 1882; laborers—Rev. Robert H. Nassau, M.D., Miss Isabella A. Nassau and one native licentiate.

LIBERIA.

MONROVIA: Rev. Frank P. Perry.

BREWERVILLE, CLAY-ASHLAND: Rev. Phillip F. Flournoy, Prof. Alfred B. King.

GLIMA, in the Vey country: Mr. Robert D. King.

CAREYSBURGH: Rev. Robert A. M. Deputie.

SCHIEFFELIN: Mrs. S. E. Nurse.

GRASSDALE: Mr. John H. Deputie.

GREENVILLE, Sinoe: Rev. David Frazier; Mrs. J. D. Cranshaw at out-station at Warney.

LITTLE BASSA: Mr. James P. Herndon.

JOHNSONVILLE: Mr. Joseph W. N. Hilton, licentiate preacher.

MISSIONARIES IN WESTERN AFRICA, 1833-1891.

* Died. † Colored. ‡ Transferred from the American Board. Figures, Term of Service in the Field.

LIBERIA.

*Alward, Rev. Jonathan P.,	1839-1841	Blyden, Rev. E. W., †	1857-1861; 1873-1878
Alward, Mrs.,	1839-1841	Blyden, Mrs., †	1873-1878
*Amos, Rev. James R., †	1859-1864	*Boeklen, Rev. Edward,	1866-1868
*Amos, Rev. Thomas H., †	1859-1869	Brown, Mr. H. D.,	1882.
*Barr, Rev. Joseph,	1832.	*Canfield, Rev. Oren K.,	1839-1842

Canfield, Mrs.,	1840-1842	Kennedy, Mrs.,†	1878-1882
*Cloud, Rev. John,	1833.	King, Mr. A.,†	1870-
Coke, Miss Louisa, †	1847-1848	King, Mrs.,†	1870-
Connelly, Rev. J. M.,	1844-1849	*Laird, Rev. M.,	1833-1834
Cranshaw, Mrs. J. D.,†	1888-	Laird, Mrs.,	1833-1834
*Deputie, Rev. J. M., †	1869-1877	*McDonogh, Mr. W.,†	1842-1871
Deputie, Mrs., †	1869-1877	*Melville, Mr. F. A.,†	1856-1868
Deputie, J. M., Jr.,†	1888-	*Miller, Rev. Abraham,†	1859-1865
Deputie, Rev. R. A. M.,†	1870-	Nurse, Mrs. S. E. (Mrs.	
Diggs, Mrs. E. A., †	1878-1881	Waters, 1876-),†	18—
*Dillon, Rev. T. E.,†	1865-1879	Parsons, Mrs. Mary E.,†	1855.
Dillon, Mrs., †	1865-1879	Perry, Rev. Frank B.,	1887-
*Donnell, Rev. D. L., †	1878-1879	*Perry, Mrs.,	1887-1888
Donnell, Mrs., (Mrs.		P i n n e y, Rev. J. B.,	
David), †	1880-1881	1832-35; 1839-1840	
*Eden, Rev. James, †	1843-1847	*Priest, Rev. James M.,†	1843-1883
Ellis, Rev. H. W., †	1846-1851	*Priest, Mrs.,†	1843-1880
*Erskine, Rev. H. W., †	1848-1876	*Priest, Mr. J. R.,†	1879-1880
Ethrige, Mrs. R. A.,†	1882.	Priest, Mrs.,†	1879-1882
*Ferguson, Mr. D. C., †	1863-1873	*Roberts, Rev. Thos. H.,†	1888-1889
*Finley, Mr. F. J. C.,	1834-1835	*Sawyer, Rev. Robert W.,	1840-1843
Flournoy, P. F.,†	1871-1876; 1882	Sawyer, Mrs.,	1841-1849
Frazier, Rev. D. R.,†	1883-	Sevier, Rev. S. S.,†	1884-1887
*Harrison, Rev. Simon, †	1854-1872	*Strobel, Miss C.,†	1850-1864
Harrison, Mrs., †	1854-1872	Temple, Mr. James,†	1833-1834
*Herring, Rev. Amos †	1854 1873	Tytler, Mr. Ephraim,†	1837-1839
Herring, Mrs., †	1854 1873	Van Tyne, Miss C.,	1841-1844
Herndon, Mr. Jas. P.,†	1888-	White, Mr. J.,	1855-
Hilton, W. N.,†	1889-	White, Mrs.,	1855-
*Herring, Rev. Amos, †	1854-1873	Williams, Rev E T.,	1856-1860
Herring, Mrs., †	1854-1873	Wilson, Rev. David A.,	1850-1858
*James, Mr. V. B R.,†	1849-1868	Wilson, Mrs.,	1850-1858
Jones, Mrs. M., †	1880-1885	*Wilson, Rev. Thomas,†	1843-1846
Kennedy, Rev. Z.,†	1878-1882	Witherspoon, Mr. M. M.,†	1862-1863

GABOON AND CORISCO.

Bachelor, H. M. (M. D.),	1879-1883	*De Heer, Mrs.,	1855-1857
Bachelor, Mrs.,	1879-1883	De Heer, Mrs.,	1864-
Bannerman, Rev. W. S.	1890-	*Dewsnap, Miss S.,	1875-1881
Bannerman, Mrs.,	1890-	Gault, Rev. W. C.,	1881-
*Boughton, Miss S. J.,	1871-1873	Gault, Mrs.,	1881-
*Brier, Rev. B. B.,	1889-1890	Gillespie, Rev. S. L.,	1871-1874
Brier, Mrs.,	1889-1890	Gillespie, Mrs. (Miss M. B.	
*†Bushell, Rev. Albert,	1844-1879	White),	1873-1874
†Bushnell, Mrs.,	1852-1885	Godduhn, Rev. G. A.,	1890-
Campbell, Rev. G. C.,	1880-1887	Godduhn, Mrs.,	1890-
Campbell, Mrs.,	1880-1887	Good, Rev. A. C.,	1882-
Clark, Rev. W. H.,	1861-1869	Good, Mrs. (Miss L. B.	
Clark, Mrs. (Miss M. M.		Walker, 1877-),	1883-
Jackson, 1858-).	1861-1869	Harding, Miss M. S.,†	1882-1889
*Clemens, Rev. William,	1853-1862	Hendricks, Mrs. S. E.,	1873-1874
*Clemens, Mrs.,	1853-1866	Jacot, Rev. H. L.,	1890-
*De Heer, Rev. Cornelius,	1855-1889	Jacot, Mrs.,	1890-

Jones, Miss Lydia,	1872-1888	Nassau, Rev. R. H. (M. D.),	1861-
Kaufman, Miss C.,	1855-1858	*Nassau, Mrs. (Miss M. C.	
Kops, Rev. J. C. de B.,	1871-1873	Latta, 1860-),	1862-1870
Kops, Mrs.,	1871-1873	*Nassau, Mrs. Mary F.,	1881-1884
Loomis, Rev. C. (M. D.),	1859-1861	Nassau, Miss Isabella A.,	1868-
*Loomis, Mrs.,	1859-1861	*Ogden, Rev. Thomas S.,	1858-1861
*Mackey, Rev. James L.,	1849-1867	Ogden, Mrs.,	1858-1861; 1882-
*Mackey, Mrs.,	1849-1850	*Paull, Rev. George,	1863-1865
Mackey, Mrs. Isabel,	1851-1867	Reading, Mr. J. H.,	
McMillan, Rev. J. (M. D.),	1890-	1875-77; 1880-1888	
McMillan, Mrs.,	1890-	Reading, Mrs., 1875-77;	1880-1886
*McQueen, Rev. George,	1852-1859	*Reutlinger, Rev. S.,	1866-1869
McQueen, Mrs.,	1854-1865	Reutlinger, Mrs. Louise,	1866-
Marling, Rev. A. W.,	1880-	Robinson, Rev. W. H.,	1881-1886
Marling, Mrs. (Miss J.		Robinson, Mrs.,	1884-1886
Cameron, 1879-),	1881-	Schorsch, Rev. W.,	1873-1876
Menaul, Rev. John,	1868-1870	*Simpson, G. W.,	1849.
*Menaul, Mrs.,	1868-1870	*Simpson, Mrs.,	1849.
Menkel, P.,	1873-	*Smith, Mrs. J. M. (Miss	
*Menkel, Mrs.,	1875.	J. M. Lush, 1873-1876),	1876-1881
Menkel, Mrs.,	1890-	Taylor, G. W. (M. D.),	1873-1874
Murphy, Rev. S. H.,	1871-74; 1877-80	Walker, Rev. W.,	1879-1884
Murphy, Mrs.,	1871-1874	Williams, Rev. E. T.,	1853-1854
		Williams, Mrs.,	1853-1855

BOOKS OF REFERENCE.

- Abbeokuta: Origin and Progress of the Yoruba Mission. Miss C. Tucker. 3s. 6d.
- Alexander Mackay of Uganda. By his Sister. \$1.50.
- Adventures in the Great Forest of Equatorial Africa. Paul du Chailu. \$1.75.
- Children of the Kalahari. \$1.15.
- Crowned in Palm Land. R. H. Nassau. \$1.75.
- Darkest Africa. H. M. Stanley.
- Eastern Africa as a Field for Missionary Labor. Sir Bartle Frere. 5s.
- Egypt's Princes. A Narrative of Missionary Labor. \$1.75.
- Expedition to the Zambesi. D. Livingstone. \$5.00.
- First Christian Mission on the Congo. H. Grattan Guinness.
- Five Years with the Congo Cannibals. Herbert Ward. \$2.25.
- Gaboon Stories. Mrs. S. J. Preston. 80 cents.
- Garenganze: Seven Years' Pioneer Work in Central Africa. Fred. S. Annot. \$1.25.
- George Paull of Benita. S. Wilson, D. D. \$1.00.
- Glimpses of Western Africa. S. J. Whiton. 85 cents.
- How I found Livingstone. H. M. Stanley. \$3.50.
- Life of Bishop Hannington. E. C. Dawson.
- Life of David Livingstone. Samuel Smiles.
- Life's Adventures in South Africa. R. Moffat. 75 cents.
- Madagascar and its Martyrs. 50 cents.
- Martyr Church of Madagascar. W. Ellis. \$1.50.

- Missionary Travels and Researches in South Africa. D. Livingstone. \$1.75.
- Nyassa, the Founding of Livingstonia. E. D. Young. 7s. 6d.
- Ragged Life in Egypt. Miss M. L. Whateley. 3s. 6d.
- Sierra Leone; or the White Man's Grave. G. A. L. Banbury. 10s. 6d.
- The Congo, and the Founding of Its Free State. H. M. Stanley. 2v. \$10.00.
- The Gospel on the Banks of the Niger. S. Crowther and J. Taylor. \$1 50.
- The New World of Central Africa. Mrs. H. Grattan Guinness. \$2.00.
- The Ogove Band. J. H. Reading. \$3.00.
- The Story of Madagascar. J. W. Mears. \$1.25.
- The Wild Tribes of the Soudan. F. L. James. 21s.
- Through the Dark Continent. H. M. Stanley. 2v.
- Tropical Africa. H. Drummond. \$1.50.
- Twenty Years in Central Africa; the Story of the Universities' Mission. H. Rowley. 3s. 6d.
- Western Africa. J. Leighton Wilson, D.D. \$1.25.
- Zulu Land. Rev. Lewis Grout. \$1.50.



CHINA.

BY

REV. ALBERT B. ROBINSON.





MISSIONS IN CHINA.

I.—THE COUNTRY.

POPULATION.—“The Middle Kingdom” contains more than one-fourth of the human race. A New England pastor has suggested the following object lesson: A diagram is drawn containing one hundred squares, each representing four millions of souls. On this surface, which stands for China, ten squares are marked off for France, twelve for the United States, etc.; and the population of China exceeds, by more than one-half, the aggregate population of the five foremost nations of Christendom. Various estimates have been made by those best qualified to judge; it is probably safe, however, to place the population of this hive of humanity at three hundred and fifty millions.

AREA.—The eighteen provinces of China proper embrace an area of a million and a half square miles; while the Chinese empire extends over nearly one-tenth of the habitable globe. “Each province in China,” says a recent writer, “is about as large as Great Britain; so that China proper may be compared to eighteen Great Britains placed side by side. But when we include Mongolia, Manchuria, Thibet, and other dependencies, we find that the vermilion pencil lays down the law for a territory as large as Europe and about one-third more.”

HISTORY.—Chinese history embraces a period of more than forty centuries. At the centennial of the incorporation of the town of West Springfield, Massachusetts, a few years since, Mr. Chan Laisun, then Chinese commissioner of education, made an address in which he said that in his native country he had taken part in several millennial celebrations, which were not uncommon there. The chief authority for the history of China is the *Shu King*, a work in which Confucius compiled the historical documents of the nation. From this we learn that Yáo and Shun reigned from 2357 B.C. to about 2200 B.C., when the *Hia Dynasty* was founded by Yu the Great. This was succeeded, 1766 B.C., by the *Shang Dynasty*, which in its turn was overthrown, about 1100 B.C., by Wu Wang, founder of the *Cháu Dynasty*. During this period (1100 to 255 B.C.) lived Confucius, who was born 551 B.C.

The *Ts'in Dynasty* was founded 249 B.C. by the tyrant Lücheng, who was the first to assume the title *Whangtee*. He built the Great Wall as a protection against the invasion of the Tartars, and attempted to blot out the memory of the past by burning the books that contained historical records. From the name of this dynasty the country was called Chin or China. The *Han Dynasty* continued from 206 B.C. to 220 A.D. One of the emperors of this line restored the books destroyed by Lücheng; and another, A.D. 66, sent to the West, in search of a new religion, messengers, who returned accompanied by Buddhist priests. A period of division was succeeded by the second *Ts'in Dynasty*, which continued until A.D. 420. After the rule of the Tartars in the north, the families of *Sung* and *Tang* came successively into power. The invasion of Genghis Khan, in the thirteenth century, resulted in the establishment of the *Mongol Dynasty* (A.D. 1279–1368). A revolution led by a Buddhist monk overthrew the *Mongols*, who were followed A.D. 1368 by the *Mings*. This dynasty continued until A.D. 1644, when the Manchoo Tartars, taking advantage of a political quarrel, placed upon the throne Shun-chi, son of their own king, and founded the *Ts'ing Dynasty*, which continues to the present day.

LANGUAGE.—The Chinese language has no alphabet; each character represents a word. The imperial dictionary of the emperor Kang-hi contains more than forty thousand characters; but it is said that only five or six thousand are in ordinary use. These characters are not inflected. Distinctions which in other languages are marked by a change in the form of the word, in the Chinese are made by using additional characters; *e. g.*, people is *multitude man*, son is *man child*, etc. In the written language the characters are arranged in perpendicular columns, which are read from top to bottom and from right to left. The negative form of the Golden Rule, as given in the *Lung-yu* or “Conversation,” is regarded as a good specimen of Chinese style:

Ki	su	ük	pok	ük	sic	ü	ing.
Self	what	not	wish	not	do	to	man.

The *Wen Li* is the written or classical language, and is understood in all parts of the empire, while the spoken dialects or colloquials differ almost as much as do the languages of Europe. The *Wen Li* is not used in conversation. For this the following reason is given: since the number of characters is many times greater than the number of monosyllables which it is possible to form with the vocal organs, several different characters must receive the same sound. The written language therefore speaks to the eye rather than to the ear. Quotations from books, used in conversation, are

most intelligible when already familiar to the listener. Among the more important of the colloquials are the Canton, the Amoy, the Foochow, the Shanghai, and the Ningpo.

The *Kwan-hwa*, "language of officers," is the court dialect, which the government requires all its officials to use. It is commonly called by foreigners the *mandarin* (from the Portuguese *mando*, to command). It is the prevalent language in sixteen provinces, and is spoken by about two hundred millions of Chinamen. Both the Mandarin and the more important colloquials have been reduced to writing.

To master the Chinese language is not an easy task. John Wesley said the devil invented it to keep the gospel out of China. The difficulty of acquiring one of the colloquials is increased by the use of the tones and aspirates. For example, in the colloquial of Amoy there are ten different ways of uttering the monosyllable *pang*, and according to the utterance it has as many different meanings. A missionary was once visiting a family who were mourning the death of a near relation. Wishing to ask whether they had buried the corpse, he used the right word, but misplaced the aspirate, so that he really asked whether they had murdered their relative.

Pigeon-English is business-English. "Pigeon" was merely the result of the Chinaman's attempt to pronounce the word *business*. This Anglo-Chinese dialect is a jargon consisting of a few hundred words—chiefly corrupt English words—while the idioms are mostly Chinese. It serves the purpose for which it was invented, enabling the two races to communicate at the commercial centres without the necessity of either learning the language of the other.

CHARACTER OF THE PEOPLE.—"Never," says Dr. W. A. P. Martin, "have a great people been more misunderstood. They are denounced as stolid because we are not in possession of a medium sufficiently transparent to convey our ideas to them or transmit theirs to us; and stigmatized as barbarians because we want the breadth to comprehend a civilization different from our own. They are represented as servile imitators, though they have borrowed less than any other people; as destitute of the inventive faculty, though the world is indebted to them for a long catalogue of the most useful discoveries; and as clinging with unquestioning tenacity to a heritage of traditions, though they have passed through many and profound changes in their history."

RELIGIONS.—The Chinese had anciently a knowledge of a divine Being, received possibly by tradition from an earlier time. The worship of this great Power, which they called *Shangte* (Supreme Ruler), became very early a representative worship. It was restricted to the emperor; the people had no part in it. This

fact may account for the growth of idolatry, the worship of a great multitude of spirits, and the worship of ancestors. "It is not ingratitude," they say, "but reverence, that prevents our worship of Shangte. He is too great for us to worship. None but the emperor is worthy to lay an offering on the altar of Heaven." Although the original monotheism is retained in the state worship of to-day, the idea of God is almost wholly lost.

Confucius used the more indefinite term *T'ien* (heaven) instead of Shangte, though doubtless referring to the personal Being whom his countrymen had worshipped. He did not pretend to originate any new system of doctrine, but merely to expound the teachings of the wise men who had preceded him. He enjoined the duties arising out of *the five relations*—those subsisting between emperor and subject, father and son, husband and wife, older and younger brother, friend and friend. He also taught *the five virtues*—*jen*, benevolence, *yi*, righteousness, *li*, propriety, *cu*, knowledge, *sin*, faith. But of all the duties arising out of the relations of life, Confucius dwelt most upon respect for one's parents. Filial obedience is the first and greatest duty. "No stigma which could be attached to the character of a Chinaman is more dreaded than that of *puh-hiao*, undutiful. But a good principle is carried to an unwarranted extreme when Confucius teaches that filial piety demands the worship of parents and sacrifice to them after death. The little tablet set up in the ancestral hall is supposed to be occupied, while the service is performing, by the spirit of the departed whose name and title are inscribed upon it. Before this tablet incense and candles are burned and prostrations made; offerings of food are brought; while paper money and other articles made of paper, supposed to be needed in the spirit world, are burned."

When the disciples of Confucius asked their master about death he frankly replied, "Imperfectly acquainted with life, how can I know death?" The doctrine of the immortality of the soul, though implied in ancestral worship, was not distinctly taught. Confucius recognized the existence of a God, but was unable to teach anything definite concerning Him. It has been well said that there is in the system "no bringing down of God to men in order to lift them up to Him."

Taouism originated with Lao-tse, who lived in the sixth century B.C., and was contemporary with Confucius. It was an abstruse system full of superstitions. As a religion it did not become popular until, influenced by Buddhism, it was modified to its present form. It supplied some of the gods that are supposed to watch over the interests of the people.

The spiritual wants of the Chinese were not satisfied. It was no doubt the imperfection of their religious systems that led the

emperor Mingte, of the Han Dynasty, to send an embassy in search of teachers, and disposed the people to listen to the doctrines of Buddhism. The distinctive characteristics of the system, as given by Dr. Nevius, are a belief in a benevolent deity associated with inferior ones, whose special object and care it is to save man from sin and its consequences; the doctrines of the transmigration of souls and the efficacy of good works. The great object of worship is to make provision for the future state by obtaining merit. Most of the worshippers at the temples are women. Believing in the transmigration of souls, they hope, by faithfulness in worship, to be born in more favorable circumstances.

The Chinaman has been called a religious triangle. He does not profess one of the *San Kiao*, or three creeds, to the exclusion of the other two. All three exert an influence over his mind. They are supplementary; the one is supposed to meet a spiritual want for which the others make no provision. But his three religions have not made the Chinaman moral; they have not taught him about God; they have not delivered him from the thralldom of sin.

II.—WORK OF THE NESTORIANS.

In 1625, at Si-ngan Fu, in the province of Shensi, a monument was found which establishes the fact that the gospel was introduced into China by Nestorian missionaries. It was erected during the Tang dynasty, in 781 A.D. The inscription upon the tablet, in ancient Chinese and Syriac characters, gives an abstract of the Christian religion, and some account of the Nestorian missions in China.

The work and influence of the Nestorians must have been widely extended in the eighth century. The tablet speaks of the great eternal cause as "Our three in One mysterious Being, the true Lord." It gives an account of the creation, the sin of man, the circumstances connected with the advent of our Lord, His work and ascension, the growth of the early Church, the coming of missionaries to China and their favorable reception by the emperor, who said of Christianity: "As is right, let it be promulgated throughout the empire." Among the various causes given for the loss of that wide influence which the Nestorians exerted for several centuries is the following: "Their civilization was of a lower type than that of China." Persecutions and dynastic changes weakened the Church, and it finally became extinct.

III.—EARLY PROTESTANT EFFORT.

Protestant missionary effort in China is embraced in three periods: first, from 1807 to 1842; second, from 1842 to 1860; third, from 1860 to the present time.

Robert Morrison, sent by the London Missionary Society, sailed in 1807, and went first to Macao, a Portuguese settlement in the mouth of the Canton River. He afterwards became translator for the East India Company's factory outside of Canton. He was most diligent in his work of study and translation, and though "a prisoner in his own house, so far as direct evangelistic work was concerned," he secretly instructed as many natives as he could reach. He baptized *Tsai A-ko*, the first convert, in 1814. His translation of the New Testament was completed about that time; and in 1818, with the assistance of Milne, the whole Bible was finished. The work of the first period was done chiefly in the Malayan archipelago. It was a time of foundation-laying. The language was studied, grammars and dictionaries were made, the Bible and other books translated. Tracts and parts of the Scriptures were distributed, about one hundred converts were baptized, and a few native preachers trained for the work. Though waiting for greater opportunity, it was a time of much activity.

In 1842, by the treaty of Nanking, five ports—Canton, Amoy, Ningpo, Foochow and Shanghai—were opened to foreign trade and residence. These cities were at once entered by the faithful laborers who, in the Island Missions among Chinese emigrants, at Malacca, Penang, Singapore and Batavia, had prepared for such an opening. Other missionaries were sent, and at the close of the second period, though all effort had been confined to the treaty ports, the native Christians numbered about thirteen hundred.

The Treaty of Tien-tsin, 1860, not only legalized Christian missions and recognized the rights of Chinese converts, but opened other places to the gospel.

IV.—WORK OF THE PRESBYTERIAN CHURCH.

The Board of Foreign Missions of the Presbyterian Church, which grew out of the Western Foreign Missionary Society, and was organized October 31, 1837, commissioned Rev. R. W. Orr and Rev. J. A. Mitchell for the Chinese Mission. They sailed from New York December 9, 1837, for Singapore. Mr. Mitchell was soon removed by death and Mr. Orr was compelled by failing health to return within two years. Rev. T. L. McBryde, sent out

in 1840, returned in 1843 for the same reason. The next reinforcements were Rev. J. C. Hepburn, M.D., who still continues in the service of the Board in Japan, and Rev. Walter M. Lowrie, who met his death by the hands of pirates in 1847.

Dr. Hepburn and Mr. Lowrie in 1843 transferred the mission from Singapore to China, and were soon joined by Dr. D. B. McCartee and Mr. Richard Cole, who established a most important agency—the mission press. A special appeal was now made for funds, and as a result the church was enabled to strengthen the mission. Among those sent out were Rev. Messrs. R. Q. Way, M. S. Culbertson, A. W. Loomis, Mr. M. S. Coulter, and their wives, Rev. Messrs. Brown, Lloyd and A. P. Happer. Macao, Amoy, and Ningpo were occupied as stations.

Our missions in China are four, viz. :

- I. Canton Mission.
- II. Peking Mission.
- III. Shantung Mission.
- IV. Central Mission.

CANTON MISSION.

CANTON, the capital of the province of Kwantung, is located on the Canton River, seventy miles from the sea. It contains a population of 1,000,000. The city was occupied as a mission station in 1845, Macao having been the seat of the mission for a few years. The first laborers were Rev. Messrs. Happer, Speer, and French. The agencies at first employed were chapel preaching, distribution of the Scriptures, teaching and ministering to the sick. In 1846 a boarding-school for boys was established. A dispensary, opened in 1851, was under the care of Dr. Happer until the arrival of Dr. Kerr, in 1854.

The First Church was organized with seven members in January, 1862, and has now 109. Its house of worship, first occupied in 1874, is located opposite the Shamin, an artificial island near the left bank of the river, where foreigners reside.

The Second Church, organized in 1872, has a membership of 170, and occupies the Preston Memorial Chapel, dedicated in 1883, in memory of Rev. C. F. Preston, a missionary of the Board from 1854 to 1877.

The Third Church was organized in 1881, is situated in the centre of the city and has 64 members.

There are five other churches bearing Chinese names, and reporting, in all, 236 members. The First and Second Churches have native pastors.

Chapel services, with daily preaching, are maintained at four different points in the city. In this work the missionaries are assisted by native preachers; as a result, thousands hear the Gospel every year.

OUT-STATIONS.—There are twenty-eight of these occupied by the Mission, and some of them are bearing good fruit. To one of them five men brought letters from California churches, and began Christian work at once. Native preachers are finding their fields of labor in these out-stations. A slight foothold has been obtained in the Province of Kwong Sai, where a few years ago medical mission work was broken up by a fanatical mob.

On the island of Hainan, Mr. C. C. Jeremiassen, a Dane, who had been one of Dr. Kerr's students, began in 1881 to dispense medicine and teach the Gospel. Since 1887, Rev. Frank P. Gilman, Dr. McCandless and Rev. J. C. Melrose and their wives have also been laboring here, and medical and other forms of work have been permanently established.

BOARDING-SCHOOLS.—A training-school for men and boys, with 61 pupils, some of whom are preparing for the ministry, has been carried on since 1885 and is now established in a suitable building lately completed.

The Canton Female Seminary was opened in 1872. It has two separate departments; one, a training-school for women, the other a girls' boarding-school, divided into advanced, intermediate and primary grades. Six native teachers are employed, all but one educated and trained in the school. 117 pupils are enrolled. Twenty-two were received into the church from this school in the last year.

There is a small orphanage under the care of the mission.

DAY-SCHOOLS.—There are seventeen of these for boys, and the same number for girls, with 381 in the former and 343 in the latter.

MEDICAL WORK.—Dr. Peter Parker, the founder of medical missions in China, opened a hospital in Canton in 1835, chiefly for the treatment of diseases of the eye. The expenses were met by the foreign community, among whom a medical missionary society was organized. In 1854 the care of the hospital was transferred to Dr. J. G. Kerr, who is supported by the Presbyterian Board, while the finances of the institution are managed by the Canton Hospital Society. During the year 1885, while the European community subscribed \$800 towards the expenses of the hospital, the natives showed their interest by giving \$925. Nearly twenty thousand patients receive treatment in a year. The Chinese name for the institution means "The Hospital of Broad and Free Beneficence." With the healing a spiritual gift has been

offered, for the two-fold duties of the medical missionary have been recognized, as expressed in the words of our Saviour, "Heal the sick, and say unto them, The kingdom of God is come unto you." Special religious work has been carried on in the hospital by missionaries, native ministers and Bible women. It has consisted of a daily morning service in the hospital chapel, personal visitation, and the distribution of religious books and tracts. As a result many have gone away with an impression of the truth, and some have professed faith in Christ. A hospital school for women has been conducted recently by the wife of one of the missionaries in a building erected with no expense to the hospital or the mission.

Three branch dispensaries and three smaller hospitals have been opened in and around Canton. The total number of out-patients treated in all the hospitals and dispensaries in Canton during 1889 was 59,311; and of in-patients 1459. At one of the dispensaries, for women and children only, in the centre of the city, 7000 patients were cared for in one year. The physicians, both men and women, connected with the Presbyterian Mission, have more than once been called to attend officials of high rank or their families, having thus an opportunity to commend the Gospel to those in high places.

As a direct result of missionary work in this line, the Chinese have found themselves compelled to inaugurate benevolent institutions, which have not as yet, however, acquired a reputation with the natives equal to that enjoyed by missionary organizations. The Oi Yuk Tong (Loving Support Hall) is one of the largest and most prosperous of these native establishments, having four departments, viz., Medical, Educational, Aid to Poor and General Objects.

SUMMARY.—The Canton Mission embraces eight churches, with a total membership of 625 persons. There are three native pastors, thirty-one native assistants, forty teachers and thirteen Bible readers. The total attendance in all the schools is 916, and the pupils in Sabbath-schools number 380.

PEKIN MISSION.

Pekin, the imperial capital, lying in the latitude of Philadelphia, includes within its walls an area of twenty-seven square miles, and has a population of about two millions. It consists of three cities. The southern is occupied by pure Chinamen, the northern by descendants of the Tartars; and within this is the forbidden or imperial city, surrounded by a high wall, and a moat, forty feet wide, filled with water. As Peking is the educa-

tional centre of China, an opportunity is here presented to meet and influence men from every part of the empire.

Dr. W. A. P. Martin and his wife established a mission here in 1863. In 1869 Dr. Martin was elected president of the Tungwen College, and resigned his connection with the Board. Chapel preaching, which is well attended in Peking, is regarded as an economical method of work, since it reaches not only those in the neighborhood, but many from the country and from other cities.

There are two organized churches in the city, with 183 communicants; one native pastor and two ordained evangelists. Twenty-two native helpers are employed by the mission.

Two day schools for girls and seven for boys, besides two boarding schools, have in all 158 pupils.

The Hospital and Dispensary have, in one year, treated 18,640 out-patients and 155 in-patients. A woman physician and trained nurse are at work in connection with the hospital.

A railroad has been completed from some coal mines near Peking to Tientsin, and other lines are contemplated by the Government.

SHANTUNG MISSION.

(Includes Tungchow, Chenanfoo,* Chefoo, Wei Hien, I'Chowfoo and Chining Chow.)

TUNGCHOW, a city on the Gulf of Petchele, having a population of one hundred and fifty thousand, is an important literary centre. Rev. J. L. Nevius and his wife visited the province of Shantung in 1861. As the people were kindly disposed and willing to listen to the truth, Rev. Messrs. Gayley and Danforth were sent out, and began their labor at Tungchow. Mr. Gayley was soon removed by death and Mr. Danforth by loss of health, but the mission was reinforced by Rev. Charles H. Mills and his wife, transferred from Shanghai. In 1864 Rev. C. W. Mateer and H. J. Corbett with their wives arrived. A native church was organized in 1862. Much faithful work has been done at the out-stations and in the villages near Tungchow. Woman's work has not been neglected; in the extensive tours made by our missionaries many native women have received sympathy and instruction.

In 1866 a boys' school was established by Rev. C. W. and Mrs. Mateer. In 1878 its name was changed to the Tungchow High School. In 1879 Dr. Nevius reports concerning it: "I was as much pleased with the earnest Christian spirit which pervades the school as with the high standard of scholarship which has been reached, and the unusual evidence of mental development and discipline. The chemical, philosophical and astronom-

* Tsi-nan on map of China.

ical studies correspond very nearly to a full college course. The same may be said of mechanics."

This school has now become a college, with more than 100 students, and a fine equipment for secular as well as religious education. A complete "philosophical apparatus, including a ten-inch reflecting telescope, equatorially mounted and set in a suitable observatory," also the outfit for electric lighting and heating (dynamo, boiler and engine given by friends), form part of their generous furnishing for work. Dr. and Mrs. Mateer are still at its head.

The Girls' Boarding School has 26 pupils.

The report of medical work shows 4227 out-patients treated in one year and 58 in-patients, the hospital being quite a small one. One of the missionaries has ministered spiritually to the patients in the hospital.

A successful effort has been made, on a small scale, by Mrs. C. R. Mills, to care for the deaf and dumb Chinese, who have hitherto been without any special care, and who willingly bear the chief expense of the school.

CHEANFOO, the provincial capital of Shantung, is situated on the Hoang Ho river, three hundred miles south of Peking, and about the same distance west of Tungchow. Rev. J. S. McIlvaine, with a native helper, visited the city in 1871. Chapel preaching was begun, two boys' schools were opened, and various other agencies employed. At the end of eight months, after baptizing three converts, the mission was temporarily suspended on account of the failure of Mr. McIlvaine's health. Work was permanently resumed about one year later. After laboring alone for some time Mr. McIlvaine was joined, in 1875, by Mr. Crossette and his wife. Mr. Crossette was compelled by ill health to leave the mission in 1879, and Mr. McIlvaine died February 2, 1881. He had just secured, with great difficulty, a permanent location for a chapel. This fine property, in a most advantageous part of the city, was purchased for \$5000, of which \$2000 came from the private funds of Mr. McIlvaine. For nearly three years after his death the hostility of the people interfered with the prosperity of the mission. The difficulties were at last adjusted, and the work is now prospering. The church has 113 members, and 45 boys are taught in boarding and day-schools. There are thirteen out-stations, and very much work has been done from this centre in the famine relief distribution. 8495 patients have been treated in the last year by the missionary physician, and this form of work here, as everywhere, wins friends to the Gospel. A hospital is in process of erection.

CHEFOO is an important commercial city, fifty miles southeast of

Tungchow, and the chief foreign port of Shantung Province. It was occupied as a sanitarium by Dr. McCartee in 1862, and in 1865 as a mission station by Rev. H. J. Corbett. Much work is done in out-stations connected with this centre, probably as a result of an agency extensively used and signally blessed, viz., itineration. Ten "district churches" are reported with a total membership of 634.

The boys' boarding-school has 40 pupils, and is a feeder for the Tungchow College. There is also a girls' boarding-school. At different points in the interior there are twenty-nine schools, under the care of this station, with an aggregate attendance of 500, of whom 100 are girls.

WEI HIEN is an important city in the interior, one hundred and fifty miles from Tungchow, and has one hundred thousand inhabitants. It was occupied as a mission station in 1883, by Rev. R. M. Mateer, Rev. J. H. Laughlin, and their wives, and Dr. H. R. Smith. Since then the station has been largely reinforced and the work has been extended to ninety-seven out-stations, where preaching services are held. The total number of communicants is 1469. Three boarding schools, two for girls and one for boys, and a large number of day schools are carried on with a total attendance of 660.

A hospital and dispensary are established, in a building erected as a memorial to Mrs. Robert M. Mateer, and a large number of patients are treated. Two of the missionaries of this station spent several months of the last year in distributing relief to famine sufferers, disbursing \$30,000 to about 35,000 people.

"The Shantung Province has been the source of the chief intellectual life of China—the home of Confucius, Lao-tse and others." It is considered a peculiarly fruitful field for mission work. In it are nineteen churches (under the Presbyterian Board), with 2292 communicants; forty-five schools, having in all 873 pupils; and 1093 Sabbath-School scholars.

P'CHOWFOO and CHINING CHOW have been occupied as stations during the last year.

CENTRAL CHINA MISSION.

(Includes Ningpo, Shanghai, Hangchow, Suchow and Nanking.)

NINGPO, one of the five ports opened in 1842, is located on the Ningpo river, twelve miles from the sea, and contains, with its suburbs, a population of three hundred thousand. The beautiful and fertile plain stretching to the west and south of the city, intersected with canals, has been called "the very garden of China."

Our pioneer missionary in Ningpo was D. B. McCartee, M.D., who arrived June 21, 1844, and before the close of that year opened a dispensary in a large Taoist temple. He was joined within a few months by Rev. Messrs. R. Q. Way, M. S. Culbertson, A. W. Loomis, and their wives, and Rev. W. M. Lowrie. The first Chinese convert, Hung Apoo, was baptized early in 1845, and on the 18th of May in the same year a church was organized. The chapel service was conducted at first by Dr. McCartee, as he could speak the Ningpo dialect more fluently than his colleagues. For the early history of the Ningpo mission, see *The Foreign Missionary*, March and June, 1884. If the limits of this brief sketch permitted, it would be a pleasure to recount the labors of all who gave themselves to the mission in its early days. One of these was the Rev. Wm. T. Morrison, who, at the out-stations Yu-Yiao and San-Poh, and afterwards in the boys' school, and as a teacher of a class in Theology, proved himself a devoted and self-sacrificing missionary.

There are now ten churches connected with this station, with a membership of 630. The field covered by the Ningpo station, two hundred miles long and from twenty to one hundred miles wide, embraces a population of several millions. Among its out-stations are Yu-Yiao, Tsi-Ong and Tong-Yiang. At Yu-Yiao is a self-supporting church of more than one hundred members.

"A girls' boarding-school, opened in 1846, now numbers thirty-four pupils. The girls are taught the common duties of house-keeping with their other studies, and much attention is paid to religious instruction." With few exceptions, the pupils have been converted and received into the church while members of the school. They have become wives of native preachers or teachers, or have themselves engaged in teaching.

Two Industrial Classes for heathen women, one having 57 enrolled and the other 70, form an interesting feature of the work here, and have been very successful in winning poor women to a new life. The beginning of this effort was by Mrs. W. T. Morrison in 1861.

The Presbyterian Academy, opened February 1, 1881, is designed for the sons of native Christians, and is almost wholly supported by the native churches. It has 34 pupils, 29 of whom are boarders, and 25 are sons of Christians. The Academy is managed by a Committee of Directors appointed by the Presbytery of Ningpo, comprising one foreign missionary and two native ministers.

The Boys' Boarding-school, organized early in the history of the Mission, and in which a number of native pastors received their training, was in 1877 removed to Hangchow. Three day

schools for boys are carried on, and two for girls, taught by graduates from the boarding-schools.

A neat church has lately been erected at one of the out-stations, more than half of the \$450 (gold) expended being paid by natives.

SHANGHAI, "the Liverpool of China," in the province of Kiang-su, is a city of five hundred thousand inhabitants [including suburbs]. Its European population numbers four thousand. Rev. Messrs. M. S. Culbertson and J. K. Wight, with their wives, were transferred from Ningpo, and began to labor here in July, 1850. The first convert was baptized in 1859, and a native church organized in 1860.

Three localities are now occupied in this city—the oldest, within the English concession and centering around the Mission Press; the second, outside of the South Gate; the third, within the American concession, four and a half miles from the Press, in the district called Hongkew. In the first or Press station, there is a self-supporting church with a native pastor; in the second, a church of 129 members is reported, with two Sunday-schools; and a church has recently been organized in the Hongkew district. Five out-stations are visited frequently by the missionaries or the 27 native helpers working under them.

There is a boys' boarding-school at the South Gate, and also one for girls, the latter on the Mt. Holyoke plan. Seven day schools are carried on at this station and three in Hongkew district.

The Mission Press, located in Shanghai, is a powerful agency for good throughout the empire. Its history, in brief, is as follows:

In February, 1844, Mr. Richard Cole arrived at Macao with an outfit, accompanied by a young Chinaman, who in America had learned something of the printer's trade. The first work undertaken was an edition of the Epistle to the Ephesians; this was followed by an edition of the Gospel of Luke. In June, 1845, Mr. Cole removed the press to Ningpo. From 1849 until his death, in 1852, it was in charge of Mr. M. S. Coulter, who had been sent out by the Board for this purpose while continuing his studies for the work of the ministry.

The use of separate characters instead of cut blocks was begun in 1856. A Frenchman had conceived the idea of separating the complex Chinese character into its simple elements, so that a few elemental types might be variously combined to form many different characters. When the sum of fifteen thousand dollars was needed to secure the manufacture of matrices for the type, King Louis Philippe and the British Museum gave five thousand dollars

each, and the remaining five thousand was contributed by the Presbyterian Board of Foreign Missions. After this step in advance was taken, a type foundry and electrotyping department were added to the institution. As Shanghai was thought to possess superior advantages as a commercial centre, the press was removed to that place in December, 1860, by Mr. William Gamble, who retained the superintendency until 1869.

The temporary management was committed successively to Rev. John Wherry and Rev. C. W. Mateer, until the arrival of Mr. J. L. Mateer, in 1872. In 1875 the premises were sold and more suitable property, in a central location, was purchased. The press is now "thoroughly provided with every facility and capability for printing the sacred Scriptures and Christian books." It is described as "a printing-office, a type-foundry which furnishes type for China, Japan, England and America, electrotyping and stereotyping-rooms, and a book-bindery." With eight presses constantly running, and about eighty men employed, it is believed to be the largest establishment of its kind in Asia. About thirty-five million pages are printed every year. In 1872 a Japanese-English dictionary by S. Hori was issued; also the revised edition of Dr. J. C. Hepburn's dictionary; in 1873 an electrotyped edition of Dr. S. Wells Williams' Chinese-English dictionary.

In 1890 nearly thirty-eight millions of pages were printed, including Dr. Calvin Mateer's "Mandarin Lessons," Dr. S. A. Hunter's work on Therapeutics, and the Report of the Missionary Conference held at Shanghai.

In 1876 the press not only paid its way, but brought a surplus into the treasury. In 1879 it supplied our mission with books to the amount of \$896.67 without any expense to the Board, and paid into the general treasury about \$8000 of its surplus earnings. The report of 1881 says: "Although \$1682 has been written off for depreciation, yet aside from this the books show a net profit of \$3256.66. Of this amount \$3000 will be paid into the mission treasury to aid in the regular work of the mission." Rev. W. S. Holt, who had been Superintendent for several years, retiring from the office in 1884, reported for that year \$6000 paid into the mission treasury.

About half the workmen employed are Christians. "Every morning the workmen gather in a chapel at the rear of the main-building, where a native teacher reads from the Scriptures and leads in singing and prayer."

As one influence of the press, the Chinese are beginning to throw aside their cumbrous system of block-printing and to adopt our methods.

By means of the press it has been possible to circulate a Chris-

tian literature. Besides various editions of the Scriptures and Christian tracts, there have been published commentaries, works on the evidences of Christianity, and books giving instruction in all the Christian graces and virtues. The influence of this has been to break down the prejudice of the Chinese, since the new religion is brought to them in their own language.

Scientific books have been published, and a large amount of work done for the British and Foreign Bible Society, the Chinese Religious Tract Society and the North China Tract Society.

Three periodicals are here printed, viz.: the "Chinese Illustrated News," the "Child's Paper," and the "Chinese Recorder."

SUCHOW, "the Paris of China," is a city of five hundred thousand inhabitants, seventy miles from Shanghai. It is the centre of an immense population.

Mr. Charles Schmidt, a European, was in the employ of the Chinese government during the Taiping Rebellion. After its close he engaged in business, but was unsuccessful. In conversation with Rev. David D. Green, he said he had been unfortunate in business because of the hard times, when Mr. Green asked if he did not think God had something to do with it. The words brought him silently to acknowledge God, and prepared the way for his conversion. He had married a Chinese wife, and both became members of the Presbyterian Church in Shanghai. Supported in part by his own means, he undertook evangelistic work in Suchow in 1868. Rev. and Mrs. George F. Fitch came to his assistance, and in 1871 a mission station was formally established. Rev. W. S. Holt and wife arrived in 1873.

A small church has been organized and two chapels opened, the latter chiefly under the care of native assistants. Five day-schools are in operation. This is a field peculiarly adapted to itineration when the mission force is large enough to admit of such work.

HANGCHOW, the provincial capital of Chekiang, is one hundred and fifty-six miles northwest of Ningpo. It has a population of five hundred thousand, and is a stronghold of idolatry. It was occupied as a station in 1859 by Rev. J. L. Nevius, but as the treaty did not then allow residence in the interior, he was not able to remain. Two native churches were, however, the result of his sojourn here.

In 1865 mission work was permanently established by Rev. D. D. Green, who was soon joined by Rev. S. Dodd and wife.

Two churches—self-supporting—and two chapels, are cared for by native pastors, under the supervision of the mission.

A boys' boarding-school, with 48 pupils, has an Industrial Department, which would, it is thought, prove a successful experiment

were a manual teacher from America sent out to conduct it. Five day-schools are carried on in and near Hangchow.

NANKING, about one hundred and eighty miles northwest of Shanghai, on the Yang-tse Kiang, was occupied as a mission station in 1876 by Rev. Albert Whiting and Rev. Charles Leaman, after a long struggle with the mandarins, who endeavored to interpret the treaty in such a manner as to exclude missionaries. Mr. Whiting sacrificed his life in 1878 while engaged in relieving the famine sufferers in Shensi province.

The missionaries are assisted in their work by elder Huise, "the faithful old Chinese Christian;" and by a native preacher who recently came from Ningpo, being willing to labor here, where he was more needed, for a salary one-third less than he had received in Ningpo.

There is as yet no organized church at Nanking, although regular Sabbath services are conducted, and a neat chapel has been built, in connection with the girls' boarding and day-school. This school was opened by Mrs. Leaman in 1885. It has 40 pupils, and has had rich spiritual blessing resulting in the conversion of a number of the girls. Progress is evident in the unbinding of the feet of about half the number attending the school.

There is a small boarding-school for boys also, begun in 1888 by the late Rev. R. E. Abbey.

Owing to the fact that the mandarin dialect spoken in Nanking is understood by one hundred millions of people, the educational work done here is likely to have influence far beyond the limits of this one city.

V.—THE OBSTACLES.

Those most often referred to by our missionaries may be briefly stated as follows:

1. Ancestral worship. The Chinese look upon this as one of the requirements of filial piety. According to Rev. John Butler, it is the greatest obstacle. "It has entered into the very bones and marrow of the people. It is remarkably suited to corrupt human nature. Free from gross and vulgar rites, sanctioned by Confucius, it wields a power it is impossible to compute."

2. The lack of suitable words in the language to express religious ideas. Many of the words that must be employed have heathen associations connected with them, and are to a great extent misleading.

3. Society is not adjusted to the observance of the Sabbath. Many possible converts stumble at this requirement, and advance no further. The case is said to be much the same as if a clerk in

one of our cities should be absent from his work every Wednesday. He would expect to lose his position.

4. The pride and self-sufficiency of the Chinese. A firm belief in the superiority of their own institutions.

5. The fact that Christianity is a foreign doctrine, and is presented by foreigners.

6. The degrading superstitions of the people.

7. The non-Christian conduct of foreigners residing in China.

8. The treatment of the Chinese by foreign nations: (a) They have been persecuted in the United States; (b) Opium has been forced upon them by England, a professedly Christian nation. "Surely it is impossible," said a Chinaman, "that men who bring in this infatuating poison . . . can either wish me well or do me good."

9. The degrading and demoralizing effects of the use of opium.

10. A national contempt for the education of women.

11. The inhuman custom of foot-binding, which Christianity cannot tolerate. Chinese mothers would rather secure small feet for their daughters than allow them to enjoy the benefits of a Christian education.

VI.—ENCOURAGEMENTS.

Among the encouragements may be mentioned the following:

1. The religions of China do not appeal to the affections, although Confucianism makes a great deal of the worship of ancestors. At heart the people care little for their idols. They need Christianity, though few of them seem to desire it.

2. Prejudice is giving way as the Chinese learn more of the doctrines of the Bible and the character of the missionaries. A most favorable impression has been made upon the minds of natives during late famines by the self-denying labors of missionaries. A native, writing for a Shanghai paper, said of this: "Let us, then, cherish a grateful admiration for the charity and wide benevolence of the missionary whose sacrifice of self and love toward mankind can be carried out with earnestness like this. Let us applaud too the mysterious efficacy and activity of the doctrine of Jesus, of which we have these proofs." Li Hung Chang, whose influence is probably greater than that of any other official in China, gave similar testimony in the following language: "The religion of Jesus must exert a powerful influence on the hearts of its followers, when it leads them to give even their lives in endeavoring to save the people of China."

3. The large increase in the number of converts and the fact that they are in greater proportion from the higher classes.

4. The character of converts to the gospel. In answer to the question, What kind of Christians are found among the Chinese? the testimony of those who have studied Chinese life and character may be given. Dr. Nevius says: "Their lives are often marked by a beautiful, unquestioning faith. There are few doubting Christians: they have not yet reached the point of skeptical misgivings. Their prayers have often a practical and childlike simplicity." The testimony of another is: "When the religion of Christ really gets hold of some of them they become wonderfully transformed. The stolid apathy is exchanged for an earnestness and enthusiasm that one hardly deemed possible for them; and they do things that one only looked for as the result of long training in Christianity." Dr. Happer says that some of the converts to the gospel in China have witnessed to the sincerity of their profession by enduring scourgings, stonings, stripes and imprisonments for the gospel, and in some cases have sealed their testimony with their blood. Rev. W. Fleming Stevenson, secretary of the Irish Presbyterian mission, after a tour of observation round the world, reported, "I have found nowhere in Christian lands men and women of a higher type than I met in China—of a finer spiritual experience, of a higher spiritual tone or a nobler spiritual life;" and he adds, "I came away with the conviction that there are in the native churches in China not only the elements of stability, but of that steadfast and irresistible revolution which will carry over the whole empire to the new faith." Dr. Williams says it is not known that any member of the *Yesu Kiao* has ever been condemned before the courts for any crime.

Chinese Christians exhibit strength and nobility of character. They love Christian work, and are efficient in doing it. They not only aim at self-support, but when that is attained are ready to help send the gospel to others.

Christianity has gained entrance into China. Neander, in 1850, said this would be "a great step toward the Christianizing of our planet." More than this one step has been taken. Converts are multiplying; prophecy is being fulfilled. "And these from the land of Sinim."

MISSIONARY STATIONS, 1891.

CANTON MISSION.

CANTON: Rev. Messrs. B. C. Henry, D.D., H. V. Noyes, A. A. Fulton, O. F. Wisner, W. H. Lingle, and their wives, and Andrew Beattie; John G. Kerr, M.D., J. M. Swan, M.D., and E. C. Machle, M.D., and their wives; Miss E. M. Butler, Miss M. W. Niles, M.D., Miss Hattie Noyes, Miss M. H.

FULTON, M.D., and Miss Louise Johnston; Lay Assistant, Mr. C. A. Coleman. *Rev. Quon Loy, Rev. E. Sikkau and Rev. Lai Po Tsun*; 17 unordained evangelists, 24 native assistants, 37 teachers and 11 Bible-women.

MACAO: Rev. W. J. White and wife, and Miss Hattie Lewis.

HAINAN: Rev. F. P. Gilman and J. C. Melrose, and their wives, H. M. McCandliss, M.D., and wife, and Mr. C. C. Jerimiassen.

YEUNG KONG: Rev. J. C. Thomson, M.D., and wife.

PEKIN MISSION.

PEKIN: the capital of the country; occupied as a mission station, 1863; missionary laborers—Rev. Messrs. J. L. Whiting, Daniel McCoy, John Wherry, I. M. Cunningham, and their wives; Rev. Messrs. J. Walter Lowrie and William Langdon, B. C. Atterbury, M.D., and G. Y. Taylor, M.D., Mrs. Reuben Lowrie, Miss Mary A. Lowrie, Miss Grace Newton, Miss Marion E. Sinclair, M.D., and Miss Jennie McKillican; *Rev. Hsu*; 2 licentiates, 13 helpers.

SHANTUNG MISSION.

TUNGCHOW: on the coast, 55 miles from Chefoo; occupied as a mission station, 1861; missionary laborers—Rev. Messrs. C. W. Mateer, D.D., Charles R. Mills, D.D., W. M. Hayes, and George S. Hays, and their wives; J. B. Neal, M.D., and wife; *Rev. Yue Kih Yin*; 6 licentiates, 6 teachers, 2 Bible-women.

CHEFOO: the chief foreign port of Shantung; occupied as a mission station, 1862; missionary laborers—Rev. Messrs. J. L. Nevius, D.D., Hunter Corbett, D.D., William Lane, J. A. Fitch, W. O. Elterich, C. A. Killie, and their wives; Miss Fannie Wight; 2 licentiates, 32 helpers, 4 Bible-women.

CHENANFOO: capital of the Shantung province, 300 miles south of Peking; occupied as a mission station, 1872; missionary laborers—Rev. Messrs. John Murray and Paul D. Bergen, and their wives; Rev. Messrs. Gilbert Reid and W. P. Hamilton; Robert Coltman, Jr., M.D., and wife; 2 helpers.

WEI HIEN: 150 miles southwest from Tungchow; occupied as a station in 1882; missionary laborers—Rev. Messrs. J. A. Leyenberger and Robert Mateer, Rev. Messrs. J. H. Laughlin and F. H. Chalfant, and their wives; and W. R. Faries, M.D., and his wife; Miss Emma Anderson, Miss Emma F. Boughton, Miss Mary Brown, M.D., and Miss Madge Dickson, M.D.; 5 licentiates, 15 teachers, 3 Bible-women.

CHING CHOW: Rev. Messrs. S. A. Hunter, M.D., and Lane, and their wives; J. L. Van Schoick, M.D., and his wife.

I. CHOW FOU: Rev. Messrs. Wm. P. Chalfant and C. A. Killie, and their wives; C. F. Johnson, M.D., and his wife.

CENTRAL MISSION.

NINGPO: on the Ningpo river, 12 miles from the sea; occupied as a mission station, 1845; laborers—Rev. Messrs. W. J. McKee and V. F. Partch, and their wives; Mrs. John Butler and Miss Annie Morton; *Rev. Messrs. Bao-kwang-hyi, Uoh-Congeng, Zi-Kyuo-jing, Lu-Cing-reny, Yiang-Ling-tsiao, Ye Yin-coh, Leo Ping-fong and Loh-dong-uo*; 4 licentiates, 8 native teachers and 7 Bible-women.

SHANGHAI: on the Woosung river, 14 miles from the sea; occupied as a mission station, 1850; laborers—Rev. J. M. W. Farnham, D.D., Rev. J. N. B. Smith, Rev. George F. Fitch, Rev. John A. Silsby, and their wives; Miss Mary Posey, Miss Mary E. Cogdal, *Rev. Messrs. Tsu-Tsk-San, Wong*

Vung-lan, Bau Tsih-dzæ and Tang-Toh-tsong; 1 licentiate, 1 Bible-reader, 11 male and 10 female teachers.

HANGCHOW: the provincial capital of Chekiang province, 156 miles northwest of Ningpo; occupied as a mission station, 1859; laborers—Rev. Messrs. J. H. Judson, F. V. Mills, and their wives; Rev. J. C. Garritt, *Rev. Messrs. Tsiang-Nying Kwe and Yi Zong-foh*; 1 Bible-woman and 7 male teachers.

SUCHOW: 70 miles from Shanghai; occupied as a mission station, 1871; laborers—Rev. and Mrs. J. N. Hayes and Rev. D. N. Lyon, and Mrs. and Rev. Joseph Bailie, and 2 Bible-women.

NANKING: on the Yang-tse Kiang, 90 miles from its mouth; occupied as a mission station, 1876; laborers—Rev. and Mrs. Charles Lehman, Rev. W. J. Drummond, Mrs. R. E. Abbey, Miss Mary Lattimore and Miss Emma F. Lane; *Rev. Zia*; 4 male teachers and 1 female.

MISSIONARIES IN CHINA, 1838–1891.

*Died. †Transferred from the American Board. Figures, term of Service in the Field.

*Abbey, Rev. Rob't E.,	1882–1890	Chapin, Rev. Oliver H.,	1882–1886
Abbey, Mrs. (Mrs. A. M.		Chapin, Mrs.,	1882–1886
Whiting, 1873–),	1882–	Coltman, Robt. J. (M. D.),	1885–
Allen, H. N., M.D.,	1883–1884	Coltman, Mrs.,	1885–
Allen, Mrs.,	1883–1884	Cogdal, Miss M. E.	1890–
Anderson, Miss S. J., M.D.,	1877–1880	Cole, Mr. Richard,	1844–1847
Atterbury, B. C., M.D.,	1879–	Cole, Mrs. R.,	1844–1847
Atterbury, Mrs. (Miss Mary		Condit, Rev. Ira M.,	1860–1867
Lowrie, 1883–),	1890–	*Condit, Mrs. Laura,	1860–1866
Barr, Miss M. E.,	1877–1883	Cooley, Miss A. S.,	1878–1879
Bailey, Rev. Joseph,	1890–	Corbett, Rev. Hunter J.,	1864–
Baird, Miss Margaret,	1883–1888	*Corbett, Mrs. H.,	1864–1873
Beattie, Rev. Andrew,	1889–	*Corbett, Mrs.,	1875–1888
Berry, Miss M. L.,	1882–1885	Corbett, Mrs.,	1889–
Bergen, Rev. Paul D.,	1883–	*Coulter, Mr. Moses S.,	1849–1852
Bergen, Mrs.,	1883–	Coulter, Mrs. C. E.,	1849–1854
Bliss, S. C., M.D.,	1873–1874	*Crossette, Rev. J. F., †	1870–1879
Boughton, Miss E. F.	1889–	Crossette, Mrs.,	1870–79–90
Brown, Rev. Hugh A.,	1845–1848	*Culbertson, Rev. M. S.,	1844–1862
Brown, Mary, M.D.,	1889–	Culbertson, Mrs.,	1844–1862
*Butler, Rev. John,	1868–1885	Cunningham, Rev. A. M.	1890–
Butler, Mrs. (Miss F. E.		Cunningham, Mrs.,	1890–
Harshburger, 1875–),	1877–	*Danforth, Rev. Joshua A.,	1859–1863
Butler, Miss E. M.,	1881–	*Danforth, Mrs.,	1859–1861
*Byers, Rev. John,	1852–1853	Dickey, Miss E. G.,	1873–1875
Byers, Mrs.,	1852–1853	Dickson, Madge, M.D.,	1889–
*Capp, Rev. E. P.,	1869–1873	Dodd, Rev. Samuel,	1861–1878
*Capp, Mrs. (Miss M. J.		Dodd, Mrs. (Miss S. L.	
Brown, 1867–),	1870–1883	Green),	1864–1878
Carrow, F., M.D.,	1876–1878	*Doolittle, Rev. J.,	1872–1873
Carrow, Mrs. F.,	1876–1878	Doolittle, Mrs.,	1872–1873
Chalfant, Rev. W. P.,	1885–	Downing, Miss C. B.,	1866–1880
Chalfant, Mrs. (Miss Lulu		Drummond, Rev. W. J.	1890–
Boyd, 1887–),	1888–	Eckard, Rev. L. W.,	1869–1874
Chalfant, Rev. T. H.	1887–	Eckard, Mrs.,	1869–1874
Chalfant, Mrs.,	1887–	Elterich, Rev. W. O.	1889–

Elterich, Mrs.,	1889-	Kelsey, Miss A. D. H., M.D.,	1878-1884
Faries, W. R., M.D.,	1889-	Kerr, J. G., M.D.,	1854-
Faries, Mrs.,	1890-	*Kerr, Mrs.,	1854-1855
Farnham, Rev. J. M. W.,	1860-	*Kerr, Mrs.,	1858-1885
Farnham, Mrs.,	1860-	Kerr, Mrs. (Miss M. E.	
Farnham, Miss L. D.,	1882-1885	Noyes, 1873-),	1886-
Fitch, Rev. G. F., †	1870-	Langdon, Rev. Wm.,	1888-
Fitch, Mrs. Mary,	1870-	Lane, Rev. Wm.,	1889-
Fitch, Rev. J. A.,	1889-	Lane, Mrs.,	1889-
Folsom, Rev. Arthur,	1863-1868	Lane, Miss Emma F.,	1889-
Folsom, Mrs.,	1863-1868	Laughlin, Rev. J. Hood,	1881-
*French, Rev. John B.,	1846-1858	*Laughlin, Mrs.,	1881-1884
French, Mrs. Mary L.,	1851-1858	Laughlin, Mrs. (Miss Jennie	
Fulton, Rev. A. A.,	1881-	Anderson, 1878-),	1886-
Fulton, Mrs.,	1884-	Latimore, Miss Mary,	1888-
Fulton, Miss M. H., M.D.,	1884-	Leaman, Rev. Charles,	1874-
Gamble, Mr. William,	1858-1869	Leaman, Mrs. Lucy A. (Miss	
*Gayley, Rev. S. R.,	1858-1862	L. A. Crouch, 1873-),	1878-
Gayley, Mrs.,	1858-1862	Lewis, Miss Harriet,	1883-
Gilman, Rev. F. P.,	1885-	Leyenberger, Rev. J. A.,	1866-
Gilman, Mrs.,	1885-	Leyenberger, Mrs.,	1866-
*Green, Rev. David D.,	1859-1872	Lingle, Rev. W. H.,	1890-
Green, Mrs.,	1859-1872	Lingle, Mrs.,	1890-
Hamilton, Rev. W. B.,	1888-	*Lloyd, Rev. John,	1844-1848
*Hamilton, Mrs.,	1888.	Loomis, Rev. A. W.,	1844-1850
Happer, Rev. A. P.,	1844-	Loomis, Mrs.,	1844-1850
*Happer, Mrs Elizabeth B.,	1847-1865	*Lowrie, Rev. Walter M.,	1842-1847
*Happer, Mrs.,	1869-1873	*Lowrie, Rev. Reuben,	1854-1860
Happer, Mrs. (Miss H. J.		Lowrie, Mrs. Amelia P.,	
Shaw, 1870-),	1876-	1854-1860;	1883-
Happer, Miss Lucy,	1869-1871	Lowrie, Rev. J. Walter,	1883-
*Happer, Miss Lily,	1871-1880	Lyon, Rev. D. N.,	1869-81-86
Happer, Miss Mary M.,	1879-1884	Lyon, Mrs.,	1869-81-86
Happer, Miss Alverda,	1880-1888	*McBryde, Rev. T. L.,	1840-1843
Hayes, Rev. John N.,	1882-	McBryde, Mrs.,	1840-1843
Hayes, Mrs.,	1882-	McCandliss, H. M., M.D.,	1885-
Hayes, Rev. Watson M.,	1882-	McCandliss, Mrs.,	1888-
Hayes, Mrs.,	1882-	McCartee, Rev. D. B., M.D.,	1844-1873
Hays, Rev. Geo. S.,	1886-	McCartee, Mrs. Juana,	1852-1873
Hays, Mrs. F. C.,	1886-	*McChesney, Rev. W. E.,	1869-1872
Henry, Rev. B. C.,	1873-	McChesney, Mrs.,	1869-1872
Henry, Mrs.,	1873-	McCoy, Rev. D., †	1869-
Hepburn, James C., M.D.,	1841-1846	McCoy, Mrs.,	1869-
Hepburn, Mrs.,	1841-1846	*McIlvaine, Rev. J. S.,	1868-1881
Holt, Rev. W. S.,	1873-1885	McKee, Rev. W. J.	1878-
Holt, Mrs.,	1873-1885	McKee, Mrs. (Miss A. P.	
Houston, Miss B.,	1878-1879	Ketchum),	1876-
Hunter, Rev. S. A., M.D.,	1879-	McKillican, Miss Jennie	1888-
Hunter, Mrs.,	1879-	Machle, E. C., M.D.,	1889-
*Inslce, Rev. Elias B.,	1857-1861	Machle, Mrs.,	1889-
*Inslce, Mrs.,	1857-1861	Marcellus, Rev. A.,	1869-1870
Jeremassen, C. C.,	1885-	Marcellus, Mrs.,	1869-1870
Johnston, Miss Louise,	1889-	Martin, Rev. W. A. P.,	1850-1869
Johnson, Rev. C. F.,	1889-	Martin, Mrs.,	1850-1869
Johnson, Mrs.,	1889-	Matthewson, J. M., M. D.	1883-
Judson, Rev. J. H.,	1880-	Mateer, Rev. C. W.,	1864-
Judson, Mrs.,	1880-	Mateer, Mrs.,	1864-
Killie, Rev. C. A.,	1889-	Mateer, Mr. J. L.,	1872-1875
Killie, Mrs.,	1889-	Mateer, Rev. R. M.,	1881-

Mateer, Mrs. S. A.,	1881-1886	Schmucker, Miss A. J.,	1878-1879
Mateer, Miss Lillian E.,	1881-1882	Sellers, Miss M. R.,	1874-1876
Melrose, Rev. J. C.,	1890-	*Shaw, Rev. J. M.,	1874-1876
Melrose, Mrs.,	1890-	Shaw, Mrs.,	1874-1887
Mills, Rev. C. R.,	1857-	Silby, Rev. J. A.	1887-
*Mills, Mrs.,	1857-1874	Sinclair, Marion E., M.D.,	1888-
Mills, Mrs.,	1884-	Smith, Horace R., M.D.,	1881-1884
Mills, Rev. Frank V.,	1882-	Smith, Mrs.,	1881-1884
Mills, Mrs.,	1882-	Smith, Rev. John N. B.,	1881-
*Mitchell, Rev. John A.,	1838-	Smith, Mrs. (Miss Strong, 1882-)	1885-
*Morrison, Rev. Wm. T.,	1860-1869	Speer, Rev. William,	1846-1850
Morrison, Mrs. M. E.,	1860-1876	*Speer, Mrs. Cornelia,	1846-1847
Morton, Miss A. R.,	1890-	Stubbert, J. E., M.D.,	1881-1881
Murray, Rev. John,	1876-	Swan, John M., M.D.,	1885-
Murray, Mrs.,	1876-	Swan, Mrs.,	1885-
Nevius, Rev. J. L.,	1854-	Taylor, Geo. T., M.D.,	1886-
Nevius, Mrs. H. S. C.,	1854-	Thomson, Rev. J. C., M.D.,	1881-
Neal, James B., M. D.,	1883-	Thomson, Mrs.,	1881-
Neal, Mrs.,	1883-	Tiffany, Miss Ida,	1881-1882
Newton, Miss Grace,	1887-	Van Schoick, J. L., M.D.,	1890-
Niles, Miss M. W., M.D.,	1882-	Van Schoick, Mrs.,	1890-
Noyes, Rev. Henry V.,	1866-	Ward, Miss Ellen,	1885-
*Noyes, Mrs. Cynthia C.,	1866-	Warner, Miss S. O.,	1878-
Noyes, Mrs. A. A.,	1876-	Way, Rev. R. Q.,	1844-1858
Noyes, Miss H.,	1868-	Way, Mrs.,	1844-1858
*Orr, Rev. R. W.,	1838-1841	Wherry, Rev. John,	1864-
*Orr, Mrs.,	1838-1841	Wherry, Mrs.,	1864-
Partch, Rev. V. F.,	1888-	White, Rev. Wellington,	1881-
Partch, Mrs.,	1888-	White, Mrs.,	1881-
*Patrick, Miss Mary M.,	1869-1871	*Whiting, Rev. A. M.,	1873-1878
Patterson, J. P., M. D.,	1871-1874	Whiting, Mrs.,	1873-
Posey, Miss Mary,	1888-	Whiting, Rev. J. L., †	1869-
*Preston, Rev. C. F.,	1854-1877	Whiting, Mrs.,	1869-
Preston, Mrs.,	1854-1877	Wight, Rev. Jos. K.,	1848-1857
Quarterman, Rev. J. W.,	1846-1857	*Wight, Mrs.,	1848-1857
*Rankin, Rev. Henry V.,	1848-1863	Wight, Miss Fanny,	1885-
Rankin, Mrs. Mary G.,	1848-1864	Wisner, Rev. O. F.,	1885-
Reid, Rev. Gilbert,	1882-	Wisner, Mrs. (Miss Sophie Preston, 1887-),	1889-
*Ritchie, Rev. E. G.,	1889-1890	Wisner, Miss J.,	1885-1889
Ritchie, Mrs.,	1889-	Worley, Effie D., M.D.,	1890-
Roberts, Rev. J. S.,	1861-65; 1874-78		
Roberts, Mrs.,	1861-65; 1874-78		

BOOKS OF REFERENCE.

- Across Chryse. A. R. Colquhoun. 2v. 42s.
 A Chinese Slave Girl. Rev. J. A. Davis. \$1.40.
 Boy Travelers in China and Japan. J. M. Knox. \$2.00.
 China. Archdeacon Gray. 2v.
 China Opened. C. F. A. Gützlaff. 2v. 24s.
 China and the Chinese. J. L. Nevius. \$1.50.
 China and the United States. Rev. Wm. Speer.
 Chinese Buddhism. J. Edkins. 80 cents.
 Confucianism and Taoism. R. K. Douglas. \$1.25.
 Days of Blessing in Inland China. 1s. 6d.

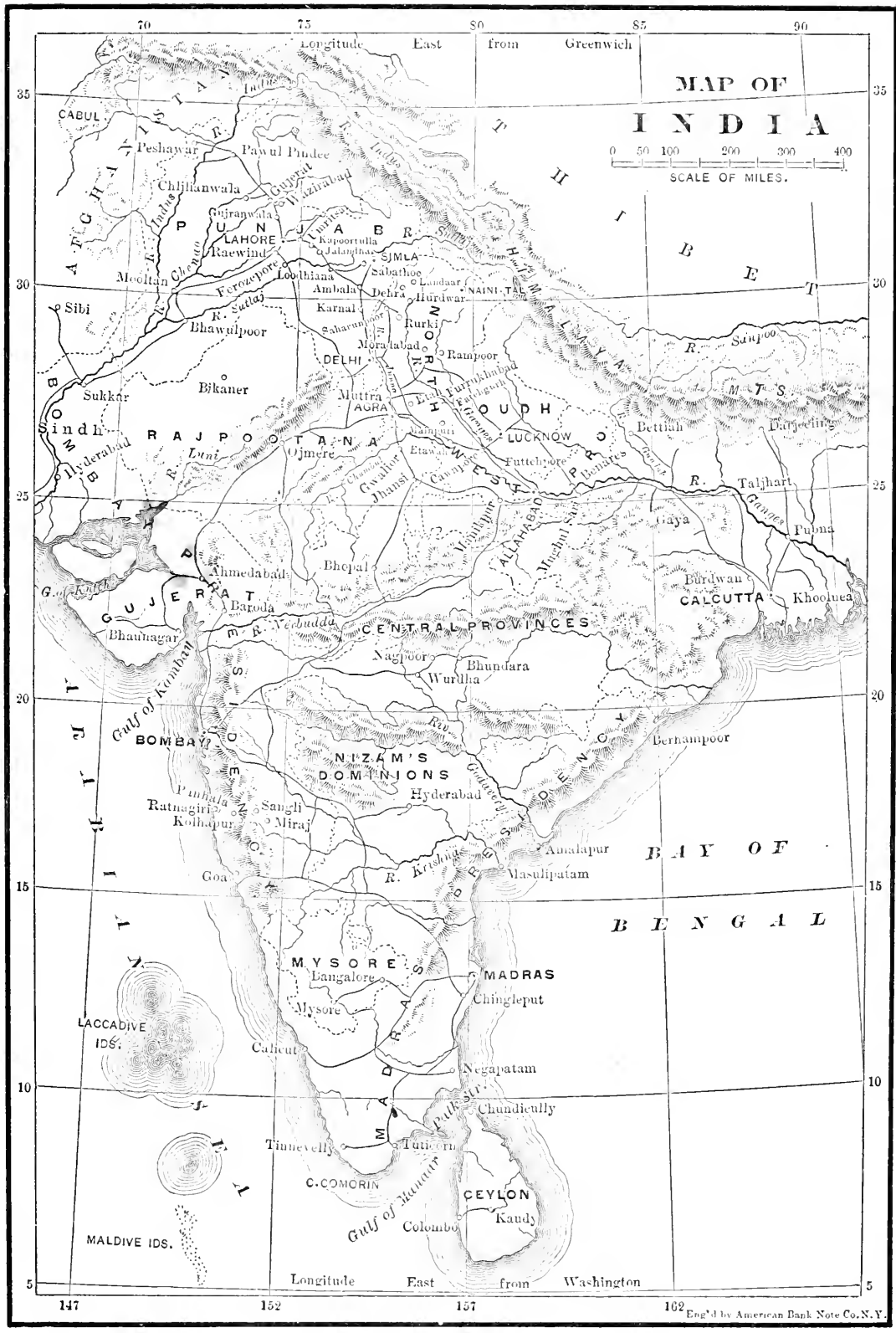
- Everyday Life in China. E. J. Dukes. \$1.25.
 Five Years in China. \$1.25.
 Fourteen Months in Canton. Mrs. J. H. Grey. \$2.50.
 In the Far East. Geraldine Guinness. \$1.50.
 Origin of First Protestant Mission to China. W. W. Moseley. 5s.
 Our Life in China. Helen S. C. Nevius. \$1.50.
 Pagoda Shadows. Adele M. Fields. \$1.00.
 Religions of China. Rev. James Legge. \$2.50.
 Reports of Shanghai Conference. 1877-1890.
 The Chinese. W. A. P. Martin. \$1.75.
 The Chinese Classics. James Legge. \$3.50.
 The Cross and the Dragon. Rev. B. C. Henry. \$2.00.
 The Middle Kingdom. S. Wells Williams. 2v. \$9.00.
 Wanderings in China. C. F. Gordon-Cumming. 2v. 25s.
 Western China. Rev. Virgil Hart.
 When I was a Boy in China. Yan Phon Lee. 60 cents.



INDIA.

BY

REV. A. BRODHEAD, D.D.



MAP OF INDIA

0 50 100 200 300 400
SCALE OF MILES.

Longitude East from Washington

147

152

157

162

Eng'd by American Bank Note Co. N.Y.



MISSIONS IN INDIA.

The writer of this sketch cannot do his readers a better service than, as a preface to anything he may present, to transfer to these pages from the "Church Missionary Atlas," a recent English work of great value, the following compendious view of India:

"The classical name of INDIA seems to have been anciently given to the whole of that part of Asia lying east of the river Hind, or Sindhu, or Indus, as far as the confines of China, and extending north as far as the Mongolian steppes. The modern name of Hindustán, is of Persian origin, and means the place or country of the Hindus. Sindhu means 'black,' and was the name given to the river Indus; but it is not clear whether the (black) people first gave the name to the river, or the river to the people.

"To the dwellers in the elevated and dry steppes and uplands of Arabia, Persia, and Asia Minor, such a land of magnificent rivers, impenetrable forests, and rich alluvial plains, abounding in all natural products, must have seemed little short of an Eldorado; and it is not to be wondered at that from the days of Herodotus downwards the land of India should have had such an interest for the natives of the West. History, moreover, shows that whatever city or nation has been the channel of connection between it and the Western world, that city or nation has for the time being risen to opulence and power. From this source, in pre-Christian times, Arabia, Tyre, Palmyra, and Alexandria derived most of their greatness. Later on we find the same enriching stream flowing up the Persian Gulf to Baghdad, and afterwards to Venice and Genoa, till, in 1498, Vasco da Gama's discovery of a new route to the East, by way of the Cape, diverted the trade into other channels, and so caused the Portuguese, Dutch, French and English to come successively to the front.

HISTORY.

"Of the history of India in the times before the Christian era we know but little, and that little is so mixed up with mythological fable that small reliance can be placed upon it. All that we know

for certain is that in very early times—probably about two thousand years before Christ—the ancestors of the present Hindu people came into India from the northwest, and gradually overran the whole country; but the first invasion from the West of which we have anything like a clear historical account was that of the Mohammedans, who, in A.D. 636, landed on the west coast of India in order to plunder the town of Tanna. In the following century they appeared at Múltán, and from A.D. 714 to 750 they held possession of Sindh. For two centuries after this India enjoyed immunity from their depredations, until the time of Sabuktegin and his famous son, Sultan Mahmúd of Ghuzní. Between A.D. 1001 and 1024 Mahmúd invaded Hindustán no less than twelve times, and, inflamed with irrepressible zeal for the destruction of idols, destroyed some of the most famous shrines of the Hindus, giving up to plunder some of the principal seats of their religion. One of Mahmúd's successors—Shahab-ud-dín or Mohammed Ghorí (A.D. 1157 to 1196)—succeeded in converting the chief Hindu kingdoms into dependencies, and these, in A.D. 1206, were formed into an independent kingdom, of which Kutub-ud-dín, once a slave, became the first ruler. The dynasty of the slave kings lasted from A.D. 1206 to 1288, when it was succeeded by the house of Khilji, of which the second king, Alla-ud-dín, may be mentioned, because he was the first to carry the crescent in triumph, in A.D. 1294, across the Vindhya mountains into the Deccan, and afterwards into South India. During the rule of the next, or Toghlaq, dynasty (A.D. 1321 to 1414) one of the most memorable events was the invasion of India by Timour Beg or Tamerlane, and his proclamation as emperor of India at Delhi on the 17th of December, 1398. He did not, however, remain himself in India, but for thirty-six years (A.D. 1414 to 1450) some Seiads professed to govern in his name. To them succeeded the Lodi dynasty (A.D. 1450 to 1526), and after them the Moguls. The first Mogul emperor, Baber, claimed the throne of India in virtue of his descent from Tamerlane, but had to make his claim good, as others before and since, by the power of the sword. During the earlier period of this dynasty—the last representative of which was put forward by the mutinous Sepoys, in 1857, as the rightful sovereign of the country—India attained a high degree of power and prosperity; but after the death of the emperor Aurungzíb, in 1707, the emperors of Delhi became mere puppets, and were unable either to curb the ambition of powerful viceroys, who seized the opportunity for rendering themselves independent, or to resist the growing power of the Mahrattas and Sikhs and other external enemies who threatened the empire. Thus, in 1739, Nádír Shah, the king of Persia, captured Delhi, which was then

given up to carnage and plunder; and in 1758 Ahmed Shah Abdálí, the Afghan king, subjected to the same cruel treatment the inhabitants of the Mogul capital. This state of general anarchy and disorder was at last happily terminated by the establishment of the British supremacy, under whose rule the people of India have enjoyed complete civil and religious liberty, and have attained a greater degree of order and security than they had ever previously known.^b

The beginnings of the British authority in India were small enough. A little more than one hundred and twenty years ago the East India Company (first formed for trading purposes in 1660) had but half a dozen factories dotted over different parts of India, and could only maintain a very precarious hold even in these. And this was all. The rise of British political supremacy in Hindustán may best be dated from the battle of Plassy, when, on June 23, 1757, Robert Clive, with a force of only three thousand men, not one-third of whom were English, gained the first great victory over the Nawáb Názim of Bengal, one of the Viceroy's of the Mogul emperor. Within the limits of this paper it is not possible to relate in detail how the servants of the English company found themselves in constant collision with the French and other European nations, and how the success which usually attended their arms made the native chiefs anxious to secure their alliance, and how the wars in which they engaged led to the gradual extension of the British empire from Cape Comorin, in the extreme south, to Peshawar, in the far north; and how, while in one quarter the maritime provinces of Burmah have become British possessions, in an opposite direction the conquest of the Punjáb and Sindh has brought the English to the gates of central Asia. It will suffice to state that the empire in India, which it has pleased God to entrust to the stewardship of Great Britain, covers an area of 1,382,624 square miles, with a population of 253,891,821, according to the census returns of 1881-82. But so rapid is the increase of population, that it is supposed that the coming census of 1891-92 will show a return of 300,000,000, or very nearly that number.

The area and population given above include the native states. That portion coming directly under British rule covers an extent of 889,070 square miles, with a population of 198,577,200.

The proportion in the various religious sects may be given as follows: Take 1000 natives of India, selected from the different religions—about 740 will be Hindu, 197 will be Mahommedan, 13 Buddhist, 7 Sikh, and 7 Christian. The majority of the rest will be Pagan (*i. e.*, not adherents of one of the great *book religions*) of a low type.

Again referring to official reports of 1881-82, we find—

Hindus numbered at	187,937,450
Mahommedans numbered at	50,121,585
Aboriginals numbered at	6,426,511
*Buddhists numbered at	3,418,884
Christians numbered at	1,862,634
Sikhs numbered at	1,853,426
Jains (a Buddhistic sect) numbered at	1,221,896
Parsees numbered at	85,397
Jews numbered at	12,009
Brahmins numbered at	1,147
Miscellaneous	950,882

Total 253,891,821

“Christians” include Protestants and Roman Catholic† natives; also Europeans and Eurasians (people of mixed blood).

The direct results of Protestant missions will appear from the official Decennial Reports:

	1851.	1861.	1871.	1881.
Adherents or baptized members	91,092	138,731	224,258	417,372
Communicants	15,129	24,976	52,816	113,325
Catechists	600	1,263	1,983	2,488
Native pastors	48	98	226	461

These figures do not include Burmah and Ceylon, in which are numbered 110,000 adherents.

The increase of adherents was, therefore, in the first decade, 53 per cent.; in the second, 61 per cent.; in the third, 86 per cent.

Looking at India from a geographical standpoint, we find it to be an irregularly-shaped territory lying between latitude 8° and 35° north and longitude 67° and 92° east. Its boundaries are the Bay of Bengal and Burmah on the east, the Himalaya mountains on the northeast, the river Indus and the Arabian Sea on the northwest and west. The Vindhya mountains extend from the western side almost to the Ganges in the parallels of latitude from 23° to 25°. South of this range the country is called the Deccan, and sometimes Peninsular India. The country to the north of these hills is called Hindustán, though this title (as we have already seen) is also applied to the whole country. The greater part of this country possesses a soil of great fertility, particularly the immense plains watered by the Ganges and its tributaries, embracing perhaps four hundred thousand square miles. These plains, for the most part of extremely rich, loamy and alluvial soil, are amongst the most fertile and densely-inhabited regions of the earth. The climate during most of the year is

* Found only in British Burmah.

† According to Marshall's "Christian Missions," in 1883 the Roman Catholic converts numbered 963,958.

extremely warm. For a few months, beginning about the first of April, the heat is intense. The thermometer during the months of May and June ranges from 110° to 120° in the shade, and from 150° to 170° in the sun's rays. The great heat is modified by the setting in of the periodical rains. These generally begin about the middle of June and continue for three or three and a half months. The rainy is succeeded by the cold season, covering a period of four or five months. Perhaps no more delightful climate can be found in any part of the world than that enjoyed by the residents in northern India during this season of the year; and it is more particularly to this part of the country that the statements in this section refer.

RACES AND LANGUAGES.

In order to any right understanding of India, it is important to keep in mind the fact that it is not inhabited by a homogeneous people, having one language and one religion. On the contrary, we find there a variety of races, religions with but little if anything in common, and languages as distinct as those spoken on the continent of Europe. In the lapse of time, however, the distinctive character of the several races has been greatly modified by their admixture through intermarriages. The main divisions from which all have sprung may be classed in three groups—the Aryan or Indo-European, the Semitic and the non-Aryan.

It is ascertained that there are not less than ninety-eight languages current in India, besides various dialects. Of the languages, some are spoken by, it may be, only a few thousands of people; others are used by millions. Of these latter the following may be specified: Of Punjábí-speaking people the estimated population in 1871 was 16,000,000; of those speaking Hindi, 100,000,000; Bengálí, 36,000,000; Maráthí, 15,000,000; Támil, 14,500,000; Telugu, 15,500,000; Kanarese, 9,250,000; Gujrátí, 7,000,000. The first four languages named are found in the Aryan or Indo-European group, and it is among three families of this group—the Panjábí, Hindí and Maráthí—that the mission work in India conducted by the Board of Foreign Missions of the Presbyterian Church in the United States of America is principally carried on. In connection with these three languages a dialect of the Hindi known as the Hindustání, or more specifically, the Urdú, must be mentioned. This is spoken by Mohammedans throughout India; and of this class of religionists there are several millions dependent for their acquaintance with gospel truth upon the missionaries of our Board.

The same authority from which we have already quoted, says: "The division of religions does not follow the ethnological lines.

Speaking broadly, it may be said that the dominant religion north of the Vindhya range is Brahminism, and the dominant race Aryan. In the hilly tracts of central India the population is non-Aryan and pagan. In the valleys and ridges of the Himalayas, from the Sutlej to the Irawádí, the population is non-Aryan, and the religion partly Buddhist, partly pagan, with isolated incursions of Brahminism. South of the Vindhya range Brahminism is the dominant religion, but up to a certain point the population is Aryan, and beyond that Dravidian, including the north of Ceylon. Mohammedans are to be found in the large towns everywhere, but the bulk are settled either in eastern Bengal, consisting of converted non-Aryans, or in the Panjáb, consisting of alien immigrants from Western Asia. Zoroastrianism is found only among the Parsees (mostly in Bombay), and Judaism in the singular settlement of Jews at Cochin. Buddhism is the dominant religion of British Burmah and the south of Ceylon. Demonolatry and ghost-worship prevail in the south of India and Ceylon; Jainism (in which may be seen traces of Buddhism) is found in detached localities and very limited numbers."

BEGINNING OF MISSIONARY WORK.

Protestant missions were first commenced in south India by Ziegenbalg in 1705, under the patronage of the king of Denmark. He was joined by others, mostly Germans. In 1751 the celebrated Schwartz began his course in the same part of the country. Considerable success followed their labors; and as there has always been a larger relative number of missionaries in that part of India than in the north or west, there is a much more widely-diffused knowledge and profession of Christianity. It is within comparatively a recent period that missionaries began their work in the Presidencies of Bengal and Bombay; while in the Northwest Provinces the missions of the Presbyterian Church are of still more recent date.

The work of the Presbyterian Board of Foreign Missions in India is carried on by the missionaries and native helpers laboring within the bounds of the Lodiaana, Furrukhábád and Kolhapur missions. These will be considered in the order of their establishment.

It was before the organization of the present Board, and while the Western Foreign Missionary Society was still in existence, that the Rev. John C. Lowrie, now one of the secretaries of the Presbyterian Board, and the Rev. William Reed were sent to India to lay the foundations of the work which the Presbyterian Church had resolved to carry on in that land. The selection of the particular field in which they should begin their labors was

left to their judgment after consultation with friends of the work in India. Leaving America in May, 1833, they reached Calcutta in October of the same year, and after getting the best information available, they decided to begin the work at Lodiána, a then frontier town of the Northwest Provinces, and bordering upon the Panjáb, a territory which at that time was under the control of Ranjít Singh, a Sikh chief. Dr. Lowrie, in his "Two Years in India," after stating some more general reasons which influenced his colleague and himself in their decision, says, "Having now the history of nearly seventeen years to confirm the opinion, I have no doubt that (Lodiána) was on many accounts preferable to any other as a point from which to commence our efforts. Other cities had a larger population, and could be reached in less time and at less expense, but at no other could more favorable introducing influences have been enjoyed; at no other could our position have been more distinctly marked, nor our characters and object more accurately estimated by the foreign residents of the upper provinces; at no other were we less likely to find ourselves laboring 'in another man's line of things made ready to our hand,' or to occupy ground that other bodies of Christians would shortly cultivate; and, not to insist on the important consideration of health, no other place could be more eligible in its relations to other and not less dark regions of the earth in its facilities for acquiring a number of the languages chiefly spoken in those parts."

It was not, however, without afflictive dispensations that the mission work was to be begun. While Messrs. Lowrie and Reed were detained at Calcutta, it became evident that Mrs. Lowrie's health, which had been impaired before leaving America, was rapidly failing, and on the 21st of November she was called to her rest. In view of Mrs. Lowrie's illness it had been determined that Mr. and Mrs. Reed should proceed without their colleagues to Lodiána. This arrangement, however, was reconsidered and preparations were made to remain for a time in Calcutta. Before the expiration of the time, it became clear that Mr. Reed's health was such as not to warrant his proceeding further, and the conclusion was reached that he should return to America. Taking passage, with his wife, in July, 1834, in a ship bound for Philadelphia, a sad farewell was given to many cherished hopes. Mr. Reed was not permitted to reach home. His death occurred only three weeks after leaving Calcutta.

Dr. Lowrie says, "I reached Lodiána, my post of missionary duty, on the 5th of November, 1834. This was nearly eighteen months after leaving Philadelphia; and it serves to show the manner in which distant places have been connected with each

other by the providence of Him who beholds all the nations of the earth at one view, that a messenger from churches in the western hemisphere, after traversing nearly seventeen thousand miles of the broad ocean, and penetrating thirteen hundred miles further towards the heart of Asia, should at last find his sphere of labor in a city unknown even by name to those by whom he was sent, when his journey was at first undertaken."

It may be mentioned as a commentary on the above, and as showing that the world is growing smaller, as it were, in order that it may come within the grasp of the Church, that the journey to Lodiana, which at that time, by ordinary modes of travel, could not have been performed in less than seven or eight months, can now be made within thirty-five days.

In December, 1835, about a year after the arrival of Mr. Lowrie, the Rev. Messrs. John Newton and James Wilson, and their wives, reached Lodiana. The former, after more than half a century of service, is still connected with the mission and has the joy of having three sons among his companions in labor—a fourth, John Newton, Jr., M.D., a medical missionary, having died in 1880.

The stations which were successfully established in the North-west Provinces and in the Panjáb brought evangelizing agencies to bear upon large portions of the populations of those territories. In the annexed table a list of these stations is given, arranged according to the date of their establishment:

LODIANA MISSION.

- 1834. Lodiana, 1100 miles northwest of Calcutta.
- 1836. Saharanpur, 130 miles southeast of Lodiana.
- 1836. Sabathu, 110 miles east of Lodiana, in the lower Himalaya Mountains.
- 1846. Jalandar, 30 miles west of Lodiana.
- 1848. Ambala, 55 miles southeast of Lodiana.
- 1849. Lahore (the political capital of the Panjáb), 1225 miles northwest of Calcutta.
- 1853. Dehra, 37 miles east of Saharanpur.
- 1855. Rawal Pindi, 160 miles northwest of Lahore.
- 1867. Hoshiarpore, 45 miles north of Lodiana.
- 1874. Woodstock in Landour, 15 miles east of Dehra.
- 1882. Ferozepore, 50 miles southwest of Lodiana.

FURRUKHABAD MISSION.

- 1836. Allahabad, 526 miles northwest of Calcutta.
- 1838. Futtehgurh, 723 miles northwest of Calcutta.
- 1843. Mainpurí, 40 miles west of Futtehgurh.
- 1843. Furrukhabad, near Futtehgurh.
- 1853. Futtehpore, 587 miles northwest of Allahabad.
- 1863. Etawah, 32 miles south of Mainpurí.

1873. Etah, near Mainpurí.
 1874. Gwalior, in Scindia's dominions.
 1886. Jhansi, 65 miles south of Gwalior.

KOLHAPUR MISSION.

1870. Kolhapur, 290 miles (by available route) southeast of Bombay.
 Original mission begun in 1853.
 1877. Panhala, 14 miles north of Kolhapur.
 1884. Sangli, 30 miles east of Kolhapur.

The character of the people determined, to a large degree, the nature of the agencies employed; and since at the various stations, with some modifications, similar agencies were used, it will be unnecessary to describe in detail the work at these several points.

RELIGIONS.

Brahminism.—By far the larger number of the inhabitants of northern India adhere to the Brahminical faith; in this part of the country the Mohammedans are to the Hindus in the proportion of probably one to six, although in the Panjáb the proportion is much larger. In reply to the question “What is Brahminism?” the writer will be permitted to quote what he has written in another place.

“To the eye of the casual observer Brahminism is the religious idea expressed in a polytheistic form. In it deity is incarnated in various forms of man or beast, or represented by inanimate objects, until, as the natural result of this fearful departure from God, the original conception is lost sight of, and the symbol takes the place of that for which it stands. (Romans i. 21–25.) The *avatars* or incarnations of the Supreme Being are few in number, but nature is ransacked to find a sufficient number of objects in which He may be enshrined. Three hundred and thirty-three millions of inferior deities find place in the imaginary Pantheon of the Hindus. The river Ganges is the goddess Gunga, born on the snow-capped range of the Himalayas from the forehead of Brahm, as Minerva from the head of Jupiter. At Allahabad this river, receiving into its embrace the scarcely less sacred Jumna, is joined underground by a third stream descending direct from heaven, and thus a trinity of streams is formed, which to the devout Hindu is the very portal to the skies. But not the rivers alone: the trees, the fountains, a rock, a stone, may be made sacred by the indwelling of some divinity. There is a certain tree, the trunk of which is a god, while each branch, twig, and leaf, represents an inferior deity.

“But all this is for one class of minds. The Hindu religion adapts itself readily to all classes. It is, indeed, a vagary of the

imagination rather than a religion of the heart. Thus, whilst it is with some a pure polytheism, as held by others it is sheer pantheism. The writer once asked a Hindu, *Parmeshwar kahán hai?* ('where is God?') The reply was, *Ap Parmeshwar hai* ('your Honor is God'). But we need not be flattered by such distinction, for to the Pantheist, God is inseparable from His creation. As the Hindu states it, God is without a second—that is, besides Him there is nothing. To account for sin the Hindu philosophers will tell you that the soul, a spark struck from the source of all life and light, has through its union with the flesh become contaminated. In successive births, however, the accretions of sin will be removed, till at the last the soul, regaining its original purity, will be absorbed into the Infinite.

"This religious imposture was, by the same hands that in the far-distant past constructed it, interwoven into the social system of the Hindus; and so skillfully was the work performed that it would seem impossible, but by the grace of God, for those who are born within the meshes of this net ever to escape. Never was more consummate wisdom displayed by men than was shown by the Hindu priests of a pre-historic age, when they perfected a system which should at once secure its own perpetuation and the supremacy, social and religious, of its founders. The web of *caste* was indeed artfully woven. It is a social system strengthened and guarded by religious sanctions, or, if you please, it is a religious system guarded by social sanctions. The Brahmin, its originator, is the centre and circumference of this system. With reference to it he formed all things, and by him all things consist. He sprang from the head of Brahm, and unites in himself all the attributes of him who is without form, all-wise, all-powerful. The Brahmin stands upon the apex of the social and religious pyramid. Next to him are the *Kshatryas* or warrior caste, springing from the breast of Brahm; then the *Vaisyas* or merchant class, descending from his loins; last of all the *Sudras* or laboring class, issuing from his feet. And during all the centuries since this system was contrived, these castes have held the same relative position, immorality or crime, however black, causing no descent from the higher to the lower; virtue, however conspicuous, securing no ascent from the lower to the higher."

Mohammedanism.—As to Mohammedanism, the creed of Islam is very simple: There is one God, and Mohammed is his apostle. The religion of the followers of Mohammed begins, and very often ends, with this. It is a religion without a saviour. The most that its adherents have to hope for is, that Mohammed will intercede for them; but their intercessor did not claim to be without sin, much less did he claim to be divine. When it is

stated that the Mohammedan conception of God is purer than that of the Hindu, all has been said that can be in favor of his religion as compared with the idolatrous religion which it antagonizes. While the Koran is for the Mohammedans of India *The Book*, there are many and grave departures from its teachings found in the practice of the followers of the prophet. If they have to some extent acted upon the idolatrous religion around them—at least on its social side—they in turn have been acted upon by being led to engage in various idolatrous practices.

A feature which characterizes both these religions is the elasticity of which they are capable. The Hindu religion, within the caste lines which are determined by birth, has a charity broad enough to admit every form of belief or disbelief; in other words, being born a Hindu and conforming to the prescribed ritual, you may believe what you choose. This being the case, the writer was not greatly surprised to find the name of Christ written interchangeably with the names of their gods upon the walls of a Hindu temple. And thus with the religion of Islam: only repeat the *Kalama*, the creed given above, and it matters not what you believe or what you are. It is not strange that religions so insensible to the moral quality of their adherents, and which, while satisfying the demands of a depraved conscience, require no crucifixion of the heart's lusts, should have a fascination for their followers most difficult to overcome.

Sikhs.—With reference to the Sikhs, the only other class of religionists which need be particularly mentioned, and who are found principally in the Panjáb, Dr. Lowrie, in his "Two Years in Upper India," remarks as follows: "The Sikhs are said not to constitute more than a twelfth or fifteenth part of the population of the Panjáb. They evidently are much more allied to the Hindus than to the Mussulmans in their worship and customs. The system of caste prevails more or less among all these sects, though in regard to the Sikhs and Mohammedans it is not enjoined by their religion, or rather it is contrary to their creed, especially to that of the Sikhs; but throughout India usage is all-powerful. Hindus, when they become Sikhs, do not renounce caste, except as it bears on one or two inferior points.

"The religion of the Sikhs is described as a creed of pure deism, blended with the belief of all the absurdities of Hindu mythology, and the fables of Mohammedanism. Nanak Shah, the founder of this religion, professed a desire to reform, but not to destroy, the religion of the sect in which he was born, and endeavored to reconcile the jarring faiths of Brahma and Mohammed by persuading each to reject particular parts of their respective belief and usages."

LODIANA MISSION.

It was among the millions of the people of the Northwest Provinces and the Panjáb holding such faiths as these, all of which are opposed to the faith of the Gospel, that our missionaries began and have continued their labors. Providence conspired most wonderfully to open the way before the pioneers in this work. Lahore, the capital of the Panjáb, was regarded as the objective point by the first of our missionaries sent to India, and much of the work done at Lodiana for several years was in preparation for the time when an advance might be made in this direction. In 1849 this time came. Ranjít Singh dying, left no successor capable of wielding his iron sceptre. "The country soon fell into a state of anarchy under the leaders of the army which he had trained; and they were so elated with mistaken views of their own power as to resolve on the overthrow of the British dominion in India. For this purpose, unprovoked, they crossed the Sutlej into British territory. Defeated, they withdrew, but a second time, equally without provocation, these chiefs and their fierce troops arrayed themselves against their former foe. The conflict between the Sikh and British armies was terrible, and the issue for a time doubtful; but the end was the prostration of the Sikh power and the annexation of the Panjáb to the Anglo-Indian empire—a measure hailed with satisfaction by the greater part of the inhabitants of that long-oppressed land. As the result of these great changes in the political condition of the Panjáb the whole of that interesting country is now open to the missionary." *

In this capital a Mission College was organized in 1886 with a roll of 15 students, increased now to 139. In 1889 commodious buildings, which had been erected on a site valued at 20,000 rupees, given by the government, were formally dedicated, Lord Lansdowne, Governor-General of India, and other distinguished guests being present. The total cost of the buildings was 56,000 rupees, of which 20,000 were a grant from government in addition to the site. Rev. C. W. Forman, D.D., was the first president of the institution, but finding the burdens too great for his advancing years, he resigned and has been succeeded by Rev. J. C. R. Ewing, D.D., who is ably sustained by a corps of professors and instructors.

In 1875 a school for native Christian boys was begun in Lahore under the Rev. C. B. Newton. Two years later it was transferred to Lodiana, but for lack of available missionary force, it was suspended in 1879. In 1882, through the efforts of the

* "Two Years in Upper India."

Women's Foreign Missionary Society of the Presbyterian Church (Philadelphia), money was raised for a permanent building, and the school was reopened in 1883 under the Rev. E. M. Wherry, D.D., in the edifice erected for the purpose. A few years ago, during the superintendency of the Rev. J. M. McComb, an industrial department was added, where instruction is given in shoe-making, book-binding, weaving, tailoring and printing.

Before the establishment of a mission station at Lahore, the work had been begun at Sabathu, Saharanpur, Jalandar and Ambala. The station at Sabathu, in the lower range of the Himalayas, furnished a sanitarium for invalid missionaries, and at the same time gave opportunity for reaching representatives from the Hill tribes, a class of people which, although sanitarium have been established in different parts of the Himalayan range, have not had the attention paid to them which their spiritual needs demand.

At a period somewhat later than the occupation of Lahore, and next succeeding that, was the beginning of mission work at Dehra, in 1853. The special work at this station—the education of the daughters of native Christians—will be noticed subsequently.

The next point selected by the missionaries of the Lodia mission was Ráwal Pindi, lying well up toward the frontier of the Panjáb.

FURRUKHABAD MISSION.

Turning our attention now to the Furrukhabad mission, we find work begun at several important centres. As early as 1836 Allahabad had been selected as a field for evangelistic labor; and although it has not proved to be the most promising, still the wisdom of those who chose this field has been justified. As the capital of the Northwest Provinces, and the headquarters of the North India Bible and Tract Societies, it is highly desirable that our mission should be represented there. By means of the Press, which for many years was under the management of the missionaries, and is now carried on by native Christians connected with our mission, the influence of the mission is widely extended, and in addition to the usual work of bazar and village preaching and the education of the young, the facilities for meeting and proclaiming the gospel to representatives of all parts of northern India, at the annual *mela* or religious gathering, are very great.

The next point occupied in the Furrukhabad mission was Futehgurh, in 1838. Shortly after the occupancy of this station a number of orphan children who had been rescued from a famine

then prevailing, and had been consigned to the care of the Rev. Henry R. Wilson, were brought here from Futtehpoore, and these may be said to have constituted a nucleus for the thriving Christian community which is now formed at Futtehgurh.

In the year 1843 mission work was begun at Mainpurí, forty miles distant from Futtehgurh, and some of the native helpers were detached from the Futtehgurh station to take up their residence in connection with a missionary at Furrukhabad City, of which Futtehgurh is a cantonment. It was not until ten years after that any new station was occupied. Work was then undertaken at Futtehpoore, one of the smaller cities between Allahabad and Cawnpore.

In the preceding slight sketch a glance is taken at the mission stations of our Board as they existed in northern India and the Panjab previous to the mutiny, which occurred in 1857. At that time the work was making favorable progress, being carried on in the various directions of preaching, teaching and the preparation of a literature for the growing Indian Church. If the European population generally had but little reason to anticipate impending danger, there was less cause for any such expectation on the part of the missionaries. They had, many of them, lived for years among the mixed Hindu and Mohammedan population, on the most friendly terms with all classes. Their schools had been attended by children from every caste. Even the preaching of the gospel, which could not but antagonize their favorite systems of belief, was generally listened to with respect, and at almost every station there were converts to the truth.

But the whole European population was awakened from fancied security as if by an earthquake shock. Barrackpore in Bengal, and Meerut in the Northwest Provinces, were the first to be visited, and in a few weeks the whole country was convulsed. Of the mission stations of our Board, Lodiana, Futtehgurh and Allahabad were the greatest sufferers. It was at Futtehgurh that the blow fell most heavily. At the other stations above named the loss of property was great, but at Futtehgurh and the adjoining station of Furrukhabad precious lives were sacrificed. The sad story of the hurried flight to Cawnpore of the brethren Freeman, Campbell, Johnson and McMullen and their wives, with the two little children of Mr. and Mrs. Campbell; the capture of the party at Bithoor; the dreary march thence to Cawnpore, a distance of eight miles; the detention for a night in the *Sivada Kothí*, a house belonging to their captor; the *translation* on the morning of the next day, when upon the parade-ground of the station they and over one hundred Europeans, mostly women and

children, fell before the fire of their murderers. These tragic events cannot be forgotten by the church which was so nobly represented by these martyred ones; nor can their last words, expressive of their trust in the Saviour, when passing through this terrible ordeal, be forgotten. Only a few of these words may be quoted here.

Mrs. Freeman wrote, "We are in God's hands, and we know that He reigns. We have no place to flee for shelter but under the covert of His wings, and there we are safe. Not but that He may suffer our bodies to be slain. If He does, we know that He has wise reasons for it. I sometimes think our deaths would do more good than we would do in all our lives; if so, His will be done. Should I be called to lay down my life, most joyfully will I die for Him who laid down His life for me."

Mrs. Johnson said: "Everything seems dark and doubtful, but that which seems so mysterious now may be but the bringing about of a brighter day for poor benighted India. We look upon each day now as our last; but oh! how delightful are our seasons of prayer, together imploring the care and protection of that God who alone can save us."

The others wrote in a similar strain, and from their writings it is not difficult to understand that the promises of God in Christ were very precious to them, until the full fruition came in their seeing the King in His beauty.

KOLHAPUR MISSION.

The Kolhapur mission, located in a distant part of the country from the Northwest Provinces, suffered but little during the mutiny. It may be well at this point to refer to the work in this field. The information is gathered from a sketch lately published. The territory occupied by this mission lies southwest of Bombay, and covers part of the Deccan. The Ghats, a range of mountains some forty or fifty miles from the coast, cut the field into two. The Kolhapur State lies east of this range, and has a population of 802,691. The adjoining districts to this, in which are no missionaries, have a population of 1,700,000; add to this the Concan, or the portion between the Ghats and the sea, and in which is Ratnagiri, and there is a total population of 4,000,000, who are to be reached with the truth.

Kolhapur is the capital of the province bearing the same name. It contains a population of some 45,000. "As seen from a distance the city is beautiful for situation. The most commanding object, next to the king's palace, is the towering, white dome of a very large temple. Few cities or places in India have so high a reputation for sanctity. The favorite legend among

the people is that the gods, in council, once pronounced it the most sacred spot of all the earth."

This city was selected by Rev. R. G. Wilder, in 1853, as a centre of missionary operations. His work had been supported for years by friends in the United States and in India, and after he had severed his connection with the American Board it remained independent of any church until its transfer to the Presbyterian Board in 1870. Mr. Wilder had been privileged to do a good preparatory work, and to organize a church of twenty-one members, soon increased to seventy-five. In addition to the Christian Girls' School, noticed under "Work Among the Women," there is a high school with one hundred and twenty pupils, and also several day-schools.

Ratnagiri, the second station established, is a place of 15,000 inhabitants, one-third Mohammedans, about 120 miles south of Bombay, on the coast. Although the station was opened in 1873, the lack of missionary force and other causes have operated to retard the work. After having been virtually abandoned for a time, it has just been reoccupied.

Panhala, 14 miles north of Kolhapur and about 1000 feet higher, was occupied in 1877 and has a church of 25 members, with one of 23 members at the outstation, Aitawade.

Sangli, the last station established, is the capital of a small State of the same name. Work was begun there in 1884 and now (1891) there is an organized church, occupying a edifice recently completed and dedicated to the worship of God. A boarding-school for Christian boys is located here, with an average last year of about 25.

The same agencies employed in Northern India are in operation in this mission for making known the story of redeeming love. The school, the circulation of books and tracts, and the proclamation of the truth in chapel and on the highway, have the same object in view—to reach the heart, and bring men into sympathy with Christ.

RESULTS OF THE MUTINY.

After the mutiny it became a question of great interest how the mission work would be affected by such a crisis. Would the barriers which had previously existed be lowered, or would the people be more disposed to reject the truth? It was found that in the good providence of God, whilst all obstacles were not removed, there was more ready access to the people. It is thought by many that had the British government at that time given up its principle of neutrality with regard to religious matters, and taken

a decided stand in favor of the propagation of the Christian religion, much would have been gained toward the rapid evangelization of the country. But without this having been done, evangelistic work has measurably advanced. There can be no question that the faith of Hindus and Mohammedans in their religions has been shaken within the last twenty-five years to an extent never before known, and to-day India is more accessible to gospel influences than ever before. It would be impracticable in such a sketch as this to illustrate this proposition fully. One corroborative fact has marked significance, viz., the advancement that has been made in the education of the women and children of India. The customs in this land are such as to preclude much social intercourse between the sexes; indeed the women, especially of the richer families, are to such an extent secluded that they can scarcely be considered as forming a part of the communities in which they dwell. Such being the case, it was in former years almost impossible to bring evangelistic influences to bear upon the women of India. Efforts in this direction were made from the beginning of the missionary work, but with only limited success. With exceptional cases the way was barred to the advances of the missionary ladies who so earnestly desired to carry the gospel to their benighted sisters.

That there has been a marked change in this respect since the mutiny is evident. The caste system may be said to remain unimpaired. It cannot be affirmed, moreover, that the Hindus and Mohammedans have any more friendly feeling toward their conquerors, or for the religion which they profess. How then is the change to be accounted for? To the writer of this sketch the reason for the change is found largely in the impulse given to English education as a result of the mutiny. After the transfer of the East India Company's rights to the Crown, it was soon perceived that the British government intended to furnish the people of India with greater facilities for securing an education, whether in the vernaculars or in the English tongue. Graded schools, from those of an elementary character to such as prepared for an entrance to the university, were established all over the country. To these the native boys and youth flocked in great numbers, and year by year hundreds, if not thousands, were graduated with an education greatly superior to that which their parents had received.

Here an additional point is to be noticed. Perhaps in no country more than in India is marriage the chosen lot; indeed, for a girl not to marry at an age which in Christian lands would be thought altogether too early, would be regarded as an unfortunate

thing. But for the educated youth of the land there must be found educated wives; hence the necessity was forced upon parents to secure for their daughters such an education as would fit them for this new condition of things.

WEEK OF PRAYER.

What is known as the "Week of Prayer" for the conversion of the world had its origin, in its present form, in a call issued by the Lodiana Mission in connection with its Annual Meeting in November, 1858. It was the year after the mutiny and while the effects of that uprising were still sorely felt. Before issuing the call the mission spent three days in earnest prayer. Concerning that season Rev. John H. Morrison, D.D., wrote: "It was a precious three days, and made us feel that God was with us—that he was giving us an earnest of the blessings we sought in issuing the call." The call, which met a prompt and cordial response throughout the Christian world, is as follows: "Whereas our spirits have been greatly refreshed by what we have heard of the Lord's dealings with his people in America, and further, being convinced from the signs of the times that God has still larger blessings for His people and for our ruined world, and that He now seems ready and waiting to bestow them as soon as asked; therefore, *Resolved*, That we appoint the second week in January, 1859, beginning with Monday the 8th, as a time of special prayer, and that all God's people, of every name and nation, of every continent and island, be cordially and earnestly invited to unite with us in the petition that God would now pour out His Spirit upon all flesh, so that all the ends of the earth might see His salvation."

WORK AMONG WOMEN.

Twenty years ago, zenana teaching and girls' schools were unknown, except in a few rare instances, whereas now scores and hundreds of women and girls are taught, and this, too, from God's word. On every side the houses of Hindus and Mohammedans are thrown open to the visits of the wives of the missionaries and the single ladies who have gone to India for the express purpose of teaching. Girls' schools are found in every part of the country, and it is safe to affirm that the time is not far distant when it will be as difficult to find in India a girl who cannot read and write as it would be in our own land.

In connection with this topic, the reader must be asked to look in upon the native Christian girls' school at Dehra, a station of our Board, situated in the beautiful valley between the Sewálik

hills and the lower ranges of the Himalayas. This school, which was very small in its beginnings, has grown into almost magnificent proportions, and will undoubtedly exert a controlling influence upon the native Christian community in northern India. Its present prosperity is, under a kind Providence, largely due to the wisdom and self-denying zeal of the two ladies at first connected with it—Mrs. Herron, the wife of the Rev. David Herron, and Miss Catharine L. Beatty. Of the former Miss Beatty wrote as follows: “To Mrs. Herron’s zeal and patience, never flagging under the heaviest trials and discouragements; to her peculiar tact in overcoming difficulties; to her skill in adapting our best American school systems so nicely to the widely different habits of this country, so as neither to offend the prejudices of the pupils on the one hand, nor encourage the evils of their customs on the other,—will this school through all time stand as a monument.” Respecting Miss Beatty, the following record is made in the report of the Lodianna mission for 1871: “Mr. and Mrs. Herron were joined by Miss Beatty in the spring of 1863. This lady then took charge of the educational department, and continued in charge of it till the end of that year, when, Mr. Herron leaving the country after the death of Mrs. Herron, the entire care of the school was committed to her. The duty which she then undertook was a weighty and responsible one, but she proved herself fully equal to it. Her experience as a teacher, her decision of character, and her administrative ability, fitted her in no common degree for the work. She lived in the same house and sat at the same table with the children, and had them under her eye and influence continually. Their progress in learning, their cultivated manners, their prompt obedience, and their order and good conduct, were proofs of her ability and devotion that all could see, and evidences of a success which is seldom attained in so short a time. The labor and care, however, which she gave to the school were too much for her physical strength. By the end of the year 1868 her health was so impaired that she had to seek rest and a change. But in a few months it was evident that her work was done. Although not able to walk, yet with characteristic energy she undertook the long and fatiguing journey home, where, on the 24th of December, 1870, she died, in the midst of loving friends. There are many in this land who ‘arise up and call her blessed.’”

The erection of the building now occupied by the school was under the superintendence of the Rev. J. S. Woodside. The Rev. Dr. Mather, speaking of this building, says: “The site chosen, on high open ground, is admirable, and the building itself is a model of solidity, blended with economy.” The school

for many years was under the superintendence of Rev. D. Herron. In a paper read before the Allahabad Missionary Conference, Mr. Herron stated the design of the institution to be—

1st. To give the children the comforts and advantages of a home.

2d. To give them the highest intellectual culture that they are capable of receiving.

3d. To bring them to Christ, and to cultivate in them the Christian virtues.

4th. To lead the native Christians to value the education of their daughters by making them pay for their children's support when they are able to do so.

The same motives which actuated the founders of the Dehra School, induced the members of the Furrukhábád Mission to establish a school on the same plan, for the benefit of the Christian girls in the part of the country occupied by that mission. Accordingly, in 1887, the Jumna Christian Girls' High School was opened in Allahabad. The school building was originally a large mission house, endeared to very many of our missionaries as their first home in a heathen land. It occupies a beautiful site on the banks of the Jumna river, and has been so remodeled and enlarged as to afford all the necessary conveniences for a boarding and day school.

In this same line of educational work we might mention that in connection with the Theological Seminary in Saharanpur. As the students, almost without exception, are married men, and come to the school accompanied by their families, a grand field for work is opened to the wives of the Professors, which they do not fail to improve. While our future native pastors are being fitted to preach the Gospel to their own people, their wives are being trained for the responsibilities which will rest upon them; not only that they may be more intelligent women, but better house-keepers and more useful members of society.

Another step in the direction of woman's work for woman was the establishment of the girls' school at Woodstock. This school, the buildings belonging to which were presented to our Indian missions by Christian ladies in America, is under the management of Mrs. J. L. Scott, assisted by a corps of teachers. The primary object of the institution was to furnish an education for the children of our missionaries. The shape that it finally took was a school of the higher grade, for the instruction not only of the daughters of missionaries, and the sons also up to a certain age, but also for European, Eurasian and native Christian girls. The largest number of pupils is from the second class, of mixed European and Indian descent—a class

greatly needing the care and training afforded by such a school. Woodstock is beautifully situated on a spur of the Himalayas, about seven thousand feet above the level of the sea. The school is in a highly prosperous condition, and may be regarded as one of the permanent agencies for the extension of Christ's kingdom in northern India.

Among the many branches of woman's work none has been more fruitful than the care of orphans. Allusion has already been made to the orphanage established in Futtehghurh in 1838. Since then the character of it has been somewhat changed. It now forms not only an asylum for the orphans of heathen parentage, but also a home and school for the children of Christians who are unable to provide for their families, and many a neat, happy home in the Christian community testifies to the good training received in this institution. After the return of Mr. and Mrs. Chatterjee from their visit to America, an orphanage was established in Hoshyarpur, under their care. It is certainly a sign of progress when such a responsible work can be carried on by those who are themselves the fruit of mission work.

During the famine of 1876-77 an orphanage for boys and girls was established in Kolhapur. In 1888 the boys in this institution were removed to Sangli to form the nucleus of the boarding-school for Christian boys, and the girls retained in Kolhapur as the beginning of a school for Christian girls. A new dormitory and school-room have been provided, and last year eighteen boarders and ten day pupils were in attendance.

While the improvement of the mental condition of the women of India is sought as a means toward supplying their spiritual need, the amelioration of their physical condition has not been disregarded as helpful to the same end. Work in this direction has been carried on by women medical missionaries, and success has been attained at least to the extent of showing that multitudes of this class who are shut up in Indian households are accessible to the ministrations of ladies, who thus have abundant opportunity to point to the great Physician "who healeth *all* our diseases."

LEPERS.

Our missionaries in India have not been unmindful of the lepers in the empire, of whom there are 135,000. Three asylums are at present in connection with our work, though they are supported largely by funds contributed on the field. That at Ambala, where there are thirty inmates, twenty-five of them Christians, is under the medical charge of Dr. Jessica Carleton. For years past the Rev. J. J. Lucas, D.D., of the

Furrukhabad mission, has been superintendent of the Blind and Leper Asylums of Allahabad. The latter had 35 inmates in 1890. Dr Lucas writes: "This is a work which brings its own reward. The Christian lepers have a peace within which often lightens their faces with a brightness born of a life hid with Christ in God."

Of the Asylum at Sabathu the Rev. John Newton, D.D., writes: "This originated in a small poor-house more than 40 years ago. It was under the immediate care of the missionary, and was supported by the monthly contributions of the Europeans residing there. There were a few lepers in it from the first. It grew into an institution of importance after Dr. Newton (son of the writer) was posted to that station. As a physician he took special interest in the lepers, and experimented with the view of discovering some medicine by which the progress of the disease might be arrested; and at one time he thought he had made such a discovery. He built a number of houses at a short distance from the Mission House, that he might have the objects of his benevolent attentions near him. He regarded them not as medical patients only, but as emphatically the poor who need to have the Gospel preached to them. So there was a small building erected which answered the double purpose of a Dispensary and a chapel. Here the lepers voluntarily assemble every day for worship, besides coming for the special service on the Lord's Day, which is intended for the little Christian community of the station as well. Out of the 80 or 90 lepers in the Asylum a few are Christians, and some who have not been baptized give such attention to the reading and exposition of the word, and sing with such apparent zest, that they seem really to be Christians in heart."

SEMI-CENTENNIAL.

The observance of this anniversary at Lodiāna, December 3d to 7th, 1884, was an occasion of rejoicing and profit. All wished that Dr. John C. Lowrie, the founder of the Indian mission, and present senior Secretary of the Board, could have been present. The Rev. John Newton stated that at the time the mission was organized, in 1834, there were only four or five missionaries laboring among the fifty millions of the Northwestern Provinces and the Panjāb. He estimated that during the forty-eight years since the press had been established at Lodiāna, it had printed two hundred and seventy-two million pages in the eight languages and dialects of the Panjāb and adjoining districts.

THE PRESS.

The press was one of the earliest agencies used by our missions,

and it is one that is more and more productive of good. In a late work on missions in India, by the Rev. Dr. Sherring, of the London Missionary Society, the writer gives to the missions of our Board the credit of doing more than any other mission in the way of creating a Christian literature. Too much space would be occupied in enumerating all that has been done in this direction. In a general way it may be stated that commentaries have been prepared on Genesis, the Psalms, Isaiah, the later Prophets, the four Gospels, Ephesians and Colossians; a work on theology was begun by Dr. Owen, but was left uncompleted at his death; a Hindí grammar has been prepared, as also a Hebrew grammar in the Urdú vernacular, and other works to assist theological students; translations of various standard works have been made, and large numbers of tracts composed and translated, which are circulated by thousands and tens of thousands of copies every year. Besides these, a hymn-book has been furnished for the Indian Church, containing, in addition to original hymns in the native metres, translations of many of the choicest selections from English and German hymnology. At Allahabad a monthly magazine, the *Makhzan i Masíhí*, or "Christian Treasury," is published in the Urdú language, for Christian families, and has entered upon its fourteenth year; and at Lodiana the *Núr Afshán*, or "Dispenser of Light," is doing good service in the contest between Christianity and Mohammedanism. In the preparation of a Christian literature some of our native brethren have done excellent service. One who has lately passed away—the Rev. Ishwári Dáss—prepared in the English language an elementary work on theology, which received a prize for excellence. Another has been engaged in the translation of Dr. A. A. Hodge's "Outlines of Theology." He also, besides translating a work on the early history of the Church, has just brought out a valuable treatise on the Trinity.

Thus is the highway being cast up. Much preparatory work has been done; much, no doubt, remains to be done before the chariot of the Lord shall appear; but we know that He shall come whose right it is to reign. Let us not decline the work of preparation, since this shall be the consummation. In spite of every difficulty the work has advanced. Great obstacles have been overcome. Facilities for acquiring the language have increased. Thousands of youth are taught in our schools, while other thousands have gone out from these schools with their prejudices against Christianity diminished and in many cases removed, and with the seeds of divine truth implanted in their hearts. Churches have been organized; a native ministry is being raised up; and through the preaching of the gospel souls are saved.

One of the most encouraging signs of the times is the agitation which now exists on the child-marriage question. The early marriages have been among the greatest hindrances in mission work, especially in that for the women. And missionaries have sought in every way to lead the people to see the evil of the custom, but until lately all efforts seemed in vain. It is therefore the more hopeful, because the movement towards its abolishment has come from the natives themselves. Again and again, stirring articles have been written by their educated men, urging the people to do away with such cruel customs, and appealing to the British government to frame such laws as would prevent the marriage of children under twelve years of age.

To quote the language of one of them: "British blood and money have flowed like water, in efforts to stamp out slavery in other countries, yet in India, the British government sits by with folded hands while a father is permitted to sell in marriage, an infant daughter of eight to a man of forty-seven, already rendered notorious by his tyranny."

This interest has been increased by two special cases having been brought before the public, two out of the thousands of hidden ones, equally sad.

One was that of a girl named Rukhmabai. In a letter to a Madras paper she tells her own story:—"I was sold by my grossly stupid parents and ill-educated brothers, for 100 rupees—a paltry sum, indeed—to a miserable wretch whose complaint makes him a loathsome object. I shrink from his very touch. His presence is irksome to me. I am often filled with thoughts of self-destruction. If I may not some day rid myself of the burden of life, by casting myself into some friendly tank or well, as some of my equally unfortunate sisters do, my life must be a weariness and a burden."

Friends were raised up for her, and her suit for divorce carried from one court to another, till, on the payment of a very much larger sum than that received by her parents for her, she was released from her wretched husband, and is now in England.

The other case, to this date, at least, has a sadder ending. Lachmi is a child-widow, and was sold by her mother to a life of sin and sorrow, because, as she could never marry again, her parents were obliged to support her. The girl, wishing to escape such a disgraceful life, fled for protection to her missionary teachers. But the mother brought a claim for her daughter, and the laws of the land compelled them to give her up.

When such facts are brought to light, even the heathen themselves are compelled to ask for Christian laws—and with Christian laws must come the Christian's God and the Christian's Bible.

We must add one other very significant fact. The people are

awakened as never before to the work which is going on among them through the influence of missionaries. The leading men, both Hindoos and Mahommedans, are all alive to check the overwhelming tide of Christianity which they see coming upon them.

They are making strong appeals to their countrymen to arouse them from their apathy, and oppose its influence, for, as they say, "The life-blood of our society is fast ebbing away, and irreligion is eating into its vitals. . . . The result of the national apathy is that the countless Christian missions at work in this country are in a fair way of achieving their object. The unflagging energy and systematic efforts with which these bodies are working at the foundation of our society will, unless counteracted in time, surely cause a mighty collapse of it at no distant date."

Certainly the outlook for the conversion of India's millions was never as hopeful as to-day.

STATISTICS OF INDIA MISSIONS IN 1890.

Ordained missionaries	42
Ordained natives	22
Native licentiates	11
Lay missionaries	83
Native helpers	174
Churches	28
Communicants	1093
Total number of pupils in schools	8016
Pupils in Sabbath-schools	4590

STATIONS.

LODIANA MISSION.

RAWAL PINDI: one hundred and seventy miles northwest of Lahore; mission station commenced, 1855; missionary laborers—Rev. Messrs. J. F. Ullmann, Robert Morrison and their wives, Rev. Howard Fisher, Miss Agnes L. Orbison; native Christian assistants—nine. *Out-station:* Murree.

LAHORE: the political capital of the Punjab, twelve hundred and seventy-seven miles northwest of Calcutta; mission station commenced, 1849; missionary laborers—Rev. John Newton, D.D., Rev. Charles W. Forman, D.D., Rev. J. C. Rhea Ewing, D.D., Rev. J. Harris Orbison, M.D., Rev. Henry C. Velte, Rev. Arthur W. Ewing and their wives; Prof. J. G. Gilbertson and his wife; *Rev. P. C. Uppal, Rev. Isa Charran*; Miss Clara Thiede; native Christian assistants—nine. Employed by the mission—three Christian female teachers.

FEROZEPORE: fifty miles southwest of Lodiana; occupied as a station, 1882; Rev. F. J. Newton, M.D., and wife, Rev. U. S. Grant Jones; native Christian assistants—two.

HOSHYARPORE: forty-five miles north of Lodiana; mission station commenced, 1867; *Rev. K. C. Chatterjee* and *Rev. H. Abdullah*; native Christian assistants—ten.

JALANDHAR: one hundred and twenty miles east of Lahore, thirty miles west of Lodiana; mission station commenced, 1846; missionary laborers—*Charles W. Forman, Jr., M.D.*, and his wife, *Miss C. E. Downs*, *Miss M. Given*, *Miss J. Dunlap*; *Rev. Golak Nath*; native Christian assistants—three licentiate preachers.

LODIANA: near the river Sutlej, eleven hundred miles northwest of Calcutta; mission station commenced, 1834; missionary laborers—*Rev. Messrs. Charles B. Newton, D.D.*, *Edward P. Newton*, *J. M. McComb* and their wives; *Rev. John B. Dales*; native Christian assistants—sixteen. *Out-stations* at *Jagraon*, *Rev. Ahmad Shah* and one native teacher; at *Rupar*, *Rev. Matthias* and *Rev. Henry Goloknath*; at *Rampur*, one native Christian teacher; at *Morinda*, one native Christian teacher and two native Christian assistants; at *Khanna*, two native Christian assistants.

AMBALA: fifty-five miles southeast of Lodiana; mission station commenced, 1848; missionary laborers—*Rev. Benjamin D. Wyckoff* and his wife; *Rev. William J. P. Morrison*; *Miss J. R. Carleton, M.D.*; *Miss M. R. Janvier*; *Rev. W. Basten*, *Rev. Sandar Lal*; native Christian assistants, eleven. At stations in the plains, in the cold season, and at *Ani*, in the hills, in the hot season, *Rev. Marcus L. Carleton* and his wife, and *Marcus B. Carleton, M.D.*, post-office, *Ambala Cantonments*. *Out-station* at *Jagadri*; native licentiate, *George H. Stuart*, preacher, and two helpers.

SABATHU: in the lower Himalaya Mountains, one hundred and ten miles east of Lodiana; mission station commenced, 1836; missionary laborers—*Rev. T. W. J. Wylie*; two native teachers.

DEHRA: Forty-seven miles east of Saharanpur; mission station commenced, 1853; missionary laborers—*Rev. Reese Thackwell* and his wife, *Mrs. Wm. Calderwood*, *Miss Sarah M. Wherry*, *Miss Annie S. Geisinger* and *Miss Harriet A. Savage*. Employed by the girls' school, one Christian female teacher; *Rev. Prabhu Das*; native Christian assistants—five male and eight female teachers; Bible-women and zenana teachers—five.

WOODSTOCK: in *Landour*, fifteen miles eastward from *Dehra*; school begun, 1874; missionary laborers—*Mrs. James L. Scott*, *Miss Clara G. Williamson*, *Miss S. A. Hutchison* and *Miss Clara C. Giddings*.

SAHARANPUR: one hundred and thirty miles southeast of Lodiana; mission station commenced, 1836; missionary laborers—*Rev. Messrs. Alexander P. Kelso*, *Henry N. Forman* and their wives, *Miss E. Donaldson*; *Rev. Kanwar Sain*; native Christian assistants—eight.

MAZAFFARNAGUR: a few miles south of Saharanpur, on the railroad; one native teacher.

FURRUKHABAD MISSION.

FURRUKHABAD: on the Ganges, seven hundred and twenty-three miles northwest of Calcutta; mission station commenced, 1844; missionary laborers—one Christian assistant; two native Christian assistants. *Out-station:* *Chabramow*.

FUTTEHGURH: mission station commenced, 1838; missionary laborers—*Rev. Messrs. C. A. Rodney Janvier*, *John N. Forman*, *H. D. Griswold* and their wives, *Miss Mary P. Forman*; native minister, one; native Christian assistants, five; employed by the mission, two Christian female teachers.

MYNPURIE: forty miles west of *Futtehgurh*; mission station commenced, 1843; missionary laborers—*Rev. Messrs. T. Edward Inglis*, *Herbert M.*

Andrews and their wives; Christian assistants, two; native Christian assistants, eight.

ETAH: not distant from Mynpurie; station begun, 1873; missionary laborers—two native Christian helpers.

ETAWAH: on the Jumna, fifty miles southwest of Mynpurie; mission station commenced, 1863; missionary laborers—Rev. Messrs. Thomas Tracy, John S. Woodside and their wives; *Rev. Nabibaksh*; two native licentiates; five native Christian assistants. Miss Christine Belz, teacher and zenana visitor. Two sub-stations.

GWALIOR: capital of the district of the same name; mission station commenced, 1874; Mrs. Joseph Warren; one native minister; two native Christian assistants.

JHANSI: sixty-five miles south of Gwalior; occupied as a missionary station in 1886; Rev. James F. Holcomb and his wife; two female assistants; one native minister.

FUTTEHPORE: seventy miles northwest of Allahabad; station begun, 1853; missionary laborers, three native assistants.

ALLAHABAD: at the junction of the Ganges and the Jumna, five hundred and six miles northwest of Calcutta; mission station commenced, 1836; missionary laborers—Rev. Messrs. James M. Alexander, James J. Lucas, D.D., and their wives, Miss Sarah C. Seward, M.D., Mrs. John Newton, Jr., Miss J. L. Colman, Miss Mary L. Symes and Miss Bessie Babbitt; two native ministers; three native licentiates; native Christian assistants, ten.

KOLHAPUR MISSION.

KOLHAPUR: two hundred and ninety miles southeast of Bombay (by available route); population, 45,000; mission station commenced, 1853; taken under care of the Board, 1870; laborers—Rev. Messrs. Galen W. Seiler and Joseph M. Goheen and their wives, Rev. J. M. Irwin, Mrs. J. J. Hull, Mrs. R. G. Wilder, Miss Grace E. Wilder, Miss Margaret L. Ewalt, Miss Jennie Sherman, Miss Rachel Irwin; thirteen native teachers and helpers and one out-station.

RATNAGIRI: seventy miles northwest of Kolhapur; population, 15,000; mission station commenced in 1873; not occupied at present.

PANHALA: fourteen miles north of Kolhapur; mission station commenced, 1877; laborers—Rev. and Mrs. George H. Ferris, Miss Esther Patton; six native assistants; three out-stations.

SANGLI: thirty miles east of Kolhapur; population, 46,000; work begun, 1884; laborers—Rev. Messrs. Joseph P. Graham, L. B. Tedford, H. H. Hannum and their wives, Dr. and Mrs. W. J. Wanless.

MISSIONARIES IN INDIA, 1833–1891.

* Died. Figures, Term of Service in the Field.

Alexander, Rev. J. M.,	1866–	Bailey, Miss Mary E.,	1889–
Alexander, Mrs.,	1866–	*Barker, Rev. W. P.,	1872–1876
Andrews, Rev. H. M.,	1890–	Barker, Mrs.,	1872–1876
Andrews, Mrs. (Miss S. S.		Barnes, Rev. George O.,	1855–1861
Hutchinson, 1879–1885),	1890 -	Barnes, Mrs.,	1855–1861
Babbitt, Miss Bessie,	1888–	*Beatty, Miss C. L.,	1862–1870
Bacon, Miss J. M.,	1872–1882	Bell, Miss J. F., M.D.,	1884–1888

Belz, Miss C.,	1872-	Forman, Miss Mary P.,	1887-
Bergen, Rev. G. S.,	1865-	*Freeman, Rev. John E.,	1839-1857
Bergen, Mrs.,	1869-	*Freeman, Mrs. Mary Ann,	1839-1849
Brink, Miss P. A., M.D.,	1872-1874	*Freeman, Mrs. Elizabeth,	1851-1857
*Brodhead, Rev. Augustus,	1859-1878	*Fullerton, Rev. R. S.,	1850-1865
Brodhead, Mrs.,	1859-1878	Fullerton, Mrs.,	1850-1866
Butler, Mrs. J. M.,	1880-1881	Fullerton, Miss Mary,	1877-1888
*Calderwood, Rev. Wm.,	1855-1889	Geisinger, Miss Annie	
*Calderwood, Mrs. L. G.,	1855-1859	L.,	1882-
Calderwood, Mrs. E.,	1863-	Giddings, Miss Clara C.,	1888-
*Caldwell, Rev. Joseph,	1838-1877	Gilbertson, Prof. J. G.,	1889-
*Caldwell, Mrs.,	1838-1839	Gilbertson, Mrs.,	1889-
Caldwell, Mrs.,	1842-	Given, Miss Margaret,	1881-
*Campbell, Rev. James R.,	1836-1862	Goheen, Rev. J. M.,	1875-
*Campbell, Mrs.,	1836-1873	*Goheen, Mrs.,	1875-1878
*Campbell, Rev. David E.,	1850-1857	Goheen, Mrs. (Miss A. B.	
*Campbell, Mrs.,	1850-1857	M'Ginnis, 1876-),	1879-
Campbell, Miss Mary A.,	1860-1863	Graham, Rev. J. P.,	1872-
Campbell, Miss A.,	1874-1878	Graham, Mrs. (Miss M.	
Campbell, L. M.,	1875-1878	Bunnell),	1872-
Carleton, Rev. M. M.,	1855-	Green, Willis, M.D.,	1842-1843
*Carleton, Mrs.,	1855-1881	Griffiths, Miss Irene,	1879-1890
Carleton, Mrs.,	1884-	Griswold, Rev. N. D.,	1890-
Carleton, Marcus, M.D.,	1881-	Griswold, Mrs.,	1890-
Carleton, Jessica R., M.D.,	1886-	Hannum, Rev. W. H.,	1890-
Colman, Miss J. L.,	1890-	Hannum, Mrs.,	1890-
Condit, Miss Anna M.,	1886-1888	Hardie, Miss M. H.,	1874-1876
*Craig, James,	1838-1845	Hay, Rev. L. G.,	1850-1857
Craig, Mrs.,	1838-1846	Hay, Mrs.,	1850-1857
*Craig, Miss M. A.,	1870-1890	*Henry, Rev. Alexander,	1864-1869
*Davis, Miss Julia,	1835.	Henry, Mrs.,	1864-1869
Donaldson, Miss Elma,	1889-	Herron, Rev. David,	1855-
Downs, Miss Caroline,	1881-	*Herron, Mrs. (Miss Mary	
Dunlap, Miss Jessie,	1889-	L. Browning, 1855-),	1857-1863
Ewalt, Miss Margaret L.,	1888-	*Herron, Mrs.,	1868-1874
Ewing, Rev. J. C. R.,	1879-	Heyl, Rev. Francis,	1867-1882
Ewing, Mrs.,	1879-	Hodge, Rev. A. A.,	1848-1850
Ewing, Rev. A. H.,	1890-	*Hodge, Mrs.,	1848-1850
Ewing, Mrs.,	1890-	Holcomb, Rev. J. F.,	1870-
Ferris, Rev. G. H.,	1878-	Holcomb, Mrs.,	1870-
Ferris, Mrs.,	1878-	*Hull, Rev. J. J.,	1872-1881
Fisher, Rev. Howard,	1889-	Hull, Mrs.,	1872-
Forman, Rev. C. W.,	1848-	Hutchison, Miss S.,	1885-
*Forman, Mrs. (Miss Mar-		Inglis, Rev. T. E.,	1884-
garet Newton),	1855-1878	Inglis, Mrs.,	1884-
Forman, Mrs.,	1884-	*Irving, Rev. David,	1846-1849
Forman, Rev. Henry,	1884-	Irving, Mrs.,	1846-1849
Forman, Mrs. (Miss Alice		Irwin, Rev. J. M.,	1880-
E. Bird, 1888),	1889-	Irwin, Miss Rachel,	1890-
Forman, C. W., M.D.,	1883-	Jamieson, Rev. J. M.,	1836-1857
Forman, Mrs.,	1888-	*Jamieson, Mrs. Rebecca,	1836-1845
Forman, Rev. John A.,	1887-	*Jamieson, Mrs. E. McL.,	1848-1856
Forman, Mrs. (Miss Emily		*Janvier, Rev. Levi,	1842-1864
G. Foote, 1886-),	1890-	*Janvier, Mrs.,	1842-1854

*Janvier, Mrs. (Mrs. M. R. Porter, 1849-),	1856-1875	Newton, Mrs., 1861-1882 ; 1888-
Janvier, Rev. C. A. R.,	1887-	Newton, Rev. Charles B., 1867-
Janvier, Mrs.,	1887-	Newton, Mrs. (Miss M. B. Thompson, 1869-),
*Johnson, Rev. Albert O.,	1855-1857	Newton, Rev. F. J.,
*Johnson, Mrs.,	1855-1857	Newton, Mrs.,
Johnson, Rev. William F.,	1860-	Newton, Rev. E. P.,
*Johnson, Mrs.,	1860-1888	Newton, Mrs.,
Jones, Rev. U. S. G.,	1888-	*Orbison, Rev. J. H.,
Kellogg, Rev. S. H.,	1865-1876	*Orbison, Mrs. Agnes C.,
*Kellogg, Mrs.,	1865-1876	Orbison, Mrs.,
Kelso, Rev. A. P.,	1869-	Orbison, Rev. J. H., M.D.,
Kelso, Mrs.,	1869-	Orbison, Mrs.,
Lawson, Miss Mary B.,	1887-1888	Orbison, Miss Agnes L.,
Leavitt, Rev. E. H.,	1855-1857	*Owen, Rev. Joseph,
Leavitt, Mrs.,	1856-1857	*Owen, Mrs. Augusta M.,
*Lowenthal, Rev. Isidore,	1855-1864	Owen, Mrs.,
Lowrie, Rev. John C.,	1833-1836	Patton, Miss E. E.,
*Lowrie, Mrs. Louisa A.,	1833.	Pendleton, Miss E. M.,
Lucas, Rev. J. J.,	1870-	Perley, Miss F.,
Lucas, Mrs. (Miss Sly),	1871-	Pollock, Rev. George W.,
McAuley, Rev. Wm. H.,	1840-1851	Pollock, Mrs.,
McAuley, Mrs.,	1840-1851	*Porter, Rev. Joseph,
McComb, Rev. James M.,	1882-	*Porter, Mrs.,
McComb, Mrs.,	1882-	Porter, Mrs. M. R.,
*McEwen, Rev. James,	1836-1838	Pratt, Miss M.,
*McEwen, Mrs.,	1836-1838	Rankin, Rev. J. C.,
*McMullen, Rev. R. M.,	1857.	*Rankin, Mrs.,
*McMullen, Mrs.,	1857.	*Reed, Rev. William,
Millar, Mrs. S. J.,	1873-1877	Reed, Mrs.,
*Morris, Rees,	1833-1845	*Rogers, Rev. Wm. S.,
Morris, Mrs.,	1833-1845	*Rogers, Mrs.,
*Morrison, Rev. John H.,	1833-1881	Rudolph, Rev. A.,
*Morrison, Mrs. Anna M.,	1833.	*Rudolph, Mrs.,
*Morrison, Mrs. Isabella,	1839-1843	*Rudolph, Mrs.,
*Morrison, Mrs. Anna,	1846-1860	Savage, Miss H. A.,
*Morrison, Mrs. E. A.,	1870-1888	Sayre, Rev. E. H.,
Morrison, Rev. W. J. P.,	1865-	Sayre, Mrs.,
*Morrison, Mrs. (Miss Thackwell, 1877-),	1879-1888	*Scott, Rev. J. L.,
Morrison, Miss H.,	1865-1876	1839-1867 ; 1877-1880
Morrison, Rev. Robert,	1883-	*Scott, Mrs. C. M.,
Morrison, Mrs. (Miss Annie Herron, 1879-),	1884-	Scott, Mrs. J. L., 1860-1867 ; 1877-
Morrow, Miss Margaret,	1890-	Scott, Miss Anna E.,
*Munnis, Rev. R. M.,	1847-1861	Seeley, Rev. A. H.,
Munnis, Mrs.,	1851-1861	*Seeley, Mrs.,
*Myers, Rev. J. H.,	1865-1869	Seeley, Rev. G. A.,
*Myers, Mrs.,	1865-1875	Seeley, Mrs.,
Nelson, Miss J. A.,	1871 1878	Seeley, Miss E. J.,
Newton, Rev. John,	1835-	Seiler, Rev. G. W.,
*Newton, Mrs. Elizabeth,	1835-1857	Seiler, Mrs.,
Newton, Mrs.,	1866-	Seward, Miss S. C., M.D.,
*Newton, John, Jr., M.D.,	1860-1880	Shaw, Rev. H. W.,
		Shaw, Mrs.,
		Symes, Miss Mary L.,

Tedford, Rev. L. B.,	1880-	Warren, Mrs.,	1873-
Tedford, Mrs.,	1880-	Wherry, Rev. E. M.,	1867-
Thackwell, Rev. Reese,	1859-	Wherry, Mrs.,	1867-
*Thackwell, Mrs.,	1859-1873	Wherry, Miss S. M.,	1879-
Thackwell, Mrs. (Miss S. Morrison, 1869-),	1875-	*Wilder, Rev. R. G.,	1870-1876
Thiede, Miss Clara,	1873-	Wilder, Mrs., 1870-1876 ;	1887-
Tracy, Rev. Thomas,	1869-	Wilder, Miss Grace E.,	1887-
Tracy, Mrs. (Miss N. Dickey),	1870-	Williams, Rev. R. E.,	1852-1861
Ullman, Rev. J. F.,	1848-	Williamson, Miss C. J.,	1882-
Ullman, Mrs.,	1848-	*Wilson, Rev. Henry R.,	1838-1846
*Vanderveer, Miss Jane,	1840-1846	*Wilson, Mrs.,	1838-1846
Velte, Rev. H. C.	1882-	Wilson, Rev. James,	1838-1851
*Walsh, Rev. J. J.,	1843-1873	Wilson, Mrs.,	1838-1851
Walsh, Mrs.,	1843-1873	*Wilson, Miss M. N.,	1873-1879
Walsh, Miss Marian,	1865-1866	Woodside, Rev. J. S.,	1848-
*Walsh, Miss Emma,	1868-1869	*Woodside, Mrs.,	1848-1888
Walsh, Miss Lizzie,	1870-1882	Woodside, Mrs.,	1890-
Wanless, W. J., M.D.,	1889-	*Woodside, Miss J.,	1868-1889
Wanless, Mrs.,	1889-	*Wray, Rev. John,	1842-1849
*Warren, Rev. J.,	1839-1854 ;	Wray, Mrs.,	1842-1849
1873-1877	1839-1854	Wyckoff, Rev. D. B.,	1860-1875 ; 1883-
*Warren, Mrs.,	1839-1854	Wyckoff, Mrs., 1860-1875 ;	1883-
		Wynkoop, Rev. Theo. S.,	1868-1877

BOOKS OF REFERENCE.

- Bits About India. Helen H. Holcomb. \$1.00.
 Buddhism; In its Connection with Brahmanism and Hinduism. Sir Monier Williams.
 From Darkness to Light (Telegu Awakening). J. E. Clough. \$1.25.
 Hindoo Life. 75 cts.
 History of India. James Grant. 2 v. \$10.00.
 —History of Protestant Missions in India. M. A. Sherring.
 India. Fannie Roper Feudge. \$1.50.
 India and Indian Missions. Alexander Duff, D.D.
 India: Historical, Pictorial and Descriptive. C. H. Eden. \$2.00.
 Indian Buddhism. T. W. Rhys Davids.
 Indian Missions. Sir Bartle Frere.
 Indian Mutiny. Alexander Duff, D.D.
 Kardoo. Miss Brittan. \$1.35.
 Life and Travel in India. A. H. Leonowens.
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Trye's Year Among the Hindoos. J. C. Thompson. \$1.35.



JAPAN.

BY

REV. A. GOSMAN, D.D.

MISSIONS IN JAPAN.

THE COUNTRY.

THE islands which compose the Japanese empire stretch in a crescent shape along the northeastern coast of Asia, from Kamtchatka on the north to Korea on the south, embracing an area of about 160,000 square miles. They are very numerous, but the four islands of Yezo, Nippon (or more accurately Hondo), Shikoku and Kiushiu form the great portion of the empire. The climate, except in the very northern islands, is mild and healthful. The heats of summer are tempered by the surrounding ocean, and the Gulf Stream of the Pacific, which washes the eastern shores of these islands, mitigates the severity of the winter. In location and climate there is a striking similarity between these islands and those of the British empire, so that Japan may be called the Great Britain of the East. The great mountain chain which forms the backbone of the islands is broken by frequent valleys, exceedingly fertile, and opening out to the sea in small but fruitful plains. The skies are clear and beautiful, and nature clothes itself in its brightest robes of green. It is a land of fruits and flowers, and its hills are stored with the choicest minerals. At the census of 1888 the population of the empire was 40,000,000.

A fertile soil, healthful air, temperate climate, abundant food, and comparative isolation from other nations, with that subtle, ever-present sense of uncertainty which clings to all volcanic regions, have shaped, to a large extent, the character and history of the people.

THE PEOPLE.

The Japanese are a kindly people, impressible, quick to observe and imitate, ready to adopt whatever may seem to promote their present good, imaginative, fond of change and yet withal loyal to their government and traditions. The long and bloody strifes which have marked their history have not only left their impress in a strong martial spirit, but have naturally resulted in separat-

ing the people into two great classes, the *Samurai* or military—who in Japan are at the same time the *literati*, holding both the sword and the pen—and the agriculturists, merchants and artisans. The distinction holds not only in their social but in their intellectual and moral character. What is descriptive of the one class is not necessarily true of the other. The ruling or military class are intelligent, cultured, courteous, restless, proud, quick to avenge an affront, ready even to take their own lives upon any reproach,—thinking, apparently, that the only thing that will wash out a stain upon their honor is their own blood. The more menial class is low, superstitious, degraded, but more contented. The average Japanese is, however, comparatively well educated, reverent to elders, obedient to parents, gentle, affectionate, and, as far as this life is concerned, indifferent, and, in that sense, happy. But there is a sad want of the higher moral virtues. Truth, purity, temperance, unselfish devotion, self-denial, love to men, are not prominent virtues: they are lamentably wanting. Even that obedience to parents which may be regarded as their characteristic virtue, has been carried to such an extent practically, is held so fully without any limitations in personal rights or conscience, that it actually proves “the main prop of paganism and superstition, and is the root of the worst blot on the Japanese character—the slavery of prostituted women.” The idea of chastity seems almost to have perished from the Japanese life.

THE HISTORY.

The history of Japan falls into three great periods. The lines of division are so well marked that all writers recognize them. The first stretches into the remote past, and comes down to about the middle of the twelfth century. Here, as elsewhere, the aborigines have gradually retired before a stronger foreign power, until, partly by destruction and partly by amalgamation with their conquerors, they have well-nigh disappeared. The pure Ainos—or the original inhabitants—are found only in the northern portion of the islands. It is not certain from what quarter the adventurers came; but the existence of Chinese words in their language, and the known relation between these two nations in later historic periods, point to the swarming hive of China as one of the sources from which the present Japanese have come; while another element of the population is of Malay origin. The present *mikado* or emperor of Japan traces his line back in unbroken succession to about 660 B. C., when, according to their tradition, Jimmu Tenno, the first mikado—sprung from the sun-goddess—landed upon the islands with a few retainers, and, after a severe and protracted struggle with the natives, established the

empire. The dynasty thus founded has never lost its hold upon the people, who regard the emperor as divine, and whose loyalty has its support and strength in their religion. Its actual power, however, has been liable to great fluctuations. The ruling prince found it difficult at times to restrain the power and pride of his nobles, or *daimios*. They were restless, ambitious, wielding absolute power in their own domain, and chafing under restraints—rendering oftentimes a formal rather than a real allegiance to the supreme ruler. It was not an unnatural step, therefore, when Yoritomo, one of these powerful nobles, employed by the emperor to subdue his rebellious subjects, usurped the entire executive authority, and thus closed the first period of the history.

The second period reaches from the origin of this dual power in the state—1143 A. D.—until the restoration of the imperial authority—1853–1868. Yoritomo never claimed the position or honor of emperor. He was not a rival to the mikado. He recognized the source of authority in the divine line, but under the title of *shogun* or general, exercised regal power, and transmitted his office in his own line, or in rival families. His edicts were in the name of the emperor. It was his policy to assume only to be the first of the princes under the divine head. The title of *tycoon* (*taikun*, great lord), attributed to him by foreign powers, was never claimed by him until the treaty with Commodore Perry in 1853. It was the assumption of this title which prepared the way for his downfall and the overthrow of the whole system connected with him—a system which, like the feudal system of the Middle Ages, having served its purpose, now stood as a bar to the nation's progress, and must therefore perish.

It was during this period that the papal missionaries under Francis Xavier reached Japan—1549. Although meeting with serious difficulties, in his ignorance of the language and the opposition made by the followers of the existing religions, Xavier was well received and had great success. Converts were rapidly multiplied, so that in about thirty years there were two hundred and fifty thousand native Christians. But his success was due partly to the doctrines he preached—in contrast with Buddhism full of hope and promise—but mainly to the fact that he made the transition from heathenism to Christianity very easy. It was largely the substitution of one form of idolatry for another. The political plans and intrigues of the Jesuits soon awakened the opposition of the natives. The flames of civil war were kindled and the Christians were exterminated with the decree over their graves, "So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan." The edict forbidding Christianity was followed by one rigidly excluding all

foreigners from Japan, with the exception of a few Dutch traders, who under the most humiliating conditions were allowed a residence in Deshima, a little island in the port of Nagasaki. The Japanese were forbidden to leave their country, and those even who were driven from their land by storms, or carried by the currents of the sea to other shores, if they returned were to be put to death. This furnishes an instructive comment upon the spirit and methods in which Jesuit missions are conducted.

The policy of entire seclusion, so inaugurated, was maintained until the treaty with Commodore Perry, in 1853, which introduces the third period in the history of Japan. It would be a mistake, however (as Griffis—"The Mikado's Empire," chap. xxviii.—has clearly shown), to attribute the great revolution which then began, and was completed in the restoration of the mikado to his rightful throne in 1868, solely to such an event as this, or to the subsequent treaties with other western powers. No mere external event like this could have fired the popular heart unless it had been prepared for it. Mighty forces were at work among the people tending to this result. They were growing restless under the usurpation of the shogun. Rival families who had been subjected, were plotting his destruction. The more cultivated of the people were growing acquainted with the facts and principles of their earlier history. Men of culture and influence—scholars, soldiers, statesmen—were laboring to bring back the old *regime*. The introduction of the foreigner, even in the restricted degree in which it was first permitted, only served to hasten what was already sure to come. It was the spark which kindled the elements into a flame. But, whatever the cause, a mighty revolution swept over the land. The mikado resumed his power. The *shogun* was compelled to resign his position, the more powerful daimios were removed from their fiefs, the whole feudal system fell as at a single blow, and the government administered like the modern governments of Europe, was established. The mikado, without formally renouncing his claim upon the loyalty and homage of his people on the ground of his divine descent, has come out from his seclusion, has changed his capital to the great city of Tokyo, moves among his people like other princes, seems disposed to seek their interests, and is making strenuous efforts to secure for Japan a recognized place among the enlightened nations of the world. It was this treaty and the revolution which followed it, which opened the way for Christian work in Japan.

An event which moved the entire nation to rejoicing, and stirred the hearts of all Japan's well wishers with thanksgiving, was the promulgation of the National Constitution, in February, 1889. This pledge of the nation's new existence as a Constitutional

Monarchy went into effect February 11, 1890, and the Diet provided for, comprising a House of Peers and a House of Representatives, met for the first time November 29th, 1890. Freedom of conscience and liberty of worship are guaranteed to all. The revision of treaties is now confidently expected (1890). This means that all Japan will be open to foreigners. Heretofore foreign residents could live only in port cities, and could travel into the interior only by permission gained on a plea of ill-health or the pursuit of science. By the revision of treaties our missionaries will be permitted to preach the gospel in the interior without hindrance.

RELIGIONS IN JAPAN.

The early faith of the Japanese (Shintoism) seems to have been little more than a deification and worship of nature, and a supreme reverence for their ancestors and rulers, who were not the representatives of God, but the divinities themselves. Its central principle is the divinity of the mikado, and the duty of all Japanese to obey him implicitly. "It is in no proper sense of the term a religion. It is difficult to see how it could ever have been so denominated." Whatever it may have been originally, in its revised form as it now exists, it is little more than a political principle underlying the form of government, and embodying itself in governmental laws and regulations. It is the state religion, but has a feeble hold upon the masses of the people. It does not claim to meet or satisfy any of the religious demands of our nature. It left the way open for any system which should propose to meet those demands.

About 550 A.D. the Buddhists carried their faith from China to Japan. Buddhism, originating in India, but subsequently expelled from its native soil, swept through Burmah, Siam, China, northeastern Asia and Japan, and now holds nearly one-third of the human race among its adherents. Theoretically it is a system of godless philosophy, connected with a relatively pure and elevated morality.

But this is not Buddhism as it came to Japan. In the twelve hundred years of its existence it had grown from a philosophical system into a vast ecclesiastical and sacerdotal system, with its idols, its altars, its priests and ritual, its monks and nuns—indeed, a Roman Catholicism without Christ. It found a congenial and unoccupied soil in the Japanese mind, and, although meeting with opposition, spread rapidly until it ultimately embraced the great mass of the people. It reached its golden age, in Japan, about the thirteenth and fourteenth centuries, A.D., when the land was filled with its temples, priests and

worshippers.* Buddhism, in Japan, has its different sects or denominations, bearing the names of its great teachers and apostles, varying almost as widely in doctrines and customs as Protestants vary from Romanists, but still all united in opposition to the Christian faith. While it has lost something of its power and glory, and deteriorated in its moral teachings, it is still the religion of the people, and presents the great religious obstacle to the introduction and spread of the gospel.

Confucius also has his followers in Japan; but as that great philosopher never claimed to be a religious teacher, never discussed or answered the momentous questions as to man's religious nature, his origin or his destiny, and regarded man solely in his political, social and moral relations in this life, Confucianism cannot be regarded as a religion. It offers no serious hindrance to the progress of Christian missions. Shintoism as the religion of the state, allying itself with modern secularism; and atheism and Buddhism, the religion of the masses, are the Japanese rationalism and superstition which the gospel must meet and overcome.

PREPARATIONS FOR THE WORK.

For this work the way had been wonderfully prepared. The providence of God was clearly leading the Church to this field. American enterprise had reached the Pacific slope, and was pushing its commerce to the eastern continent, which now lay at its doors. Lines of steamers went out from the Golden Gate, and on their way to China skirted these beautiful islands, which, although secluded from the world, were known to be filled with a teeming population. The scanty information which the civilized world had obtained through the Dutch traders, fed the desire to know more. The necessities of commerce seemed to demand that the long seclusion should cease. On the other hand there had been, as we have seen, a great awakening among the Japanese themselves. The spirit of inquiry which led their scholars back into their earliest records, turned their thoughts also to the outlying world. Eager and searching questions were put to the Dutch traders. A dim conception of the superior power and civilization of the western world began to dawn upon their minds. The more thoughtful were longing for a clearer knowledge of the outside world, and to break through the barriers which had so long shut them in. At the same time the fermentation in religious thought,

* The most famous statues (or idols) of Buddha are the *Dai-Butz* (Great Buddha) at Kamakura and Nara. That at Kamakura is a mass of copper forty-four feet high. The Nara image is larger, although not so perfect as a work of art. It is fifty-three and a half feet high; its face is sixteen feet long and nine feet wide. It is a bronze composed of gold, tin, mercury and copper.

connected with the political and social changes in the restoration of the Shinto faith, with the mikado's power, was favorable to the spirit of inquiry. Those who were wearied and dissatisfied were ready to listen favorably to the claims of the new faith which was even now standing at their doors. At this juncture, in 1853, a small American squadron under Commodore Perry—in no spirit of conquest, but in the interest of commerce and humanity—appeared in Japanese waters, and succeeded in opening the long-sealed gates. The fleet under Perry was the representative of the western nations. The American treaty was rapidly followed by treaties with other powers, granting larger privileges. In 1860 Mr. Townsend Harris, United States consul-general for Japan, negotiated a new treaty, opening other parts of the empire to commerce, in which Christianity and Christian teaching were no longer forbidden, and the custom of trampling on the cross was abolished, but which contained no clauses granting liberty to the Japanese to embrace the Christian faith, or to Christian missionaries to proclaim its truths.

MISSION WORK IN JAPAN.

The Christian Church was watching with intense interest the steps by which Japan was opened to the civilized word. As early as 1855, the Presbyterian Board of Foreign Missions requested D. B. McCartee, M.D., one of its missionaries in China, to visit Japan and make inquiries preparatory to sending forth a laborer to this long inaccessible field. The Board believed Dr. McCartee to be peculiarly qualified for this important pioneer work, and hoped, if his reports were favorable, to enter immediately upon the work there. Dr. McCartee went at once to Shanghai, but was unable to obtain a passage thence in any vessel to the Japanese ports, and after some delay returned to his work at Ningpo. The way was not yet open. It was thought to be impracticable then to establish the mission contemplated, and the Board waited, watching for the first favorable indication. After three years of waiting, the favorable indication was seen; the Executive Committee reported that in their judgment the way was open, and that it was the duty of our Church now to take part in this great work. Brethren were found ready and eager to be sent. Dr. James C. Hepburn and his wife, formerly missionaries in China, but then residing in New York, where Dr. Hepburn had secured a handsomely remunerative practice, were appointed by the Board, and sailed for Shanghai, on their way to Japan, April 24, 1859. Rev. J. L. Nevius and his wife, on account of the failure of Mrs. Nevius's health in Ningpo, were appointed by the Board to be asso-

ciated with Dr. and Mrs. Hepburn in the new mission. Thus our Church was among the first to enter the open field. Dr. Hepburn arrived in Japan early in Nov., 1859, and settled at Kanagawa, a few miles from Yedo (now Tokyo). Here a Buddhist temple was soon obtained as a residence; the idols were removed, and the heathen temple was converted into a Christian home and church. The missionaries found the people civil and friendly, inquisitive, bright, eager to learn, apt in making anything needed, if a model were given them. There was no decided opposition from the government, although it evidently knew who the missionaries were and what was the object of their coming. They were kept under constant surveillance, and all their movements were reported to the rulers. The circumstances in which they were placed greatly facilitated their progress in the study of the language. Going without servants, and relying entirely upon Japanese workmen, carpenters, servants, etc., they were compelled to use the language, and made rapid progress. Dr. Hepburn says, "The written language is no doubt more difficult than the Chinese, and the spoken is nearly as difficult, though quite different in structure." Public service, to which foreigners were invited, was established in their home, and the mission work began—Dr. Hepburn using his medical skill and practice, as furnishing an opportunity to speak to the sick and suffering of Christ, whose gospel he was not permitted to preach.

Mr. and Mrs. Nevius remained in Japan nine months studying the language. Finding that direct missionary work there was then impracticable and there being no indication of favorable changes for the future, while in North China, just opened under the recent treaty there was an urgent call for laborers, they obtained permission to return to China. For a time there was some solicitude for the personal safety of the missionaries in Japan, owing to a reactionary movement among the ruling classes. They were jealous of their prerogatives, and in many cases eager for a return to the old exclusive policy of the government. But the danger soon passed away. While the missionaries were watched with the utmost vigilance, they were not interfered with, or subjected to any restrictions which were not imposed upon other foreigners residing within the empire. They could not yet engage in direct missionary work, but were forced to content themselves with the work in the dispensary, with the acquisition of the language, and the distribution of a few copies of the New Testament in Chinese, which it was found a small portion of the people could read. Meanwhile they were waiting in faith, exploring the field, watching for opportunities which might present themselves, and acquiring the facilities for efficient work when the time should come. They

found the people eager for knowledge, fond of reading, and fash-
ioning for the Word of life. There was a great work, therefore,
in the translation of the Scriptures and the preparation of relig-
ious tracts, pressing upon them, and the lone missionaries called
earnestly for help.

It was found difficult, if not impossible, to remain at Kana-
gawa, on account of the opposition of the Japanese authorities to
the residence of foreigners in that place. Toward the close of
the year 1862—after three years' residence at Kanagawa—Dr.
Hepburn purchased a property for the mission in Yokohama, and
removed to that place. It lay just across the bay from his pre-
vious station, but was more acceptable to the authorities because
it was the place where other foreigners mostly resided. Soon
after the removal to Yokohama, the Rev. David Thompson
joined the mission, and the work in the study of the language
and the rough preliminary translation of the Scriptures was
pushed forward with greater energy and success. Doors were
partly opened to other work. Application was made that the
missionary would consent to instruct a company of Japanese
youth in geometry and chemistry. To his surprise he found
these young men far advanced in mathematical studies. With
this instruction in English, he was able to connect lessons in
Christian doctrines and duties; and thus, though informally, he
really, began to preach the gospel.

This school, which was so full of promise, was soon broken up.
The country was in a disturbed state; society was rent into parties,
which were bitterly hostile to each other, but all more or less
jealous of any foreign influence. The young men were called
away to fill posts in the army, but most of them took copies of
the Bible in English and Chinese. The seed was sown: would
it germinate and bear fruit? They could not yet preach the
gospel or open schools; still the missionaries did not lose heart
or hope. They felt that they were doing a necessary work
—they were laying the foundations on which they themselves, and
others with them, should build afterward. They found some op-
portunities in connection with the government schools, in which
they had been invited to take part; and Dr. Hepburn was already
engaged in his great work of preparing a Japanese and English
dictionary, which he found exceedingly difficult, but which has
been so happily completed. He was opening the way for those
who should follow him. The first edition of the dictionary was
published in 1867, and in that form and in the more complete
form recently issued, has proved not only of great service to our
missionaries, but to all other English-speaking missionaries in
that land. This finished, Dr. Hepburn wrote stating his strong

conviction that the time for more direct work had come, and urged the Church to increase her force, so that she might be able to take her place in that work. During the year 1868 the mission was strengthened by the arrival of Rev. Edward Cornes and his wife. The field of work was gradually enlarging; the missionaries enjoyed freer intercourse with the people, and their knowledge of the language enabled them to bring the truth more perfectly to bear upon the hearts of those with whom they mingled. In February, 1869, Mr. Thompson was permitted to baptize three converts, two of whom were men of good education and talent, and one, an aged woman. Though all appeared intelligent and earnest followers of Christ, and although the government had not repealed the edicts against Christianity—indeed had republished them as soon as the mikado ascended his throne—these converts were not molested.

Rev. C. Carrothers and his wife arrived in Japan in 1869, and, in connection with Mr. and Mrs. Cornes and Mr. Thompson, established a new station at Yedo (now Tokyo), which, as the capital of the country, and the residence of the court and emperor, afforded a wide field of influence and usefulness. A special feature of the work, growing in prominence and interest, was the number of young men who sought the acquaintance and instruction of the missionaries, and who were destined to fill positions of influence among their countrymen—some of whom became thoughtful and interested students of the Scriptures.

The mission was greatly tried by the sudden death of Mr. and Mrs. Cornes and one of their children, in August, 1870. They had just embarked on board a steamer leaving Yedo for Yokohama, when the boiler exploded, and all the family but the little babe were lost. The Rev. Henry Loomis and his wife and the Rev. E. Rothesay Miller joined the mission in 1872.

From 1859 to 1872 our missionaries, with those from other churches, had been engaged, as we have seen, in preparatory work—in the study of the language; in the dispensaries and the religious instruction connected with them; in translating the Scriptures; in teaching private classes; and in the government schools. During all this period there was no regular stated preaching of the gospel to a native audience. "The missionary Boards were restless and the missionaries were not satisfied." The edicts declaring that every one accepting the "vile Jesus doctrine" would be put to death, were published all over the land. There was no actual persecution; there was, on the contrary, a general belief that religious toleration would be granted. The period was one of waiting and expectation; and although it was true that "God led our missionaries into the schools, and the kingdom of

Christ entered Japan through the schools," yet it was felt by all that this state of things could not and ought not to continue. It was time to try, at least, the public preaching of the gospel and the regular methods of church work.

But during these years of waiting the missionaries had witnessed great events, and events which were full of hope. The great political revolution had been completed; the mikado was seated on his throne; a new policy was inaugurated; wiser hands were holding the helm of state; more liberal measures were adopted, and the government, once repelling foreign intercourse, now sought eagerly the advantages of western commerce and civilization. They had seen the departure and return of that memorable Japanese embassy to the United States, and the nations of western Europe. They had seen that wonderful movement of students from Japan to Europe and America, and were feeling its results in the new life all around them. Dr. Ferris, in his paper at the Mildmay Conference, says, "Returning to my office in New York City on a chilly, rainy afternoon in the fall of 1869, I found awaiting me a plain man and, as I supposed, two young Chinamen. It proved to be the captain of a sailing vessel and two Japanese young men, eighteen and twenty years old. They presented a letter of introduction from Mr. Verbeck (a missionary of the Reformed Church in Japan), stating that they were of good family and worthy of attention. They said that they had come to learn navigation and how to make 'big ships and big guns.' They had left Japan without the consent of the government, and their lives were forfeited. The young men were well connected, and through the influence of their family and the missionaries, they obtained permission to remain in the United States. This was the beginning of the movement which has brought some five hundred Japanese youth to the schools of this country, and as many more to the schools of Europe." Every one can understand how much this has had to do with the marvelous progress of Japan. It was influential in originating and maintaining a system of common schools similar to that of the United States, which in 1889 embraced over thirty thousand schools where over three million children were under instruction.

But now the "set time to favor" Japan had fully come. The new order of things was established. Some of the statesmen connected with the government had been pupils of the missionaries. Others had been educated in this country. A liberal policy was inaugurated; all connection of the state with any form of religion ceased; the signboards denouncing Christianity were removed, and toleration for all forms of religion became practically, though not formally, the law of the land. The calendar was changed to

conform with that in use among western nations, *including the weekly day of rest.*

The Japanese Church was born in prayer. In January, 1872, the missionaries at Yokohama, and English-speaking residents of all denominations, united in the observance of the week of prayer. Some Japanese students connected with the private classes taught by the missionaries were present through curiosity or through a desire to please their teachers, and some perhaps from a true interest in Christianity. It was concluded to read the book of Acts in course day by day, and, that the Japanese present might take part intelligently in the service, the Scripture of the day was translated extemporaneously into their language. The meetings grew in interest, and were continued from week to week until the end of February. After a week or two, the Japanese, for the first time in the history of the nation, were on their knees in a Christian prayer-meeting, entreating God with great emotion, the tears streaming down their faces, that He would give His Spirit to Japan, as to the early Church and to the people around the apostles. These prayers were characterized by intense earnestness. Captains of men-of-war, English and American, who witnessed the scene, said, "The prayers of these Japanese take the heart out of us." The missionary in charge often feared that he would faint away, "so intense was the feeling." Such was the first Japanese prayer-meeting. A church was organized by Rev. S. R. Brown, a missionary of the Reformed Church, consisting of eleven members. It grew rapidly in numbers, and its members were not only consistent, but in many cases gave unmistakable signs of growth in grace. The missionaries of the Reformed Church and our own brethren had labored side by side, and were now rejoicing in this first fruit of their common toil. For a part of the time, indeed, Mr. Thompson had charge of the church. Everything now wore a cheering aspect. The missionaries give an outline of their work as follows: "Necessary books have been prepared, portions of Scripture have been translated, printed, and to some extent circulated, schools have been kept up and well attended, tracts and works of elementary Christian instruction are in process of preparation, and a church is organized." They were looking forward to a constant and rapid growth in years to come. Their hopes were not unfounded. From this time the progress has been rapid.

This year (1872) was marked also by the entrance of women's societies into this field of Christian work. The claims of their Japanese sisters awakened a deep interest in the hearts of our women. A home for single women in Tokyo was established by the Ladies' Board in New York, needed buildings were furnished

and teachers supported; and the Woman's Foreign Missionary Society in Philadelphia took under their care Mrs. Dr. Hepburn, at Yokohama, and Mrs. Loomis and Mrs. Carrothers, in Tokyo, and all looked forward with eagerness and hope to a large share in the Christian work in Japan.

Two native churches, in Yokohama and Tokyo, were organized in the following year, partly through the preaching and personal influence of our missionaries; but they did not connect themselves with the Presbytery which was organized in December of that year. Rev. Oliver M. Green and Misses Youngman and Gamble, gave needed strength to the mission, and the whole work of translating the Scriptures, dispensary practice, teaching and preaching was carried vigorously forward.

In 1874 the mission received signal marks of divine favor. The schools were in a flourishing state, and doing efficient service. Children and youth were grounded in the knowledge and faith of the Bible. Two churches were regularly organized under the care of the Presbytery, the one in Yokohama and the other in Tokyo—the former consisting of twenty-three members, all on profession of faith, and the latter of twenty-three also, of whom sixteen were received on their confession of Christ. Each of these churches was represented in Presbytery by a native elder, and soon after their reception eight young men applied to be taken under the care of the Presbytery as candidates for the ministry. After due examination they were received, and arrangements were made for their training for the work. Mr. Thompson was meanwhile acting as the pastor of one of the independent churches, and had received about forty into the communion of the church during the year. The very success of the work imposed new burdens upon the brethren. The theological class required constant care and instruction. It was easy to see that much would depend for the future upon the qualifications and piety of the native ministry. The care of the churches now organized, but as yet without native pastors, was heavy and constant. The schools, mainly under the care of the women's societies, called for new workers and new appliances, in response to which Mrs. Carrothers' school at Tokyo was placed upon a new basis by the prompt and liberal action of the Philadelphia Society. A lot was purchased and funds for a suitable building promised, so that this school might be thoroughly equipped for its work—a work which cannot be overestimated in its relation to the moral purification and elevation of Japanese women, and is second only in importance to the preaching of the gospel. While the mission was reduced in numbers by the transfer of some of its members to other evangelical missions in Japan, and

by the return to this country of Mr. and Mrs. Loomis on account of ill health, it was soon reinforced by the arrival of Rev. William Imbrie and his wife from this country, and by the appointment of Mr. and Mrs. J. C. Ballagh, who were already in Japan. The native churches were not only growing in numbers, but, what is of greater moment, they were manifesting a readiness for every Christian work—sustaining the weekly prayer-meetings, and, in connection with the candidates for the ministry, keeping up preaching stations which have in them apparently the germs and promise of separate Christian churches. The church at Tokyo began at once to send out its offshoots in small *nuclei* of Christians, gathered in other parts of the great capital and in adjoining towns, which were one after another organized into churches. The fire was spreading in all directions.

In 1876 the report of the missionaries refers to a movement on the part of the missionaries of the Scotch United Presbyterian Church, the Reformed (Dutch) Church, and our own brethren, holding a common faith and occupying the same field, which looked to the adoption of the same standard of faith, order and worship, and to a closer union in church work. This incipient union was consummated in the following year, and the plan proposed was to be referred to the highest court of each of the denominations for approval. The result was the organization of the "United Church of Christ in Japan," an independent, self-governing Japanese Church, in which the missionaries are only advisory members. This church has now co-operating with it the representatives of seven foreign missionary agencies, viz., from the United States of America—Reformed (Dutch) Church, Reformed (German) Church, Presbyterian Church (North), Presbyterian Church (South), Cumberland Presbyterian Church, Woman's Union Missionary Society of America; from Scotland—the United Presbyterian Church. It is one of the strongest bodies of Christians in Japan.

On December 3, 1890, the United Church of Christ in Japan dropped the word *United* from its name, and adopted as its Confession of Faith the Apostles' Creed with the following doctrinal preface:

"The Lord Jesus, whom we adore as God, the only begotten Son of God, for us men and for our salvation, became man and suffered. For the sake of his perfect sacrifice for sin, he who is in him by faith is pardoned and accounted righteous; and faith, working by love, purifies the heart.

"The Holy Spirit, who with the Father and the Son, is worshiped and glorified, reveals Jesus Christ to the soul; and without his grace man, being dead in sin, cannot enter the Kingdom of God. By him were the prophets and holy men of old inspired; and he, speaking in the Scriptures of the

Old and New Testaments, is the supreme and infallible judge in all matters of faith and living.

“From these Holy Scriptures the ancient Church drew its Confession; and we, holding the faith once delivered to the saints, join in that Confession with praise and thanksgiving:

“I believe in God the Father Almighty,” etc.

What effect this significant step will have in bringing the various Churches into closer sympathy and active co-operation cannot yet be foreseen.

The mission received in 1877 an important accession of seven missionaries—Rev. Messrs. Knox, Alexander and Winn with their wives and Miss Eldred—and two native ordained ministers. New churches were added to the list, and the older ones were growing in numbers and in healthy Christian work; the schools were vigorous, well attended, partially self-supporting and rendered most efficient aid. The translation of the Scriptures went steadily forward; and additions were made of well qualified men to the native ministry.

In 1879 a new station was formed at Kanazawa, about 180 miles northwest of Osaka. This is a most important field, offering opportunities for the evangelization of the great provinces of Kaga, Noto, Etchu, and a portion of Echizen. Although it was at first thought that labor in this comparatively unvisited part of Japan would encounter peculiar prejudices and opposition, it has in fact been a field which has witnessed rapid advance and afforded great encouragement. Because of this the number of laborers has been much increased. The present year, 1890, finds six married missionaries in this particular region, and six unmarried ladies engaged in the schools. Commodious buildings for the boys' schools and the two girls' schools have been erected, two churches organized in the city of Kanazawa—a place of 90,000 population—while in other cities of a population varying from 10,000 to 60,000, evangelistic work, both by native preachers and through frequent visits of the missionaries, is being vigorously pursued and richly rewarded. Most important among the places thus brought under the notice of the Gospel from Kanazawa as a centre, are Toyama, Takaoka, Nanao, Komatsu, Daishoji and Fukui. Still other places somewhat more distant from Kanazawa than these, and until very lately little known even by the missionaries themselves, are now being reached by them in their effective tours. The schools have greatly increased in numbers and favor, while among their scholars are to be found the children of Governors and other important officials of the Provinces. The influence of the missionaries in this part of Japan seems to be constantly increasing.

In 1880 the missionaries were permitted to rejoice in the completed translation of the New Testament. In 1888 the translation of the Old Testament was accomplished, thus giving the whole Bible to the Japanese. It is a great satisfaction to Dr. Hepburn and his co-laborers that he was spared to put the finishing touch to this great work. It bids fair to take rank among the best translations ever made. Dr. Hepburn has also translated and published the Confession of Faith, and, in connection with a native pastor, the Book of Discipline.

CHURCHES.

Four new churches have recently been organized—one on the far-away island of Kiushiu and another in the city of Shimonoseki, at the western extremity of Nippon.

“But the most hopeful sign in connection with the native Church is its missionary spirit. The church in Kiriu, to the northwest of Tokyo, owes its existence to the labors of native evangelists. The church at Kiushiu grew up under the hand of a native helper not yet licensed. More than eighteen months ago two of our native brethren volunteered to go to Shimonoseki and preach the Gospel; and to-day, by the blessing of God, there is a Christian church in that hotbed of bigotry, prejudice and Buddhism. When Mr. Winn decided to go to the ‘interior,’ there was no difficulty in finding a native helper to go with him. Now there is in Kanazawa a company of nineteen believers, organized into a church, which has erected a neat building for worship, free of any expense to the mission. A few months ago a young man whose health made it necessary that he should leave Tokyo came to the missionaries and offered to go into the interior and preach as long as the Lord would give him strength. He is now located in Yamaguchi, and a blessed work is growing up around him. It is enough to make a Christian’s heart beat fast to see churches springing up through the labors of these native brethren, and in these strongholds of Satan.”

The church at Yokohama has introduced and carried out a plan of systematic giving, and a strong effort is being made to get the churches as near the standard of self-support as possible. The need of evangelistic work is deeply felt and arrangements are made so that some of the brethren can devote themselves more exclusively to that work. The native brethren, pastors, evangelists and lay helpers are faithful and efficient.

In 1881 the new station at Osaka, the second city of the empire, was fully organized. There is preaching by foreign and native ministers, teaching in day and boarding schools and colportage by native Bible readers, both men and women. The number

of native laborers has increased. One of the five churches connected with this station, the church at Yamaguchi, supports itself and has its Home Missionary Society.

The Board has recently formally authorized the occupation of two new stations in the Western Japan Mission, Yamaguchi and Kyoto. Yamaguchi is the capital of Yamaguchi *ken*, and contains a population of 39,000. A *ken* is a territorial division for purposes of government, and in this case is composed of two *kuni*, old feudal provinces, Suwo and Nagato. Kyoto is the third city of Japan, and for centuries, until 1868, was the capital of the empire. Its religious supremacy is still acknowledged.

SCHOOLS.

The Union Theological School was organized in September, 1877, by the missions of the Presbyterian Church in the United States of America, the Reformed Church in America and the United Presbyterian Church of Scotland. The Union College was organized in June, 1883, by the missions of the American Presbyterian and the Reformed Churches. In June, 1886, these institutions were united, and, with the Special Department then organized, became the Meiji Gakuin. In this new institution the Union Theological School became the Japanese Theological Department, the Union College the Academic Department, and the Special Department offered instruction through the medium of the English language in theology and other special studies to the graduates of the Academic Department and to others similarly qualified.

The aim of the Meiji Gakuin is to provide for its students a thorough education under Christian influences, and especially to train young men for the Christian ministry.

The institution is located at Shirokanemura, a southern suburb of Tokyo, about one mile northwest of the railway station at Shinagawa. Sandham Hall, Hepburn Hall and Harris Hall contain recitation-rooms sufficient for the two hundred and fifty students, with library and chapel, besides dormitory and dining-room accommodations for one hundred and fifty boarders. Harris Hall has been erected during the past year through the liberality of Messrs. G. S. Harris & Sons, of Philadelphia. A theological hall will soon be built.

The Meiji Gakuin Church was organized in the year 1890 and has 88 members. The whole number of Christians among the students is 129, of whom 40 confessed Christ in that year. The total attendance of students was 213.

During all these years, from 1872, woman's work has been prosecuted with great patience and faith, and not without blessed

fruits. These faithful workers have not only filled a large place in the schools, but in their personal intercourse with the women of Japan, and by religious services held among them, have done much for those who so greatly need their Christian love and help. At Yokohama and Tokyo there are day-schools of great efficiency and promise, and the activity of the native Christian women there in extending the knowledge of the gospel is very remarkable.

Among these day-schools we may mention the Sumioshicho school, in Yokohama, with its two hundred pupils; a flourishing private school in Dai Machi owned by Mr. Okami and taught by ladies of our church, Miss West and Miss Alexander. There is also the Shiba primary school. At Takata there is a day-school carried on by teachers from Bancho.

In accordance with the plan recommended by the Eastern Japan Mission and sanctioned by the Board, Graham Seminary and the Sakurai school for young women (Bancho) in Tokyo are to be consolidated. The plan provides for the sale of the properties now occupied by these schools and the erection of suitable buildings on a lot not far from Bancho, already secured for the purpose. Partial provision having been made during the summer for the Bancho school on the new premises, the classes were opened there last autumn, and the senior class of Graham Seminary was transferred and united with that of Bancho. As soon as the buildings in process of erection are completed, the entire consolidation will be effected, the names of both schools being perpetuated by being applied to each of the two main buildings.

Graduates from both Sakurai and Graham are teaching throughout the Empire, or proclaiming the Truth through their efforts as Bible women.

The Tokyo Bible Institute, hitherto under the care of Miss Youngman, is now under the supervision of Miss West and Miss Alexander, and numbers twenty-two pupils. Perhaps no agency for the dissemination of the Truth is more efficient than that of the Bible women in Japan, and this class is only one of many that have gone and will go out on this blessed errand of mercy.

In the early part of the year 1883 the mission was greatly afflicted by the sudden death of Mrs. Ballagh, and again, in 1887, by the death of Mrs. MacNair.

There are in the Osaka Mission the boys' school, in Kanazawa; the girls' school, in Kanazawa; the girls' school in Osaka, and the children's school, in Kanazawa. Children are under the instruction also of Mrs. Curtis and Miss Cuthbert, in Hiroshima.

CONCLUSION.

Every year additions are made to the mission force—in 1882 there were six sent out, but the mission was called to mourn the death of the Rev. Oliver M. Green. In 1890 the reinforcements again numbered six, making a total of 72, only two of whom are at home on furlough.

Since the Presbyterian Church is only an integral part of the whole United Church of Christ in Japan, it is difficult to say exactly where the limit of our field lies. A table prepared for the annual report of the Board for 1890 is added, giving statistics which cover the whole field:

Statistics of Japan Missions.

Ordained missionaries	21
Medical missionaries	2
Lay missionary	1
Married lady missionaries	22
Unmarried lady missionaries	25

Statistics of the Church of Christ in Japan.

Outstations	94
Churches	68
Communicants	8,954
Added during year	1,348
Japanese ministers	40
“ licentiates	47
Schools	31
Theological students	34
Young men and boys in schools	438
Young women and girls in schools	2,080
Total in schools	2,552
Total of Christians in schools	704
Contributions	\$13,500

Of the above summary about one-half may be fairly credited to the Presbyterian Church (North), as it furnishes about half the missionaries and half the funds provided by the foreign missionary societies co-operating with the United Church.

This sketch of what our Church has done in this interesting and rapidly developing field would be incomplete if we were to fail to speak of some of the difficulties that accompany work for the Japanese. They are a very high-spirited people, proud of their history and very uneasy under constraint or control if it seems to come from a foreign source. Just now, with his easy aptitude for change, the Japanese thinks he should lead his own church, and develop his own theology. This is a transition period, a testing time in which his true moral strength will be tried. A quick change from the religion of centuries to one unknown fifty years ago; the rapid spread of knowledge; the multiplying newspapers; the constantly enlarging schools; the higher education of both men and women, and the favoring providence of God, controlling and shaping the plans of the rulers of the nation, and its com-

mercial progress,—all these are most powerful in leading a nation on, and it is not strange that we find them fraught with dangers and difficulties unforeseen. It is probable that the hindrance growing out of the history of the Jesuit mission has been already removed. The intelligent Japanese statesmen doubtless see that there is nothing in the efforts and growth of Protestant evangelical missions to imperil the stability of the government. The human heart in Japan is no more opposed to the gospel, or inaccessible to it, than it is elsewhere. But the same tendency in the Japanese mind which leads it to listen to the gospel, lays it open to other and hurtful teachings. The government schools in every grade are essentially irreligious. Rationalistic and infidel teachings are not discouraged by the authorities; indeed, they are spreading to some extent among the native Christians, and there is as yet no general Christian sentiment counteracting their influence. The rush and whirl of events, the rapid political and social changes, the eagerness with which the great body of the people are pressing into new pursuits and a new life, are not altogether favorable to the healthy and sure spread of the gospel. The Greek and Roman Churches, too, are busy. The Holy Synod of Russia makes liberal grants year by year for its mission work in Japan, and sends out its missionaries under instruction from the Czar, and in his vessels of war. Rome has already her three bishops and her numerous bands of priests and nuns, and backed by the power of the French, hopes to regain her lost position. It is with these materialistic and skeptical forces, with these false forms of Christianity, as well as with heathen superstitions and degradation, that the Church must contend. There is nothing to dishearten in such a prospect, but enough to drive the Church to prayer, to make her feel the need of greater consecration to Christ and of greater zeal and efforts in His service, to lead her back to the source of all her strength in God, and then lead her on to win this empire for Him.

STATIONS.

EASTERN MISSION.

YOKOHAMA: on the bay, a few miles below Tokyo; mission begun, 1859; laborers—James C. Hepburn, M.D., and his wife; Miss Etta W. Case.

TOKYO: the capital of Japan; station occupied, 1869; laborers—Rev. Messrs. David Thompson, D.D., William Imbrie, D.D., George William Knox, D.D., James M. McCauley, H. M. Landis and their wives; Dr. and Mrs. D. B. McCartee, Rev. Theodore M. McNair, Rev. George P. Pierson, Prof. and Mrs. J. C. Ballagh, Mrs. Maria T. True, Miss Kate C. Youngman, Miss Carrie T. Alexander, Miss Isabella A. Lecte, Miss Annie R. West,

Miss Annie P. Ballagh, Miss Bessie P. Milliken, Miss C. H. Rose, Miss Gertrude C. Bigelow, Miss Emma Hayes, Miss Lily Murray and Miss Sarah Gardner.

WESTERN MISSION.

KANAZAWA: on the west coast of the main island, about one hundred and eighty miles northwest of Tokyo; station occupied, 1879; Rev. Messrs. Thomas C. Winn, Marshall C. Hayes, J. M. Leonard, A. G. Taylor, G. W. Fulton, J. W. Doughty and their wives; Miss Mary K. Hesser, Miss F. E. Porter, Mrs. L. M. Naylor, Miss Kate Shaw and Miss H. S. Loveland.

OSAKA: a seaport on the main island, about twenty miles from Hiogo; station occupied, 1881; Rev. Messrs. Thomas T. Alexander, B. C. Haworth, George E. Woodhull and their wives; Miss Ann Eliza Garvin, Miss Alice R. Haworth and Miss M. E. McGuire.

HIROSHIMA: on the Inland Sea; station occupied, 1887; Rev. Messrs. F. S. Curtis and J. B. Ayres and their wives; Miss M. Nellie Cuthbert.

KYOTO: station occupied, 1890; Rev. J. B. Porter, and Rev. John P. Hearst, Ph.D., and their wives.

MISSIONARIES IN JAPAN, 1859-1891.

* Died. Figures, Term of Service in the Field.

Alexander, Rev. T. T.,	1877-	Garvin, Miss A. E.,	1882-
Alexander, Mrs.,	1877-	*Green, Rev. O. M.,	1873-1882
Alexander, Miss C. T.,	1880-	Gulick, Miss F.,	1876-1879
Ayres, Rev. J. B.,	1888-	Haworth, Rev. B. C.,	1887-
Ayres, Mrs.,	1888-	Haworth, Mrs.,	1887-
Ballagh, Mr. J. C.,	1875-	Haworth, Miss Alice R.,	1887-
*Ballagh, Mrs. L. E.,	1875-1884	Hayes, Rev. M. C.,	1887-
Ballagh, Mrs.,	1885-	Hayes, Mrs.,	1887-
Ballagh, Miss A. P.,	1884-	Hays, Miss Emma,	1888-
Bigelow, Miss Gertrude L.,	1886-	Hearst, Rev. J. P.,	1884-
Bryan, Rev. A. V.,	1882-	Hearst, Mrs.,	1884-
Bryan, Mrs.,	1882-	Henry, Miss M. E.,	1882-1883
Carrothers, Rev. Cornelius,	1869-1875	Hepburn, J. C., M.D.,	1859-
Carrothers, Mrs. Julia D.,	1869-1875	Hepburn, Mrs.,	1859-
Case, Miss Etta,	1887-	Hesser, Miss M. K.,	1882-
*Cornes, Rev. Edward,	1868-1870	Imbrie, Rev. William,	1875-
*Cornes, Mrs.,	1868-1870	Imbrie, Mrs.,	1875-
Curtis, Rev. F. S.,	1887-	Knox, Rev. G. W.,	1877-
Curtis, Mrs.,	1887-	Knox, Mrs.,	1877-
Cuthbert, Miss M. N.,	1887-	Lafferty, Miss Cora,	1888-
Davis, Miss A. K.,	1880-	Landis, Rev. H. M.,	1888-
Doughty, Rev. J. W.,	1890-	Landis, Mrs.,	1888-
Doughty, Mrs.,	1890-	Leete, Miss Isabella A.,	1881-
Eldred, Miss C. E.,	1877-1880	Leete, Miss Lena,	1881-1886
Fisher, Rev. C. M.,	1883-	Leonard, Rev. J. M.,	1888-
Fisher, Mrs.,	1883-	Leonard, Mrs.,	1888-
Fulton, Rev. G. W.,	1889-	Light, Effic, M.D.,	1887-1888
Fulton, Mrs.,	1889-	Loomis, Rev. Henry,	1872-1876
Gamble, Miss A. M.,	1873-1875	Loomis, Mrs.,	1872-1876
Gardner, Miss Sarah,	1889-	Loveland, Miss Helen S.,	1889-

Marsh, Miss Belle,	1876-1879	Reede, Miss W. L.,	1881-1888
McCartee, D. B., M.D.,	1888-	Rose, Miss C. H.,	1886-
McCartee, Mrs.,	1888-	Shaw, Miss Kate,	1889-
McCauley, Rev. J. M.,	1880-	Smith, Miss S. C.,	1880-
McCauley, Mrs.,	1880-	Taylor, Rev. A. G.,	1888-
McGuire, Miss M. E.,	1889-	Taylor, Mrs.,	1888-
McNair, Rev. T. M.,	1883-	Thompson, Rev. David,	1863-
*McNair, Mrs.,	1883-1887	Thompson, Mrs. (Miss M.	
McCartney, Miss E.,	1884-1885	C. Parke, 1873-),	1873-
Miller, Rev. E. R.,	1872-1875	True, Mrs. M. T.,	1876-
Milliken, Miss B. D.,	1884-	Warner, Miss A.,	1885-
Murray, Miss Lily,	1888-	West, Miss A. B.,	1883-
Naylor, Mrs. S. N.,	1886-	Winn, Rev. T. C.,	1878-
Pierson, Rev. Geo. P.,	1888-	Winn, Mrs.,	1878-
Porter, Rev. James B.,	1881-	Woodhull, Rev. Geo. E.,	1888-
Porter, Mrs. (Miss Cum-		Woodhull, Mrs.,	1888-
mings, M.D., 1883-),	1884-	Youngman, Miss K. M.,	1873-
Porter, Miss F. E.,	1882-		

BOOKS OF REFERENCE.

- A Bundle of Letters from Japan. A. C. Maclay. \$2.00.
 A Japanese Boy. By Himself. 75 cts.
 Art and Art Industries of Japan. Sir R. Alcock.
 Grandmamma's Letters from Japan. Mrs. M. Pruyne. \$1.00.
 Honda, the Samurai. Rev. W. E. Griffis. 7s. 6d.
 Japan in Our Day. Bayard Taylor.
 Japanese Homes. E. S. Morse. \$3.00.
 Kesa and Saijiro. Mrs. J. D. Carrothers. \$1.75.
 Life and Adventure in Japan. E. Warren Clark.
 Reports of Missionary Conventions in Japan, 1878-1883.
 Stories about Japan. Annie R. Butler.
 The Mikado's Empire. W. E. Griffis. \$4.00.
 The Sunrise Kingdom. Mrs. J. D. Carrothers. \$2.00.
 Unbeaten Tracks in Japan. Isabella L. Bird.



KOREA.

BY

REV. L. W. ECKARD, D.D.

MISSIONS IN KOREA.

Korea, long a recluse, has unbarred her doors, and permits herself, at last, to be greeted by other civilizations. The traditional policy has been that of strict isolation, made possible by geographical position. China indeed exercised a suzerainty over the land. The martial prowess of Japan triumphed there, and for a brief season maintained a certain supremacy. The zeal of Papal Propagandism carried Rome's banner beyond the border barriers, and planted it successfully in the interior of the Kingdom. But these exceptional instances only prove the rule, so sternly enforced, that Korea should remain silent, and be kept quite separate from the world's sisterhood of States. History is made rapidly in our day. A few years have witnessed a marvelous change in this Sphinx of the nations. Her petrified form has awakened at the voice of French and American cannon, and thrilled at the sight of the white wings of commerce. Soon her countenance shall be illumined with the brightness and beauty of Christ's religion, already carried to her threshold, and urged upon her acceptance.

AREA AND BOUNDARIES.

Korea consists of a stretch of Peninsular mainland, together with numerous adjacent and inhabited islands. The entire territory covers 80,000 square miles, lying between the 34th and 43d parallels of north latitude; and the 125° and 129° of east longitude. Its physical configuration somewhat resembles that of Italy. The coast line is 1740 miles. On the north flow the rivers Ya-lu and Tu-men, which divide Korea from Manchuria. Southward and westward are the turbid waters of the Yellow Sea. The eastern boundary is the Sea of Japan, as attractive as it is treacherous; across whose ferry of 300 miles the clustered groups of the "Sunrise Land" appear. As regards its

GENERAL ASPECT

it can only be described as diversified. A mountainous chain

traverses the extreme length by a tortuous course, and terminates only with the sea. East of this range lie three of the eight provinces into which the country is divided. A picturesque irregularity—at times positive grandeur—is characteristic of this section; but there is only one river of importance, while the soil is less fertile, the climate less agreeable, and the coast more repellant than on the opposite side. Five fine rivers, abundant coast facilities, naturally good soil and more genial climatic conditions are found in the western division. To these advantages must be added the attractions of the outlying Archipelago; a wonder-world to the naturalist, a revelation to the tourist, and destined to become, when its resources are developed, a source of immense revenue to the parent state. Language can only inadequately describe what is seen amidst the intricacies of these unnumbered islands—large and small. Some are mere columns, weird and worn, against which the waves beat, and in whose crevices the sea birds find shelter. Others, more extensive, seem to be pleasant garden-spots, where a score of men or the same number of families find support. And here and there rise veritable mountains—one of which is 2000 feet high—

“With slippery brinks, and solitudes of snow;
And granite bleakness, where the Vulture screams;
And stormy pines, that wrestle with the breath
Of every tempest.”

The Muscovite knows the value of and covets these possessions. China—but eighty miles from the nearest point—is a standing menace to their security. But they shall yet be laid at the feet of Him for whom “the isles are waiting.”

In the matter of

TEMPERATURE

we are dependent for our chief information on the reports of Jesuit missionaries who from time to time have secured a transient foothold in Korea. The winters, up toward the Mantchurian frontier, are of course very severe—even more so than the latitude would naturally indicate. Further south, the climate has a range similar to that met with in America, between the New England and the Gulf States. The rainfall is apt to be excessive, and harsh and persistent winds prevail in the late autumn. Yet the stalwart forms of the natives would seem to prove the salubrioness of the air, and the average healthfulness of the Kingdom.

THE PRODUCTS

might be as varied as within similar geographical limits in our own land, but as a matter of fact agriculture is conducted on

primitive principles, and the people are content if they secure a mere livelihood from the soil. Pernicious laws—the outgrowth of a by no means extinct feudalism—tend to the repression of private enterprise, prevent the ownership of land by the poorer classes, and contribute to the support of large estates, which generally, however, have lapsed into a condition of inferiority, if not of positive decay. In this particular the country has degenerated. Its productions in the past excelled those now found—as regards both quantity and quality.

Besides the corn, millet, rice, barley and beans upon which the people depend, hemp, cotton, tobacco, and ginger are cultivated extensively. Silk is also produced on plantations of mulberry and “scrub” oak, grown for the purpose of feeding the worms. There is a sufficient range of fruit; apricots, peaches and melons are of a fine quality; flowers are universally admired, and cultivated as extensively as private means permit. The wealthier families vie with each other in chrysanthemum exhibits each year. All the domestic animals with which we are familiar are to be had in Korea. A breed of ponies—rivaling the Shetland in size—should make child-life there a perpetual joy. Unfortunately the little animals are only used as pack-horses. Beasts of prey are numerous in the mountains.

Zoölogists meet here a fact not yet explained. The exact counterpart of the Bengalese tiger—the terror of India’s jungles—is found in the northern provinces, where the thermometer falls to 8° below Zero. The identical animal in torrid and frigid lands! The writer can testify to this identity from personal observation, having seen one of these splendid creatures soon after it was shot. Prof. Griffis quotes approvingly the grim humor of the Chinese who say, “Koreans hunt the tiger half the year, and tigers hunt Koreans during the other half.” This, at least indicates the frequency with which these feline monsters are met.

HISTORY.

Korea calls herself 4000 years old. Legendary accounts refer us to Ki Tsze, the governmental Father of Korea. He was a learned man, who acted as adviser to his sovereign, the Emperor of China. His royal master, resenting some supposed interference, cast him into prison. Here he languished a while until a formidable rebellion overthrew the tyrant monarch, and liberated those whom he had unjustly punished. Ki Tsze was thus freed. Yet, although indebted to them for both life and liberty, he refused to abide with rebels, and collecting some like-minded followers, numbering thousands, he led them to the “regions beyond,” and paused only when he reached territory adjacent to the present

Korean boundary. This he named "Chosen," Land of Morning Calm. The dynasty thus established was illustrious, and as claimed, continued from 1122 B.C. to the fourth century before the Christian era.

Concerning the aborigines whom Ki Tsze subdued, we know nothing. About 194 B.C. occurred the first Chinese conquest of the land, which was retained, with some interruption, until 107 B.C., when the Kingdom, as such, was obliterated and the territory "annexed" to China, continuing thus for some hundreds of years.

The progenitors of the modern Koreans, according to the authorities cited by Griffis, were the men of Fuyu, a stalwart race from Northern Manchuria, who wrested the Peninsula from the Chinese, and established the Ko Korai Kingdom. Gigantic armies and flotillas were sent from China to re-assert and maintain the supremacy of the Dragon Flag, but in vain. We find the new kingdom able to maintain itself until at least the seventh century. While these events were occurring, Chinese immigration, diplomacy and power largely influenced the southern section of the Peninsula, which, however, lay outside of the Ko Korain kingdom. Sectional and foreign wars too numerous to recount prevailed. About the tenth century the whole Peninsula was unified under the Government of Wang—the Bismarck of his day. The ensuing dynasty comprised thirty-two monarchs. In the fourteenth century this line was overthrown by Ni Taijō, who afterwards received investiture as king. He hastened to formally acknowledge the vassalage of his realm to China and was consequently the recipient of greatest honors from that source. From that time to the present the same dynastic rule has been continued; 1885 being its 493d year of existence. Strictly speaking, however, the direct line ended in 1864.

MENTAL CULTURE AND SOCIAL HABITS.

The Koreans have been described as a cross between the Chinese and the Japanese, but more resembling the latter, though the influence of China has been predominating. The upper and middle classes are largely Confucianists, while the lower class worship "the God of the hills," and the "unseen princes of the air." The *literati* attempt no general research—but content themselves with the writings of the sages of the Middle Kingdom. Originality of thought is not encouraged; general education, as we understand it, is unknown. Schools indeed are common, and many even of the humbler classes are found in them; yet the great mass remain untaught. Political preferment is based on competitive examination. Successful aspirants receive diplomas, denoting the degree they have taken. Special institutions for

instruction in astronomy, medicine, topography, law, etc., are maintained at Government expense and are patronized by a favored few. The dwellings of the people are poor enough; many are only of mud, thatched with straw. Where means permit, brick and hewn stone—in some instances finely carved—are used. Household appliances and comforts are few.

The range of dress is limited, only two materials being much used—cotton for the poor and silk for the wealthy. That cleanliness which is next to godliness is not characteristic of the Koreans. House-cleaning, however, is attended to once a month, which is believed to be an unparalleled illustration of woman's persistence and man's uncomplaining patience. Holidays are common, and public merry-makings frequent. Sufficient data to accurately fix the approximate population is not in our possession; probably the Koreans themselves could not tell. Griffis calls it 12,000,000, but his conclusion is largely conjectural, and quite wide of other estimates.

Woman's status resembles that of the sex in other Asiatic regions. Inferiority is assumed, but practically there is not as much harshness in the treatment of her as might be supposed, or as is often asserted. Under many circumstances women are even treated with respect, and are protected by certain of the laws.

THE RELIGIONS OF KOREA.

In the earlier ages an undefined superstition held sway over the people. The unseen "Princes of the Air," the spirits of heaven and earth, the unknown forces throughout space, were "ignorantly worshipped." Neither in the past or present have the Koreans indulged in the folly of denying a personal devil. Their trouble is a belief in too many devils. To them the very atmosphere teems with malevolent, rather than benevolent influences. Buddhism, as an exotic from India, was planted in Korea about the fourth century. At once it took firm hold, and flourished as though indigenous to the soil. For at least ten centuries it held supreme sway, moulding the morals, manners and culture of the realm. For four centuries the tenets of Sakya Muni were recognized as the established faith of the Empire.

No one has yet given the world an exhaustive review of Buddhism. It will never be done; like the chameleon the system changes color to suit its surroundings. The Buddhism of Siam is very different from that of Thibet. As found in Hindustan, numerous distinctions separate it from the Buddhism of Japan. The one point it consistently maintains, everywhere, is, that this life is full of evil, a curse rather than a blessing. Existence has no value; even death brings no relief, since it in-

roduces man to another state of conscious existence, which is as bad as the present, perhaps worse. Hence, joy can only come by what is called Nirvana, a condition equivalent to non-existence or annihilation. This is the underlying thought upon which the superstructure of Buddhism is reared. Temples of this faith are found all through Korea. Although built in honor of Buddha they really contain numerous gods. In some instances several hundred inferior deities are ranged along the sides of the buildings; these are often made of colossal size, and, in the cities especially, sometimes exhibit artistic merit. As far as practicable, the temples are on hill-tops, and generally surrounded by groves. While uniformity of architecture is not insisted on—a certain resemblance is to be traced in them all. Outside apartments are built for the priests who live on the premises. These men are generally lazy and ignorant fellows, more intent on a life of sloth than upon the advancement of their belief. The support of such establishments is voluntary, and often liberal.

Worship consists in prostration and prayer before the idol, the burning of incense, the presentation of paper suitably inscribed, and the repetition of a formula which is assisted by a rosary held in the hand, and on which the count is kept. At present Buddhism in Korea is on the wane. It has no recognition by the present dynasty, and only exists by sufferance.

As superseding grosser forms of belief it has undoubtedly been of benefit. But its absolute influence is only evil, and the sooner its degeneracy is followed by its death, the better for the land it blights. Its most conspicuous competitor in Korea is Confucianism. This strictly is an ethical rather than a religious system, and is based on the writing of Kung Futzé, the Socrates of China, who, although born 551 B.C., is

“Not yet dead,
But in old marbles ever beautiful.”

Confucianism, while introduced into Korea at an early period, has been prominent there for only three hundred years. It presents five general principles: Benevolence, Uprightness, Politeness, Wisdom and Fidelity. It treats moreover of five relations of life, which are: King and Subject, Parent and Child, Husband and Wife, Elder and Younger Brother, and Friend with Friend. Nothing is said of the soul's immortality. Concerning the existence of any God or gods, one of its authorities declares, “Sufficient knowledge is not possessed to say positively that they exist, and I see no difficulty in omitting the subject altogether.” Indeed, Confucianism chiefly seeks to mould society in social and political matters. It presents many admirable ideas which yet

fall infinitely short of the truth man chiefly needs. A Confucian temple contains no idols. The building is distinguished within by a tablet which sets forth the honor of the great Sage. Generally a large number of less conspicuous tablets appear, which praise his best known disciples. An altar is erected where sacrifice is made, or offerings are laid. Some of the displays on festal occasions are very fine. The second and eighth months are the fixed times for offering sacrifice to Confucius, who is not, however, regarded as a god, as these facts would seem to indicate.

Taoism also exists in Korea, but exerts little influence. Its distinctive feature is Rationalism. Its ceremonies are singular, and its tenets grossly materialistic. It is also an importation from China, where it originated with the philosopher Laotse, who lived in the seventh century. It offers many idols, yet neither the temples or the priests are numerous, or well supported.

Far more worthy of our regard is ancestral worship, as it exists in Korea. It is really an expression of the popular idea of what constitutes filial piety. If families can afford it they erect handsome temples, and there place tablets inscribed with the names and virtues of their immediate ancestors. A valuable result of this idea is the preservation of a complete genealogical list. Generally the tablet is erected without the dignity of a temple to shelter it. Before these tablets, and in honor of the deceased, theatrical plays are performed on temporary stages; presentations of food are made to the departed spirit, and even more commonly, prayers are offered and wailings uttered.

THE INTRODUCTION OF CHRISTIANITY.

Possibly, in the sixteenth century, and certainly in the eighteenth, Papal converts from Japan and China carried Romish religion into Korea. They taught, they baptized, they labored with conspicuous zeal, although not always with commendable caution.

About 1783 a distinguished official, Seunghuni by name, professed conversion, and was baptized under the new name of Peter. The better class of scholars were not slow to see the superiority of even corrupt Christianity to their own Pagan systems. The people began to take kindly to the missionaries, who were greatly encouraged. Religious books were translated and distributed.

But the government was now thoroughly alarmed. The priesthood was awakened. Prejudice being kindled, blazed into passion and consumed the new church with the fierce fires of unrelenting persecution. It was the old story. Many recanted and saved their lives. Others fled to China, and four thousand poor souls braved martyrdom by sword and fagot, and unmentionable tortures.

Jean dos Remedios, a priest from Portugal, was the first person from the West who ever ventured on Korean soil for the purpose of preaching and teaching. Holland sailors were shipwrecked there in 1672, and detained as prisoners for some time. But their stay was involuntary, and their work by no means evangelistic.

The results of Remedios' efforts were considerable at first, but soon passed away. In 1835, under the influence of Bourbon ascendancy in France, Roman Catholic missions were re-introduced to Korea. The pioneers of this fresh crusade went overland by way of China and Manchuria. In a few years they claimed several thousands of adherents. As before, and for the same reasons, blood soon drowned out all traces of the boasted conquest. Again and again Rome rallied, and as often was driven from the field. The workmen died, and the work itself was deserted. So it seemed, at least. Yet a remnant must have survived. Even if we discredit the Jesuit story, doubtless highly colored, that they had 10,000 converts in 1850, and about 15,000 seven years later, still we must believe that there was some foundation for their statement.

The year 1860 was important in the East. It was then that English arms so completely mastered the resistance of the great Chinese Empire. British greed had forced India's opium upon the people of the eighteen Provinces. British guns were the unanswerable argument which supported the demand. The forts of the Peiho fell before the merciless fire to which they were subjected. Peking was taken and sacked. The prestige of China was destroyed. It was all man's wrong and man's wrath against his fellow-man. Yet, how God overruled it for His own glory! The fruits of that victory—directly or indirectly—were the enforced opening of new Chinese ports to commerce, additional guarantees for Christian Missions, and the opportunity it gave Russia of seizing lands contiguous to China.

Nowhere more than in Korea were these changes felt. It had been supposed that China was impregnable. But the Dragon Throne had been despoiled by a mere handful of "outside barbarians." The great Emperor was an exile in Tartary. The red cross of St. George floated over the palace of Peking. All this sent a thrill of consternation through the "hermit nation"—where the more thoughtful ones could see that such an overthrow was indicative of their own peril, if not a prelude to their own destruction. The handwriting was on the wall. One has said, "Political convulsions, like geological upheavings, usher in new epochs of the world's progress." It has proved so in this instance. Paganism at once made frantic efforts to shut itself securely away

from progress. Armies were drilled in Korea, forts were built, frontiers were guarded, every precaution was taken. Watch-fires were kindled at a moment's notice on the coast, and headland telegraphed to headland of any impending danger. All was in vain.

Within six years Napoleon III. sent an expedition to Korea. On the plea that certain Frenchmen had been slain in a recent persecution of Christians, Admiral Roze, of the French navy, blockaded Han River, penetrated the interior as far as Seoul, the capital, and completely destroyed the city of Kang Wa, situated on an island of that name, and the chief military depot of Western Korea. He afterwards attacked Tong Chin. Here he was repulsed with great loss, being ultimately obliged to retire altogether.

An American buccaneering expedition, on the schooner "General Sherman," in 1866, made a futile attempt to reach the royal tombs of Pingan, where it was said that the Emperors of Korea were buried in coffins of gold. The Yankee craft ran aground at low tide in the river. In this helpless condition it was surrounded by blazing fire-rafts and destroyed; the crew were all slain. Admiral Rowan, on the Flagship "Wachusett," immediately demanded of Korea an explanation of her "insult to the flag." Not meeting with success, he returned to China, but almost immediately despatched the U. S. Corvette "Shenandoah," whose officers finally learned the particulars just given.

It soon became evident that our government must take some steps to ensure the safety of American mariners who were in the waters adjacent to Korea, and might be shipwrecked. The authorities at Washington instructed the new minister to China, Hon. Fred. F. Low, to proceed to the Korean Capital, and if possible conclude a commercial treaty between that Empire and the United States, having especially in view the point alluded to.

Rear Admiral John Rodgers, commanding the Asiatic squadron, was directed to accompany him with sufficient force to maintain the nation's honor. Five war vessels were detailed for this duty. On May 23d, 1871, this little fleet anchored off the western coast of Korea. The Americans, on landing, were treated with civility. Eight Korean officers visited the Flagship, although they presented no credentials. Pending diplomatic negotiations, the Admiral ordered a survey of the Han River. To this duty two gun-boats and four steam-launches were assigned. Ascending the river in obedience to orders, they were met by a terrific fire from numerous shore batteries, which opened upon them without previous warning. The forts were silenced by a return fire, and demolished by ten-inch shells, after which the

ships returned to anchorage. As no apology was offered within ten days for this assault, 759 men were landed and ordered to carry the citadel. This was done in splendid style. To the credit of their courage be it said, the Koreans refused to surrender, and when their stronghold fell, it was found that only twenty of the garrison survived, and they were wounded. Three hundred and fifty corpses were piled up in one place. If they failed it was not through cowardice.

In reality, the Americans gained no substantial advantage, and, like the French, were inclined to withdraw without further demonstrations. Yet they prepared the way for others to enter. The voice of their howitzers was heard in the land.

In 1876, Japan accomplished the important task, never before successful, of making a complete treaty with Korea. This was done under the potent influence of a powerful fleet, and a large force of troops. The French and English tried to take immediate advantage, but made no headway. This was in 1881. Meanwhile, the trade between Korea and Japan increased marvelously, a fact which incited Western envy to seek some method of dividing its obvious profits.

Under the direction of President Hayes, and the authority of Congress, Commodore Shufeldt visited Korea, and vainly endeavored to establish cordial relations with the authorities. Nothing was accomplished. The following year, however, through the friendly intervention of Li Hung Chang, the Chinese Viceroy, the Commodore was better received, and on May 6, 1882, he negotiated an agreement which binds together the "Outpost State" and the United States in terms mutually satisfactory.

General Foote was sent by President Arthur, as minister resident, to Seoul. He was received at court, and established at the capital a United States legation.

Evangelical religion was introduced into Korea by Rev. John Ross, a minister of the Scotch United Presbyterian Church in Manchuria. In 1873 Mr. Ross visited the most eastern port of Manchuria, known as the Korean Gate, the place where Korean merchants were wont to exchange the products of their country for Chinese products. By a remarkable succession of providential events, Mr. Ross was enabled to translate portions of the Gospel of Luke into the Korean language. These portions, in the form of tracts, were carried back into the Korean valleys by young men who had come under the influence of the truth through Mr. Ross and his associates. In the course of time, Mr. Ross and Mr. Webster, in the face of great exposure and imminent peril, visited the valleys where the word of God had been scattered, and to their joy found many who were ready to confess Christ. During their first visit

eighty-five men were baptized in the three valleys, and many were reserved for further instruction. Soon after these events our own mission was organized, followed by those of the Methodist Episcopal Church of the United States, and the Presbyterian Church of Australia, whose missionary, Mr. Davis, recently died of small-pox. Mr. Gale, a representative of the University College Y. M. C. A. of Toronto, is laboring at Fusan, some 200 miles southeast of the capital. He is to be joined in the near future by Dr. Hardie, a medical missionary, from the same association. In 1884 the Presbyterian Board of Foreign Missions began a station at Seoul. H. N. Allen, M.D., then living in China as a medical missionary, volunteered to go thither. He was sent, and Mrs. Allen soon followed him. Minister Foote at once appointed him physician to the Legation, which assured his safety and favorable reception. Previous to this, Rijutei, a Korean of high rank, had been sent to represent his government in Japan. Here he was converted. It was at his solicitation that our Board undertook the present work. It has been greatly blessed of God. During a disturbance in Seoul, which occurred about a month after Dr. Allen's arrival, a number of persons of distinction were wounded. Under Dr. Allen's care, many of them recovered. The life of Min Yon Ik, a nephew of the king, was thus saved, and the prestige gained for western medical science and for the whole work of missions was very great. Dr. Allen's influence was unbounded. The king at once received him into his confidence as his court physician. He also fitted up a government hospital at large expense and placed it under his care.

Since that time, other missionaries have joined Dr. and Mrs. Allen. Conspicuous among these was Dr. Herron, who, with his wife, entered the field in 1885. In 1887 Dr. Herron became physician to the king, and was given charge of the government hospital. In his five years of service he treated professionally 40,000 Koreans, and when he was laid upon the bed of suffering and death, the loving sympathy of the natives whom he had helped testified to their regard for him.

Rev. H. G. Underwood and wife have been working in Korea since 1885. He has been busily engaged in carrying a dictionary and other Korean books through the press in Japan, while Mrs. Underwood, as a practical physician, has found a wide field of usefulness. A recent tour in the interior has proved that the Korean officials are not ready to openly permit the preaching of the Gospel; but notwithstanding prejudice and opposition, the mission is now stronger in numbers, in knowledge of the field, and in all the requisites of effective work than ever before. Mr. Underwood's greatest work thus far has been the preparation of a Ko-

rean grammar and a hand-book of the language. His high attainments in Korean fit him for the great work of translating the Scriptures, to which he is devoting much time and labor.

When the Korean Embassy came to Washington, in 1889, Dr. Allen was permitted, at the earnest request of the king, to accompany them as secretary and director. He was afterwards reappointed by the Board with a view to opening a missionary station at Fusan, on the southeast coast. This being found impossible at present, Dr. Allen, with the consent of the Board, removed to Chemulpho, the port of Seoul, on the west coast. He has since resigned in order to become secretary of the U. S. Legation at Seoul.

At the suggestion of our Commissioner of Agriculture at Washington, an experimental farm has been started in Korea. Seeds, with directions, have been contributed from the Department. The intention is to have the increase of these scattered throughout the kingdom. Blooded animals from California have also been purchased for this government plantation.

Three of the most distinguished nobles of the empire have entered the Methodist College at Shanghai.

What of the future? We only know this—God's providences have no backward steps. Let us have the assurance of faith. Let us have importunity in prayer, that our hope may share the promise of that future when on the entire Peninsula the "Light of Asia" shall pale before the "Star of Bethlehem," when Laotse and Confucius shall be forgotten in the ascendancy of Christ; and when the Cross of Calvary shall irradiate Korea with such celestial beauty as shall make it indeed the "land of morning calm."

STATION.

Mission begun in 1884; station, Seoul, the capital, near the western coast, on the Han River; and twenty-five miles overland from the commercial port, Chemulpho; laborers—Rev. Messrs. H. G. Underwood, D. L. Gifford, Wm. M. Baird and C. C. Vinton and their wives; Rev. S. A. Moffett; Mrs. J. W. Herron and Miss S. A. Doty.

MISSIONARIES IN KOREA.

* Died. Figures, Term of Service in the Field.

Allen, H. N., M.D.,	1884-1890	*Herron, John, M.D.,	1885-1890
Allen, Mrs.,	1884-1890	Herron, Mrs.,	1885-
Baird, Rev. W. E.,	1891-	Moffett, Rev. S. A.,	1889-
Baird, Mrs.,	1891-	Underwood, Rev. H. G.,	1885-
Bunker, Mrs. Annie Ellers,		Underwood, Mrs. (Dr.	
M.D.,	1886-1888	Lilian S. Horton, 1887)	1888-
Doty, Miss S. A.,	1889-	Vinton, C. C., M.D.,	1891-
Gifford, Rev. D. L.,	1888-	Vinton, Mrs.,	1891-
Gifford, Mrs. (Miss Hayden),	1888-		

BOOKS OF REFERENCE.

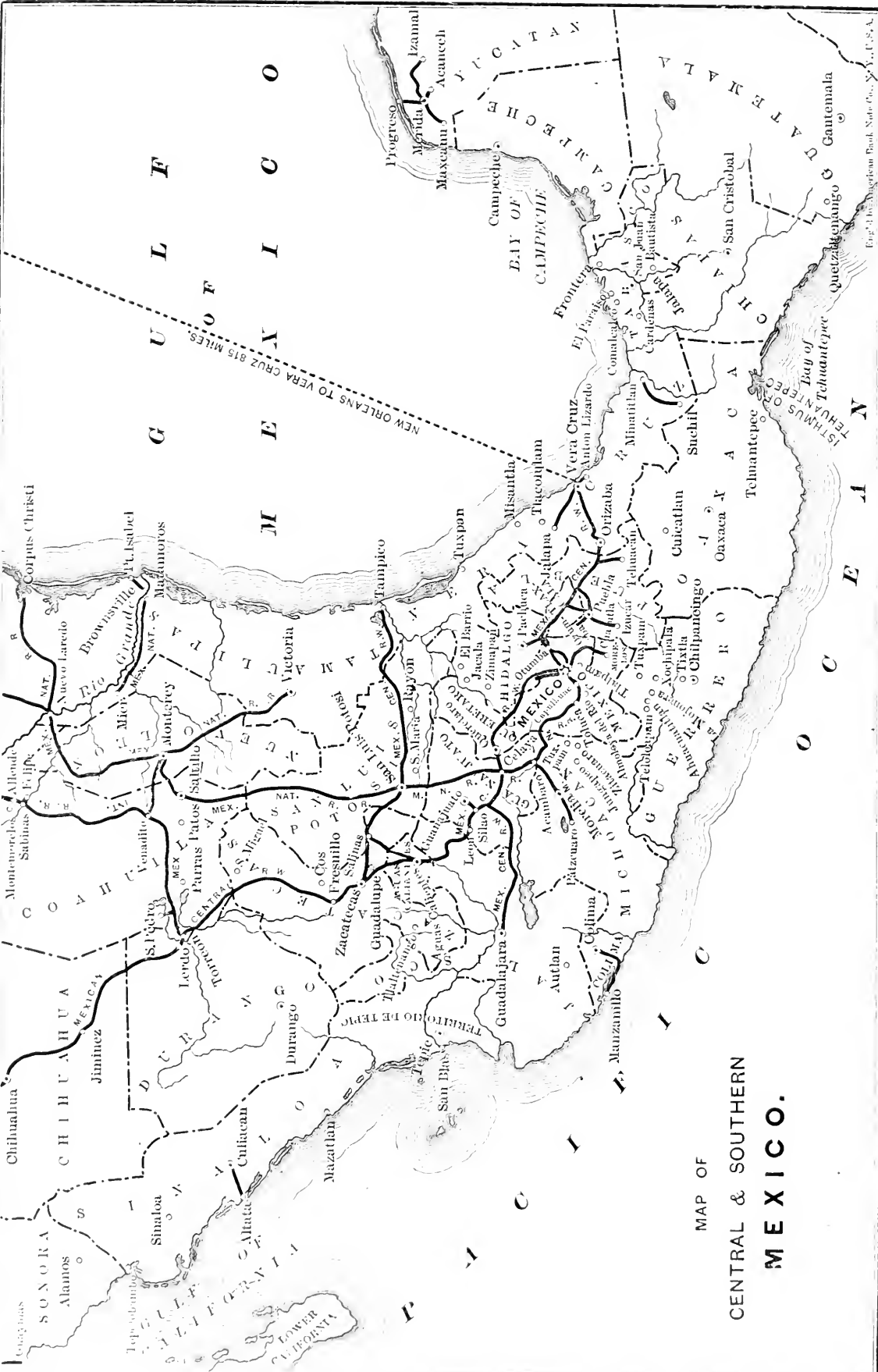
- A Forbidden Land. E. Oppert. \$5.00.
 Chosön. Percival Lowell. \$3.00.
 Korea, the Hermit Nation. W. E. Griffis. \$3.50.
 Korea Without and Within. W. E. Griffis. \$1.15.
 Life in Korea. W. R. Carles. 12s. 6d.



MEXICO.

BY

REV. M. W. STRYKER.



MAP OF
CENTRAL & SOUTHERN
MEXICO.

Eng. G. H. Thompson. Publ. State Co., N. Y., U. S. A.

MISSIONS IN MEXICO.

THE COUNTRY.

MEXICO is at our doors. Her geography makes her evangelization a near and immediate duty. Our very safety as a Christian State (for we must help her or she will hinder us) dictates such a gospel application of the "Monroe doctrine" that her great uplands, sure to be the highway of a railway system, may be the viaduct of pure religion in its southward progress, and complete the circuit between the two divisions of a continent that is yet to be wholly our Lord's! The Cordilleras must link the Andes to the Sierras in a chain of salvation that shall witness His supreme conquest whose "righteousness is like the great mountains."

Mexico rests its pyramidal base upon our frontier along 1800 miles, being the southern boundary of Texas, New Mexico, Arizona and California. Its extreme length is 2000 miles, and its breadth 1100 miles. Its area is 761,000 square miles, which could contain France four times, New England eleven times, New York sixteen times. It is as wonderful in its variety of configuration and climate as in its resources and products. The land is traversed by great mountain ranges, part of that tremendous axis of the continent which threads five zones. These great vertebræ, with their spurs, overlook vast and fertile plateaus lying, at the lowest, some 3000 feet above the sea. A day's journey can include a range of temperature and product equivalent to that comprehended by the latitude between Cuba and Vermont. The climate is as mellow and lovely as Italy's, the thermometer having a range through the year of little more than fifty degrees. As a landscape is focalized in a Claude Lorraine glass, so in Mexico all the kingdoms of the world and the glory of them are blended. The *flora* is magnificent and immensely varied. The botanical riches surpass those of any other land on earth.

Mexico is an agricultural *cosmos*. Coffee, one of the chief

exports, in quality and price can under-bid the plantations of Java and Brazil. The manufacture of sugar is of immense proportions; the cane grows uncultivated to the height of twenty feet. It is an excellent cotton land. Havana is glad to put its brands upon Mexican tobacco. Rice, indigo, cocoa, caoutchouc, dye-stuffs, and all tropical products flourish in the lowlands; while upon the uplands, and within a hundred miles, corn and wheat can rival Illinois and Minnesota. Strawberries, melons, peaches, with all the generous fruits of hot climates, are prolific; and these with all the vegetables known to American tables, and many more too perishable for commerce, are the plentiful and cheap staple of diet.

Of course where mountain ranges can culminate in a superb peak 17,000 feet high, there is a great extent of sterile and untillable land; but the fertile valleys and upper plains yield each year two bountiful crops. All the animals of the tropics and of the temperate zone are here, the northern portions of the country furnishing great facilities for herds and flocks. The western coast has pearl fisheries, and Yucatan yields amber. Timbers of great value are to be an increasing revenue of the future.

The underground wealth of this favored land is past estimate. Nearly one-half the precious metal in man's possession has been dug here. Gold is as abundant as in Colorado and California,

"To make, to ruin, to curse, to bless,"

as lust shall serve or use master it. The silver is illimitable and forms the chief mintage. There is copper enough to bring down the market price one-half. Platinum, lead, tin, zinc, antimony, nickel and cinnabar are variously abundant.

No blast furnace has yet been built in Mexico, but there are mountains of iron, and provinces with the ore atop the earth by the million tons. Coal is constantly being discovered in large quantities. What will Mexico not be when forge and mill shall supersede petty industries and mere hand-labor? The quarries of Mexico, yet undug, are of importance. Her mineral wonders are so far but specimens of what enterprise shall find and furnish. The laboratories of nature are still producing sulphur and the chemicals of the arts.

As yet, only the crudest labor, the most primitive implements, the smallest ingenuity, have apprehended these varied and gigantic treasures; skill, sagacity, scientific mechanics, all backed by capital, must soon unlock these coffers of the ages. But the mere resources of this romantic land are by no means the foremost warrant for the Church to act, and act now. "There is no difference;" human sin, shame, sorrow and eternal jeopardy, and

Christ's sufficiency for these, are our motives. Nevertheless, this vast potential wealth and this dawning future are the basis of an argument for immediate advance. When this nation, second upon the continent only to our own in populousness and wealth, is wakening to power, let us see that she wakens to righteousness. Her future must ally with ours. With a coast line of 6000 miles, Mexico has no commercial rivers, and scarcely one decent harbor. The tides of her traffic must flow to the ports of the United States, near or remote. We must be her first and chief market. Already the sagacity of our capital is peering thither. *We* are building the railways, furnishing the facilities for export that must quicken production and give it ample outlet. Notwithstanding the cost of engineering, by reason of the obstinate irregularity of the land, the prize constantly bids higher. By bands of iron, by the links of common interest, by the steady onset of social forces, Mexico's future is to be more and more identified with our own. For once, then, let the children of light be wise in their generation,—of their mammon make eternal friends,—enter an alliance under the true cross,—outrun even the shrewdness of investors,—and in the simplicity of Christ carry the irresistible plea over the borders. If engineering can span chasms that seemed a fixed barrier, and chisel all impediments to the level of its purpose, shall the pioneers of the gospel, with all its guarantees of civilization, domestic purity, and personal dignity before God, be less ardent, resolute and successful? While financiers turn to Mexico to bring it to the market, let us exceed even their sagacity, and outdo their zeal, and bring Mexico to that which is “without price.”

‘Ye valleys rise, and sink, ye hills,
Prepare the Lord His way!’

The Mexicans are fully awakening to the importance of continuous communication with the United States; let us waken them to “approve the things that are more excellent.”

THE PEOPLE.

The population numbers about ten and a half millions. There are eighteen cities having upwards of 20,000 people. Only about one million hold property of any kind. About one million are of clear European blood; five millions of pure Indian descent; and the remainder are a mixed race, with all the variously blended traits, good and bad, of a conglomerate ancestry.

The true natives have a lineage of centuries. The Toltecs came in from the north about 1000 years ago. The Aztecs, in the thirteenth century, made conquest of all their predecessors,

subordinating into one domain the tribes from the Gulf to the Pacific. Many, however, of those subdued tribes still retain their separate identity, and their peculiarities of dialect and customs, notably in Michoacan and Yucatan. The aborigines of Mexico were vigorous and warlike; and their descendants, while showing no diminution in number (of late years they have increased more than the Creoles and Spaniards), still retain many of their early traits. They constitute (strangely to our notion of the Indian) the agricultural element of the country, and, considering the latitude, are industrious and thrifty, not lacking in virile qualities, though touchingly subdued in mien and tone by the long years of subjugation. The Aztecs, as the Normans in England, and more recently the Tartar dynasty in China, took on the civilization they overran.

Dr. Ellinwood has happily compared them to the Venetians, in their strongholds rescued from the waters, and gradually fortified until they became not only invincible but supreme. Their refuge upon Lake Tezcuco had become, at the Spanish inroad, a city of 300,000 inhabitants. Their history is romantic and wonderful. They attained a high cultivation. They had a noble architecture, and were skillful in arts; they made advances in poetry and astronomy; were ingenious, æsthetic, ornate in decoration, chivalric to their women. They had much that reminds now of Egypt and now of France. The syllables of their ancient language are still their living tongue. The City of Mexico contains not a few noble and influential men, whose hearts beat with the unadulterated blood of an ancestry as old as Charlemagne. The chief lady of honor to "poor Carlotta" was a lineal descendant of Montezuma. Such vital pertinacity, and through such a history, reveals integral characteristics which, sanctified under the final and all-blessing conquest of the Galilean, may yet resume all their ancient dignity.

The New Testament has been printed in the original Aztec.

The Aztec religion was as prolific in gods as that of Greece or Rome. They held one supreme ruler, like the ancient Jove, and a whole pantheon of deified human impulses and passions. Temples were numerous, and the hierarchy many and strong. Cannibalism was a religious rite. In the Museum in the City of Mexico there may be seen to-day a gigantic circular block of red porphyry which once was the apex of the pyramidal temple that towered in high view above all the homes of the capital. It was the great sacrificial stone of the bloodiest rite on earth. It is estimated that annually 20,000 war prisoners were slain upon it. Its side is horrible with the sculpture of cruelties. Poluted by the dripping hearts of myriad victims, this Moloch altar

testifies the inherent impotence even of noble qualities and an otherwise high civilization, to redeem an unguided people, their sin-blurred instincts unhelped, from the inhumanity of a humanity ignorant of God's mercy, and learning its only lessons from the clash of matter and force.

Ah, what a Macedonian cry, from such a land, sounds into the drowsy ears of a lukewarm Church to come and help, that, purged of its past, a redeemed national life may bear the glory of the religion of Jesus Christ!—that no Romish compromise between this butcher-block and the undefiled gospel may, with priestcraft, and empty rite, and red hands, hinder the free course of eternal love!—that all mere ritual may yield to righteousness, and Mexico, in the power of Immanuel, become a happy people whose God is the Lord!

It is not to be thought that labor among the Indians or native Mexicans will find everything ready. Upon all their original qualities they bear the hoof-marks of conquest and long abuse. Their clan feeling has been intensified by ages of hateful serfhood; their native brightness, simplicity and accessibility scorched and withered under long repression and abuse. The policy of their papal conquerors has been evermore to keep them down and under. Ignorance has been their degradation, and to-day but one-eighth of the population of Mexico can read. The Bible is unheeded, for it is almost entirely unknown. A dissolute, carousing, gambling, drunken priesthood have been their only preceptors. The convents have been nests of licentious idlers—their god their belly. Under the extortionate demands of the padres, marriage has been widely superseded by concubinage. The name of Jesus has become identified with Jesuitry, and the gospel has been gall. The moral reaction of all this has been terrible, indeed, upon the master race; but while the Spaniard has relapsed into universal indifference—practical atheism—the Indian's soul has fed on grudges. Resentment has not been less deep because impotent. The prejudices of power, crushing its victims under a rigid caste spirit, have but compacted their heredity of estrangement. Such work does Rome when unmolested! She transmuted much, but regenerated nothing.

The "hacienda" system of peonage has been another factor of tyranny in the hands of the usurpers of this land. It is feudality with none of its merits. The proprietors of vast sections rule their helpless tenants under a remorseless despotism—ejecting upon caprice, oppressing everywhere. The laborer is practically a slave without recourse—and worse than a slave; for mere base interest leads slavers to care somewhat for their chattels. This blighting system is chiefly responsible for the

shifts of desperate and famined wretches, for brigandage, outrage, and wide contempt for a rule that has no mercy, and a law that is without justice. Under such cumulative and traditional wrongs, the common people at large, and of all shades of race, are bitterly poor and universally demoralized. No wonder that Mexico, with a society so constituted—the few pampered and debilitated, the many impoverished—can show so little in manufacture and commerce, and literature, and the arts. Her imports (though, to be sure, under a tariff almost restrictive) are only about thirty millions annually, as (for comparative instance) against an average of six hundred millions in the United States. All this, Saxon justice and a Christian civilization must change—invigorating, encouraging, uplifting. Mexico must be “born again,” and nursed at the breast of freedom.

While, with ourselves, sturdy Englishmen and keen Frenchmen and notably thrifty Germans, are turning toward these boundless and undeveloped resources, and bringing with them a leaven of new commercial vigor, the people must be changed at deeper springs. Already the shafts of dawn are piercing the superstitions of the past, and the sword of the Word is spilling the soul of tyranny. The gospel, ardent, bold, aggressive, the only true and abiding philanthropy, must unhinge the gates of hell and bear them away to the very crest of Orizaba. For “everything shall live whithersoever the rivers shall come!”

Spite of all perversions and repressions the human conscience is ever the prepared soil of the gospel seed; and the Indian communities of Mexico show already not only a surprising teachableness, but a profound zeal to hear the Word of life, eagerly receiving the preached and printed message, often at great self-sacrifice.

THE POLITICAL HISTORY.

The Spaniard, Hernando Cortez, conquered Mexico 1519–21. For 300 years viceroys ruled—not for Mexico, but for Spain. Cruel governors vied in extortion with greedy bishops. The Popish Church gradually impoverished the land with mortgages that covered fully a third of all the real property. The vicarage of cupidity and lust ate as a cancer. The greedy tyranny crushed all the germs alike of religious and civil liberty. The truth that makes free, the Magna Charta of all manhood, the high code of personal obedience and duty, was a thing sealed and lost. But this rule of baptized robbers could not last forever, nor bar out with the abuses of the dark ages the “Light of the world.”

When Napoleon broke the sceptre of Castile, in 1808, Mexico

began to breathe—yet stertorously, as one rescued from drowning. Miguel Hidalgo, albeit 'a priest, a noble patriot, struck the first real blow for liberty in 1810. He struck stoutly, but was overcome, tried, and shot. What of that! The undying fire was lighted at last. The seed, wet with such blood, sprang up everywhere. In the years from 1821 to 1828 the whole chain of her American dependencies flung off the yoke of Spain. Mexico, under Iturbide, declared herself free in 1821, and began the republic in 1824. Mediævalism was not, however, to be uprooted in a day. "Since the first declaration of independence there have been at least sixty revolutions. These have been attributed to the ambition of military leaders, to restlessness among the people, to a love of plunder, and to a lack of appreciation of the majesty of law and good order; but the truth is, says one who knows the Mexican well, and who has lived a long time in the country, 'These frequent wars are but outbreaks of unceasing struggle between sacerdotalism and the desire for liberal institutions.' With some of these insurrections the priests have had much to do, as by them they hoped to regain their lost power and influence, and enjoy the property which has been wrested from them. Other revolutions have been occasioned by disappointed political or military leaders, who have been willing to sacrifice the good of others to their own personal ambition; but the real cause is the lack of true religious principle, in rulers and people, which principle gives fixedness to government and law."

Not all at once can a people, long brutalized, attain self-government in liberty under the law. The bloody oscillations of this history, like that of France, lay part of their horrors at the guilty door of those who had so wrought evil.

The Jesuit mildew still gathered foul and thick upon the efforts toward constitutionalism. "In the Spanish States it has taken half a century to learn that republicanism and Romanism are from their very nature in universal and eternal conflict; that the one encourages the enlightenment and free thought of the people, and cannot exist otherwise; while the other must live by authority and repression."

The story of Santa Anna; his *coup d'etat*; the revolt of Texas; the Mexico-American war; the saving to freedom our present southwest out of the bony clutch of "Giant Pope;" the ultimate comprehension of California;—all these are threads interwoven with the providence of God toward ourselves,—a chapter written in His undeniable hand. Our thoughts were not without evil, but they were not God's thoughts. He "meant it for good, to bring it to pass to save much people."

If it was not altogether without guilty greed and an unnamed

purpose, that the bayonets of the United States passed over the borders to the bloody work of Buena Vista and Monterey; nevertheless there went in many an American knapsack A BOOK, the leaves of which are for the healing of the nations! In the awful furrows of war was sowed, here and there, the Word of life; the Word that "brings light;" that tells of peace to man and glory to the Highest, and declares that "the garments of the warrior and the boots of battle shall be fuel of fire!"

The enslavement of Romanism was renounced in 1857 under Juarez; but for ten years yet it clung to the throat of Mexico. Not until 1867 was the liberal republic finally triumphant over the priestly reactionists.

The events in which discord yielded to the more stable government of the present are the things of but yesterday. Another Bonaparte was to be the unintentional minister of Him who restrains all men to His final purpose, and turns their wrath to a doxology.

The appeal of Miramon and the ecclesiastics to Louis Napoleon; the French usurpation of 1862; the imposition of Maximilian as emperor (more sinned against than sinning, and worthy, alas! of a better end); the stern remonstrance of Seward to the French empire, when our hour had come; the withdrawal of their arms; the desperate appeal and piteous madness of the beautiful Carlotta,—all these are written in the memory of this generation.

Let us listen for a moment to Dr. Ellinwood: "The republic, which for ten years had existed almost in the person of a single man—Benito Juarez—had returned from its exile at El Paso to San Luis Potosi, and it became apparent that the final conflict would centre at Queretaro, half way between the latter place and the capital.

"Pardon a single glance at this remarkable man Juarez. A pure-blooded Indian, born in the mountains of Oaxaca, he had risen to power by his acknowledged genius. When Comonfort betrayed the republic to the reactionists in 1857, Juarez maintained the liberal cause till the next election, when he was chosen president. During all the years of the struggle with France this man, with a cabinet composed of Lerdo, Iglesias, and Mareschal, and with Señor Romero as his minister at Washington, kept alive the cause of liberty among the people. Even when they were driven to El Paso, on the northern border, they still held their organization as president and cabinet of the republic, and sending letters through the United States to friends in all lands, they assured them that their republican cause was not dead, but would certainly triumph.

“Their sublime faith and devotion doubtless had great influence in shaping our policy at Washington and in creating a reactionary sentiment against the empire even in Europe.

“The spring of 1867 brought the beginning of the end. Maximilian’s chief forces, with himself among them, were at Queretaro under siege. In an attempt to escape he was betrayed by one of his generals, placed under arrest, tried by a military tribunal, and, with Generals Miramon and Mexia, was sentenced to be shot.

“In the trying scenes which followed, the character of our typical Indian president was well illustrated. Efforts were made by our government and by the European consuls to secure a change of sentence; and when the wife of a prince belonging to Maximilian’s staff threw herself at the president’s feet and clung to his knees as she poured out her entreaties, he wept in sympathy while he declared himself powerless as a mere executive under the behests of the law.

“It is a strange spectacle, a European princess at the feet of an Indian patriot pleading for the life of an emperor, and both weeping as the solemn fiat is uttered. And this is the man—this American Indian—this is the man who for ten years of hard struggle had carried a republic in his head and heart, and who both before and after that solemn hour did more than any other to restore order to his distracted country. When at a public reception, a captured French tri-color was spread for him to walk upon, he stepped aside. ‘No,’ he said, ‘the French are not our enemies, it is only their emperor. The French are our friends, and, depend upon it, that flag will yet wave over a republic.’ A prophecy which Juarez lived to see fulfilled.”

Juarez, this master spirit, died in 1872, and was succeeded in the presidency by Lerdo de Tejada.

Mexico is a republic comprising 27 States, besides lower California and the federal district. The capital has a population of about 250,000. Her political system is chiefly borrowed from our own, and is nearly its counterpart. The president is elected for four years. The senate has 56 members chosen for six years; the house of deputies 331 members whose term is two years. The chief justice, elected for six years, is vice-president *ex-officio*. Each State has its local constitution, with elective governor and legislature. The army comprises 45,323 men. The navy is nominal, having only six insignificant gunboats. There are about 7000 miles of telegraph, as compared with about 110,000 in the United States. Mexico contains 13 inhabitants to the square mile, against 20 in the United States. The relative areas of the two countries are as one to five.

Since 1880, foreign capital, assisted by subsidies promised by the government, has built over 3400 miles of railroad. Of the five lines which are to enter Mexico from the north, one, the "Mexican Central," has been completed, and Mexico City is now nearer to New York than San Francisco. Several lines from the Gulf of Mexico to the Pacific are in a more or less advanced state, and have already done much toward developing the country.

The new moral earnestness in Mexico gives strong reason to hope that stability will replace the old chaos. By state decree, on the 25th of September, 1873, the Church and State were separated and congress precluded from passing any laws to prohibit or to establish any religion; marriage was made a civil contract; slavery was abolished; the aggrandizements of the monastic orders were nationalized in behalf of public education; the property of religious establishments was limited by law as to its acquisition and its amount. Public instruction received a mighty impulse and is still rapidly advancing.

Primary education has been declared compulsory, but the law is not enforced. Over \$3,000,000 of the public revenue are spent yearly on education. In this direction, as in many others, the government and the party of progress have advanced far beyond the point at which they can be sustained by the intelligence and the resources of the nation at large. A reaction is manifest in many quarters. The severe laws passed ten years ago against the Roman Catholic clergy are no longer rigidly enforced, and in some places are openly violated. The people are becoming very jealous of foreign influence, and they especially dread that of the United States. The priests do all in their power to foment this feeling, and take every means to represent our missionaries as political agents in disguise, whose only aim is to prepare the way for the annexation of Mexico to the United States. The government is hampered by its financial embarrassments, and hesitates to offend the conservatives and the clerical party, whose influence with the people is very great.

But the greatest danger is that in the flux and transition caused by the profound resentment against Romanism, all religion is menaced by an oscillation toward the baldest negativism. Superstition has so "over-built" the foundations as to be apparently identical with them; the poisonous ivy has loosened the walls of the Church. What is really Christian has been so misrepresented as to make men suspicious. So does hypocrisy ever disgust from the very truth it caricatures. So did France, for its bitter associations, attempt to wipe out all vestige of Christianity. So did Japan, early in the seventeenth century, rise to extirpate the last

remnant of what, as Jesuits had taught it, was not strangely called "*Jashiu mon*"—"the corrupt sect." (See *The Mikado's Empire*, chap. xxv.)

Secularism, the danger of this age, must be boldly faced, for if the tyranny of hierarchs is exchanged only for the self-rule of infidelity, the last state of Mexico will be worse than the first, and anarchy will return. Superstition is no worse enemy to man than modern agnosticism and materialism; both can persecute or seduce; and so, on right hand and left hand the onset of the forces of evil must be met. The Christian panoply, sword, helmet, breastplate, shield, sandals, must be furnished the converted people. Peace must be a garden, not a desert; and, soon and wide, the seeds of truth, "whose life is in themselves," must be sown in the wake of God's plowing. We must conquer by replacing. With tender, eager, sedulous care, while we denounce Rome's sorcery, we must lift up those whom her bewitchments, in their flight, have left upon the ground.

This rule must not yield to unrule or self-rule, but to the sovereignty of Christ. *Jehovah-nissi*, *Jehovah-tsidkenu*, *Jehovah-jireh*, *Jehovah-shalom*—these must be the new watchwords of Mexico's regeneration. In the words of one of her recent martyrs—"LET JESUS REIGN!"

The nascent Church must be established in such truth as that of 1 Peter iii. 13-18. Thus is set open a great, effectual door, and (as always) there are many adversaries. Communism is afloat, insidious—deadly. Spiritualism is doing its subterranean work. Mormonism is even now crawling thitherward to weave its caterpillar nests. The advance must be toilsome, and according to our faithfulness, oh, fellow Christians! One Carmel is not all; Jezebel is still alive; and unless we take lessons from the God of Elijah, our sudden gain will have bitter reaction. Not in straight lines, but in spirals, returning continually upon themselves while really moving on and upward, does the kingdom come. The new impetus is not yet victory, but only opportunity. The acceptable time demands also an accepting Church. The eloquent occasion speaks in vain if it speaks to dulled ears.

Our ranks are armed and furnished, and down the line thunders the Leader's word—"charge!" but unless we obey orders we are undone and defeated, and other forces must carry the heights! Brave men for brave occasions: a narcotized and stupid army, even though the cross be its banner, shall be smitten with blindness, apoplexy, and many sorrows! "Speak unto the children of Israel that they go forward." "There remaineth yet very much land to be possessed."

EVANGELICAL PROGRESS.

It remains to summarize the work already undertaken toward offering to Mexico that mercy of God in Christ which is for all people.

(a) Since John Calvin sent his mission to the Brazils, since Coligny fostered the Huguenot colonization in Florida, the Presbyterian branch of the Church of Christ has been in the van of mission enterprise, with means and men.

The Bible, as we have seen, found its way into Mexico with our armies in 1847, and the seed sown even upon the floods of strife has been found now after these many years.

Be it remembered that the first actual work was done by that apostolic woman, Miss Melinda Rankin. Her simple story, *Twenty Years in Mexico*, is a prominent chapter in that Providence which so wonderfully chooses the weak things (as this world reckons) to confound the things that are mighty. This single-handed heroine, strong in faith, was the pioneer of Protestant mission work in Mexico. Her story should be carefully read.* Miss Rankin's first approaches were made in 1854, in the border town of Brownsville, Texas. There she started a seminary which was maintained until the era of our civil war. The revolution of 1857, proclaiming religious liberty, opened Mexico to Protestant laborers. In 1860, Mr. Thompson, the first agent of the American Bible Society, began work at Matamoras. Thither Miss Rankin crossed in 1864, and in 1865, by her own plea and presence, raised, in the United States, \$1500 to forward her work through native colporteurs, whom she herself trained and sent out.

Her work at Monterey began in 1866, and was the means of directing the Rev. H. C. Riley (of whom presently) toward this field in 1869, and of hastening the efforts of our own Church. In 1872 the General Assembly took action, and on September 23d of that year our first band sailed from New York—the Rev. Messrs. Pitkin, Thomson, Phillips, with their wives, and Miss Ellen P. Allen. They went directly to the capital. There they found a large body of believers, of anti-prelatical convictions, embracing some nine congregations, who at once solicited their guidance. Organization began. Method and coherency were established. Regular church life was instituted, with ordinances administered scripturally, and the sacraments restricted to such as made personal confession of their faith in Christ.

* The writer of this would most earnestly urge that every church should own a living and growing collection of missionary books, accessible to the congregation, the sure seed of an increasing intelligence and zeal in the fast-reviving devotion to the missionary commandments of our Lord.

The education of a native ministry was at once undertaken. A popular hymn-book was prepared, which has since been adopted by many of the other branches of the church in Mexico. Schools for girls and young men were organized. In 1873, work was begun at Zacatecas, which has since become the centre of influence for the Northern, as the capital is for the Southern States. From these two points, advances were made into the surrounding country, as Providence opened the way. Much opposition was encountered, especially among the ignorant and bigoted population of the more remote districts. A violent outbreak took place at Acapulco, in 1875, which resulted in the death of several persons, and for some years put an end to all public effort in the state of Guerrero. After a time, a humble Christian woman, Mathilde Rodriguez, was employed to distribute Bibles and tracts in that region, and to converse with the people in their homes. The sacred seed was not scattered in vain. In 1884, Rev. J. Milton Greene, accompanied by Rev. Procopio Diaz, one of the sufferers by the violence of the mob in 1875, ventured to revisit Guerrero. They were eagerly received. In seven weeks, they held thirty-two services, established thirteen congregations, baptized two hundred and eighty persons, and formed six churches, regularly organized with elders.

In 1887 a mob attacked the Protestants at Ahuacuatitlan, and three were murdered. In 1890 a worthy elder of Tetela fell a victim to assassins. But in spite of fanaticism and superstition, the work goes on, and a church built on the spot where the three martyrs yielded up their lives, commemorates their heroism.

In 1877, Mr. Forcada, of our mission, entered Zitacuaro, in the State of Michoacan. He was greatly surprised to find the way all prepared for the preaching of the Gospel. Six years before, a Mexican had opened a book-store there, and had taken with him four hundred Bibles and a large box of tracts. All these had been sold or given away, and for six years had been doing their silent work. To-day we have, within a radius of thirty-five miles, sixteen congregations, and the field is one of such fruitfulness and promise that it rivals the capital in importance.

The same blessed influence has been at work at Tabasco, in the extreme southeast. A large number of Bibles were scattered in that region by colporteurs of the American Bible Society. In 1883 Mr. Olivera, a young graduate of our Theological Seminary in Mexico City, volunteered to serve in Tabasco. He was gladly received; two churches were at once organized, and soon built for themselves commodious houses of worship, free from debt.

We now have seven churches in the State, with as many min-

isters, and four flourishing schools. Many important towns are inviting us to enter, and six Tabasquenos are studying for the ministry.

The work in Northern Mexico began at Zacatecas in 1873. The beautiful church here is second only to the Roman Catholic cathedral, and there are seventeen out-stations. This church has been greatly blessed in the presence and labors of Dr. G. M. Prevost and his family, who, though not connected with the mission, have for years rendered it invaluable service.

The other stations in Northern Mexico are San Luis Potosi, with six churches; San Miguel del Mezquital and Saltillo, with ten out-stations.

The first Presbytery was organized at Zacatecas in May, 1883, when ten native preachers were ordained. The northern and southern missions were at first conducted separately, but after the railroad was completed from El Paso to Mexico City, in 1884, it was found practicable to unite them. The missionaries have steadily endeavored to develop the native talent both for preaching and government, so that as soon as possible the work may be left entirely to the Mexican ministry.

The Theological Seminary, begun at Mexico City, was afterwards removed to San Luis Potosi, and again in 1888 to Tlalpam. There are now in training fifteen young men, who give promise of spirituality and efficiency.

A girls' boarding-school was begun in Mexico City in 1882. This has always been well filled and has a high reputation in the community. All the pupils are trained in household duties, and no servants are employed in the building. The building was enlarged in 1888 and its capacity nearly doubled. Another boarding-school for girls was established at Monterey, and removed in 1889 to Saltillo. The climate there is more healthful, and an excellent property was secured on favorable terms. This school will accommodate forty-five pupils.

The mission press is a potent aid in educating the people. In 1890 over 13,000,000 pages were issued, including tracts, books, hymns, and Sunday-school lessons. A religious paper, *El Faro*, (The Lighthouse) is published bi-weekly, and has proved itself a power for good.

We have now in Mexico seven American missionaries and four unmarried ladies; one hundred and three Mexican helpers, including twenty-five ordained ministers and twenty-five licentiates; ninety churches, with 5,165 communicants, and 1,795 children in the Sunday-schools; forty day-schools with 1,270 pupils, and seventeen church buildings.

The roots are striking down and out. Churches, even in deep poverty, are struggling toward self-help, and are mutually aiding

one another. Modest houses of worship are being built. Bible associations for general study multiply apace. The law and order of our polity (so closely knit to the genius of representative government, being, indeed, the mother of it) is gradually producing in the natives an appreciation of deliberative counsel. These children of a day are yet babes. By temper and habit the people are migratory and uncertain. The climate tends toward an idle temper. Even in religion they demand *siestas*. Faith without works and enthusiasm without consistency are the tendencies of this volatile and impulsive race.

But what else could we look for? Must not any mighty work come by process? What odds are against brave fidelity *everywhere!* There are bright lights of exception on every hand. Stability is increasing. Eagerness is settling into bone and sinew of character. "All things are possible with God." Family prayer is becoming the nursery (in that oldest church of God, *the home*) of a better generation. Isolated companies of believers are being established in zeal and knowledge, and making ready to exchange milk for meat. Busy in wide preaching tours upon donkey-back,—giving constant personal instruction by way-side and threshold,—talking far into the night to ready groups,—our missionaries are sowing the seed broadcast by all waters, "sowing for time and eternity;" but praying fervently for "more laborers."

"How great their work, how vast their charge!
Do Thon their anxious souls enlarge;
To them Thy sacred truth reveal,
Suppress their fear, inflame their zeal."

(*b*) The Rev. Henry C. Riley, a man skilled in Spanish, and then the minister to a Spanish congregation in New York, was sent out by the American and Foreign Christian Union, in 1869. He found a band of men and women fully alienated from Rome, yet of strong Episcopalian proclivities. They were at that time as sheep having no shepherd; the remnant of an important company that had been gathered in the capital in 1865, and ministered to by Francisco Aguilar, a devout and biblical Christian, formerly a Roman ecclesiastic. Though he died after three years of intense labor, he had begun what craft and envy could not undo. This group warmly welcomed Mr. Riley, and he, with all he had, threw himself into their cause.

A gifted Dominican friar, Manuel Aguas, who had been selected as a champion against Mr. Riley, was led, by studying the subject, to adopt the Protestant faith. Like a new Saul, he began to preach boldly and powerfully the faith he once would destroy. Much excitement was aroused, and over forty Protestants were killed in the consequent disturbances. The work was

adopted by the Protestant Episcopal Church in the United States, and with their assistance a church was organized under the name of "The Church of Jesus," and Mr. Riley was made the bishop. The government granted them, at a nominal price, three of the cathedrals confiscated in 1860 from the Roman Catholics. Bishop Riley resigned his office in 1883. The missionaries of the Episcopal Church are now working in four States, and report about 700 communicants.)

(c) The Methodist Episcopal Church has made rapid progress since its entrance in 1873. The Northern branch of this church has a well distributed and well-organized force, concentrated for the most part in the large towns along the railway lines. They report 9 ordained missionaries and 12 Mexican ministers, with 89 other teachers and helpers. Their communicants number 2104, and 16 young men are in training for the ministry. The Methodist Episcopal Church, South, is working in 17 States with 12 missionaries, 27 Mexican ministers and 3489 members.

(d) The American Board of Foreign Missions sent a missionary, Mr. Stevens, to Almalulco, in 1873. He was at first well received, but in March, 1874, a mob broke into his house and killed him and one of his converts, with shocking mutilation. This Board has now 6 missionaries and 33 other helpers, working in the States of Chihuahua, Sonora and Jalisco.

(e) The mission of the Presbyterian Church, South, is on both sides of the Rio Grande, occupying Brownsville, in Texas, and the States of Tamaulipas and Nuevo Leon, in Mexico. They report 8 ministers and 35 congregations.

(f) Matamoras is the centre of a quiet and efficient work under the Society of Friends. Their efforts are largely directed to establishing schools and publishing religious and educational books, which have a wide circulation.

(g) In 1870 the American Baptist Home Missionary Society assumed the support of Rev. T. M. Westrup, who had previously been employed by the American Bible Society. They have now 10 native and foreign preachers, and report about 300 members.

(h) The Southern Baptist Convention occupied Saltillo in 1880. They have now seven missionaries, and are working in five States.

(i) The Associate Reformed Synod (Pres.) are working in the States of Tamaulipas and Vera Cruz. They report 11 congregations, with 206 communicants.

(j) The Cumberland Presbyterians began work in 1886. They have stations in the States of Aguas Calientes and Guanajuato.

There are now only three States of Mexico not occupied by the representatives of some Protestant church. A cordial spirit of

harmony and co-operation prevails among the various missions. Since 1888 annual conferences have been held, in which all denominations are represented. It is hoped to economize labor and expense by conducting in common the lines of work which can be made available for the benefit of all. A union hymn-book is now in preparation, and representatives of the missions are co-operating with the American Bible Society to revise the Spanish version of the Scriptures.

As the result of what has been done in Mexico during the past 18 years, there are now at least 15,000 Protestant communicants in organized churches; and this can only be a partial measure of the influences that have been set afoot. That such work could be done at all is much, and that it could be done with a force relatively so inadequate, is much more; and both thoughts plead powerfully with God's Church to meet more than half way this nation that is to-day stretching out her hands.

Now is the time—the time to pour in forces for a new Mexican war, but not now *against* Mexico, but for her; not with carnal weapons, but with those which are “mighty through God.” Now is the hour for us to tell our neighbors the secret of the great things God has done for us, that, desiring to copy our prosperity, they may appreciate its foundation in the wealth of Him in whom, richer than all silver and gold of Mexico's mines, are “hid all the treasures of the knowledge and wisdom of God.” The guarantees of a noble future to Mexico lie only in the sovereignty of Christ. Oh, let us hear the call and heed the claims of God for that country, and in live earnestness seize the hour! Let us send squadrons where hitherto we have sent scouts. “WHO WILL GO FOR US?”

STATIONS.

SOUTHERN MEXICO.

Begun in 1872 in the City of Mexico; missionaries—Rev. J. Milton Greene, D.D., and Rev. Hubert W. Brown and their wives, Miss A. M. Bartlett and Miss Ella De Baun, in Mexico City; Rev. Henry C. Thomson and wife, Tlalpam. Native ministers: Mexico City, *Rev. Arcadio Morales, Rev. Manuel Zavaleta*; Toluca, *Rev. Luis Arias*; Jalapa (Tabasco), *Rev. Evaristo Hurtado*; Ozumba, *Rev. Jose P. Navarez*; Zimapan, *Rev. Miguel Arias*; Jacala, *Rev. Vicente Gomez*; Huetaamo, *Rev. Enrique Bianchi*; Zita-cuaro, *Revs. Daniel Rodriguez and Felipe Pastrana*; Tuxpan (Mich.), *Revs. Maximiano Palomino and Pedro Ballastra*; Juugapeo, *Rev. Leopoldo Diaz*; Vera Cruz, *Rev. Hipolito Quesada*; Paraiso, *Rev. Solomon R. Diaz*; San Juan Bautista, *Rev. Procopio C. Diaz*; Comalcalco, *Rev. Eligio N. Granados*; Merida, *Rev. Abraham Franco*; Chilpancingo, *Rev. Plutarco Arellano*; Tixtla, *Rev. Prisciliano Zavaleta*; Mohonera, *Rev. Felix Gomez*; licentiates, 6; native teachers and helpers, 34.

NORTHERN MEXICO.

ZACATECAS: occupied 1873; laborers—Rev. and Mrs. Thomas F. Wal-

lace, Rev. William Wallace; *Rev. Jesus Martinez*, *Rev. Brigidio Sepulveda* and *Rev. Luis Amay*; licentiates, 9; native helpers, 4.

SAN LUIS POTOSI: occupied 1873; laborers—Rev. and Mrs. M. E. Beall; *Rev. Hesiquio Forcada*; licentiates, 3; teachers, 6.

SALTILLO: occupied 1884; laborers—Rev. and Mrs. Isaac Boyce, Miss Jennie Wheeler and Miss Mabel Elliott; licentiates, 7; teachers, 8.

SAN MIGUEL DEL MEZQUITAL: occupied 1876; laborers—Rev. David J. Stewart and wife; 1 teacher.

MISSIONARIES IN MEXICO, 1872-1891.

* Died. Figures, Term of Service in the Field.

Allen, Miss E. P.,	1872-1876	Irwin, Mrs.,	1887.
Bartlett, Miss Annetta,	1886-	Keil, Rev. A. P.,	1879-1883
Beall, Rev. M. E.,	1883-	Keil, Mrs.,	1879-1883
*Beall, Mrs.,	1883-1885	Latimer, Miss L. M.,	1881-1883
Beall, Mrs.,	1887-	*Leason, Miss M. E.,	1876-1877
Boyce, Rev. Isaac,	1884-	McFarren, Miss Kate,	1883-1885
Boyce, Mrs.,	1884-	McKnight, Miss M. H.,	1886.
Brown, Rev. Hubert W.,	1885-	Ogden, Rev. Rollo,	1882-1883
Brown, Mrs. (Miss M. W. Jacobs, 1883),	1886-	Ogden, Mrs.,	1882-1883
Burdick, Miss D. G.,	1883-1884	Phillips, Rev. M.,	1872-1881
Cochran, Miss A. D.,	1879-1882	Phillips, Mrs.,	1872-1881
Cochran, Miss M. E.,	1879-	Pitkin, Rev. P. H.,	1872-1873
Coopwood, Mrs. E.,	1884-1885	Polhemus, Rev. I. H.,	1879-1881
De Baum, Miss Ella,	1889-	Polhemus, Mrs.,	1879-1881
De Jesi, L. M.,	1882-1884	Prevost, Miss A. M.,	1884-1886
Disosway, Miss V. A.,	1886-1888	Shaw, Rev. Harvey,	1882-1883
Elliott, Miss M.,	1887-	Shaw, Mrs.,	1882-1883
Forbes, Miss M. G.,	1877-1880	Snow, Miss F. C.,	1881-1886
Greene, Rev. J. M.,	1881-	Stewart, Rev. D. J.,	1875-
Greene, Mrs.,	1881-	Stewart, Mrs.,	1881-
Haymaker, Rev. E. M.,	1884-1887	Thomson, Rev. H. C.,	1872-
Haymaker, Mrs.,	1884-1887	Thomson, Mrs.,	1872-
Hennequin, Miss L. H. H.,	1877-1881	Wallace, Rev. T. F.,	1878-
Hutchinson, Rev. M. N.	1872-1880	Wallace, Mrs.,	1878-
Hutchinson, Mrs.,	1872-1880	Ward, Miss Fannie,	1885-
*Irwin, Rev. R. D.,	1887.	Wheeler, Miss Sennie,	1889-
		Wilson, Rev. S. T.,	1882-1884

BOOKS OF REFERENCE.

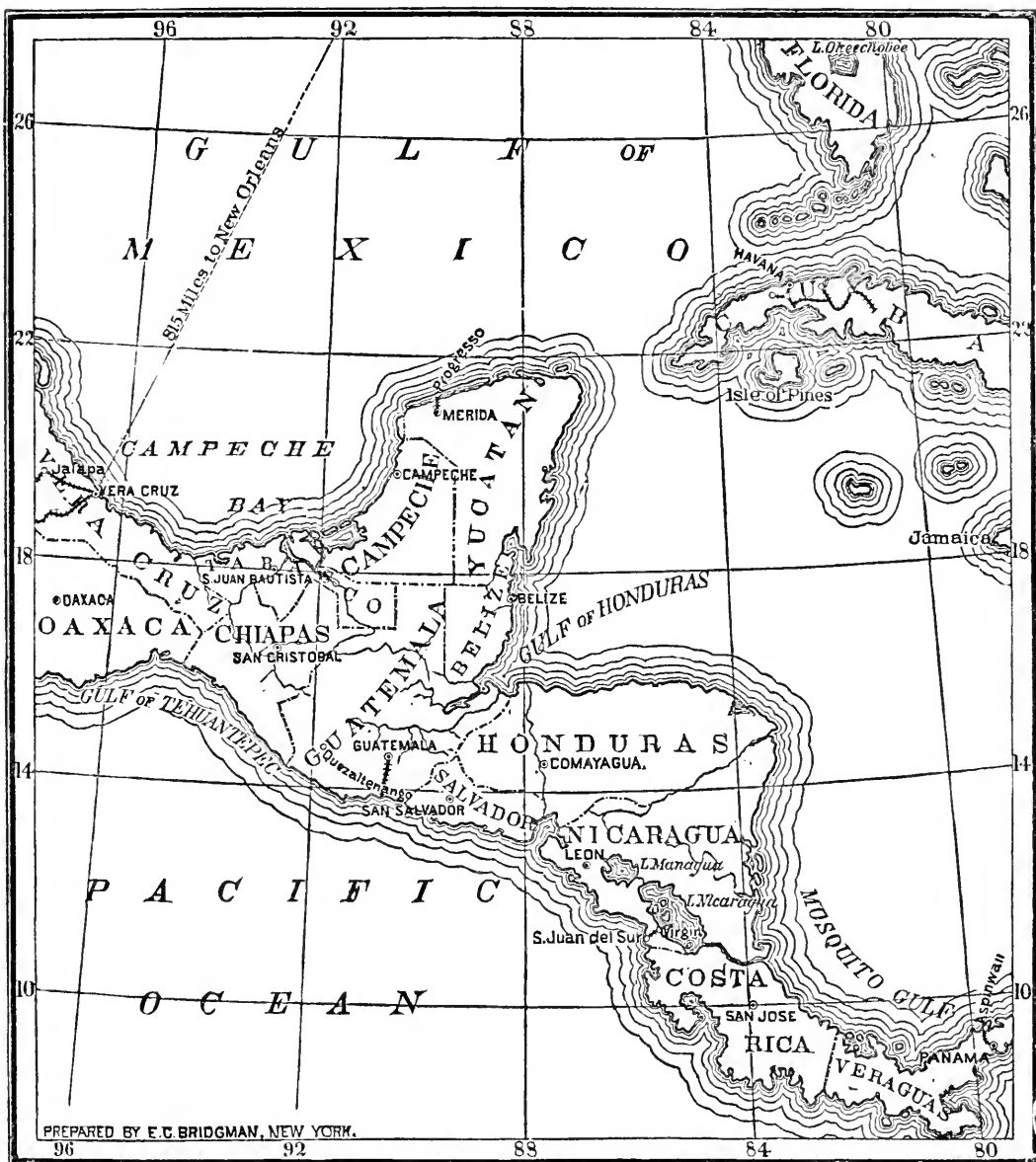
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 Aztec Land. M. M. Ballou. \$1.50.
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 Our Next-door Neighbor: Mexico. G. Haven. \$3.50.
 Popular History of Mexican People. H. H. Bancroft.
 Story of Mexico. Susan Hale. \$1.50.
 Through the Heart of Mexico. J. N. McCarty.
 Travels in Mexico. F. A. Ober. \$3.75.
 Twenty Years in Mexico. Melinda Rankin. \$1.25.



GUATEMALA.

BY

REV. W. BRENTON GREENE, JR.



PREPARED BY E.C. BRIDGMAN, NEW YORK.

MISSIONS IN GUATEMALA.

TOWARD the close of the year 1882 the Rev. and Mrs. John C. Hill proceeded, under appointment of the Board, to organize the first Protestant Mission in the Republic of Guatemala.

It will be interesting to inquire into the character of the country and the people, and into the condition and prospects of the work, begun within the last decade.

I. THE COUNTRY.—Guatemala is the most western of the states of Central America. Its *area* is 40,777 square miles, about five times that of New Jersey. The *surface* of the country is very broken. The greater part is elevated five thousand feet above sea level. On the Pacific coast there is a strip of flat land thirty miles wide. To this succeed the lofty coast mountains, many of them active or extinct volcanoes, with their noble peaks Pacaya, Agua, and Fuego. The interior is a succession of mountains and valleys. *Rivers and streams* are numerous; those on the western side are the shorter, owing to the abrupt descent. In the rainy season they are dashing torrents, and add much to the diversity of the landscape. The principal *metals* are gold, silver, copper and iron; and these are abundant.

The *climate* is fine. Because of the elevation of the country, tropical diseases are almost unknown. Even the best insurance companies do not charge any extra premiums for residence there. The coast, though not so salubrious as the interior, is far less unhealthy than is commonly supposed. The temperature in the capital is almost the same throughout the year. The beginning of January is like a warm June in central New York. There is a rainy season from May to October. The *fertility* of the soil is such that in many localities three crops of corn are raised annually, and good crops of grass are gathered every few weeks. Farming is never suspended. Almost anything in the vegetable kingdom will thrive. The staple is coffee, though many capitalists are turning their attention to the raising of rubber. For consumption in the country, sugar, good rice, fair cotton, wool, and a mild kind of tobacco are produced.

II. THE PEOPLE.—The *population* is made up of whites (180,000), mostly descended from the early Spanish settlers; mestizoes

(300,000), the children of whites and Indians; negroes, pure and mixed (8,000); and pure-blooded Indians (720,000); total, 1,208,000. The Indians, as a rule, live by themselves, and are much superior to those of our country. The civil authorities immediately governing them are commonly chosen from their own race.

History.—The coast of this region was discovered by Columbus in 1502; the country was made a Spanish dependency in 1524, and was erected into a captain-generalcy in 1527 by Charles V. In 1821 Guatemala threw off the yoke of Spain, and in 1823 became a part of the Central American federal Republic. In 1839 the territory of the latter was diminished by the secession of Honduras, and in 1851 Guatemala separated from the confederation, as an independent republic. By proclamation of President Barrios, March 15th, 1873, religious liberty was guaranteed to all, and during his administration trade and general prosperity greatly increased. In 1884 war broke out between Guatemala and San Salvador, in consequence of a decree from President Barrios for the union of all the Central American States. At the outset of the conflict the President was killed. He has been succeeded by President Barillos, who has pursued the same enlightened policy as his predecessor. In 1890 war was again declared with San Salvador, but after a few months of active hostilities, peace was proclaimed.

Condition of the People.—In the cities they enjoy most of the blessings of civilization. Into the capital water has been introduced. The streets are wide and paved with stone, and lighted with gas-line lamps. Good order is maintained by a fine body of police. The cleanliness of the city, the peaceable character of the people, the excellence of the public buildings, which are broad and low, that they may withstand earthquakes, are all sources of amazement to the foreigner.

Education, though improving, is most imperfect. In the capital only one-fifth of the people can read. In the country at large the proportion is as low as one-tenth.

Nor can a more favorable report be made as to *morals*. Drunkenness is fearfully prevalent among the lower classes, especially among the Indians. The social corruption is astounding. The same picture is presented that we have in the first chapter of Romans.

Religion.—Roman Catholicism is and has been the one religion. In 1883 it was estimated that in the capital there were not fifteen actual communicants of Protestant Churches. As in Mexico, however, so here, Romanism has sunk even lower than the people whom it has degraded. The result is that they have lost confidence in their church. Nothing is done to supply the spiritual

void, and it is assumed that a purely secular education is the only need of the country. Hence, the educated classes are drifting into all forms of infidelity, while the condition of the people at large, says Mr. Hill, "is that of gross ignorance of what Christianity really is." In the words of an intelligent Romanist from Europe, "they are not Catholics, but heathen."

III. MISSION WORK in Guatemala has thus far been carried on exclusively by the Presbyterian Board. Early in 1882 their attention was for the second time called to this field. Assurances were given of the sympathy of President Barrios with Protestant Missions. The Jesuits had been expelled, and religious liberty prevailed in the republic. These facts, and the consideration that in the whole country there was not one Protestant service, while in the capital were many Europeans and Americans who might be expected soon to make an English service self-sustaining, led to the occupation of the field by the Board.

The plan adopted was to gather an English-speaking congregation and organize a Protestant Church. Services were held for a time in private residences, with an increase from week to week until about forty were present. It was not long before a house within two squares of the centre of the city was rented from the President at a merely nominal sum, and a committee of gentlemen were soliciting contributions toward furnishing it. By April 27th, 1883, the new missionaries were fully established, and were encouraged especially by the attendance of natives. The young men seemed to be particularly attracted. The patronage of leading citizens, both English and native, was offered if schools should be opened. A Sunday-school was organized, and was attended by the children of the President and by others in high positions. Toward the close of the year the new chapel was filled. Even the rain could not keep the people away. In the main, they were intelligent artisans, and were as well-behaved and attentive as could be desired. Some came, notwithstanding that their crafts were thereby endangered.

In January, 1884, Miss M. L. Hammond and Miss Annie E. Ottaway arrived. The school organized by them on January 28th, was received with great favor by the people. There were more applications than could be entertained, and the desire was generally expressed that boarders as well as day-scholars should be accommodated.

Work among the Spanish was taken up by Mr. Hill in connection with Señor Don Louis Canal, a licentiate preacher from Mexico. The ministrations of the latter attracted large numbers. Between four and five thousand persons must have heard him at least once from curiosity, though the number of regular attendants

was not over thirty. Five hopeful converts were the result of these services.

During the year 1885 the Spanish services were maintained with an attendance of from fifty to sixty, mainly from the artisan class. The English service was also continued, with congregations varying from thirty to forty. Eighty-nine persons were enrolled as habitual attendants, but thirty-six left the city during the year. The plan of weekly offerings was adopted in both congregations, and the amount raised for self-support thereby doubled. Moreover, the chapel was presented with an elegant pulpit, the gift and work of the carpenters employed by the Guatemala Central Railroad Company. A few German friends of the Mission gave to the native congregation a beautiful communion set.

The girls' school, under the name of "El Colegio Americano," continued to receive a fair degree of patronage, notwithstanding that during the first year it had been much embarrassed for want of books, and that, because of whooping-cough, its sessions had been suspended for some time.

The year 1886 was marked by increased opposition on the part of the priests. Parents were warned against sending their children to the school. This, in consequence, suffered, though excellent work was done in it, and the teachers, by their blameless lives, made their influence felt on all coming in contact with them. The hostility of the priests was developed by a series of discourses, preached by Mr. Hill on the abuses of the Romish Church and subsequently circulated as tracts. Toward the close of the year Mr. Hill resigned.

Untoward circumstances then seriously retarded the growth of the mission. Owing to the withdrawal of Mr. Hill, the only ordained missionary in the field, the service in English was suspended; but after a few months it was resumed through the kindness of Colonel Hosmer, the American Consul, who is an authorized reader of the Church of England liturgy. The work in Spanish was also hindered. The chapel was closed. A service in the vernacular was, however, conducted in the school-building by Professor Wilson, a resident of the city, and by the ruling elder of the Spanish church. The ladies of the mission continued the Sabbath-school, including a class in Spanish, holding the sessions in their own parlor. On September 29 Rev. E. M. Haymaker, who had been transferred by the Board from the Mexican mission, arrived. A master of the Spanish language, he was able to begin work at once. The services in English and Spanish were continued as before, and a Friday evening prayer-meeting was started in private houses with encouraging results. The only part of the work which remained undisturbed during

the year was the school, or Colegio Americano, under the charge of the ladies of the mission. Notwithstanding the prejudice against Protestant schools, twenty-seven pupils were in attendance.

The year 1888 was marked by substantial advance in the equipment of the mission. A site for a chapel was purchased, and the corner-stone laid on Christmas Day, the first ceremony of the kind ever witnessed in Guatemala. The services in Spanish and English were conducted as before, but with more encouraging results. Itinerary work in the suburban districts was undertaken by Victor Gonzalez, Mr. Haymaker's assistant. Nowhere did he experience decided opposition. In some places he was favorably received. He sold and distributed large numbers of tracts and Bibles, expounded the Word of God in many towns, and often illustrated its pictorial parts by a magic lantern. In most of the villages he found the poverty so great that no priest would stay, and for this reason anything religious was welcomed. The school was continued, notwithstanding the absence of Miss Hammond on furlough. There was development in the quality, if not in the quantity of the work. To the great regret of all, Miss Ottaway was constrained by filial duty to withdraw. Miss Imogene Stimers was, however, sent by the Board to fill her place. Steps were taken toward the establishment of a boarding-school, and one pupil was received.

In 1889, the force was increased by the arrival of Mr. and Mrs. Iddings. The church-building advanced toward completion. The attendance at the Spanish services more than doubled. A normal Bible-class was started. Systematic visitation of hotels, hospitals, etc., was inaugurated. The church organization, which had been allowed to lie dormant for two years, was revived. A good deal of attention was given to evangelistic work. Trips were made through the eastern circuit and to Quezattenango, the second city of the Republic. Many villages were visited and large numbers of copies of the Scriptures were sold, and not a few subscriptions were received to the religious paper of the mission. Nevertheless, considerable opposition was encountered. The membership of the girls' school increased to forty, though there were no additions to the boarding department. A kindergarten was instituted by Miss Stimers with much success. The work done, however, only made more apparent the extent, the need, and the difficulty of the field, and also the insufficiency of means.

It had been hoped that the school would be able to maintain itself in a rented building until the Board was in position to secure for it a permanent home adapted to the wants of a boarding-school. The sale of the building occupied from the beginning, however,

and the impossibility of securing another, except at an enormous expense, led the Board in its financial straits to suspend the school early in 1891, until the way should be open for resuming it under more favorable circumstances.

IV. SPECIAL HINDRANCES.—

Ignorance.—If the people had the Bible, very few of them could read it.

Immorality.—They are so degraded as to be incapable of appreciating even the moral superiority of Protestant Christianity.

Superstition.—Image worship is almost universal. Hideously carved and painted images abound. The dominion of the priests is general, and their efforts against our educational work in particular, are unceasing. The Indian aborigines, too, who have never yielded to the power of Rome, still practice their old rites and incantations.

Infidelity.—The more intelligent, disgusted with the dissoluteness of the priests, have come to believe in nothing.

V. ENCOURAGEMENTS.—These are found :

1. In the *Spirit of Progress* now universal in Guatemala. It is a remarkable circumstance that the first mission to this country should have been undertaken just when it was. Every interest has recently sprung into new life. A new religion is, therefore, in keeping with the times and ought to receive an impetus from them.

2. *The Press.*—This is fearless in its denunciation and exposure of Romanism, and thus clears the ground for evangelical truth.

3. *The Attitude of the Government.*—Absolute religious liberty is enjoyed. President Barrios, though not a Christian, gave his influence in favor of Protestant Missions. His successor has done the same. Some warm Romanists, moreover, are like-minded, feeling that our missions will tend to purify their church. In general the attitude of the people is favorable to everything from the United States.

4. *In the present condition of the work (1890).* Mr. Haymaker summarizes it as follows : “ In the capital there is an English congregation that ranges in attendance from 12 to 35 ; a Sunday-school varying from 15 to 40 ; a Spanish congregation ranging from 20 to 65, or more, in attendance, though if all our adherents should attend at once we would have more than 200. In Santa Rosita a congregation of 30 or more, and a most interesting work going on ; material for a congregation as soon as we can start work in San Jose de al Golfo, where there are more than a dozen readers of the Bible and Mensajero (mission paper), three of them former attendants of our congregation in the capital. A regular tract and Bible agent in Quezaltenango and another in Coban,

two of the most important cities of the Republic outside the capital. We have Bibles, tracts and papers distributed all over the country, and they are being read and are doing their work. At present one of the students is working in two important towns down the railroad, trying to bring together some scattered friends of our cause who are known to be there, and form a nucleus for more definite work, and there is reason to believe that he will have success."

And yet, in view of the work to be done, this is merely a beginning. In the capital, with its sixty thousand souls, are but seven Christian missionaries and teachers. Within a radius of seventy-five miles are fifteen towns, ranging in population from five thousand to twenty-five thousand, and as accessible to the truth as is Philadelphia, and yet the pure Gospel is seldom even named in one of them. In a country like ours, in which there is already a church for every four hundred people, are there not some who can heed, as well as hear the call, "Come over into Guatemala and help us."

STATION.

Organized in 1882; station, Guatemala City, about sixty miles from the seaport of San Jose; laborers—Rev. Messrs. E. M. Haymaker and D. Y. Iddings and their wives; Miss M. L. Hammond and Miss Imogene Stimers; two native helpers.

MISSIONARIES IN GUATEMALA, 1882-1891.

Figures, Term of Service in the Field.

Hammond, Miss M. L.,	1884-	Iddings, Rev. D. Y.,	1889-
Haymaker, Rev. E. M.,	1887-	Iddings, Mrs.,	1889-
Haymaker, Mrs.,	1887-	Ottaway, Miss Annie E.,	1884-1889
Hill, Rev. John C.,	1882-1886	Stimers, Miss Imogene,	1888-
Hill, Mrs. John C.,	1882-1886		

BOOKS OF REFERENCE.

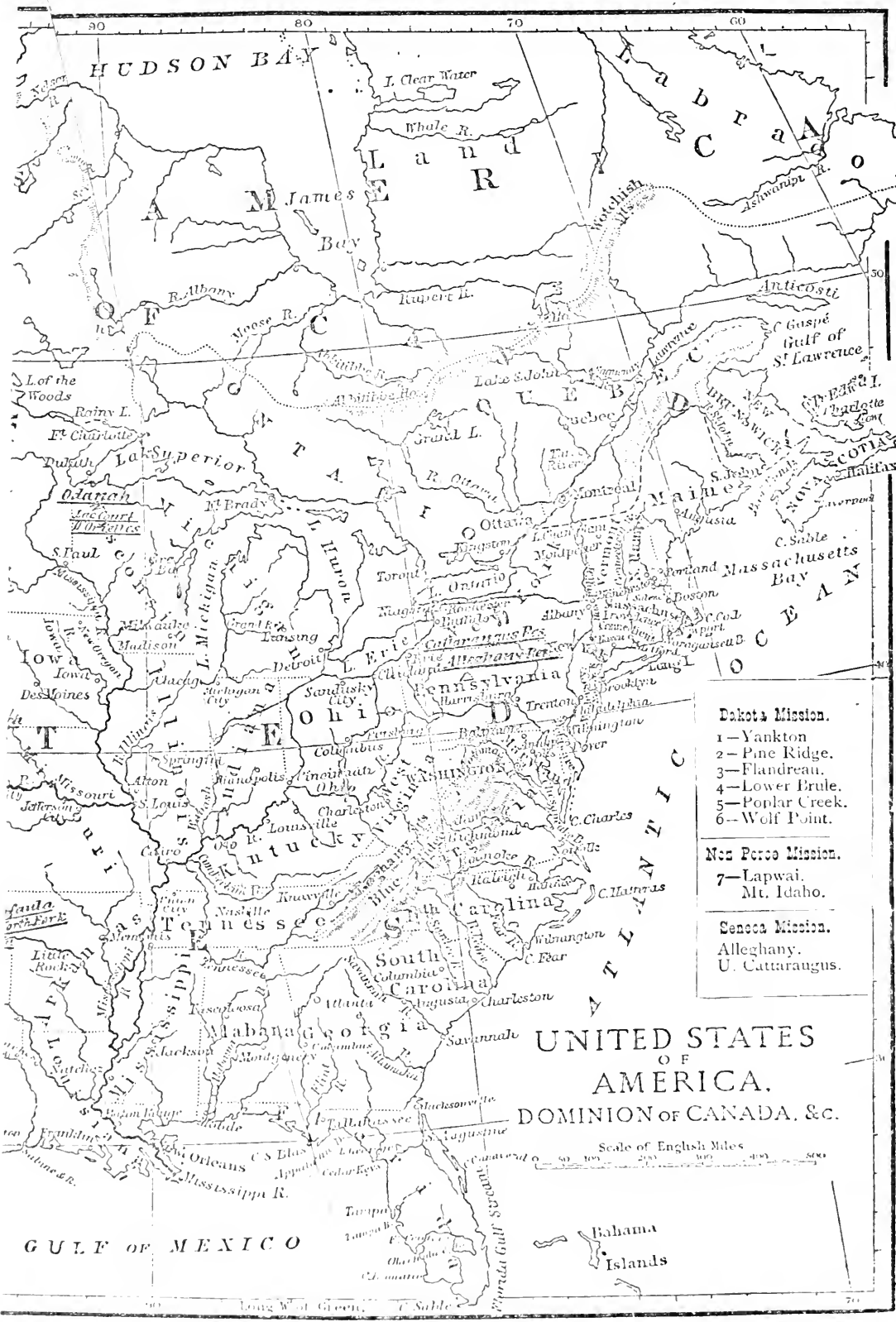
- Central America. H. H. Baneroft. 3 v. \$4.50 each.
 Guatemala. W. T. Brigham. \$5.00.
 Here and There in Yucatan. Alice le Plongeon. \$2.50.
 In and Out of Central America. Frank Vincent. \$2.00.
 Incidents of Travel in Central America. J. L. Stephens. 2 v. \$6.00.
 States of Central America. E. G. Squier. \$4.00.



NORTH AMERICAN INDIANS.

BY

REV. J. B. GARRITT, PH.D.



- Dakota Mission.**
- 1—Yankton
 - 2—Pine Ridge.
 - 3—Flandreau.
 - 4—Lower Brule.
 - 5—Poplar Creek.
 - 6—Wolf Point.
-
- Nez Percé Mission.**
- 7—Lapwai.
 - 8—Mt. Idaho.
-
- Seneca Mission.**
- Alleglhany.
 - U. Cattaraugus.

UNITED STATES
OF
AMERICA.
DOMINION OF CANADA, &c.

Scale of English Miles
0 100 200 300 400 500

GULF OF MEXICO

Bahama
Islands

MISSIONS AMONG THE INDIANS.

I.—BEFORE THE FORMATION OF THE PRESBYTERIAN BOARD OF FOREIGN MISSIONS.

The Presbyterian Church of the United States very early in its history recognized the duty of offering the Gospel to the Indians of our country. The first formal mission instituted by it (according to Dr. Ashbel Green), was in the appointment of Rev. Azariah Horton to labor as a missionary among the Indians of Long Island. He was selected by a commission appointed by the "Society in Scotland for propagating Christian knowledge," and entered upon his work in 1741. "He was well received by most and cordially welcomed by some of them." In a short time Mr. Horton baptized thirty-five adults and forty-four children. Some of them, however, gave way to temptation, and relapsed into their darling vice of drunkenness.

Rev. David Brainerd was also appointed by the same commission, and labored one year—1743—in Connecticut, afterwards in New Jersey at several different points, also visiting the Indians on the Susquehanna, and settling at last in Cranbury. His missionary service was ended by his death in 1747. He was succeeded by his brother, Rev. John Brainerd.

In 1751 the Synod of New York "enjoined all its members to appoint a collection in their several congregations once a year; to be applied" to the support of the missionaries employed. Several rather desultory efforts in the way of missionary tours by ministers appointed to the work, were made during the next ten years among the Delawares in Ohio, then the frontier. For the next twenty years we have no records of missionary labors. The Revolutionary war, and the excited state of the Indians, everywhere prevented such efforts.

In 1801 and 1802 the Synod of Virginia sent three missionaries to spend two or three months each among the "Shawanese and other tribes about Detroit and Sandusky," and also "a young man of Christian character to instruct them in agriculture and to make some instruments of husbandry for them." In the division

of the Synod of Virginia this mission fell to the care of the Synod of Pittsburgh, which organized itself as a Missionary Society, by which the mission was continued and enlarged. A missionary was employed in 1806 for *an entire year*, and measures were taken to render the mission permanent. The General Assembly gave two hundred dollars that year towards the support of the mission, which sum was increased to four hundred dollars in 1808, and this was continued for several years.

The dispersion of these Indians caused the removal of this mission to Maumee in 1822, in 1825 the Synod transferred it to the United Foreign Missionary Society, and the following year it passed under the care of the American Board.

In 1803 the Synod of the Carolinas sent a missionary among the Catawba Indians, and he established a successful school. About the same time Rev. Gideon Blackburn, under the General Assembly's Committee of Missions began a school among the Cherokee Indians in Tennessee, with flattering prospects. He founded a second school in 1806. "In five years, in his schools, four or five hundred youths were taught to read the English Bible, and several persons were received as hopeful Christians." Mr. Blackburn retired from the Mission in 1810, and the American Board soon after occupied the field.

A large portion of the Presbyterian Church carried on its mission work from 1812 to 1838 through the American Board, and we have no records of other special missions among the Indians, outside of the operations of that Board; till the formation of the Western Foreign Missionary Society in 1831.

This Society was the precursor of the Presbyterian Board, and during its brief existence of six years, Rev. Joseph Kerr and wife, with others, established under its direction a mission among the Weas in the Indian Territory, twenty miles west of the Missouri line, on the Kansas river. In 1837 "a church of ten native members had been formed in the wilderness." As, however, "the number of the Weas was but some two or three hundred, and their kinsmen were hardly more numerous, and a missionary station of the Methodist Church was not far distant," it appeared inexpedient to maintain the mission, and the laborers who had health to remain were transferred to the Iowa tribe. Some of the noblest examples of self-denying and faithful missionary labor and some of the brightest displays of the power of divine grace were witnessed in the brief history of work among the people of this little tribe.

II.—MISSIONS OF THE BOARD: EAST OF MISSISSIPPI RIVER.

1. THE CHIPPEWA AND OTTAWA MISSION was inaugurated in 1838, among the remnants of two tribes, about 6500 in number

and speaking the same language. They were then living on a reservation in the north of Michigan, occupying the country situated between Grand river, in Michigan, and Chocolate river, near the foot of Lake Superior. They were under treaty stipulation to remove to the Indian Territory, but had the privilege of remaining on the reservation till 1841. A few had made some advance in agriculture, and were living in log houses; but the majority were warlike, indolent and impoverished, with few exceptions living in mat or bark lodges, which they carried with them in their migrations, and they were addicted to the use of ardent spirits.

In 1838 Rev. Peter Dougherty was commissioned to visit these Indians and to collect information with a view to missionary efforts among them. The result was the selection of a station on Grand Traverse Bay. He was cordially welcomed by many of the Indians, and opened a school in 1839. The next year a comfortable log dwelling-house and a school-house were erected, and fifty scholars were soon enrolled. A great interest was manifested by the tribes in the "new departure," one family after another being induced to build small log dwellings near the missionary. The fruits of faithful preaching and teaching began to appear in 1842, when there were at least twenty-six inquirers after the way of life, and among them a chief, Ahgosa, who said that "while the Lord gave him life it was his determination to serve Him." The arrival of a boat from Mackinac with liquor to sell roused the people on the temperance question, and both of the chiefs and forty-seven others signed the total abstinence pledge. The work was greatly aided by a donation from the Upper Canadian Bible Society of a number of copies of the book of Genesis and of the Gospel of John, in Chippewa, and by the obtaining of some hymn-books in the native language. In 1843 a church was organized, and the next year a log church-building was erected, the Indians cheerfully helping to do the work, while the necessary materials, of the value of \$270, were furnished by the Board. The same year a spelling-book was published in Chippewa—the only work, besides those just mentioned, as yet published in this language. For several years the mission made steady advance in school and church and in the outward result of Christian teaching, the civilization of the Indians. Mr. Dougherty's report in 1847 gives the following: "Six years ago the site occupied by the village was a dense thicket. The village now extends nearly a mile in length, containing some twenty log houses and good log stables belonging to the Indians. During that period they have cleared and cultivated some two hundred acres of new gardens, besides the additions

made to the old ones. They raise for sale several hundred bushels of corn and potatoes. They are improving in abstinence from intoxication." The Indians also began to desire to own their own lands. They had sold their lands to the United States in 1835, and were now remaining on the reservations at the pleasure of the government. In 1852, under the new constitution of the State of Michigan, they were permitted to become citizens, and were encouraged to remain and to purchase lands; but as the lands where the mission was established were not offered for sale, they had to purchase elsewhere. This caused a partial dispersion of the little Christian community, and several changes. The old station was removed to the west side of Grand Traverse Bay, and a second one was established at Little Traverse, on Little Traverse Bay, about forty miles to the north. In 1853 a school was opened at a third station, Middle Village, twenty miles further north.

Meanwhile the strictly religious work of the mission was carried on as usual. It is to be remembered that there was a large "heathen party," attached to their superstitions, taking little interest in the education of their children, intemperate and roving; clinging strongly to their customs, religion, medicine and appetites. This party advanced towards civilization but slowly. But the "Christian party" was making progress yearly in intelligence, in virtue and in the arts of civilized life.

A boarding-school was opened at Grand Traverse in 1853, which was conducted on the manual-labor plan. The schools at the other stations were also prosperous. They had experienced the opposition of the Romish priests; but this only awakened inquiry and led to their greater popularity, because they taught the English language and used the Bible.

In 1856 Rev. H. W. Guthrie was appointed to the Little Traverse station, and the next year he organized a church there with eighteen members

During the following decade the mission labored under discouragements and difficulties which finally resulted in its suspension. The circumstances which caused this state of things were "the indifference of many of the people to the education of their children; the distance of some families from the station, which made it impracticable to keep up the day-school at Grand Traverse; the influx of whites, many of whom were not reputable; the opposition of Romanists, and the unsettled feeling on the part of many of the tribe as to their remaining in the country;" so that in 1871 the mission was discontinued. Its churches, which had received 150 members, remained under the care of the Presbytery for a time; but few of the Indians now live in that region.

2. **THE SENECA MISSION.**—This name is given to the mission conducted among the remnants of the “Six Nations,”—about 3046 in number—who are settled on seven reservations in Western New York, embracing in all about 87,677 acres of land.

Missionary labors were commenced among these Indians in 1811, by the New York Missionary Society; continued by the United F. M. Society, from 1822; in 1826 transferred to the American Board, and by them to our Board, in 1870. The mission under the American Board had been very successful; the tribe had increased one-third in number; it had made great advance in civilized life, and there was a “record of six or seven hundred hopeful conversions.”

At the time of the transfer, in 1870, there were three mission stations—two on the Cattaraugus Reservation, which lies between Buffalo and Dunkirk, and one on the Allegheny Reservation, in Cattaraugus County. The missionaries in charge of these stations were: at Upper Cattaraugus, Rev. Asher Wright and wife, with one assistant; at Lower Cattaraugus, Rev. George Ford and wife; at Allegheny, Rev. William Hall and wife, with two native assistants. There were two churches; one on the Cattaraugus Reservation, numbering 129, that at Allegheny, 87. There were various Sabbath-schools in successful operation, and an orphan asylum, established mainly by the labors of Mr. and Mrs. Wright, though supported by the State, having in charge eighty or ninety children, was in a prosperous condition. Afterwards the missionaries extended their labors to the Tonawanda and Tuscarora Reservations, where small churches were formed. In 1880 these churches and the mission work were placed under the supervision of the Presbytery of Buffalo, with the hope that they might ere long become self-supporting, and that they might more fully receive the fostering care of the churches near them. Arrangements were made with the Rev. Morton W. Trippe to become the pastor of the principal church, and to give part or his time to the other churches. The Presbyterial supervision has been of general service, but the arrangement has not yet proved that these churches are prepared to be placed on the usual footing of the home churches, either for self-support or for Christian advancement.

In 1885 a special blessing followed the labors of Mr. and Mrs. Trippe. Daily meetings were held, and as many as 125 expressed their faith in Christ. The hindrances are many: the heathen party (about one-half of the whole number) stubbornly resist Christian and civilizing influences, and cling to the superstitions and heathen practices of their fathers; some

United States laws work badly ; the opposition of besotted white men, rum sellers and debauched Indians, the influence of ungodly and unprincipled State school-teachers ; tribal politics and feuds—all combine to render the mission work a very slow one. But on the other hand there are encouragements : a real advance is noticeable, as Christianity is slowly but surely uprooting the deep growth of paganism. There are frequent conversions from the pagan party ; there is easier access to the people ; at least 1500 can read and write, and many more have some knowledge of the English language, while many desire better homes and education for their children, that they may be brought up like the good whites.

It is fitting that special notice should be taken of three missionaries in this field who have been called to their reward. Rev. Asher Wright labored among the Senecas forty-three years. He is said to have been the only male missionary who ever acquired a satisfactory knowledge of the Seneca language. He constructed for them a *written* language, and translated the four Gospels. He died April 13, 1875, in his 72d year. Mrs. Wright, who was highly esteemed by the Indians, carried on the work which her husband had begun. She died January 21, 1886. Mrs. E. J. Hall, after *forty-seven* years of service among the Senecas, entered into rest, February 17, 1882, in the 74th year of her age. Nearly her whole period of labor was spent on the Allegheny Reservation. Amid many severe trials and in deep and sincere devotion to her life-work, "the symmetry and strength of Mrs. Hall's character became more and more apparent."

3. THE LAKE SUPERIOR CHIPPEWA MISSION.—The Chippewas in northern Wisconsin and Minnesota occupied fourteen reservations covering an area of 4,950,979 acres and numbered about 14,253 souls. The mission, known as the Ojibwa, for some years embraced several stations, though only one since 1852. This was located at Odanah, on the Bad River Reserve. A church was gathered, and a boarding-school was conducted for several years. The mission was transferred to the Presbyterian Board in 1870. There were then but few church members to be found and no schools in operation. The Board obtained from the Government \$2350 annually for three years, towards the expense of a boarding-school ; appropriated an additional amount, and secured the services of a superintendent, and two teachers. The re-opening of the school was gladly welcomed, and before the year closed nineteen scholars were enrolled, but it did not prosper as was hoped, because the Indians were scattered on so many different reservations.

In 1873 Rev. Isaac Baird and wife joined the mission, and

continued in faithful service till 1884, when they were succeeded by Rev. Francis Spees and wife.

In 1878 an out-station at Ashland, on the Lac Court d'Oreilles Reserve, was occupied and a day-school opened in charge of a native assistant who had been educated at Odanah. In 1884 a school was opened at Round Lake, on the same Reservation, and placed in charge of Miss Susie Dougherty, who had been teaching at Odanah since 1873, and Miss Cornelia Dougherty was associated with her in 1884.

These ladies have been faithful at their posts; carrying on the little school in which for years they bestowed their self-denying labor. Nowhere has there been a more notable instance of faithful, devoted, uncomplaining labor for Christ.

Rev. S. G. Wright also became connected with the Mission in 1884. He traveled over the triangle enclosed by the three stations, in all weathers and often with great exposure and hardship, dividing his labors as preacher and pastor among the three, each small and invested with many discouragements. The influence of lumbermen and of strong drink on the one hand, and Roman Catholic intrigue and opposition on the other, have been the chief of these discouragements. During the year 1890 the Chippewa Missions have been transferred to the Board of Home Missions.

III.—AMONG THE INDIANS OF THE NORTHWEST.

1 (a).—THE IOWA AND SAC MISSION was commenced in 1835, by the Western Foreign Missionary Society. The Iowas and Sacs speak the same language, and were apparently so consolidated by intermarriage and other ties of interest as to be one nation. They occupy 228,418 acres in Indian Territory. There are now only 393 as compared with about 2000 then living together on their Reservation.

Their vicinity to the settlements of white people had proved a serious drawback to their improvements. For several years the whiskey trade had been carried on with little restraint. Owing to intemperance their number was steadily decreasing; and as they became fewer in number they became more dispirited and degraded. The Sacs were the more sober and industrious of the two tribes, but both were indifferent to the Gospel.

The first missionaries were Messrs. Aurey Ballard and E. M. Shepherd and their wives. Several schools were established, and frequent visits paid from lodge to lodge for purposes of instruction and religious worship.

On the formation of the Presbyterian Board in 1837, Rev. Messrs. William Hamilton and S. M. Irvin and their wives were

sent to the station. For several years the missionaries had to prosecute their work not only amid great discouragements, but at times in serious peril to life, owing to the excitement and quarrels of the Indians under the influence of liquor. Yet when sober they regarded the missionaries as their best friends, and placed the greatest confidence in them. Gradually persistent efforts began to break up the Indian prejudices and produce their legitimate fruit. In 1845 a boarding-school was opened at the station near Highland. A majority of the Iowas were now desirous that the missionary work should be sustained, and especially that a manual-labor boarding-school should be established. They appropriated \$2000 of their annuities for this purpose, and at a meeting of their council entered on their minutes: "Many of us feel inclined to change our way of living, and are anxious to see our children raised up to business and habits of virtue." A building large enough to accommodate one hundred scholars, and costing between \$6000 and \$7000, was erected, in which, the next year, about fifty children were assembled. Upon the opening of the school, however, the Sacs, who had apparently entered heartily into the scheme, and had contributed a considerable part of the means for the building, declined to send a single scholar, partly from unwillingness to give up their own customs, and partly from dislike to the Iowas. This unwillingness was never overcome, and consequently little of the blessed influence of the school was felt among them. The boarding-school continued throughout the existence of the mission a very valuable auxiliary to the work; but in 1860, the support from the Indian annuities was withdrawn, and it was made a general school for the education of Indian orphan children of all tribes. It was finally closed in 1866, the reasons being the distance from the Indians—some of the children being brought six hundred miles—and the difficulty of obtaining orphan children without the aid of the government, which was seldom given. During its existence of twenty five years, it is safe to say that from five to six hundred Indian children received instruction in it.

In 1843 a printing press was purchased. The Iowa language was reduced to writing, a grammar, portions of the Scriptures, hymn, school, and religious books were published. As early as 1849, 30 000 pages were printed. Further than this, however, the missionaries did not deem it best to go, as it was thought more important to teach the English language, especially to the young.

Along with these missionary labors, the gospel was constantly preached; but such was the indifference of the Indians, their love of strong drink, and the evil influence of wicked whites, that but

comparatively few were converted. In 1859, the last year that a report is made from the native church, there were forty-nine members. In 1860 the Indians had settled down on their reservation, at a considerable distance from the mission and the school, and in a great measure withdrew from it; Mr. and Mrs. Irvin also were compelled to withdraw on account of ill health; and this led to the abandonment of the mission.

Mission work was resumed in 1881, and Mr. and Mrs. Irvin were re-appointed. In 1889 the mission passed into the hands of the Home Board.

(b.) SAC AND FOX. As a result of the efforts of Christian women of the Iowa Ladies' Auxiliary, missionary work for this band, so long neglected, was begun at Tama City in 1883. The little band of Indians numbers three hundred and ninety-three, on a reservation of 1258 acres. It was a heathen island in the midst of a sea of Christian life and influence. Miss Anna Shea was appointed under the auspices of the W. B. F. M. of the N. W. to take charge of the work. Her efforts were first directed to gaining the confidence of the Indians; then, with an assistant, she opened a mission-room, fitted it up with charts, pictures, an organ and a sewing-machine, and gave instruction to as many as would come, though the attendance was very irregular. She writes: "I cannot tell you how my heart yearns over these Indians as I move among them day by day, and I long to be used in a way to hasten their enlightenment." This mission was transferred to the Home Board in 1890.

2. THE OMAHA AND OTOE MISSION was commenced in 1846. These tribes occupied the country north of the Iowas, and understood their language. The following account is given in the Annual Reports of the Board for 1847 and 1848: "The Otoes are divided into six bands, and number 1166 (they now number less than 320). They are much esteemed by the neighboring tribes for their daring spirit, but their moral character is far from being good. The Omahas number 1050 (now 1137), and are considered more docile and harmless than the adjoining tribes. They have been forced to leave their old villages above Council Bluffs by their enemies, the Sioux, and are much dispirited. They are very poor, both men and women being clothed in skins, and their children, even in winter, are nearly naked. Poor as they are, the Omahas are strongly addicted to intoxicating liquors. Both tribes are in a state of degradation, destitution and wretchedness."

Mission work was begun by Rev. Edmund McKinney and his wife, and Mr. Paul Bloohm as assistant. The place selected as a station was Bellevue, west of the Missouri river and north of

the Platte (now Sarpy County, Nebraska). The next year means were furnished by some friends of the Indians in New York City to establish a boarding-school. The Otoes gave their annuity of \$500 that their children might share in the benefits of the school. But when application was made to the Indians for their children, it was found that their minds had been so poisoned that it was doubtful for a time whether they would avail themselves of the blessings brought to their door. "The school was a prison, and it would be cruel to put them there." "It would be cruel to make the children wear clothes in summer." Such were the reasons given. Yet by September, 1848, twenty-five boys and girls were gathered into the school. In 1850 Mr. McKinney writes: "The condition of the Omahas at the present time contrasts favorably with what it was at the time of the establishment of the mission. They are at peace with their enemies, are in the enjoyment of temporal prosperity, and more than all, seem disposed to break away from the ruinous vice of drunkenness." The success of the school appears in the report for 1854. There were forty-two scholars. Of these, fifteen were Pawnees, ten Omahas, six Sioux, four Blackfeet, four Otoes and three Poncas—twenty-six boys and sixteen girls.

(a.) THE OMAHA MISSION.—In 1855 these two tribes made new treaties with the government by which they ceded a large part of their territory to the United States. A new reservation was set apart for the Omahas, and they removed thither within the year. According to the treaty, 640 acres, including the mission buildings, were transferred to the Board. The proceeds of this, when sold, were devoted "to promote the cause of education and religion among the Indian tribes in that region or the country." A station was selected in the new reservation at Blackbird Hills, in the northeast of Nebraska, on the Missouri river, seventy miles above Omaha city. Rev. William Hamilton superintended the erection of the new buildings, but was compelled by feeble health to retire from the field in 1857. He was followed by Rev. Charles Sturges, M.D., and wife, with a corps of twelve teachers and assistants, four of whom were Indians. The school was reopened in 1857, forty-three scholars were enrolled, and a church was organized. The experiment of a mission farm was again tried, and with success.

In 1868-69 the lands of the Indians were divided and assigned to them in severalty. It was hoped that this measure would result in good. As, however, the funds appropriated by the government were withdrawn at the same time, it resulted in the discontinuance of the boarding-school. In place of it several day-schools under charge of the Board were established. The

same year witnessed the first considerable increase of the church. Nineteen members were received by Mr. Hamilton, who had returned to the mission in 1867.

The nineteen years since 1870 have been a time of faithful and successful service on the part of the venerable missionary and his helpers. The fear of the missionaries that the closing of the boarding-school would be detrimental to the educational interests of the Omahas, proved to be well founded. By the plan of the government the Omaha agency was placed under the direction of the Friends. As the school under their direction did not give satisfaction, at the instance of the government, and at the request of the chiefs, the boarding-school was reopened in December, 1879, the government agreeing to pay a considerable part of the expense. In 1883 a change in this school was made by which only girls were admitted as scholars, the government having a boarding-school for boys within three miles of the mission. The same year Mr. J. T. Copley was appointed a lay missionary. The number of church members given in the report of 1886 was fifty-six, and the prospects of the mission were encouraging. This mission was transferred to the Home Board in 1890.

(b.) THE OTOE MISSION.—The Otoes were interested in the missionary operations at Bellevue till the close of that mission in 1855. Their own reservation lay about sixty miles to the west, on the Platte river. Upon their removal thither the Board entered into an agreement with the Indian Department to establish a school for their children also. A missionary of another church had labored for a while among them, but, because of their roving habits and frequent absences, the mission was given up. They had taken but little advantage of the school at Bellevue. In accordance with their agreement, the Board put up a school-house on their reservation in 1856, and Rev. D. A. Murdock, with a corps of teachers, was put in charge of the mission. Several of the teachers were natives who had been trained in the Iowa school. Rev. H. W. Guthrie was appointed to the mission in 1858. The Indians received the missionaries kindly, and listened to their instructions, but were unwilling to allow their children to attend the school. Throughout the year but six or eight were in the school at one time, and the teachers' patience was greatly tried by their fickleness and indifference. The next year Mr. Guthrie withdrew from the field, and after the close of the year the mission was discontinued.

3. THE KICKAPOO MISSION.—The Kickapoos are an interesting tribe of Indians, about 227 in number, in the northeastern part of Kansas, about twenty miles south of the Iowa mission.

Like other tribes in the same region, they had ceded their lands to the government, reserving a sufficiency for their own use. The mission among these Indians was commenced in 1856, Rev. W. H. Honnell, with a farmer and a force of teachers, reaching the field in July. Twenty boys were at once committed to their care, but no girls.

The work was, however, soon subjected to unexpected difficulties, which greatly retarded its progress. In addition to privations and hardships, the missionaries were forced to endure the want of confidence on the part of the Indians and many petty annoyances from unprincipled white men. The Indians were ignorant, and had no just appreciation of the importance of education. They had been often wronged, and were naturally suspicious. The unprincipled whites did all in their power to increase these suspicions and prejudices. As these adverse influences continued to exist in full force, and there seemed no prospect of overcoming them, the Board resolved to discontinue the school and close the mission, which was done in June, 1860.

4. THE WINNEBAGO MISSION.—In 1865 the sympathies of the missionaries among the Omahas, and of the Board, were deeply enlisted for a body of Winnebago Indians. They had formerly lived in Minnesota, but had been driven from their homes by the Sioux, and had been living for a while in an unsettled condition on the Omaha reservation. They were about 1210 in number, were full of courage, and more cordial and frank in their manner than most Indians. They showed also the great advantage of having been under missionary influence in their former abode, where an excellent Cumberland Presbyterian missionary had spent many years in laboring for their welfare. A few could read imperfectly, and they were generally anxious to learn. They were partially civilized, and, in a memorial to the Indian Department, requested that a school might be established among them. In 1868 Rev. Joseph M. Wilson reached the Winnebago district and entered upon the work. After somewhat over a year's labor, following the convictions of duty, Mr. Wilson left the mission to enter upon the work of the ministry among the white population. As the Friends were making efforts for the secular and religious instruction of the tribe, the Board was led to withhold further efforts among the Winnebagoes until 1881, when a mission was established with Rev. S. N. D. Martin and wife in charge.

On April 5, 1889, Mr. Findley gave a clear and satisfactory review of the missionary work for the Winnebagoes during the previous year. He also says: "During the coming summer we expect to erect a house of worship, costing some \$1600. [This neat

little church has been completed.] We are grateful to the Board for the interest it has manifested in us, for the building fund it has promised to this mission, and for its prompt response every way."

In 1889 Rev. Mr. Martin and his wife withdrew from the mission work. Mr. Martin labored long among this people without seeing many signs of success; but his sowing is not in vain. He was a living witness to these people that there was a type of manhood in him that is not in them. They see that he lived as he preached that they should live. That fact alone will be telling years hence in the folding of these sheep.

5. THE DAKOTA MISSION was commenced in 1835 by Rev. Messrs. Thomas S. Williamson and J. D. Stevens, with their wives and two unmarried women, under commission from the American Board. They landed at Fort Snelling, and soon selected for their station Lake Harriet, five or six miles west of the fort. Another station was established at Lac qui Parle, two hundred miles farther west. The Dakotas, or Sioux, were not only one of the largest tribes in the United States, then not far from 50,000 in number (30,000 at the present time), but one of the most warlike, inhabiting a vast tract of country embracing the largest part of Minnesota and Dakota, and a portion of Nebraska, Wyoming and Montana. The first years of the missionaries' labors were spent in the midst of discouragements, opposition and persecution, so that the work advanced very slowly. In 1850 there were three organized churches and thirty-one communicants. In 1853 the Dakotas removed to their reservation, the stations then occupied within the ceded territory were given up, and new ones selected. From this time till 1862 there was a slow but steady increase in the number of converts. Then came the horrible massacre of the white settlers by Indians, who thus sought to destroy Christianity and those whom they regarded as their enemies. They were speedily overthrown, and some two thousand Dakotas were taken prisoners. Of these, thirty-eight were executed at Mankato. Many of the prisoners, mainly through the faithful labors of Dr. Williamson, were brought under the influence of the truth, and three hundred and five were baptized; and at another place one hundred and thirty-three united with the church on profession of their faith. Others have since been led to believe in Christ, so that in 1889 there is a report of about eleven hundred members in the eight churches; four ordained missionaries and twelve native ministers.

In 1871 a portion of this mission was transferred to the Presbyterian Board, with the missionaries, Rev. Thomas S. Williamson, M.D., the founder of the mission, and his son, Rev. John P.

Williamson. With them came two churches, that of Flandreau, ministered to by Rev. J. P. Williamson, and that of Greenwood, with its native pastor, Rev. W. O. Rogers. In these churches, according to the report of 1872, were one hundred and sixty-four communicants. Up to the time of the transfer forty missionaries had been engaged in the service, and the whole number gathered into the church from first to last was not far from one thousand.

Of the two churches Mr. Williamson presents the following facts in the Annual Report of 1872: "The Greenwood church, at Yankton agency, organized only a year ago, has a present membership of 51. The majority of the converts are young men from our school. It is almost entirely through our day-school that we have so far gained access for the truth into the hearts of this people.

"The members of the Flandreau church belong to a colony of Indians (numbering in all about 360) who left the Santee agency, Nebraska, three years ago, determined to become citizens and live like white men. By that act they cut themselves loose from the tribe, and have no oversight nor receive any aid from the Indian Department since. They are therefore poor, but believing that the gospel is the corner-stone of civilization, they cling to that and labor on with hope. They are principally from that portion of the Santee tribe with which the Messrs. Pond labored so long and earnestly, seeing but little fruit until the massacre in Minnesota, ten years ago (*i. e.*, 1862). This was followed by a great awakening. The majority of the 700 members of the (then) nine Presbyterian churches among the Dakotas were converted at that time. The generous aid of friends, given through the Memorial Committee, enabled the Flandreau church to erect a neat little meeting-house, worth something over \$1000. To this they are dearly attached, and can only be kept away on Sabbath by the severest necessity. One of the stormy days last winter, Paksikan, a man so deformed in his legs that I had imagined he could scarcely walk forty rods, walked eight miles to church. His clothes were so thin he was afraid to ride lest he should freeze to death."

The history of these churches during the eighteen years since they were transferred to our Board has been one of constant progress. Mr. Williamson has continued in charge of the church and mission work at Yankton agency, while that at Flandreau has had native pastors. In 1877 Rev. John Eastman, a native, was installed as pastor by the Presbytery of Dakota, with excellent prospects of usefulness. It added to the interest of the occasion that, besides the pastor, two of those who took part in the installation were full-blooded Dakotas who, fourteen years before, had been heathen.

On the last day of December, 1877, a new church near Yankton agency was organized, called the Hill church. It has steadily prospered and in 1886 had 61 members. The Board's Report says, "a larger number have been won to the truth in 1889 than in any previous year. Twenty-nine have been added on profession at Yankton agency, 29 also at the Hill church, and 4 at Cedar church, making 62 among the Yanktons. The total membership is 298." The Sabbath-school is full, and the Woman's Society and the Young Men's Christian Association are active.

In 1880 a school was opened at Poplar Creek, Montana, seventy miles from Fort Buford, by Miss Dickson and Miss McCreight, among the "wildest" Indians of the northwest. In 1886 these two ladies were removed to a new school at Pine Ridge, Dakota, where with the Rev. C. G. Sterling and his wife, the *Rev. Louis Mazankinyanna* and four native helpers, they have done a most earnest, efficient work. The missionaries and their work at this station were brought into very great peril in the recent Indian outbreak; but all were kept in safety, and their labors resumed with the hope of new encouragement.

The church among the Lower Brule Indians, known as the White River church, has been made the care of Rev. Joseph Rogers, who has labored faithfully amid many distractions and trials. As this is on the great Sioux Reservation the people are much excited over the question of land distribution and settlement, and there is much dissatisfaction over the location assigned them. Notwithstanding these discouragements 15 have joined the church in 1889, making the present number of communicants 49.

There is a station also at Wolf Point, Montana, on the Missouri River, 24 miles west of Poplar Creek. It was occupied in 1885 and has one native helper. The Presbyterians among the Dakotas are organized into a Presbytery of their own with eight churches and 1,100 members. There are twelve native ministers and four ordained missionaries. The total contributions for 1889 were about \$2,126.

The account of this mission would be incomplete without a brief notice of its founder, the Rev. Thomas S. Williamson. Born in South Carolina; graduated from Jefferson College in 1820; a skillful physician of ten years' practice; in 1833 he and his wife gave themselves up to their life-work among the Indians. He was appointed in 1835, by the American Board, to be a missionary among the Dakotas, and remained at his post for forty-four years. "He had unshaken faith in his work, and was, by his capacity for severe exertion, and by systematic, persevering industry, enabled to accomplish an almost incredible amount of labor." In addition

to preaching he was occupied, together with Dr. S. R. Riggs, in translating the Scriptures into Dakota, and lived to see the work accomplished. He lived to see among the Dakotas ten ordained Presbyterian ministers, and about 800 members of the Presbyterian church. "Perhaps no man was ever blessed with a helpmeet more adapted to his wants than the lovely, cheerful, quiet, systematic Christian wife, who, for forty-five years, encouraged him in his labors." She died in 1872; he on the morning of June 24, 1879.

6. THE NEZ PERCE MISSION.—This tribe in 1886 numbered about 3200 (at present about 1450), and occupied a reservation in the western part of Idaho. A mission was conducted among them from 1838 to 1847 by the American Board, when the Indians, through the instigation of Romish priests, fell upon the station, killed Dr. Whitman and others, and broke up the mission. Our Board, having decided in 1871 to occupy the field, appointed Rev. H. H. Spalding and wife, who had formerly labored among them, and Rev. H. T. Cowley and wife, to undertake the work. Mr. Spalding was stationed at Lapwai, and Mr. Cowley at Kamia, sixty miles to the southeast of Lapwai. Mr. Spalding received a warm welcome from the Indians. His religious services were attended by large numbers, and it was not long before the Holy Spirit was poured out in a remarkable measure. During his first year he was permitted to baptize one hundred and eighty-four converts. Mr. Cowley's labors also shared in the blessings, and one hundred and twenty converts were baptized by him.

A number of schools had been established by the government among these Indians, and the missionaries were invited to take the oversight of them, which they did. In addition, Mr. Spalding had a number of boarding-scholars in his own family. In the school at Kamia seventy-three scholars were enrolled in 1872.

Mr. Cowley retired from the mission in 1873, and Mr. George Ainslie was appointed in his stead. In 1874 seventy-two Nez Perces and two hundred and fifty-three Spokans (a neighboring tribe) are reported as having been baptized, making the entire number of converts nine hundred and forty-seven. They do not all seem, however, to have been regularly received into the church, and later reports show that many of them went back to their old life again.

In 1874 Mr. Spalding died on the field. Mr. Ainslie and the other teachers, who were supported by the Indian school funds, remained at their posts. No other missionary was sent out by the Board till 1878, when Rev. G. L. Deffenbaugh was appointed. When he entered upon his work he made a careful search for church members. Three hundred and fifty-one were found, and the church placed in intimate connection with the Presbytery of Oregon. The

Spokane church was also reorganized with a membership of 92. A third church was organized at Deep Creek, in Wyoming Territory, June 12, 1880, with 89 members; a fourth on the Umatilla Reserve, Oregon, June, 1882, with 28 members; and a fifth at Wellpinit, W. T., July, 1882, among the Spokans, and in four years 146 persons were added to them.

There are seven mission stations and churches at present among the Nez Perces, connected with our Board. These are at Kamia, Umatilla, North Fork, Lapwai, Spokane Falls, Wellpinit and Meadow Creek, with seven ordained native ministers and one general evangelist. At Lapwai, Idaho, Miss Kate McBeth has labored most faithfully among the women and children. Her knowledge of the language has rendered her a useful sympathizer and helper in the Indian families. Miss Sue McBeth at Mt. Idaho, assisted by a native helper, has for many years past found her work in the education of young men for the ministry. Most of the native pastors connected with the mission have been under her instruction. In 1889 she had 9 regular students and others who received special instruction from her. The Nez Perces in Idaho are now a settled people, many of them prizing the fruits of industry and the blessings of civilization. The work of former years has not been in vain, but much still remains to be done before they become a fully civilized and Christian people. The field is one of great promise.

IV. AMONG THE INDIANS OF THE SOUTHWEST.

1. THE CREEK MISSION was commenced in 1842. These Indians, numbering about 20,000, had been forcibly removed, in 1837, from their homes in Alabama and Georgia, and settled in the Indian Territory.

The American Board had missions among them from 1832 till 1837. In the latter year the Creeks, instigated by neighboring whites, with slanderous charges petitioned the United States agent to remove the missionaries, and they were summarily expelled without a hearing. The Indians had come to their new homes, soured and disappointed, and but little disposed for efforts of self-improvement.

For several years they were destitute of any religious instruction whatever. In the fall of 1841, Rev. R. M. Loughridge, of the Presbytery of Tuscaloosa, was appointed a missionary and sent to make a visit of inquiry and examination, furnished with letters from the War Department and from the Board to the chiefs. In January, 1842, he received permission from the council to inaugurate a mission and to establish a school.

Mr. Loughridge entered regularly on the work early in 1843, selecting a station named Koweta, a point on the Arkansas river

convenient to several Indian towns. The school was opened in June, 1843, with six scholars; but the numbers soon increased. The teaching was altogether in English. The boarding-school was not opened till 1845, and the number of scholars was at first limited to twenty, for want of room. The parents were so anxious, however, to have their children placed in the school that, though poor, they offered to bring for their support any articles they could raise from their gardens and farms. For the purpose of increasing the school facilities, the Indians agreed that a part of their annuities should be applied to educational purposes; and in 1848 a much larger house was built at Koweta, and at Tullahassee, sixteen miles east of Koweta, a still larger one, capable of accommodating eighty boarding scholars, was erected. To these schools they gave \$6000 and agreed to pay \$50 per scholar yearly.

The missionaries were early convinced that the manual-labor boarding-school was far superior to the day-school plan, and, indeed, that it was *the only system* by which the teacher can fully accomplish his appropriate work, that work being not merely to teach the lessons, but to "improve the manners, to reform the morals, to undermine and destroy deep-rooted and enslaving superstition, to lay, in short, the foundations of social, civil, and religious happiness."

The school at Tullahassee soon received its full complement of scholars, 40 boys and 40 girls, and for several years this number remained the same. Some years the attendance reached 100, and in 1861, 121 were enrolled. It was manned by a full corps of teachers under Mr. Loughridge and Rev. W. S. Robertson. But this prosperity was brought to a sudden close by the civil war. Most of the Indians joined the South in 1861, and all missionary operations in this region were stopped.

These schools had been a great blessing to the Creek Nation. Several hundreds, both men and women, had received a Christian education in them, some of whom went forth to teach in neighboring schools, several entered the sacred ministry, and a large number settled down as peaceable and industrious citizens.

When the storm of war had swept by, the Board determined to re-establish the mission, and in 1866, Rev. W. S. Robertson and wife returned to the field. The school was re-opened, and was soon filled to its capacity. The building was burned in December, 1880, and the school was disbanded again, until temporary buildings could be provided by the Council. In 1882 the boarding-school was removed to Wealaka, under the charge of Rev. R. M. Loughridge and wife, who had returned to the field in 1881. The Creek trustees then gave the station farm with its appurtenances over to be used as a manual-labor school for colored children. The school at Wealaka has been very prosperous.

There are now two churches in connection with the mission, one at North Fork, and one at Wealaka, with an aggregate of 119 members.

A severe loss befell the mission in the death of Rev. W. S. Robertson, who for more than thirty years devoted himself to the good of this people. He rested from his labors, June, 1881. Mr. Loughridge wrote of him: "His whole heart seemed to be devoted to the education of the Indian youth, and he has done a good work, which shows itself everywhere throughout the Creek Nation. His influence will doubtless be felt for generations to come." Mrs. Robertson remained in the mission to which she devoted her life, and completed the translation of the New Testament, for which she was so excellently fitted by her familiarity with both the Greek and the Creek languages. In 1882 she was transferred to the Home Board, and is now working among the Creeks, at Muscogee. The mission was transferred to the Home Board in 1887.

Considerable portions of the Old Testament have been translated into the Muscogee, and also catechisms, readers, etc.

The Creeks are now counted among the civilized tribes. They dress and live like white people. They number at present about 14,200, and occupy a reservation of 3,040,495 acres. They are making progress in temperance, in industry, in good morals and in religion. That this is to be attributed in a very great degree to the Christian missions established among them, is seen from the fact that these results are the most apparent where the tribe has had the most intimate relations with missionary labor in schools and in preaching the gospel.

2. THE SEMINOLE MISSION.—The Seminole Indians, originally from Florida, were removed by the government to the Indian Territory in 1832, and, being of the language and lineage of the Creeks, were settled within the Creek reservation.

The Presbyterian Board desired to establish a mission among them as early as 1845, and Mr. Loughridge, of the Creek mission, visited them; but though welcomed by some, he was opposed by others who did not want the ways of the white men, such as "schools, preaching, fiddle-dancing, card-playing, and the like," brought among them. Subsequent visits removed this feeling in some measure; but it was not till the fall of 1848 that a missionary, Rev. John Lilley, was sent to them. An educated and pious Seminole, Mr. John Bemo, was also employed. A station was selected, afterwards called Oak Ridge, one hundred miles from Tullahassee. The next year a boarding-school was opened with eleven pupils. In 1854, Mr. Loughridge held a meeting at Oak Ridge and organized a church, when two native members were received,

and a deep religious interest awakened in many minds. The good work continued, and the next year Mr. Templeton, of the Creek mission, was permitted to receive twenty persons into the church, seven of them scholars of the boarding-school. This proved the turning-point in the history of this poor people. They were on the road to extinction, but the grace of God interposed, and placed them in the way of social and spiritual advancement.

In 1856 Rev. J. Ross Ramsay joined the mission. He brought to it the experience of former labors among the Creeks, and his work was also speedily blessed.

The school, which for several years had proved quite successful, was discontinued in 1859, because of the unsettled condition of the Indians. They had obtained by a treaty between the government and the Creeks a portion of the Creek country, at a distance from the station, and were about to settle upon it.

Mr. Ramsay accompanied the Seminoles to their new country and established a new station at Wewoka. A church was soon organized, composed of some members from the Oak Ridge church, to which others were soon added on profession. Such was the state of the mission when the war came, and all these labors suddenly ended.

After the war was over, in 1866, Mr. Ramsay, still deeply interested in this field, visited the Seminoles. He reorganized the church, enrolling sixty-six members. A blessing followed immediately in the addition of thirty-seven persons to the church.

In 1884 another church called Achena (Cedar), was organized at Little River with 15 members, and a native licentiate, Mr. Dorsey Fife, appointed its supply. Since the revival of the mission in 1867, 190 persons have been admitted to the church. The boarding-school was re-established in 1870, and in 1886 was in a very flourishing condition under the charge of Mr. Ramsay, having 67 pupils. It was supported conjointly by the Seminole nation and the Board.

3. THE CHOCTAW MISSION grew out of an offer in 1845 by the council of the Choctaw nation to transfer Spencer Academy to the care and direction of the Board. The academy had been established by the council in 1842, and was located eleven miles north of Fort Towson on the Red River. It had an annual endowment of \$6000 from the Choctaws and \$2000 from the Indian Department, to which, by their agreement, the Board was to add \$2000 more. There were buildings to accommodate one hundred pupils.

Rev. James B. Ramsey was appointed superintendent, and entered upon his duties, with seven assistants, in 1846. He found ninety-eight students in attendance. From the first the conduct

and behavior of the students, their ability to learn, their attention to religious instruction, and their cheerful submission to the rules of the institution, were most satisfactory. In 1847 a church was organized, consisting of sixteen members.

The Corresponding Secretary of the Board visited the station during the following summer, and his report says: "There is much encouragement in the present condition of the Choctaws. They are living on farms, and sustaining themselves by cultivating the soil. Many of their farms are well improved and their buildings good. Many are unable to speak a word of English. They are destitute of stated preaching, and need neighborhood schools and teachers."

In 1849 Mrs. Ramsey was removed by death, Mr. Ramsey was obliged to retire from the mission on account of his health, and some others of the missionary force also retired. Their places were filled by the Revs. Alex. Reid, C. R. Gregory and wife, and A. J. Graham. The work in the seminary, in addition to the religious services and instructions, required the constant labors of all this force. From this school were to come ministers, physicians, legislators, judges, lawyers and teachers. That it was blessed in its religious influence is seen in the fact that sixteen of the scholars were admitted to the church in 1849.

The following years were years of progress and encouragement. The numbers in the school sometimes reached 120 or 130; and Mr. Reid said, in 1855, that "he could get 500 pupils into the school on a few days' notice, if they were open to receive and instruct so many." In preaching tours the missionaries in all the Councils met the "Spencer boys;" so that evidently the academy was a fountain, sending forth influences all over the Choctaw Nation. The most eager desire was also everywhere manifested, often by large audiences, to hear the gospel preached. The Report for 1853 says: "In every part of the Choctaw Nation, where there is a settlement of people, there is an urgent cry for a missionary and a school. But their entire wants can only be supplied by their own educated sons and daughters. Hence the vital importance of religious education, and the value of Spencer Academy, which receives scholars from every part of the nation."

The year 1854 was signalized by a great work of grace at one of the preaching-points called Six-towns. Deeply interesting meetings were held, and "in less than one year between 90 and 100 were gathered into the Church of Christ, and gave the most satisfactory evidence of their conversion. Upwards of sixty children were baptized."

The same blessed influences were felt the next year. At another "big meeting," between sixty and seventy expressed concern for

their souls, and thirty persons were received into the church, of whom ten were students of the academy, making 125 within the year. The result was the establishment of a church at Six-towns, and a station there.

The same year—1856—a girls' boarding-school was opened at Good Water, one of the old stations of the American Board. Rev. H. Balentine with a corps of teachers entered upon the work there. It was designed to accommodate forty-four pupils, and was soon filled, besides having many day-scholars in attendance. Regular religious services were kept up at seven different points, at several of which the Indians had built neat log churches, and small houses for the Saturday and Sabbath-schools before mentioned. The number of communicants in the churches in 1859 was 213; of scholars, 171.

In 1859 the mission was greatly enlarged by the transfer to it of the missions previously conducted by the American Board. The mission as transferred comprised seven ordained missionaries, among whom were the venerable Rev. Cyrus Kingsbury and Rev. Cyrus Byington, six native preachers and helpers, ten stations, twelve churches and an aggregate membership of 1467. There were three day and three boarding-schools, with a school roll of 445 scholars.

The mission was greatly blessed during the year. In several of the churches additions were received, and a new church of 48 members was organized at a station called Jack's Forks. The prospects for successful work for the Master were bright, when the war with its blighting influence swept over the field, and brought all to an end before another year had passed. A large number of the missionaries and teachers were compelled to withdraw, but many of the older workers remained with the churches.

In 1882, the Spencer Academy, which had for several years been under the care of the Southern Church, was relinquished by them. It was again taken under the care of our Board, and Rev. O. P. Stark appointed superintendent. A new building was erected by the Council in a better location, and the number of students is now nearly 100. The Choctaw Mission has been entirely assumed by the Home Board.

4. THE CHICKASAW MISSION.—The Chickasaws occupy a reservation in the Indian Territory, west of the Choctaws, and bordering on the Texas line. They number about 6,000. The mission among them has been in great part educational, and arose out of a proposal of the Indian Department, in 1849, to place under the direction of the Board a boarding-school for girls, to contain eighty or a hundred scholars, offering to erect the buildings and to furnish funds for the support of the school. Similar

schools had been placed under the care of the Episcopal and Southern Methodist Churches. The Board accepted the proposition, and appointed Mr. J. S. Allen to superintend the erection of buildings. Various hindrances prevented the completion of them, however, till 1852, when the school was opened with forty scholars. The Chickasaws manifested the greatest interest in the work—so much so that their council voted six thousand dollars additional to complete the buildings.

Two stations were occupied, Wapanucka, where the girls' seminary was situated, with Rev. H. Balentine as superintendent, and Boggy Depot, where Rev. A. M. Watson and wife were stationed. A force of nine teachers and assistants was on the ground in 1853, and the school opened with bright prospects.

A church was formed at Boggy Depot in 1852; another at Wapanucka is reported in 1855. Rev. Allen Wright, a native preacher, was stationed at Boggy Depot in 1860.

The school, notwithstanding hindrances from a too frequent change of teachers, yet accomplished a noble work. Many hundred girls were educated there in all that would fit them for usefulness in their nation. In 1860, inasmuch as the Indians were not willing to make such pecuniary provision as the committee thought necessary to keep the school in efficient operation, and as they seemed desirous of undertaking the management of it themselves, the Board yielded to their wish, and its connection with the school ceased.

Missionary labors were still carried on at the two stations and at other places, and the Rev. Charlton H. Wilson and his wife, Miss Flora Lee, Miss Mary C. Greenleaf, Miss M. J. F. Thayer, Miss L. Culbertson and Miss C. B. Downing, Miss C. Stanislaus, and other devoted laborers, gave faithful service to this tribe. This is also one of the missions that was brought to a sudden close by the civil war. The Board has never resumed operations among these Indians.

As to their present condition, they are one of those tribes known as "The Five Civilized Tribes;" 3600 out of the 6000 can read; \$58,000 were expended in 1879-80 for educational purposes. They dress like the whites, are a progressive people, and have many wealthy citizens. This mission went under the care of the Southern Presbyterian Board in 1861.

5. INDIAN MISSIONS IN NEW MEXICO.—There are about 28,928 Indians connected with the different government agencies in New Mexico. Of these the Board has attempted missionary operations among the Navajoes, numbering about 8,000, and the Pueblo or Village Indians, about 8,254 in number. Both of these tribes are described as partially civilized, temperate, truthful, friendly, and willing to have schools opened for their children.

In 1868 Rev. J. M. Roberts and wife were appointed missionaries to the Navajoes. Mr. Roberts gathered together a small number of children, and thus commenced his work. As no good interpreter could be obtained he was not able to hold religious services nor conversation.

In 1870 Rev. J. Menaul and wife were also sent to this mission ; but Mr. Menaul soon accepted an appointment to medical work under the agency. Mrs. Menaul conducted very successfully a school of about thirty scholars.

In 1872 Mr. Roberts received an appointment as teacher among the Pueblos. A number of other teachers were sent by the Board at different times to labor among these Indians, being supported by the Indian Department. Of their missionary labors, however, we have no report.

This kind of work was continued under many discouragements, the Board having expended about \$13,000 in all, until 1877, when the Presbytery of Santa Fé placed the work under the charge of the Home Mission Board, by which it has been carried on since that time.

The Home Board in 1884 had 19 schools among the Indians in New Mexico, Indian Territory, Oregon, Washington Territory, and Alaska, and employed 53 missionary teachers. The work in these schools is in a generally prosperous condition, though full statistics cannot be given. There are also quite a number of flourishing Indian churches in these fields, under the fostering care of the Board. The Annual Report of the Foreign Board in 1885 shows that there were in the field during the preceding year forty ministers, of whom twenty-four were Indians, and 56 other laborers, of whom 20 were natives ; 1184 communicants were reported in the churches, and 476 scholars in the mission schools.

GENERAL FACTS.

The record of the Board to 1886, during the forty-eight years of its existence, shows a list of 453 missionaries of all classes who have been engaged in these missions, and an expenditure for the Indians of \$525,000, the free gift of our churches, besides \$520,000, entrusted to it by the government for educational work.

Over 3000 persons have been brought, during that time, from heathenism into the Christian Church (exclusive of nearly 2000 transferred from the American Board, converts among the Choctaws, the Senecas, and the Dakotas), besides many thousands more who have been elevated in character and morals by the Bible light and influence around them, but who never united with the church. At least 6000 children have been taught in the mission schools, besides great numbers more who have received instruction

in the government schools, and thus in a high degree been prepared for useful lives.

“These missions were certainly the chief agencies in the civilization, or semi-civilization of many tribes,—the Senecas, some of the Chippewa and Dakota bands, the Omahas, Iowas, Creeks, Seminoles, Choctaws and others. Closely connected with this great progress in civilization, and indeed its main cause, has been the work of grace in various tribes, which God has given for the encouragement of His people. One evidence of divine grace thus manifested is the signal fact that over 30 Indian preachers, licentiates and other native laborers are now in the service of the Board. During the last six years 64 laborers were sent forth.” (Record 1885, p. 65.)

Missions are also carried on among the Indians by the Presbyterian Home Board, the Methodists, Baptists, Episcopalians, American Board, Southern Presbyterians, Southern Baptists, Southern Methodists, Moravians, and Friends.

The total Indian population of the United States (exclusive of Alaska, 30,178) is, according to the Report of the Commissioner of Indian Affairs for 1889, 250,430. Of these there are five civilized tribes numbering 70,246. Under the care of the government 180,183, and nearly 36,000 of their children are receiving education in schools of various kinds.

STATIONS.

DAKOTA MISSIONS.

YANKTON AGENCY, South Dakota: on the Missouri River, 69 miles above Yankton; station occupied, 1869; Rev. John P. Williamson and his wife; teacher, Miss Abbie L. Miller; Rev. *Henry T. Schwyn*. *Out-stations*, 3; native helpers, 3.

PINE RIDGE: occupied 1886; Rev. C. G. Sterling and his wife; Miss Jennie B. Dickson and Miss Charlotte C. McCreight; Rev. *Louis Mazankinyanna*; four native helpers.

FLANDREAU, South Dakota: on Big Sioux River, 40 miles above Sioux Falls; station occupied, 1869; Rev. *John Eastman*.

LOWER BRULE AGENCY (White River), South Dakota: on the Missouri River, 80 miles above Yankton Agency; station occupied in 1885; Rev. *Joseph Rogers*.

POPLAR CREEK, Montana: on the Missouri River, 70 miles west of Fort Buford; station occupied, 1880; Rev. and Mrs. E. J. Lindsey; one native helper.

WOLF POINT, Montana: on the Missouri River, 24 miles west of Poplar Creek; station occupied, 1885; one native helper.

NEZ PERCE MISSION.

LAPWAI, IDAHO TER.: work begun, 1838; Miss Kate McBeth.

KAMIAH: occupied 1838; Miss Sue McBeth temporarily at Mount Idaho.

Native ministers: Kamiah, *Rev. R. Williams*; Umatilla, *Rev. J. Hayes*; North Fork, *Rev. W. Wheeler*; Lapwai, *Rev. Peter Lindsley*; Spokane Falls, *Rev. A. B. Lawyer*; Wellpinit, *Rev. Silas Whitman*; Meadow Creek, *Rev. Enoch Pond*. General Evangelist, *Rev. James Hines*.

SENECA MISSIONS.

ALLEGHANY: Alleghany Reservation, Western New York; Rev. M. P. Trippe and wife, and Rev. Wm Hall; eleven native assistants.

SUB-STATIONS: on Tonawanda, Tuscarora and Cornplanter Reservations.

UPPER CATTARAUGUS: Cattaraugus Reservation, Western New York; mission begun, 1811; transferred to the Presbyterian Board, 1870; Rev. George Runciman and wife.

MISSIONARIES AMONG THE NORTH AMERICAN INDIANS.

* Died. † Transferred from the American Board. Figures: Term of Service in the Field.

CHICKASAWS, 1849-1861.

Allan, Mr. James S.,	1849-1855	McCarter, Mr. John C.,	1852-1860
Allan, Mrs.,	1849-1855	McCarter, Mrs.,	-1860
Balentine, Rev. Hamilton,	1859-1861	McLeod, Miss E. M.,	1859-1860
Balentine, Mrs.,	1859-1861	Mathers, Miss Esther,	1855-1859
*Barber, Miss Sarah P.,	1855-1859	Ogden, Miss Anna,	1855-1856
Brower, Mr.,	1858	Shellabarger, Miss M.,	1853-1854
Brower, Mrs.,	1858	Stanislaus, Miss Clara,	1857-1860
Burns, Rev. J. H.,	1855-1856	Thayer, Miss M. J. F.,	1854-1858
Burns, Miss Mary J.,	1853-1856	Thompson, Miss F. K.,	1852-1855
Culbertson, Miss Lizzie,	1858-1860	Turner, Miss Anna M.,	1859-1860
Davis, Mr. J. L.,	1852-1856	Vance, Miss Mary,	1859-1860
Downing, Miss Calista B.,	1859-1860	Watson, Rev. A. M.,	1852-1853
Eddy, Miss Clara W.,	1853-1860	Watson, Mrs.,	1852-1853
Green, Miss H. M.,	1852-1855	*Wil-on, Rev. Charlton H	1855-1859
*Greenleaf, Miss Mary C.,	1856-1857	Wilson, Mrs.,	1855-1859
*Lee, Miss Flora,	1855-1859	Wilson, Miss Mary J.,	1853-1854
Long, Miss Sarah R.,	1859-1861		

CHIPPEWAS, 1838-1881.

Baird, Rev. Isaac,	1873-1884	Dougherty, Mrs.,	1840-1871
Baird, Mrs. (Miss M. L. Tarbell, 1872-)	1874-1884	Dougherty, Miss H.,	1860-1862
Beach, Miss P. A.,	1858-1860	Dougherty, Miss S.,	1862-1866
Bradley, Mr. Henry,	1841-1846	Dougherty, Miss N.,	1873-1875
Bradley, Mrs.,	1841-1846	Dougherty, Miss S. A.,	1873-
Cowles, Miss H. L.,	1853-1854	Dougherty, Miss C. H.,	1855-
Dougherty, Rev. Peter	1838-1871	Ells, Mrs. M.,	1855-
		Fleming, Rev. John,	1838-1839

Fleming, Mrs.,	1838-1839	Porter, Miss Ann,	1852-1868
Gibson, Miss C. A.,	1859-1862	Spees, Rev. F.,	1884-
Gibson, Miss M. E.,	1862-1865	Spees, Mrs.,	1884-
Guthrie, Rev. H. W.,	1855-1857	Turner, Mr. J. G.,	1853-1853
Isbell, Miss W. A.,	1853-1859	Turner, Mrs.,	1853-1858
Maclarry, Miss M.,	1879-1884	Verbeck, Miss S.,	1871-1878
Mills, Rev. S. J.,	1871-1872	Walker, Miss Lydia B.,	1873-1875
Mills, Mrs.,	1871-1872	Whiteside, Mr. J. K.,	1850-1852
Phillips, Miss Harriet N.,	1871-1875	Whiteside, Mrs.,	1850-1852
Porter, Mr. Andrew,	1847-1871	Williamson, Mr. A. W.,	1872.
Porter, Mrs.,	1847-1871	Wright, Rev. S. G.,	1884-
Porter, Mr. John,	1854-1861	Wright, Mrs.,	1884-
Porter, Mrs.,	1854-1861		

CHOCTAWS, 1845-1864.

Ainslie, Rev. Geo., '52-56; 1858-1861	Hotchkin, Mrs.,	1859-1861
*Ainslie, Mrs., -1861	Ives, Mr. Charles P.,	1860-1861
Balentine, Rev. H., '50-52; 1855-1859	Jackson, Rev. Sheldon,	1858-1859
Balentine, Mrs., '50-52; 1855-1859	Jackson, Mrs.,	1858-1859
Betz, Mr. Joseph S.,	Jones, Mr. J.,	1859-1861
*Betz, Mrs.,	Jones, Mrs.,	1859-1861
Bissell, Mr. Lewis,	Kingsbury, Rev. Cyrus,	1859-1861
Burt, Mr. Robert J.,	Kingsbury, Mrs.,	1859-1861
Burt, Mrs.,	Lee, Mr. S. O.,	1859-1861
*Byington, Rev. Cyrus,	Lee, Mrs.,	1859-1861
Byington, Mrs.,	Libby, Mr. S. T.,	1859-1861
*Copeland, Rev. C. C.,	Libby, Mrs.,	1859-1861
Culbertson, Miss Lizzie,	Long, Miss Sarah R.,	1860-1864
Davidson, Miss Maria,	Lowrie, Mr. Reuben,	1852-1853
Denny, Miss M. E.,	McBeth, Miss Sue,	1859-1861
Diament, Miss Elizabeth,	McLeod, Miss E. M.,	1860-1861
Downing, Miss Calista B.,	McLure, Mr. Joseph,	1846-1847
*Dutcher, Miss Susan,	McLure, Mrs.,	1846-1847
Eddy, Miss Clara W.,	Martin, Miss Emily O.,	1856-1857
Edwards, Rev. J., '51-53; 1859-1861	Mitchell, Miss H. N.,	1855-1856
Edward, Mrs.,	Moore, Rev. Gaylord L.,	1856-1857
Eells, Rev. Edward,	Moore, Mrs.,	1856-1857
Eells, Mrs.,	Morehead, Miss Nancy,	1859-1861
Evans, Mr. Edward,	Morrison, Miss E. J., 1846-54; '56-59	
Evans, Mrs.,	Nourse, Mr. J. H.,	1853-1854
Fishback, Charles, M.D.,	Nourse, Mrs.,	1853-1854
Frothingham, Rev. James,	*Ramsay, Rev. James B.,	1846-1849
Frothingham, Mrs.,	*Ramsay, Mrs.,	1846-1849
Gardiner, Mr. Charles H.	Reid, Rev. Alexander,	1849-1861
*Gardiner, Mrs.,	*Reid, Mrs. Elizabeth,	1854
*Graham, Rev. Alex. J.,	*Reid, Mrs. (Miss F. K. Thompson, 1850),	1855-1861
Gregory, Rev. Caspar R.,	Schermerhorn, Rev. F.,	1883-
Gregory, Mrs.,	Schermerhorn, Mrs.,	1883-
Hancock, Miss E. Y.,	Schermerhorn, Mr. L.,	1883-
Hitchcock, Miss J. M.,	*Silliman, Rev. C. J.,	1855-1856
Hobbs, Rev. S. L., M.D.,	Stanislaus, Miss Clara, '55-56; '60-61	
Hobbs, Mrs.,	*Stark, Rev. O. P., '46-49; '59-61; '82	
Hollingsworth, Miss J. S.,	Stark, Mrs.,	1859-1861
*Hotchkin, Rev. E.,		

Turner, Mr. Joseph C.,	1850-1852	Wilson, Rev. Jonathan,	1856-1857
Wentz, Rev. H. A.,	1857-1860	Young, Mr. Robert J.,	1856-1861
Wiggins, Mr. N.,	1857-1861	Young, Mrs.,	-1861
Wiggins, Miss Sarah,	1857-1859		

CREEKS, 1842-1887.

Baldwin, Miss E. J.,	1876-1885	*Loughridge, Mrs. Olivia,	1842-1845
Balentine, Rev. Hamilton,	1848-1850	*Loughridge, Mrs. M. A.,	1846-1850
Balentine, Mrs.,	1849-1850	Loughridge, Mrs.,	-1861; 1880-1887
Bardue, Miss L.,	1884.	Marshall, Warren,	1886-1887
Bowen, Miss Mary,	1850-1852	McCay, Miss H. J.,	1877-1880
Brown, Miss S. G.,	1876-1877	McCullough, Mr. R. B.,	1860-1861
Buckbee, Miss Cora,	1885-1887	McCullough, Mrs.,	1860-1861
Chambers, Miss Effie,	1886-1887	*McEwen, Mr. Alexander,	1853-1854
Cole, Miss P. A.,	1880-1887	McGee, Rev. R. C.,	1878-
Craig, Mrs. A. A. (Miss Ann A. Robertson, 1871),	1876-1883	*McKear, Miss Mary H.,	1856-1860
*Cronwhite, J. J.,	1884-1885	McKinney, Rev. Edmund,	1843
Cronwhite, E. L.,	1885.	McKinney, Mrs.,	1843
Davis, Mr. J. P.,	1858-1861	Mann, Mrs. A.,	1883-
Denton, Miss L.,	1884.	Mills, Miss Joanna,	1858-1861
Diament, Rev. J. N.,	1883-1887	Porter, W. M.,	-1886
Diament, Mrs.,	1883-1887	Price, Miss Mary,	1854-1856
Diament, Miss Elizabeth,	1854-1856	Ramsay, Rev. J. Ross,	1850-1852
Diament, Miss Naomi,	1854-1856	*Ramsay, Mrs. Jane M.,	1850-1852
Eakins, Rev. David W.,	1848-1850	Reid, Mrs. Elizabeth,	1852-1857
Eddy, Miss Clara W.,	1852-1853	Richards, Mrs. M. E.,	1880-
Edwards, Miss Katie,	1870-1872	*Robertson, Rev. W. S.,	'50-61; 66-81
Freeland, Miss R. M.,	1885-	Robertson, Mrs. A. E. W.,	'50-61; '66
Garrison, Miss Jane,	1857-1860	Russell, Miss N. C.,	1873-1874
Golde, Mr. Elias,	1854-	Shepherd, Miss Nannie,	1850-1861
Golde, Mrs.,	1854-	Shepherd, Miss S. O.,	1869-1872
Green, Miss Hannah M.,	1851-1852	Smith, Miss A. E.,	1886.
Green, Miss Lillian,	1880-1882	Snedaker, Miss E.,	1883-1884
Hall, Miss Nellie,	1882-1883	Stanislaus, Miss Clara,	1852-1855
Herod, Mrs. M.,	1883.	Talbot, Miss Jane H.,	1857-1859
Hoyt, Miss Nancy,	1849-1850	Templeton, Rev. Wm. H.,	1851-1857
Irwin, Miss M.,	1878-1879	*Templeton, Mrs. C. M.,	1852-1857
Jones, Mr. J.,	1858-1859	Vance, Miss Mary,	1860-1861
Jones, Mrs.,	1858-1859	Warren, Marshall,	1886.
Junkin, James, M.D.,	1851-1852	Welch, Miss Addie,	1884-1885
Junkin, Mrs.,	1851-1852	Welch, Miss Lizzie,	1885.
Junkin, Mr. Joseph B.,	1850-1853	Whitehead, Miss L. P.,	1884-1887
Junkin, Mrs.,	1850-1853	Whitehead, Miss Mary,	1885-1887
Keys, Miss E. L.,	1885-1887	Whitehead, J. P.,	1883-1887
Keys, Miss Fanny,	1885-1887	Whitehead, Mrs.,	1883-1887
Limber, Rev. John,	1844-1845	Wilson, Miss A.,	1884-1887
Loomis, Rev. Augustus W.,	1852-1853	Wilson, Miss Mary,	1868-1871
*Loomis, Mr.,	1852-1853	Worcester, Leonard,	1868-1871
Loughridge, Rev. R. M.,	'41-61; '80	Worcester, Mrs.,	1868-1871
		Yargee, Mrs. J.,	1884.

DAKOTAS, 1871-1891.

Aungie, Miss H.,	1880-1881	Chapin, Rev. M. E.,	1883-1885
Calhoun, Miss E.,	1873-1875	Chapin, Mrs.,	1883-1885

Dickson, Miss J. B.,	1878-	*Williamson, Rev. T. S.,	
Lindsay, Rev. E. J.,	1890-	M. D.,	1835-1879
Lindsay, Mrs. (Miss N. Hunter, 1880),	1890-	*Williamson, Mrs.,	1835-1872
McCreight, Miss C. C.,	1880-	Williamson, Rev. J. P.,	1860-
Sterling, Rev. C. G.,	1886-	Williamson, Mrs.,	1860-
Sterling, Mrs.,	1886-	*Williamson, Miss N. J.,	1873-1877
		Wood, Rev. G., Jr.,	1880-1889
		Wood, Mrs.,	1880-1889

IOWAS, 1835-1865.

Ballard, Mr. Aurey,	1835-1837	McCain, Rev. William,	1855
Ballard, Mrs.,	1835-1837	McCreary, Mrs. R. B.,	1855-1864
Bloohm, Mr. Paul,	1845-1846	McKinney, Rev. Edmund,	1846-1847
Bradley, Mr. Henry,	1838-1841	McKinney, Mrs.,	1846-1847
Bradley, Mrs.,	1838-1841	Patterson, Miss Mary A.,	1859-1862
Coon, Rev. S. H.,	1845	Rice, Rev. George S.,	1857-1859
Coon, Mrs.,	1845	Robertson, Rev. Wm. S.,	1864-1866
Diamant, Miss Elizabeth,	1864-1865	Robertson, Mrs.,	1864-1866
Donaldson, Miss Letitia,	1853-1864	Rubeti, Miss Margaret,	1864-1866
Fullerton, Miss Martha,	1855-1860	Shepherd, Mr. Elihu M.,	1835-1836
Hamilton, Rev. William,	1837-1853	Shepherd, Mrs.,	1835-1836
Hamilton, Mrs.,	1837-1853	Shields, Miss Cora A.,	1860-1861
Hardy, Mrs. Rosetta,	1838-1839	Turner, Miss Anna M.,	1862-1864
Higley, Miss Susan A.,	1854-1855	Washburne, Mrs.,	1865-1866
Irvin, Mr. Francis,	1841-1847	Waterman, Miss S. A.,	1850-1854
Irvin, Mrs.,	1841-1846	Welch, Miss C.,	1865-1866
Irvin, Rev. Samuel M.,	1837-1864	Williams, Mr. James,	1854-1864
Irvin, Mrs.,	1837-1864	Williams, Mrs.,	1863
Lilley, Miss Mary,	1864-1865	Wilson, Miss Sarah J.,	1855

KICKAPOOS, 1856-1860.

Cogan, Miss Hortense,	1858-1860	Hubbell, Mrs.,	1856-1857
Conover, Miss Mary,	1857-1858	Shields, Miss Margaret J.,	1857
Honnell, Rev. W. H.,	1856-1857	Thorne, Rev. A. E.,	1857-1860
Hubbell, Mr. E.,	1856-1857	Thorne, Mrs.,	1857-1850

NEZ PERCES, 1871-1891.

*Ainslie, Rev. George,	1872-1875	Deffenbaugh, Mrs.,	1885-
Ainslie, Mrs.,	1872-1875	McBeth, Miss S. L.,	1877-
*Cowley, Rev. H. T.,	1871-1873	McBeth, Miss K. C.,	1879-
Cowley, Mrs.,	1871-1873	Martin, Rev. S. N. D.,	1873-1875
Coyner, Mr. J.,	1873-1874	Martin, Mrs.,	
Coyner, Mrs.,	1873-1874	*Spalding, Rev. H. H.,	1871-1874
Deffenbaugh, Rev. G. L.,	1878-	Spalding, Mrs.,	
*Deffenbaugh, Mrs.,	1881-1884		

NEW MEXICO MISSION, 1868-1874.

Annin, Rev. J. A.,	1871-1873	Menaul, Mrs.,	1870-1873
Annin, Mrs.,	1871-1873	Raymond, Mr. C. C.,	1872-1873
Annin, Miss L. A.,	1871-1873	Raymond, Mrs.,	1872-1873
Crane, Mr. W. F.,	1873-1874	Roberts, Rev. James M.,	1868-1873
Crothers, Miss M. L.,	1871.	Roberts, Mrs.,	1868-1873
McElroy, Mr. P.,	1871-1872	*Truax, Rev. W. B.,	1872-1873
McElroy, Mrs.,	1871-1872	Truax, Mrs.,	1872-1873
Menaul, Rev. J.,	1870-1873		

OMAHAS, 1846-1891.

Barnes, Miss M. L.,	1883-	Irvin, Rev. S. M.,	1880.
Betz, Mr. Joseph,	1860-1863	Jennings, Miss M.,	1880-1882
Betz, Mrs.,	1860-1863	Jones, Mr. David,	1852-1857
Black, Mr. Isaac,	1860-1867	Jones, Mrs.,	1852-1857
Black, Mrs.,	1860-1867	Lee, Mr. S. O.,	1865-1869
Bloohm, Mr. Paul,	1846-1847	Lee, Mrs.,	1865-1869
Bower, Miss Mary,	1866-1867	Long, Mrs. C. W.,	1858-1860
Bryant, Miss M.,	1881-1882	*McKinney, Rev. Ed.,	1846-1853
Burt, Rev. Robert J.,	1860-1866	McKinney, Mrs.,	1846-1853
Burt, Mrs.,	1860-1866	Mills, Miss Joanna,	1865-1868
Copley, Miss J.,	1882-1883	Partch, Mr. H. W.,	1881-1884
Copley, J. F.,	1884-1889	Partch, Mrs.,	1881-1884
Copley, Mrs.,	1885-1889	Rolph, Mr. J. R.,	1857-1858
Diamant, Miss Naomi,	1863-1865	Rolph, Mrs.,	1857-1858
Dillett, Mr. James C.,	1853-1855	Reed, Mr. David E.,	1847-1852
Dillett, Mrs.,	1853-1855	Robb, Mr. C.,	1863-1864
Ensign, Miss Helen,	1857-1858	Robb, Mrs.,	1863-1864
Estill, Miss M. S.,	1880-1881	Selleck, Mr. C. S.,	1857-1858
Fetter, Miss M. C.,	1881-	Selleck, Mrs.,	1857-1858
Fullerton, Miss Martha,	1850-1852	Smith, Miss Emily,	1857-1860
Hamilton, Rev. Wm.,	'53-57; '67	Sturges, Rev. C., M.D.,	1857-1860
*Hamilton, Mrs.,	'53-57; '67-68	Sturges, Mrs. Sarah Jane,	1857-1860
Hamilton, Mrs.,	1869-	Wade, Mrs. M. C.,	1882-
Hamilton, Miss Maria,	1858-1860	Wooden, Miss Eva M.,	1886-1889
Hamilton, Miss Mary,	'63-64; '66	Woods, Miss Mary E.,	1852-1854
Higbee, Miss L.,	1847-1849		

OTOES, 1856-1859.

Conover, Miss Mary,	1857	Hickman, Rev. Gary,	1858
Conover, Miss S. E.,	1857-1858	Lowe, Mr. Alexander,	1857-1858
Guthrie, Rev. H. W.,	1858-1859	Murdock, Rev. D. A.,	1857
Guthrie, Mrs.,	1858-1859	Steelman, Miss C. A.,	1859

SAC AND FOX, 1883-1889.

Ball, Miss Dora,	1884-1885	Skea, Miss A.,	1884-1889
Shepard, Miss Martha A.,	1885-1886		

SEMINOLES, 1848-1887.

Davis, Miss Elizabeth,	1885-1887	Lilley, Mrs.,	1848-1861
Davis, Miss Susan,	1883-1887	Lilley, Miss Margaret,	1855-1857
Diamant, Miss M. A.,	1883-1887	McCay, Miss H. J.,	1881-1883
Gillis, Rev. J.	1873.	Powel, Mrs. H.,	1883-1885
Gillis, Mrs.,	1873.	Ramsay, Rev. J. Ross, '56-61; '66-87	
Junkin, Jas. G., M.D.,	1885-1887	Ramsay, Mrs., 1856-1861; 1866-1887	
Junkin, Mrs.,	1885-1887	Ramsay, Miss Margaret,	1879-1880
Lilley, Rev. John,	1848-1861	*Ramsay, Miss Adaline,	1880-1887

SENICAS, 1870-1891.

Ball, Miss Olivia P.,	1886-	Runciman, Rev. George,	1888-
*Barker, Rev. W. P.,	1877-1880	Runciman, Mrs.,	1888-
Barker, Mrs.,	1877-1880	Trippe, Rev. M. F.,	1881-
Ford, Rev. G., †	1868-1875	Trippe, Mrs.,	1881-
*Ford, Mrs.,	1868-1875	*Wright, Rev. Asher, †	1820-1875
Hall, Rev. William, †	1834-	*Wright, Mrs.,	1833-1886
Hall, Mrs.,	1834-1882		

SPOKANS, 1875.

*Cowley, Rev. H. T.,	1875.		Cowley, Mrs.,	1875.
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WEAS, 1833-1838.

Boal, Miss Martha,	1833-1834		Henderson, Miss Nancy,	1833-1836
Bradley, Mr. Henry,	1834-1838		Kerr, Rev. Joseph,	1833-1837
Bradley, Mrs.,	1838		Kerr, Mrs.,	1833-1837
Bushnell, Rev. Wells,	1833-1835		Lindsay, Mr. F. H.,	1835-1836
Bushnell, Mrs.,	1833-1835		Lindsay, Mrs.,	1835-1836
Duncan, Mr. James,	1838.		Shepherd, Mr. E. M.,	1834-1835
Fleming, Rev. John,	1837-1838			

WINNEBAGOES, 1868-1890.

Findlay, Rev. Wm. T.,	1887-1889		Martin, Mrs.,	1881-1888
Findlay, Mrs.,	1888-1889		Wilson, Rev. Joseph M.,	1868-1869
Martin, Rev. S. A. D.,	1881-1888			

BOOKS OF REFERENCE.

A Century of Dishonor. Helen Hunt Jackson. \$1.50.
 Annual Reports of the Commissioner of Indian Affairs.
 History of Indian Missions on the Pacific Coast. Myron Eells. \$1.25.
 Life of David Brainerd. Jonathan Edwards. 60c.
 Life of John Eliot. R. B. Calverley.
 Mary and I; or, Forty Years with the Sioux. S. R. Riggs. \$1.50.
 The Gospel Among the Dakotas. S. R. Riggs. \$1.50.
 The Story of Metlakahtla. H. S. Wellcome. \$1.50.



CHINESE AND JAPANESE
IN AMERICA.

WORK AMONG THE CHINESE IN THE UNITED STATES.

The Chinese began to come to the United States in 1848. They are all from Kwangtung province, and speak the Cantonese dialect. The majority are young men, the average age being about twenty-five years, while many are boys from twelve to fifteen. They are not immigrants; they do not come here for permanent residence. Retaining their own habits and customs and their love for China, they do not assimilate with Americans, but are strangers in a strange land. Their chief purpose in coming is to sell their labor for money. Not only do they expect to return; the Companies that bring them are bound by contract to carry back their bodies if they die here. The average time that they actually remain is less than five years. Coming from the middle class of Chinese society, they are, as a rule, peaceable and industrious, while many exhibit enterprise and energy.

The Chinese Restriction Law was passed by Congress May 6, 1882, and amended July 5, 1884. In 1888 what is called the "Exclusion Act" was passed, and since then the excess of departures over arrivals has been even greater than under the Restriction Laws. Many of those returning to China have been Christian converts, and have carried with them in their lives as well as in their hands the Gospel of Christ. But, under the existing laws, the Chinese population in the United States is, of course, steadily decreasing.

SAN FRANCISCO.—The first effort to evangelize these, our home heathen, was made by the Presbyterian Church in 1852, when Rev. Wm. Speer, D.D., who had been connected with the Canton mission, was commissioned for this work. A few were found in San Francisco who had been instructed in mission schools in Canton. As some of these had renounced idolatry before leaving home, a church was organized in 1853. Dr. Speer, who was compelled by ill health to leave the mission in 1857, was succeeded in 1859 by Rev. A. W. Loomis, D.D. and his wife, who had been fifteen years in China. In 1870 the mission was

strengthened by the arrival of Rev. I. M. Condit, also from Canton.

In mission work, education has been one of the first agencies to be employed. Some of the Chinese desire to learn English. These can be reached "by baiting the gospel hook with the English alphabet." Evening schools are held at the mission house, with an average attendance of about one hundred. Arithmetic, geography, grammar and history are among the branches taught. The different departments at the close of each session assemble in the chapel for religious instruction, prayer and song. In these schools "Christianity is taught directly or indirectly all the time, and the teachers are cheered by seeing the greater portion of the scholars losing their respect for idols, many openly avowing their disbelief in the superstitions of their countrymen, and some becoming the true followers of Jesus."

In 1882, the building formerly occupied by the First Presbyterian Church was purchased for the mission, and November 19th, of that year, the Chinese congregation worshipped here for the first time.

But the Chinese are in every part of California—in the towns and in the mines, in the country and on the rivers. The missionaries and their assistants visit them wherever they are to be found, preaching on the streets to large crowds, distributing the gospel and tracts in stores and laundries, in camps and ranches, and from house to house. Sabbath-schools are organized where it is possible, and evening schools sustained. Y. M. C. Associations are also accomplishing a good work; young men joining these usually give up idolatry, even if they do not at once confess Christ.

The Presbyterian Board has stations with church services and schools at San Francisco, Oakland, Sacramento, San José, Santa Rosa, Napa, San Rafael and Alameda. The work in all these places suffers from the changing character of the Chinese population, but it is nevertheless steadily prosecuted, with a good degree of success. The Synod of the Pacific recently made an appeal to the Board for an increase in the means of training Chinese young men for evangelistic work—stating that within the bounds of the Synod there are 40,000 Chinese, with only three churches and fifteen mission schools. They believe that the Chinese themselves, suitably trained, could do more than American missionaries can ever do, to reach this multitude of their own people scattered over the Pacific Coast.

The proportion of women among the Chinese in this country is estimated at about one in thirty. Many of them are brought here for a base purpose. Efforts for their rescue and salvation,

made by the Woman's Missionary Societies, culminated in the foundation in 1873 of the Chinese Woman's Home. The Home is a place where Chinese women who are susceptible to kindly influence and desire to change their life may be received. Many young girls have been rescued from present or prospective bondage by the "Humane Society," whose secretary obtains letters of guardianship for the Home. The work of the household is performed by the inmates. Two daily sessions of the school are held, and religious instruction is regularly given both to those living in the Home and to women gathered from outside. Classes are taught in needle-work; and some of the inmates, by sewing for Chinese stores, earn a little money, which is placed to their credit and expended in supplying their wardrobe. By this means habits of industry are formed, and a feeling of self-respect is created.

In the seventeen years of its existence more than 260 women and girls have been rescued and sheltered. Some have married Christian Chinese, some have returned to China, while others have done good service as assistants and Bible readers. Many a battle has had to be fought in the courts for the possession of these girls, whose "owners" reluctantly give them up, but the law is on the side of the Christian Home which waits to receive them.

There has also been opened, in Portland, Oregon, a home for Chinese women, similar to the one in San Francisco.

The Occidental School for boys, in San Francisco, has about 40 in attendance, and in this city house to house visitation has been carried on for many years, with excellent results. The missionary in charge of this branch of work has been able to reduce the number of girls subject to the cruelty of foot-binding, in what she considers her "parish," from 30 to 18.

In New York City Chinese are employed by the Board to conduct Sabbath evening services and a Sunday-school. Other work is done by Chinese among their countrymen in New York and Brooklyn, and liberal contributions have been made by them to different objects in their native land and in this country. Many Chinese are cared for also in the Sabbath-schools of Presbyterian and other churches. When it is possible, the Board employs the services of returned missionaries in preaching to the Chinese in their own tongue, wherever there are any large number of these gathered.

GENERAL OUTLOOK.

Hostility to the Chinese is the chief hindrance to the progress of this good work. The outrages perpetrated upon them have not only made attendance at the evening schools at times unsafe, they have also embittered the minds of some who would otherwise be susceptible to good influence.

Still a healthy growth is manifest. Converts are multiplying; the number of Christian homes is increasing; young men of more than ordinary ability and promise are willing to give up profitable employment and engage in study to prepare themselves for Christian work. One of these, Tam Ching, left his business, went to Canton for the study of theology, and returned to California. He is described as an "eloquent preacher, blessed with a quick perception and retentive memory, and understanding how to choose themes suited to the capacity of his hearers, and to improve passing events and local circumstances."

The importance of the work can scarcely be overestimated. For many years the Church prayed earnestly that China might be opened to the gospel. The treaty of Nanking in 1842 and that of Tien-tsin in 1860 were direct answers to the prayer. But that the work of evangelizing China might be hastened, great multitudes of these idol-worshippers have been sent to our very doors. It is a golden opportunity. We may do the work of a foreign missionary without leaving our own land. It is a God-given opportunity. The divine purpose is clearly seen in sending them to us—that they may receive Christian light, and, returning, may become centres of Christian influence among their countrymen.

JAPANESE IN AMERICA.

In 1835 mission work was begun by the Presbyterian Board among the 2500 Japanese on the Pacific Coast, Dr. and Mrs. Sturge, formerly of the Siam Mission, being the first to take charge of this branch of work. The Japanese who came to California at first were students, but more recently they have been laborers, farm hands, artisans, etc., many of the students having returned home. Japanese women are also coming, and schools for them and for children are being opened. More than half of the whole number of these immigrants are persons who have been baptized by missionaries in Japan, so that the character of this immigration is quite different from the Chinese. These new-comers frequently bring letters from their church in Japan to the Presbyterian Mission, and are at once commended to the care of the Y. M. C. Association in San Francisco. A Japanese church has been formed and is ministered to by a licentiate of the United Church of Christ in Japan.

There is also a beginning of work among the Japanese in Oakland and in Alameda.

STATIONS.

SAN FRANCISCO: mission begun, 1852; missionary laborers—Rev. Messrs. Augustus W. Loomis, D.D., and A. J. Kerr and their wives; Miss Maggie Culbertson, Miss E. R. Cable and Miss M. M. Baskin; three teachers in English; three native helpers.

Among the Japanese: one native superintendent and two native helpers.

OAKLAND: mission begun, 1877; Rev. I. M. Condit and wife; two teachers; one native helper.

LOS ANGELES: two native helpers; four teachers in English.

PORTLAND, Oregon: Rev. W. S. Holt and wife.

NEW YORK: one native superintendent.

MISSIONARIES AMONG THE CHINESE IN AMERICA, 1852-1891.

* Died. Figures, Term of Service in the Field.

Baskin, Miss M.,		Kerr, Mrs.,	1884-
Cable, Miss Emma R.,	1879-	Kerr, J. G., M.D.,	1877-1878
Condit, Rev. Ira M.,	1870-	*Kerr, Mrs.,	1877-1878
Condit, Mrs. Samantha D.,	1870-	Loomis, Rev. A. W.,	1859-
Culbertson, Miss M.,	1878-	*Loomis, Mrs. Mary Ann,	1859-1866
Cummings, Miss S. M.,	1874-1877	Loomis, Mrs.,	1875-
*Goodrich, Miss S. U.,	1878-1882	Phillips, Miss H. N.,	1875-1877
Holt, Rev. W. S.,	1885-	Speer, Rev. William,	1852-1857
Holt, Mrs.,	1885-	Speer, Mrs.,	1852-1857
Kerr, Rev. A. J.,	1883-		

AMONG THE JAPANESE IN AMERICA, 1887-1891.

Sturge, E. A., M.D., '87-89; '91- | Sturge, Mrs., '87-89; '91-

BOOKS OF REFERENCE.

The Chinese in America. O. Gibson. \$1.50.
 Chinese Immigration. Hon. G. F. Seward. \$2.00.



PERSIA.

BY

REV. J. MILTON GREENE, D.D.

MISSIONS IN PERSIA.

The Gospel of God's salvation for the human race is preached again in these later days in the land where the race had its origin. Where first was heralded the promise of deliverance from sin, is now preached the fulfilment of the promise in a personal and Almighty Saviour. The origin, growth and present condition of the Persia Mission will be best understood from a consideration of the following points: I. The Country; II. The Government; III. The People; IV. What has been done; V. The Outlook.

I.—THE COUNTRY.

Persia is notably a Bible land. To it belonged Cyrus the Great, Darius, his son Xerxes (the Ahasuerus of Ezra), Artaxerxes, Esther, Mordecai, and the wise men who were the first of the Gentile world to greet and worship the Messiah. When Assyria had led the Jews captive to Babylon, it was Persia that humbled that power and restored Judah to her native land. With her people the lost tribes mingled and coalesced. Of the former magnificence and splendor of this kingdom one may even now gain some faint impression by a visit to the wonderful ruins of Persepolis, "where neither the ravages of twenty centuries nor the avariciousness and indifference to the beautiful of an Alexander have been able to obliterate the vestiges of their former vastness, costliness and grandeur. A sight merely of those silent marble columns and immense slabs, whose carvings are so chaste and exquisite, fills one with amazement and awe." Beneath the surface of her territory, too, sleep the ruins of grand old Nineveh and Babylon, destined, no doubt, to yield to coming explorers many another precious secret of their ancient life, which shall be also a confirmation of the Scriptures.

Unlike most of our mission fields, Persia has no seaboard; [though a part of it borders on the Caspian on the north, and a part of it on the Persian Gulf, on the south]. It is from its location isolated, and must remain so until traversed by railways, an innovation which English capital and enterprise seem

likely soon to effect. At present the nearest point that can be reached by rail is Tiflis, two hundred miles from the Persian border. Between the two rival empires of British India and Russia, on the highway between Europe and Asia, Persia sits intrenched.

The mission stations are strategic points for the great campaign of evangelization on the broad field of Western Asia. Nearly twenty degrees of longitude must be crossed before our missions in Persia can clasp hands with those of China. We must ever have an eye on this great field and estimate the work not only as so much done, but as far more a preparation for the great work yet to do.

The area of modern Persia, though only a fraction of the ancient empire, is still large. It extends nine hundred miles from east to west, and seven hundred miles from north to south, embracing about six hundred and forty-eight thousand square miles of territory. Three-quarters of this is desert; and much of the remainder—even of those parts which, like the country along the shores of the Caspian, and on the western border, are exceedingly fertile—is but sparsely inhabited.

The basin of Lake Oroomiah is a splendid region of country, being well watered, having a climate and soil hardly excelled by any spot upon the globe, and yielding in perfection almost every product of the temperate zone. On the Persian Gulf it is low, sandy and very hot. Along the Caspian Sea we have a region tropical in its fruits and verdure. Elsewhere the kingdom presents an immense plateau, with pure and bracing air, with mountains breaking up the surface in all directions, with occasional beautiful valleys and vast salt deserts. Though on the whole so poor a country, dry and thirsty, parched by the drought in summer, desolate in winter, and uninviting to strangers, it is nevertheless passionately loved by the Persians. A thousand bards chant its praises as “the land of the rose and the nightingale, the paradise of the earth.”

II.—THE GOVERNMENT.

This takes the form of an absolute monarchy. The King, who is called the *Shah*, is restrained by no constitutional or legal checks, and can even put to death any of his subjects at will. So, also, in the governments of the twenty-five provinces into which the realm is divided, the high officials of all classes exercise almost absolute power; the government interposing little restraint, so long as the yearly revenue of, about eight million dollars is realized. Such a despotism, and the consequent insecurity of life and property, combined with the fact that the villages are

owned for the most part by noblemen, who become responsible to the Shah for the taxes, and who practice the most cruel extortions, furnish abundant explanation of the slow advancement made by the country, notwithstanding the intelligence and industry of the people.

Says one of our missionary ladies, "The prime cause of all the wretchedness lies in the ignorant priesthood, and the government dead to everything except extortion. I hardly think it possible for people at home to understand that there is no investment of capital in manufactures of any description; no forests; no mines of gold, silver, copper, iron or coal, open and employing labor; no railroads to furnish employment; no turnpikes or public highways for vehicles; no public vehicles of any kind; no wagons, no canals, no shipping, no printing presses; no public or private charities; no poor-houses or asylums of any kind; no hospitals; but all the widows and orphans, and old and blind, and lame, and dumb, and insane, are turned into the streets."

Since this was written the Shah has made several visits to Europe, and now is showing himself the foremost man in Persia in desiring reforms and progress. Concessions and proclamations announce the dawn of a new era. Banks have been opened at Tabriz, railways are projected, mines and manufactories are being opened, and roads built. The Karun River is being made a highway of commerce from the south into the heart of the country. There are more signs of progress in the two years past than in a thousand years before.

III.—THE PEOPLE.

It is interesting to remember that in the modern inhabitants of Persia, the direct descendants of the ancient Medes and Persians, we have the origin of the Japhetic stock. The Europeans and Hindoos have emigrated, but these have remained by the ancestral home. And so it is not strange that they pronounce the words "father," "mother," "brother," "daughter," in very much the same accents as we do.

Physically, Persians are among the very noblest specimens of the human race—"manly and athletic, of full medium stature, fine forms, regular Caucasian features, complexion dark, hair abundant and black; well-formed head; eyes large, dark, lustrous; features regular and serious; beard flowing; a broad breasted, large limbed, handsome person, with carriage erect, dignified and graceful." Now, as in the days of Esther, they are fond of dress and show, being courtly also and polite, and even convivial; but, though "luxurious in their tastes, they are yet hardy and temperate, enduring privation with patience, living much in the open air, delighting in the horse and chase and abhorring the sea."

Intellectually, the Persians are quick of perception, fond of discussion, imaginative, with a fine memory, showing aptitude for the sciences and for the various mechanical arts.

They are a nation of poets and poetry-lovers. The minstrel in every village is often surrounded by impassioned crowds. Modern Persia is in that state of culture in which minstrel poetry is the passion of all classes, and quotations are ever falling from the lips of even the rudest peasants and shepherds.

As to the social condition of the mass of the people, much may be inferred from what has been said of the government. Their condition is one not much above serfdom, and when a village changes owners the people are usually transferred with it to the new master. The extortions practiced are oftentimes pitiless. The serf-like tenant "is not permitted to furnish his own seed, but for the tillage and irrigation, teams, implements, harvesting and garnering, he receives one-third of the crop, often but a fourth, from which he is to pay his taxes and feed a set of hungry servants of the master, employed to oversee the ingathering of the crops. Often, too, the master takes up his abode for the summer in his village, laying the poor serfs under contribution to maintain himself and family, servants and horses." It is not strange that under such grinding tyranny famine should so often visit the land and sweep off the people by tens of thousands. The only wonder is that the people thus downtrodden and crushed have preserved any traces of noble ambition.

As to their houses, we are told that the average dwelling of the peasant "consists of a single apartment, built round with walls of earth and having an earthen floor, while the roof is a mass of the same material supported by beams and pillars. The *tandour*, or oven, is a deep hole in the centre where all cooking is done, with dried manure for fuel: the acrid smoke fairly glistens on the walls. A hole above answers for chimney and window. In this one room all work, eat and sleep, usually three or four generations under a patriarchal system." Strange conditions these, surely, under which to foster intellectual life and poetical genius, and courtliness of manner!

But the darkest feature of their social life appears in the place and treatment generally accorded to the women. "Man is the tyrant and woman the duddge of all, she doing the hardest work without sympathy or love, in the midst of frequent brawls, expecting beatings, and ready, when opportunities offer, to return bitter oaths and revilings." Any traveller in this region will see that the wives and mothers and daughters are put upon the same level, for the most part, as beasts of burden.

You can see them in the mountains carrying heavy loads upon

their backs, with scarcely strength enough to drag one foot after another; while just behind them, mounted upon his ox or donkey, rides the brutal husband or father—here called “lord”—taking his ease and enjoying his pipe. Buffaloes and oxen are cared for with far more tenderness than wives, and have a money value far exceeding theirs. Girls are not considered as worth educating, but grow up in wild ignorance, having no higher ambition than to be married at an early age (twelve to fifteen) and to be the mothers of large families of sons. The language knows no such words as *home* and *wife*, but only *house* and *woman*. And to such ignorant, debased, neglected creatures have been given for centuries the care and nurture of Persian youth.

RELIGIONS OF PERSIA.

But if we would be intelligent as to the real causes of the physical and moral condition of this interesting people, we must glance at the *religions* of Persia. These are *four* in number.

1. *The faith of Zoroaster*.—This was the dominant religion of Persia from very early times until the conquests of Mohammed, in 641 A.D. It carries us back to the time when the Japhetic race was still one family on the plains of Persia, before the Hindoo movement had begun to set up Veda worship in the East, and before the various tribes which peopled Europe had started on their westward course. One may feel an intense desire to know what was the faith of that early day, when the ancestors of so many mighty and distant nations still formed but one family and spoke one language. Says Dr. J. H. Shedd, to whom we are indebted for much in this sketch, “there is much to show that it was the worship of the one living and true God. Such are the breathings of the earliest hymns of the Zendavesta, and such all the oldest religious monuments of the Persians attest. The high priest and sage of this religion was called *zarathrusta*, a word taken by the Greeks and Romans to be a proper name, and changed to Zoroaster. This purest form of worship was gradually corrupted. A dualism grew up which gave to an evil principle a part of the powers of deity; worship of fire and the heavenly bodies followed. The occult sciences of the *magi* and the corrupt mysteries of Babylon were grafted on, so that the religion of the Persians in the time of Cyrus and Esther was different from the original. It was an intermixture of idolatry with the worship of the God of heaven. Still, the Persian faith was the purest found outside of divine revelation. As the Hebrew among the Semitic races, the Persian among the Japhetic alone was found faithful in keeping the Creator above the creature. It distinguished the evil from the good, and referred the origin

of evil to a wicked spiritual enemy. The war waged against this evil was real, earnest, unceasing, and to result in victory. It predicted that a Saviour should come at last to abolish death and raise the dead. And it is instructive to observe how this fidelity, though so imperfect, was acknowledged of Jehovah. The prophets are commissioned to utter denunciation, captivity, desolation or complete destruction upon Egypt, Tyre, Syria, Nineveh, Babylon and the smaller nations surrounding Palestine. Persia is a marked exception. Two hundred years before the event, the LORD predicted the birth of Cyrus by name, calling him His anointed, shepherd, servant (Isaiah 41 : 25-28 and 44 : 28). He was raised up to be the deliverer of the Jews, to subdue their oppressors, to restore them to their native land, 'saying to Jerusalem, Thou shalt be built, and to the temple, Thy foundation shall be laid.'

"Cyrus fully acknowledged his commission in the edict 2 Chron. 36 : 23—'Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and hath charged me to build Him a house in Jerusalem, which is in Judah.' God counted the Monotheistic Persians as most worthy to rebuild His temple and befriend His people; and while all the other nationalities of Bible times have lost their existence, the finger of the LORD hath traced the bounds of Persia and preserved the nation and the race."

This system continued to be the ruling faith of Persia until about 630 A.D., when the Persian emperor was bidden by "the camel-driver of Mecca" to renounce his ancestral religion and embrace the faith of the one true God, whose prophet Mohammed declared himself to be. The monarch, justly indignant, scorned the message and drove the messengers from his presence; but ere ten years had passed, the fiery hordes of Arabia had driven the king from his throne, and within ten centuries the Mohammedan religion had displaced in Persia the honored faith of Zarathrusta. The only adherents of the system now left are some five thousand souls in Yezd, a city of Persia, and one hundred thousand Parsees in Bombay.

2. *Mohammedanism*.—This is the faith which for more than a thousand years has swayed and cursed the millions of Persia. It has existed under two forms—as the orthodox or *Sunnee* system, until 1492 A.D., and since that time as the heterodox or *Sheah* system, the peculiarity of which is that it regards Ali, the son-in-law and cousin of Mohammed, as having been the only proper heir and successor of the prophet, instead of Abubeker, Omar and Osman, who are regarded by the *Sunnees* as his rightful vicars. It is wonderful with what devotion and even fanat-

icism the Persian Mohammedans have championed the cause of the long-dead son-in-law. He is the centre of their system and the life of their creed. In their call to prayer they say, "Mohammed is the prophet of God, and Ali the vicar of God." This departure from the regular faith, now cherished for four hundred years, has produced much contention between the Turks and the Persians, and is likely to be a fruitful cause of fresh quarrels in the years to come.

The situation suggests to Dr. Shedd's mind the remark that "*Persia is the weak point of Mohammedanism*," for the following reasons: (1) Because the Persians themselves are sectaries—not the defenders of the orthodox faith, as are the Turks, Arabs and Tartars, but the enemies of it. They turn for sympathy and aid to Christians rather than to their rival sect; and, being branded as heretics by the *Sunnees*, they are more accessible to the Christian missionary than other Moslems. (2) As a people, the Persians are more liberal and tolerant than the other Mohammedan nations. Practically there is more religious liberty to-day in Persia than in Turkey, notwithstanding the pressure brought to bear upon the latter country by Christian nations. It is an almost unheard-of thing for an Arab or a Turk to discuss his religion with a Christian; but the Persian invites it and enjoys it, and will listen patiently to all you can allege with reason against his religion or in behalf of your own, where he is not in dread of the *mullah* or priest. And the government, while nominally pledged to support Mohammedanism, yet so far shares this spirit of toleration as to wink at irregularities in its subjects. (3) It must be remembered that in Persia the Moslem system is divided against itself more than in any other land. The people originally received it under compulsion, at the hands of their conquerors, and with a vigorous protest; and they have never been content under it. New heretical sects arise from time to time, which are as fierce in their opposition to each other as though they were adherents of entirely different systems. During the last thirty years the whole body of Moslems has been convulsed by the new religion of the *Báb*, and immense numbers are adherents of a mystical faith which antedates the introduction of Islamism. (4) We need add to these considerations only one other to demonstrate the weakness of Mohammedanism in Persia. This is the utter failure of the system, during all these twelve hundred years, to do anything for the people except to curse them. It offers no solace for life's woes; it knows no sympathy or charity. Its priesthood are vile and profligate and rapacious. It knows no God except a metaphysical conception, cold and lifeless. It denies the Trinity, the Bible, the incarnation, and fosters

formalism, self righteousness and pride. It knows no heaven except an abode of the grossest sensual pleasures, and represents hell as consisting of the most exaggerated material tortures. Thus it has simply oppressed and degraded the people, so that they are open to discreet missionary effort beyond any other Moslem population, and results have been realized from the limited work done among them, altogether beyond expectation. It should be added that while the mass of the people in Persia proper are Mohammedans of the Sheah sect, there are in the mission field, which extends somewhat into Turkey on the west, over a million of Koords and Moslems who speak the Koordish and Turkish dialects, and belong to the Sunnee sect of Moslems.

(3) *The Nestorians.*—These form an ancient Christian sect who take their name from Nestorius, a patriarch of the fifth century, and who followed him in rejecting the statement that “Mary was the mother of God,” going so far in this direction as to teach a double personality in the Lord Jesus Christ. Originally they dwelt for the most part in the north of Persia, and were far more numerous than now; but the bloody Tamerlane, in the fourteenth century, rushed down from Tartary upon them with his ruthless hordes and nearly annihilated them. Their churches were demolished, their sacred books and literature destroyed, the rivers ran red with their blood, and only a remnant of them were spared. These escaped to the fastnesses of the Koordish mountains, where they dwelt among the wild tribes, built their rude churches and worshipped after the manner of their fathers. Later, many of them ventured down upon the plains of Persia, where they have since lived, remaining, when practicable, in villages by themselves, but sometimes obliged to mingle with the Mohammedans and to accept a position of inferiority to these. After such persecutions, with their literature all destroyed, except a few books in manuscript, and these written in the ancient Syriac tongue—a dead language which only their priests and deacons can read—this old Church has yet maintained the primitive faith in far greater purity than any other Oriental Church. They have clung to their Bibles with a desperate tenacity, and reverence them as the very word of God. They tolerate no pictures or images, no crucifixes or confessionals, or worshipping of the Host; but the masses of the people are very ignorant, degraded and superstitious, leaving the care of their souls for the most part to the priests, and having no just conception of the character and work of Jesus Christ. They look upon His ministry simply as that of a *teacher*, and see in His tragic death only a martyr’s end. These number about one hundred

and fifty thousand in all. A few of them have gone to Russia ; about thirty thousand of them dwell in the plain of Oroomiah, while the rest inhabit the Koordish mountains or extend westward into the valley of the Tigris.

The Church of Rome has been unremitting in her efforts to proselyte the Nestorians, and has been so far successful as to have gained over some fifty thousand—who, however, refuse to receive the Latin language or liturgy, will not accept the celibacy of the clergy, and since the Vatican Council, have come to an open rupture with the papal power.*

4. *The Armenians.*—Like the Nestorians, the Armenians are an ancient Christian sect and in several districts are mingled with them. They number about sixty thousand, and are found, for the most part, in ancient Armenia, with Tabriz as their centre. Mr. Eli Smith, in his “*Researches*,” concludes that as the Christian Church had become corrupt in the fourth century, and was content with a mere profession of certain theological dogmas and with a round of ceremonial observances, so the Armenian Church, being converted at that time to the forms of Christianity, has adhered to these ever since, knowing almost nothing of vital religion. “They adhere to the seven sacraments of the Romish Church, perform baptism by triune immersion, believe in the mediation of saints, the adoration of images, and transubstantiation, and administer the holy communion in both kinds to laymen. They deny purgatorial penance, and yet think the prayers of the pious will help the souls of the departed.” Their name and some remnant of their ancient faith survives, but their ignorance and superstition and spiritual darkness are almost incredible. Even the priests can scarcely mumble through the appointed prayers in the dead language, and often cannot translate a single word. They are very much in the state of the Nestorians, when first made known to the Christian world, a generation ago—socially and morally corrupt, having a religion of mere formalism, a system of fasts and ceremonies, knowing nothing of the Bible itself, practically thinking of Christ as the Jews of the East do of Moses, or the Moslems do of Mohammed, as *their* prophet. Surrounded by Mohammedanism, they have imbibed much of its spirit and morals, and concubinage and marriage for a limited season are not unknown.”

5. *The Jews.*—About fifty thousand of these remnants of both

* It is an interesting fact that this ancient church was, at least in the eighth century, a missionary church with widely extended influence. In China in the province of Shensi some years since a tablet was discovered which gives a brief history of the coming of Nestorian missionaries to China, and their favorable reception by the emperor. For several centuries their influence continued, but “persecutions and dynastic changes weakened the church, and it finally became extinct.”

the Assyrian and Babylonian captivities are found in more than one hundred towns and villages between the Tigris and the Caspian.

IV.—WHAT HAS BEEN DONE.

So much with reference to the people seemed necessary in order to an intelligent view of the missionary work which has been accomplished. As is true of nearly all Eastern lands, the Romish Church was first in the field, their efforts dating back even to the fourteenth century, when they were rivals of the Nestorians in seeking the favor of the Grand Mogul. Later on they expended no little effort to proselyte the Armenians, but a very small church in Ispahan is the only existing result of those centuries of labor.

Modern Protestant missions date from the beginning of this century. In 1811 Henry Martyn, passing from India, took up his abode in Persia, and spent about eleven months in Shiraz. Here he gave bold and frequent testimony to Christ before the Mohammedans, and even the bigoted *mullahs*, and labored incessantly upon a translation of the New Testament and Psalms, which he completed in about ten months, and then dedicated his arduous labors to the Master and His cause, in the following prayer: "Now may the Spirit who gave the word and called me, I trust, to be an interpreter of it, graciously and powerfully apply it to the hearts of sinners, even to the gathering of an elect people from among the long-estranged Persians." One year after entering Persia, this great and good man left Shiraz and proceeded to the king's camp near Ispahan, to lay before him the translation he had made. Most thrilling is the story of that interview, when he was called to a severer trial of his faith than at any previous time. Several of the most intemperate *mullahs* set themselves against him, and contended with him in the presence of the prime minister of the kingdom. Then it was demanded of him that he deny the Saviour who had bought him with His blood; but he witnessed a good confession, "and fearlessly acknowledged Jesus as his Lord." Let him tell us the story in his own words: "June 12th I attended the vizier's levee, when there was a most intemperate and clamorous controversy kept up for an hour or two, eight or ten on one side and I on the other. The vizier, who set us going first, joined in it latterly, and said, 'You had better say God is God, and Mohammed is the prophet of God.' I said, 'God is God,' but added, instead of 'Mohammed is the prophet of God,' 'and Jesus is the Son of God.' They had no sooner heard this, which I had avoided bringing forward until then, than they all exclaimed in contempt and anger, 'He is

neither born nor begets,' and rose up as if they would have torn me in pieces. One of them said, 'What will you say when your tongue is burned out for this blasphemy?' One of them felt for me a little, and tried to soften the severity of this speech. My book, which I had brought, expecting to present it to the king, lay before Mirza Shufi. As they all arose up, after him, to go, some to the king and some away, I was afraid they would trample upon the book, so I went in among them to take it up, and wrapped it in a towel before them, while they looked at it and me with supreme contempt. Thus I walked away alone, to pass the rest of the day in heat and dirt. What have I done, thought I, to merit all this scorn? Nothing, thought I, but bearing testimony to Jesus. I thought over these things in prayer, and found that peace which Christ hath promised to His disciples."

The next European laborer in this field was the Rev. C. G. Pfander, a German, whose brethren had a flourishing mission in Shoosha, Georgia. He visited Persia in 1829 and afterwards sojourned there at intervals, leaving, as his most important work, a large controversial book called the "Balance of Truth," which exhibited the comparative evidences of Mohammedanism and Christianity, and showed the great preponderance of the latter. This book, with several other treatises on the Mohammedan controversy, is still doing a good work among skeptical Moslems.

Then came, in 1833, Rev. Frederick Haas, another German missionary, who located at Tabriz, in northwest Persia. He was soon followed by other brethren from the German missions in Georgia, which had been broken up by the intolerance of the czar. Could these brethren have been sustained, they would have done a blessed pioneer work for Persia; but unscrupulous bigotry held sway and created embarrassments in the city, so that they were recalled by their society in Basle, after four years of labor.

In July, 1838, Rev. William Glen, D. D., a Scottish missionary, entered the field. He had already spent many years in Astrachan, Russia, on a translation of the Old Testament into the Persian language. This work he completed in 1847, and, combining his translation with that of Henry Martyn, he returned to Scotland to superintend the printing of them, and at the age of seventy went back to Persia to aid in circulating the Scriptures thus prepared. These two men will ever be held in grateful remembrance for their labors in giving the Bible to the millions of central Asia.

The only other European missionary who labored in Persia was the Rev. Robert Bruce, who in 1869 spent several months in Teheran, where he found a field of great promise. Afterwards

Mr. Bruce spent some years at Ispahan, which in 1876 became a station of the English Church Missionary Society. This excellent Society continues to occupy a station at Julfa, near Ispahan, and one at Bagdad.

American missions in Persia were begun by the American Board in 1829, and in 1871 the work was transferred to the Presbyterian Board.

In 1829 Rev. Messrs. Smith and Dwight were sent to explore the regions of northwest Persia. The result was that their hearts were especially drawn out toward the oppressed Nestorians on the plain about Lake Oroomiah, and on their representations the American Board determined to establish a mission in Persia with special reference to the Nestorians; and so for many years this mission was known, not as the "Persian Mission," but as the "Nestorian Mission." In 1833, Justin Perkins, a tutor in Amherst College, was appointed the first missionary, and sailed, with his wife, in September of that year. About a year later they reached Tabriz, and in 1835 were joined by Dr. and Mrs. Grant.

OROOMIAH.

This little company formally occupied Oroomiah as a station Nov. 20, 1835, and soon proved themselves to be possessed of strong faith and unquestionable zeal. The career of Dr. Grant was ended in a few years by death; but Dr. Perkins was spared to labor with great vigor and usefulness for thirty-six years. The instructions given to these pioneer workers mentioned, among other objects to be kept in view, the two following: (1) "To convince the people that they came among them with no design to take away their religious privileges, nor to subject them to any foreign ecclesiastical power;" (2) "To enable the Nestorian Church, through the grace of God, to exert a commanding influence in the spiritual regeneration of Asia."

Having obtained as a teacher Mar Yohanan, one of the most intelligent of the Nestorian bishops, Mr. Perkins gave himself to the study of the common language; and when this had been mastered to some extent, the first formal work was undertaken—that of reducing this language to writing (which had never yet been done), and the preparation of a series of cards for school work.

The first school was opened in January, 1836, in a cellar, with seven small boys in attendance. On the next day there were seventeen. That school was the germ of the Oroomiah College, which has since sent forth scores of devout and scholarly preachers and teachers among the people. The annual reports show that this collegiate and theological training-school is the right arm of the Persia mission.

The numbers in attendance have increased year by year until now (1889) there are one hundred students. The pupils bear the expense of their own board, books, clothes and incidentals. The college furnishes the teaching and rooms. The college has grounds, buildings, library and apparatus worth twelve or fifteen thousand dollars. There are two main buildings; one of these was erected in 1889 to enlarge the dormitory accommodations. A fund of \$3000 was raised for this dormitory and to open an industrial department, which has been undertaken by the Board under the conviction that education of the hand as well as of the head is important in this field. The native workers need self-reliance and ability to help themselves, and the Christian community must meet the question: How are our people to live honestly and thriftily as becomes the Gospel? To provide for this and save the young men from demoralization, this industrial department is begun. The college aims to be the centre of influence and enlightenment for a vast region. With this in view the mission has urged the collecting of funds for the permanent support of the institution, and that the effort be persevered in until the requisite amount be secured.

A school for girls, founded by Mrs. Grant in 1838, has increased to the proportions of a seminary and the year 1889 is signalized as the first in the new building of the "Fidelia Fiske Seminary," with nearly one hundred girls in attendance. The interest in education is certainly advancing, and the willingness on the part of parents to pay for their children's instruction is evidence of this.

Thus from the outset education was wisely employed as one of the chief auxiliaries. The preaching of the Word was also regarded as of prime importance, and was immediately instituted, the missionaries preaching at first in their own dwellings, or in the homes of the people, or in school-houses, until after a while the Nestorian churches were opened to them, and they were permitted to declare to these ancient but degenerate believers the pure gospel of the Son of God.

Village Work.—"Among the villages are some of our largest congregations. Much has been done in them for the increase and peace of the churches. Most of the time, however, is spent in the smaller and more neglected villages and hamlets where utter ignorance and degradation still abound. In some of these villages wine drinking is fearfully prevalent. In some, nearly every man has sometimes been found drunk, the women, of course, barefoot and ragged, and the children entirely neglected." "In one hamlet," says Dr. Shedd, "all the women and children came to the meeting I held, and seemed interested, some of them

savingly penitent, while the men were all about drinking wine. The secret is, the labor of a pious woman who for three or four winters past had taught a school for the children and gathered the women into her prayer-meetings. The men are unable to answer the simplest questions as to the Christian faith. The old Nestorian priest comes perhaps twice a year to administer the ordinances, and then weeks pass without even the semblance of worship." It is in such places as these that the college students from Oroomiah in the winter season conduct schools and pursue their evangelistic labors.

The Turkish government at one time closed a few of the many village schools, but there is great encouragement to continue this form of labor, as the superior abilities and greater faithfulness of our teachers have been very manifest and are bearing fruit.

The Press—It was very soon found necessary to supply a religious literature, and in 1837 a printing-press was sent to the mission by the Board; but it proved too unwieldy to be taken over the mountains, and was sent from Trebizond back to Constantinople. Two years later, the invention of man had provided a press which could be taken to pieces, and one of these, in charge of Mr. Edward Breath, a printer, was sent to Oroomiah, and was regarded with great interest and wonder by the people. The Scriptures were now so far translated into the Syriac of the Nestorians that portions were at once struck off. "Some of the ablest of the Nestorian clergy had aided in the translation, and the contents of their rare ancient manuscripts were now given back to them in a language which all could understand. They stood in mute astonishment and rapture to see their language in print; and as soon as they could speak, the exclamation was, 'It is time to give glory to God, since printing is begun among our people.'"

The type, for which the punches and matrices were made in Oroomiah, is acknowledged as the most beautiful Syriac type in existence, and is adopted by some of the first Oriental publishing houses in Germany and England. The monthly newspaper and the Sabbath-school quarterly lesson papers are widely circulated. The Turkish authorities have forbidden the circulation of the books and papers in Turkey, which is much to be regretted, and deprives the Syrian Christians in Koordistan of their literature. The book circulation ending with June, 1889, was 2272 volumes.

Medical Work.—The outlook of the medical work is always encouraging, and there is constantly a class of students under instruction. Dr. J. P. Cochran says: "The sick come in large numbers to the office every day. They flock in by sunrise; some on foot,

others on horses, donkeys, oxen, or on the backs of their friends, or borne on litters. The people often throw their sick at our feet, saying, 'We shall not take them away until you cure them, or let them die here. Our only hope is in God above, and in you as His instruments below.' My two assistants also see many sick, so that over 3000 have been treated in a half year."

To many of the poor, suffering patients, the comfortable and pleasant wards of the hospital seem almost like Paradise. "Many say, 'Only let us stay here, and we will recover.'" One of Dr. Cochran's native students has started a "Branch of the Westminster Hospital," at Salmas. He is a competent man in some departments of practice, and an active Christian as well. A letter says, "During the last fourteen days he has treated seventy-two persons, mostly Mohammedans."

SEMI-CENTENNIAL ANNIVERSARY OF THE OROOMIAH MISSION.

A great and wide-spread interest was shown in the fiftieth anniversary of the mission, celebrated in 1885. A few paragraphs from Dr. Shedd's historical sketch at that time may be quoted here. After a rapid review of the workers who have been connected with the mission in Persia, Dr. Shedd says:

"These facts show that in the fifty years past the Church of the United States has sent to Persia—a far-off and inland people, with whom our country has few commercial and no political relations—nearly one hundred of her chosen sons and daughters, at an expense of about \$1,200,000. Surely here is a memorable chapter in the records of missions; an enduring glory, that such earnest and persevering and disinterested effort has been made to benefit the souls of men in a land so far away. But with such expenditure of wealth and talent and consecrated labor and life we are now to ask, what have been the results? What have been the moral and spiritual conquests made in this crusade by the missionaries of the West to one of the oldest nations of the East, and especially by the mission of the youngest branch of the Church to the oldest and most apostolic? In reply I will confine myself for the present to the work of Oroomiah Station. The statistics cannot tell us all that God has wrought. Many outside of our organization, we believe, have accepted Christ in true faith and been saved. Many also who have been enrolled as church members may never enter Heaven. But the statistics give us at least the skeleton of the truth—the framework of the redeemed Church of God. The number admitted to our communion from the first till November, 1883, forms a total of 2532 souls. Of these 931 have fallen asleep, and 1601 are on the roll. The records of communicants

began about twenty years after the missionary work. The report for 1856 gives 158 members. The number ten years later, for 1866, was 612; ten years later, 1876, it was 804; and seven years afterwards, for 1883, 1601.

“In the line of education the schedule of reports began in 1837. They show as follows:

		Average Schools Per year.	Average No. Pupils.
For the first decade, 1837-46		24	530
“ second “ 1847-56		50	948
“ third “ 1857-66		51	1,096
“ fourth “ 1867-76		58	1,024
Last seven years 1877-84		81	1,833

Few mission fields have been more successful than that of which Oroomiah is the centre. And as for the lives of the servants of God who have labored there Oroomiah may challenge the world to produce men and women of more exalted piety or more fervent consecration. The names of Perkins, Grant, Rhea, Coan and Fiske will be held in everlasting remembrance.”

In 1883 it was found convenient, owing to the great distance between some of the stations, the lack of railroads and even of common roads, the diversity of language, and other causes, to divide the Persian mission into Eastern and Western Missions. Along with Oroomiah in the Western Mission is classed Tabriz, Salmas, and a new station, Tiary.

TABRIZ.

This was the third station permanently occupied in the country, and soon became a centre of missionary work in its locality. Rev. P. Z. Easton and wife and Miss Jewett were the first to take possession of the field, in the year 1873. This city lies east of the lake Oroomiah, and about 140 miles by the road from the city of that name. It is the great centre of European merchandise; and as to trade generally, it is the emporium of Persia, having many bazars and caravansaries which in many cases are extensive and of superior construction.

It has a population of about two hundred thousand, made up principally of Armenians and Moslems. The missionaries have encountered more opposition here than at any other point. This opposition to evangelical effort was instigated by the Armenian priests, who were afraid of losing their followers, as there is no law against an Armenian becoming a Protestant, though the death penalty exists against any follower of Mohammed embracing Christianity. Time, however, has wrought sure and notable progress. Evangelistic work has been prosecuted with vigor. A school for boys and another for girls were opened from the first.

The boys' school is well organized with primary, intermediate, high-school and theological departments. They need a suitable building, and a friend has pledged the \$10,000 required to accommodate this Christian training-school in the commercial capital of Persia. The girls have a handsome, commodious building filled with boarding and day pupils.

There is continual pressure to enlarge the medical work into a hospital. At the dispensary there is a short service before treating the patients, a Bible-woman always stays in the waiting-room, and often she has been invited to visit the houses. The social grade of the people to whom the doctors go ranges from the highest to the lowest. One of the chief wives of the Shah, during a short stay in Tabriz, sent for them several times. She spoke of the great need of lady physicians in this land and expressed the wish to have one at the capital.

A Book Department has been opened at this station in which have been sold 1238 copies of the word of God, besides many other religious and text-books.

The Mission have referred with expressions of much thankfulness to the work of the Bible Society, under the care of Rev. Mr. Whipple, as affording them great assistance, and have made mention as well of the timely help extended to them by the Turkish Mission Aid Society. In many communications our missionaries in Western Persia wrote in the strongest terms of their indebtedness to Hon. S. G. W. Benjamin, U. S. Minister to Persia, for the sympathy which he continually manifested with their work, and for the energy and success with which he guarded their rights as American citizens.

SALMAS.

In 1884 a new station was occupied by the Mission, in the town of Salmas, nearly fifty miles west of Oroomiah. This town is the centre of the largest Armenian and Papal Nestorian population of Persia. The next largest is found in Karadagh, and in Tabriz. Salmas is situated in the midst of a fertile plain, twenty-five miles from east to west, and twelve from north to south. Within this plain and on the mountain slopes in sight, are 40,000 or 50,000 souls. Here are over twenty Armenian villages, all within a ride of two hours from Salmas. The station was opened by Mr. and Mrs. Shedd, aided by two young men from the college at Oroomiah, who were able to give very efficient help. Miss C. O. Van Duzee opened the first girls' school with two little girls, and it now has an average attendance of fifty pupils. The church in Salmas has recently developed new life and growth, and in addition to this girls' school which has been opened, a fresh impulse has been

given to the schools before established. A new interest has also begun among the Jews of Old Salmas, the liberal portion welcoming the Christian teacher as often as he will attend their synagogue.

TEHERAN.

The mission to Persia, as already stated, was transferred to the Presbyterian Board by the American Board, in 1871, and with the transfer there came an urgent plea from the missionaries for an enlargement. It was felt to be a duty to embrace within their work the Armenians and Moslems of central Persia. Accordingly Rev. James Bassett, who had reached Oroomiah in 1871, made an extended tour the following year, visiting Tabriz, Hamadan and Teheran, the result of which was that in November, 1872, he was sent to occupy the capital city of Teheran, where he was warmly welcomed by both Mussulmans and Armenians. Here is a population of 200,000, most of whom are Moslems; but there are one thousand Armenians, two thousand Jews and several hundred Europeans. The two languages chiefly spoken are the Turkish and the Persian, the latter only being heard on the streets. Of this field Mr. Bassett says, "We occupy the only tenable ground for labor designed to reach either eastern Persia or the Tartar tribes of Turkistan. The Turkish language spoken here enables a person to pass quite through Turkistan to the birth-place of Tamerlane and Genghis Khan, into Chinese Tartary and far to the northward, while the Persian makes accessible all central and southern Persia, through Khorassan to Afghanistan, and even large populations of India. Central Asia has, in nearly all the past, been neglected by the Church of Christ; the result has been that it is the great source whence have proceeded the scourges of mankind; and the Tartar and Iranian hordes have, age after age, as in great tidal waves, quite overflowed Christendom, overthrowing its civilization and nearly extinguishing its light. It is vain for us to expect peace on earth or the sway of a Christian civilization until the millions of those vast regions shall have been brought under the sceptre of the King of peace."

Teheran is not only the central point from which to reach a vast outlying population, it is also a rapidly growing city, and the vacant land within the twelve gates will soon be occupied. The importation of European ways and inventions has been considerable. The imitation appears in the buildings, in width of streets, policemen, uniforms, carriages, gas-light and post-offices. The country at large remains in the former condition of poverty and wretchedness. There is no attempt at improvement in agriculture nor in the arts. The resources of the country re-

main undeveloped. Something is attempted in the way of mining, but, as yet, it has been productive of no great results. The taste, so far as developed, appears to be chiefly for what is ornamental, and for the luxuries of Europeans. Intellectual and moral reformations have not, to human judgment, begun.

The missionaries are bravely laboring to secure this mental and moral reformation. In 1883 a neat chapel was built with a seating capacity of 300, in which preaching services in Persian and English are regularly held. The work for women, a school for girls and also one for boys, the medical and publication departments are all as vigorously pressed as the means will permit. The girls' boarding-school is henceforth to be known as "Iran Bethel"—the Persian Bethel. Eighty-one girls are on the school roll. The pupils take part in family worship, and the Christian girls conduct a weekly prayer-meeting. Several are efficient Bible teachers. During the summer an industrial school is held, an all important part of school work, not only necessary to a girl's education, but essential for sanitary and prudential reasons, to have the clothing and household articles ready for use. The school is advancing steadily toward self support. The boys' school has made decided progress in the same direction as well as in numbers and efficiency. Of the 80 boys enrolled, fourteen are Mohammedan, four fire worshippers, two are Americans, one English, and the rest Armenians. Twenty-seven of the boarders pay in whole or in part. The spiritual condition of the school has not been what could be desired, but the superintendent writes that he has lately seen decided signs of more earnest purpose on the part of the professors of religion, and more respectful attention at the religious exercises on the part of all. As the school was established with the ultimate purpose of training Christian teachers and ministers, it is earnestly hoped that the signs may develop into holy living.

This station has been visited by Emin ed Dowleh, Minister of Posts and President of the Shah's cabinet. After a careful inspection of the schools he expressed himself as highly gratified at seeing such a work for the uplifting of Persia. He has since expressed a desire to have a school for Moslem boys begun under supervision of the Americans.

Ground was broken for the erection of a hospital May 18, 1889, the Hon. E. Spencer Pratt, American Minister, presiding on the occasion. The work is progressing without interference on the part of the local authorities, and a gift of 20,000 bricks has been made by the brother of the prime minister. Meanwhile work has been prosecuted at the dispensary, 4,237 prescriptions having been issued during the year. It is to be regretted that the religious work connected with this department could not

be prominent, but it has not been thought best to provoke Muslim prejudice by systematic religious instruction. When the hospital is opened provision will be made for stated religious services, and such other Christian effort as is possible with indoor patients.

HAMADAN.

This ancient city is supposed to occupy the site of Ecbatana (Ezra, vi: 2), the place where Darius found the roll with the decree of Cyrus for rebuilding the house of God at Jerusalem. Work is carried on here along the same lines followed at the other stations, and encouraging progress has been made.

The school in the Jewish quarters for girls, begun by Mrs. Alexander six years ago, has continued with varying success, the illness of teachers or the outbursts of fanaticism operating against it at times. In addition to instruction in Persian and Hebrew, the children are taught to sew and knit. The work among the women is encouraging. The women's prayer-meeting, which has been sustained for seven years, has an attendance of about fifty, with many Armenian and some Moslem women.

The need of a hospital at this station is very imperative. Dr. Alexander does a great work here and in the surrounding villages. Mirza Said and Mirza Yatob, medical assistants, have made extended tours among the villages, taking Bibles and medicines with them.

The distracting elements which disturbed the church at this station for some time have happily disappeared, entire freedom has been enjoyed in proclaiming the Gospel both in public and private, and Moslems have attended these services without interference. There has been stated preaching in the Jewish quarter on Saturday evening, and brief lectures on the lesson at the close of the Sunday-school service on Sunday morning. The Sabbath-school numbers 150, including many of the members of the church.

The want of uniformity in language is a serious hindrance to educational work, as it also is to the direct proclamation of the Gospel. At the close of the Boys' High School, exercises were held in Arabic, Persian, Chaldee, Armenian and English. It is worthy of note, that the grandson of the present governor, who has been a private pupil of the mission, has taken his place as a scholar in the school. The Faith Hubbard School opened in 1889 with 83 names enrolled, of whom 33 were boarders. The system of early marriages and the withdrawal of girls from school for other reasons, has made it necessary to insist that all girls shall remain until they are at least sixteen years old. The boys' Saturday morning prayer-meeting has been continued with great

success, and has widened its influence, including not only the boarders in the house, but a number of day scholars, who attend the High School.

V.—THE OUTLOOK.

The first report of the mission in Persia, under the Presbyterian Board, was for 1871. The station then was only one, at Oroomiah, the communicants were 700, pupils in schools 960. Compare this with the present work of six stations, and in the Western Mission over 2000 communicants and 2374 pupils in the schools, and we can see that the work is progressing rapidly.

The most important consideration, as suggesting hope in our work, is the simple fact that so many years of faithful seed-sowing have passed. He is faithful who hath said, "So shall my word be that goeth forth out of my mouth; it shall not return unto me void." The work thus far has, of necessity, been largely preparatory. To create a literature, to establish schools and to win the confidence of the people, called for time and no little patience. A strong foothold has now been gained. The scores and hundreds, and even thousands of youth who have been educated in our schools, go out in every case as friends of the mission. These educated youths will in the years to come, as they grow in age and influence, help to mould a public sentiment favorable to pure Christianity; and so the way shall be made plain for an unfettered and effectual preaching of Christ, as the only hope of Persia. No better point of outlook from which to forecast the future can be found than in the words of Dr. Shedd, a veteran on that field, taken from his "Review of Six Years," when he was setting out for the new station at Salmas: "In these six years," he says, "nearly 1000 have been added to our communion on confession. There has been substantial progress in self-support. The native Church has taken a more complete organization and has grown in aggressive power. The truth has been published and taught in more of the smaller villages and over a wider area than ever before. Many buildings for meetings and schools have been erected and several churches have been dedicated.

"The college and hospital buildings have been erected. The system of education, with the college at the head, has been more fully developed. In glancing backward my faith is quickened. The cause of Christ is advancing, and I thank God for the privilege of helping in ever so small a degree this advance. But the exhortation is nevertheless applicable to Persia, 'Brethren, ye have need of patience!' There are many obstacles.

"In the wake of the Russo-Turkish war, turmoil has filled Kurdistan, and it has been a constant sorrow that we could do

so little for the large population in the mountains. Of late the Turks forbid our travels. Unless the Government of the United States can protect her citizens with a stronger hand, the prospect is gloomy in Turkey. A famine, the most severe known for three centuries, has swept over this region and carried off its victims by tens of thousands. Our people passed through it by the united effort of the missionaries and native preachers in using the alms sent from America and Europe. The Gospel saved them in the time of famine. Following this was the rebellion and invasion of the Kurds, that for a time threatened to involve the whole Christian population in destruction; but again God's arm was made bare to save, and again the Gospel was the agency used for salvation.

"To the careful observer the signs of unrest and decay in the mass of Islam are increasing. Brought to the actual test of experience, the system in many thoughtful minds is weighed and found wanting. The merciless cruelty and apathy in the famine, the fierce and revengeful passions of the war, and the venality and hypocrisy of the teachers, make it clear to some among them that Islam can do nothing for lost and dying men. The reading of the Bible increases this doubt, and still more the reading of pure and exemplary Christian lives. This process of doubt must go on until it reaches the point of despair. The cycle of the Islam faith must run its course as truly as that of the pagan faith before Christ and other pagan faiths of to day."

In the increasing number and growing power of the native churches, in the wider proclamation of the truth, in the founding of colleges and schools for both sexes, in the erection of hospitals, in the manifestation of the true philanthropic spirit of Christianity in feeding the famine-stricken, in the waning power of Islam, the future is big with the promise of a new and better order of things for Persia. All the leadings of God's providence beckon forward our Presbyterian Church and hold out to us the bright hope that, at no distant day, the Paradise that was lost in this land through man's first disobedience, shall be replaced, for the millions of Persia, with that Paradise of God where grows the Tree of Life, on the banks of the River of Life, whose source is the throne of God.

STATISTICS.

Missionaries	20
Single women	19
Native assistants	265
Churches	27
Communicants	2269
Pupils in schools	3079

STATIONS.

WESTERN PERSIA MISSION.

OROOMIAH: 600 miles north of west from Teheran, the capital; station begun under the American Board, 1835; transferred to this Board in 1871. Laborers—Rev. J. H. Shedd, D.D., Rev. B. Labaree, D.D., J. P. Cochran, M.D., Rev. F. G. Coan, Rev. E. W. St. Pierre, and their wives; Mr. R. M. Labaree, Mrs. D. P. Cochran; Misses N. J. Dean, M. K. Van Duzee, Maria Morgan, Anna Melton, M. W. Greene; 34 ordained and 29 licentiate native pastors and 126 native helpers.

MOSUL: opened in 1890. Laborers—Rev. and Mrs. E. W. McDowell and J. G. Wishard, M.D.; 3 ordained and 5 licentiate native pastors and 12 native helpers.

TABRIZ: nearly 500 miles north of west from Teheran; station begun, 1873. Laborers—Rev. Messrs J. M. Oldfather, S. G. Wilson, Turner G. Brashear, Wm. S. Vanneman, M.D. and their wives; Dr. G. W. Holmes, Miss Mary Jewett, Mrs L. C. Van Hook, Misses G. Y. Holliday and M. E. Bradford, M.D.; 2 ordained and 5 licentiate native ministers and 15 native helpers.

SALMAS: *Haft Dewan* village; station begun in 1884. Laborers—Rev. J. N. Wright, Rev. and Mrs. J. C. Mechlin; Miss C. O. Van Duzee; 1 ordained and 5 licentiate native ministers and 6 native helpers.

EASTERN PERSIA MISSION.

TEHERAN: capital of Persia, population 200,000; work begun in 1872. Laborers—Rev. Messrs. J. L. Potter, S. Lawrence Ward, Lewis S. Esselstyn, and W. W. Torrence, M.D., and their wives; Miss Anna Schenek, Miss Cora Bartlett,, Miss A. G. Dale and Mary J. Smith, M.D.

HAMADAN: 200 miles southwest of Teheran, population 40,000; occupied 1880. Rev. Messrs. James W. Hawkes, W. G. Watson, and E. W. Alexander, M.D., and their wives; Miss Annie Montgomery, Miss Charlotte Montgomery and Miss Adeline Hunter; *Rev. Pastor Shimon*; 2 licentiates, 6 male and 5 female native teachers.

MISSIONARIES IN PERSIA, 1871-1891.

* Died. † Transferred from the American Board. Figures, Term of Service in the Field.

Alexander, E. W., M.D.,	1882-	Coan, Rev. F. G ,	1885-
Alexander, Mrs.	1882-	Coan Mrs.,	1885-
Bartlett, Miss C. A.,	1882-	*Cochran, Rev. J. G., †	1847-1871
Bassett, Rev. J.,	1871-1884	Cochran, Mrs.,	1847-
Bassett, Mrs.,	1871-1884	Cochran, J. P., M.D ,	1878-
Bassett, Miss S. J.,	1875-	Cochran, Miss K.,	1871-1875
Bradford, Mary E., M.D.,	1888-	Cochran, Miss Emma G.,	1885-1888
Brashear, Rev T. G.,	1890-	Dale, Miss A. G.,	1885-
Brashear, Mrs.,	1890-	Dean, Miss N. J.,	1860-
Carey, Miss A.,	1880-1883	Easton, Rev. P. Z., †	1873-1879
Clark, Miss M. A.,	1880-1884	Easton, Mrs.,	1873-1879
*Coan, Rev. G. W., †	1849-1879	Esselstyn, Rev. L. F.,	187-
*Coan, Mrs.,	1849-1879	Esselstyn, Mrs.,	1887-

Green, Miss M. W.,	1889-	Rogers, Mrs.,	1882-
Hargrave, Mr. A. A.,	1883-	Schenck, Miss Anna,	1877-
Hargrave, Mrs. (Miss M. J. Moore, 1884),	1885-	*Scott, Rev. D.,	1877-1879
Hawkes, Rev. J. W.,	1880-	Scott, Mrs.,	1877-1879
Hawkes, Mrs. (Miss B. Sherwood, 1883),	1884-	Shedd, Rev. J. H.,†	1859-
Holliday, Miss G. S.,	1883-	Shedd, Mrs.,	1859-
Holmes, G. W., M.D.,	1874-1877; 1881-	Shedd, W. A.,	1887-1888
*Holmes, Mrs.,	1874-1877; 1881-1890	Smith, Mary J., M.D.,	1889-
Hunter, Miss Adeline,	1889-	Stocking, Rev. W. R.,	1871-1879
Jewett, Miss M.,	1871-	*Stocking, Mrs.,	1871-1872
Labaree, Rev. B.,†	1860-	Stocking, Mrs.,	1873-1879
Labaree, Mrs.,	1860-	St. Pierre, Rev. E. W.,	1887-
Labaree, R. M.,	1888-	St. Pierre, Mrs.,	1887-
McDowell, Rev. E. W.,	1887-	Torrence, W. W., M.D.,	1881-
McDowell, Mrs.,	1887-	Torrence, Mrs.,	1881-
Mechlin, Rev. J. C.,	1887-	Van Duzee, Miss M. K.,	1875-
Mechlin, Mrs.,	1887-	Van Duzee, Miss C. O.,	1886-
Melton, Miss Anna,	1888-	Van Hook, Mrs L. C.,	1876-
Montgomery, Miss A.,	1882-	Vanneman, W. S., M.D.,	1890-
Montgomery, Miss C.,	1886-	Vanneman, Mrs.,	1890-
Morgan, Miss Maria,	1885-	Van Norden, Rev. T. L.,†	1866-1873
Oldfather, Rev. J. M.,	1872-	Van Norden, Mrs.,	1866-1873
Oldfather, Mrs.,	1872-	Ward, Rev. S. L.,	1876-
Poage, Miss A. E.,	1875-1880	Ward, Mrs.,	1876-
Porter, Rev. T. J.,	1884-1885	Watson, Rev. W. G.,	1888-
Porter, Mrs.,	1884-1885	Watson, Mrs.,	1888-
Potter, Rev. J. L.,	1874-	Whipple, Rev. W. L.,	1872-1879
Potter, Mrs.,	1874-	Whipple, Mrs.,	1872-1879
Roberts, Miss Emma,	1887-	Wilson, Rev. S. G.,	1880-
Rogers, Rev. J. E.,	1882-	Wilson, Mrs.,	1886-
		Wishard, J. G., M.D.,	1888-
		Wright, Rev. J. N.,	1878-
		*Wright, Mrs.,	1878.
		*Wright, Mrs.,	1887-1890

BOOKS OF REFERENCE.

- A Tennessean in Persia. Life of Samuel D. Rhea. \$1.50.
 Doctor A. Grant and His Mountain Nestorians. \$1.50.
 In the Land of the Lion and the Sun. C. J. Wills. 14s.
 Life of Henry Martyn.
 Missionary Life in Persia. J. Perkins. \$1.00,
 Persia and the Persians S. W. Benjamin.
 Persia: the Eastern Mission. J. Bassett. \$1.25.
 The Story of Persia. (Story of Nations Series) \$.50.
 Woman and Her Saviour in Persia. T. Laurie. \$1.25.
 Memoir of Miss Fisk.



SIAM AND LAOS.

BY

REV. J. F. DRIPPS, D.D.



BURMA II

TONQUIN

CHINA

SIAM

CAMBODIA

SIAM



MISSIONS IN SIAM.

China and India are far more widely known than Indo-China, which lies between the two, in the extreme southeast corner of Asia. Siam occupies the central and larger part of this region, with Burmah on the west and Cochin China on the east, including also most of the long, narrow Malayan peninsular which juts out from the mainland and forms the sharply-defined corner of the continent. Beginning at the lower end of this peninsular portion, within five degrees of the equator, the Siamese territory extends 1350 miles to the north, and measures at its widest point some 450 miles, from east to west. It contains 190 000 square miles, or about as much as New England with the four Middle States.

Most of the country is a low-lying plain, completely overflowed every year by its four great rivers. Journeying northward along the chief river, the Menam, this plain is found to continue for some four hundred miles, when great mountains close in upon the stream, and the traveler encounters more than forty very difficult rapids in the midst of singularly impressive scenery; after which the country opens again into another wide plain, very much like the former one, and known as that of the Laos people. The annual overflow of the rivers, with the abundant rainfall, favors the production of such crops as rice and sugar in great abundance. It claims to be the garden-land of the world—the land of fruit and flowers and of never-ending summer, with grand old trees overshadowing every hamlet, and plant-life in fullest variety bursting on every side from the fertile soil. The water swarms with fish, and the air with insects, while all manner of tropical birds and beasts exist in teeming multitudes. Especially is it the land of elephants.

One variety is that which is known to us as the “white” elephant, though the Siamese name for it is “the strange-colored,” and it is really a whitish brown. Its form is used on the Siamese flags as the national symbol, and it is held in great honor, though not actually worshipped.

The climate of the whole country is genial and not unfavorable to health, though Europeans need to exchange it at intervals for something more bracing, and the natives suffer considerably from malarial diseases. The thermometer varies from 64° to 99°, averaging 81°. There is a dry season from November to May, and a wet season for the other half of the year.

The population is but partly Siamese, nearly one-half being made up of the tributary races and of Chinese immigrants. There are perhaps eight millions in all, though no exact statement has ever been given on this point. In any case, however, it is not a quarter of the number which the land could easily support, and the paucity is ascribed to such causes as war and disease, polygamy, and the celibacy of the priesthood. By descent the people are of the same family with the Chinese, having also several features of likeness to the natives of India. The name by which we call them is supposed to come from the Sanscrit word "*syam*," meaning "the brown," though they call themselves by a term signifying "the free." They are a gentle, passive, rather weak race, given to dissimulation, and very conceited; but they are reverential to the aged, especially to parents, are kind to their children, liberal in alms-giving, orderly and peaceable. They have quick, though not very strong, minds, and are said to be more receptive than the Chinese. These traits are common to all the native races, though the Laos have a somewhat stronger character, with many interesting traits peculiar to itself. The universal inertness, due to the enervating climate, is encouraged by the fact that food is so excessively cheap, and that small exertion is required for satisfying the need of clothing, a waist-cloth having usually been all that was held necessary, with sometimes a light cape over the shoulders. A large proportion of the people have continued to live in a state which is nominally that of slavery, though it is of a mild type, and terminable at any time by the payment of a fixed sum. It is now in process of being entirely abolished, by order of the king. Women are not held in restriction, but go about the streets at will, and transact business freely. They are, however, considered to be of so inferior a nature that they are not educated at all, whereas most of the men and boys can read and write. Polygamy is usual among those who can afford it, and divorce is easy in all cases, though there are many happy marriages.

The government is an absolute monarchy, entrusting all power of every kind to the king. When the king dies, it is the assembly of nobles which chooses his successor, either from among his sons, or, if they prefer, from some other family.

The history of the country presents very little of importance

or interest until the advent of Christian missionaries; since which time many features of western civilization have been adopted by order of the present king and of his predecessor. In fact, the change made in this direction has nothing to equal it, except in the case of Japan.

Foreign commerce, with the encouragement which it is now beginning to receive, is capable of immense expansion, so abundant are the natural resources of every kind, and so readily accessible. Not only can the great rivers be made available, but also the net work of canals which interlaces the country between them. This gives its peculiar character to Bangkok, the capital, which has much the same importance for Siam as London for England. This city of five hundred thousand inhabitants, situated not far from the sea, has the chief river of the land for its main avenue and canals for streets. When the native houses are not built on piles driven into the banks, they are often floated on platforms in the river itself, whose sides are thus lined for several miles. The whole city and indeed all lower Siam can be reached by boat—a fact most important for commerce, as it is also for missionary work.

BUDDHISM.

Considered as a field for Christian missions, the most noticeable fact in regard to Siam is that it constitutes the very citadel of Buddhism—the land which, more than any other, is entirely and only Buddhist. In China, a Buddhist is also a Confucianist and a Taoist; even his Buddhism itself being far less pure than in Siam. This system attracts the more attention because within the present generation it has become distinctly known by us for the first time. The result is that while many still regard it as a mere tissue of palpable absurdities, some of our writers are claiming for it a place by the side of Christianity itself, and on a level with it.

The truth lies of course between such extremes. Buddhists need Christianity as deeply as any men on earth; yet their own system, with its strange mixture of good and evil, has a power which is real and formidable. It seems to have originated about the time of the Jewish prophet Daniel, in an age which also witnessed the teaching of Confucius among the Chinese, and of Pythagoras among the Greeks; a time which was one of mental quickening and enlargement of thought over all the earth. Its founder himself was commonly known by his family name Gautama, and by the title of “The Buddha”—that is, “The Enlightened One.” He has left an impression, by his character and teachings, rarely equalled among men. In Siam, for example,

there has been for twelve hundred years no other religion than his; one which is venerated beyond expression, and interwoven with every act and occupation of life. It has shown much of intellectual subtlety, and even of moral truth, mingled with all its absurdities and vices; and has proven itself singularly adapted to the people with whom it deals. Its influence is not only long-continued and deep, but very broad. It has greatly modified the other religions of India, though seven centuries ago it was finally driven from its place among them; while in China the whole population is enrolled among its adherents. One-half of mankind bear its impressions; one-third of them are its active supporters. It would be by all means the leading religion on earth if mere numbers could make it such.

Yet, in the real sense of the word, it is no religion at all, for it teaches of no God above and no soul within us. Most of its followers have in their language no word whatever for that which we call "God," in the sense of a divine Ruler, Creator, Preserver of men, and the very idea of such a being does not exist in Buddhism. The Buddha himself was not a god, but a man; and though he speaks of beings who are called gods, yet they are described as mere mortals like ourselves, having no power over us, nor even any essential superiority to us. Each man must work out his own destiny for himself, with no aid from any higher power, and in the spirit of atheistic rationalism.

Buddhism, as such, has therefore no such thing as prayer or religious worship in any form. The nearest approach to this is in the form of inward meditation, or of paying outward honors to the memory of Gautama by carrying flowers to his monument. When Buddhists wish to find any outlet for the religious instinct they must go outside of Buddhism to seek it. This is actually the case with nearly all of them. They crave some object of worship, and since Gautama has given them none, they addict themselves to some form of devil-worship or witchcraft by way of addition to his system. They do also say prayers, which are in some cases the real cry of the soul toward some one or some thing which can help it. Usually, however, the "prayer" which they repeat is not so much in the form of appeal to any living hearer as in that of a charm or incantation; the mere repetition of the words being supposed to have magical power in itself. Hence originated the use of "praying-mills" in Thibet, each turn of the wheel being considered as a repetition of the prayer or magical form which is written upon it. In such ways as this Buddhism has come to receive an enormous mass of additions, many of which are directly opposed to its original teachings. A singular fact in this connection is the outgrowth of an extremely

elaborate system of worship in Thibet, (not in Siam), which resembles closely in all its outward forms that of the Church of Rome. Even in Siam images of Buddha are enormously multiplied, tending to practical idolatry. There are said to be fourteen thousand in one temple alone.

The atheism of Gautama's teaching is the more complete because of his declaring, in the most emphatic manner possible, that there is no such thing as soul or spirit in man himself; that a man is only a body with certain faculties added to it, all of which scatter into nothingness when the body dissolves. One feature of Buddhism, therefore, is its denial of all spirituality, divine or human.

A second feature is its assertion, as the positive facts upon which it builds, of two most remarkable ideas. One of these is the doctrine of *transmigration*. This belief, strange as it seems to Christians, is held by the greater part of the human race as the only explanation for the perplexing inequalities of earthly experience. It teaches that the cause of every joy or sorrow is to be found in some conduct of the man himself, if not in this life, then in some of his previous lives. Such a theory appeals to the conviction that every event must have a cause, and to the innate sense of justice which demands that every act shall have its merited consequence. It also connects itself with that "strange trick of memory," as it has been called, which leads occasionally to the sudden sense of our having previously met the very scene, having said and done the very things, which are now present with us; and as they say it cannot be disproved, its believers are slow to give it up. In fact, as the usual emblem of Christianity is the cross, so that of Buddhism is the wheel—chosen as such from its suggestion of endless rotation.

Buddhism, however, which denies the existence of the soul, is obliged to teach transmigration in a very strange form. According to this, although you go to nothingness when you die, yet a new person is sure to be produced at that moment, who is considered to be practically the same as yourself, because he begins existence with all your merits and demerits exactly, and it is to your thirst for life that he owes his being. Yet, as it is acknowledged that you are not conscious of producing him and he is not conscious of any relation with you, it is hard to see how men can accept in such a form, this doctrine of "Karma." Practically, its believers are apt to forget their denial of the soul, and speak as if it does exist and goes at death into a new body. This new birth, moreover, may be not into the form of a man, but into that of a beast of the earth, a devil in some hell or an angel in some heaven. Buddhism not only teaches the existence of hells and hea-

vens, but fixes their exact size and position ; so that one glance through the telescope, or any acquaintance with astronomy, is enough to prove the falsity of its declarations on that point. It is further taught that each of these future lives must come to an end, for all things above and below are continually changing places with each other, as they ever have done and ever will do. There is therefore no real satisfaction even in the prospect of a heavenly life, since it must in time change and probably for the worse.

In close connection, then, with this fundamental idea of Buddhism, namely transmigration, is the other idea that all life, present or future, is essentially so transitory, disappointing and miserable, that the greatest of blessings would be the power to cease from the weary round entirely and forever. Practically its votaries have before their minds a life in some delightful heaven, secured against turning into any following evil by passing instead into calm, unending slumber. This heavenly condition is marked by the perception of life's illusiveness, with freedom from all resulting lusts and passions ; and this ensures that when the life you are then living shall close, no new being will be formed in your place, because your thirst for living is at last extinguished. While it is true, then, that this condition of heavenly calm or *Nirvana* is represented as eminently attractive, yet its distinguishing benefit lies in the fact that when it ends, that which follows is not a new birth, but an eternal freedom from all life. This is in its essence a doctrine of despair, even though the annihilation of life is called by the softer name of endless slumber, and attention is mainly fixed on the joys of *Nirvana*, which precede that slumber.

The third chief feature of Buddhism is its description of the "Noble Path"—the way by which a man is to reach the desired goal. Having (1) denied the existence of God and the soul, and (2) asserted the existence of transmigration and of an essential misery in all life, from which *Nirvana* is the only deliverance, it proceeds (3) to tell how *Nirvana* may be reached. It is by means of persevering meditation upon the hollowness of life, together with the practice of control over self and beneficence to others. Many of the rules given for this end have in them a moral truth and beauty which is remarkable. The opposition made to caste and to extending religion by force of arms, the freedom given to women, and the mildness of manners cherished among all, are most commendable. Much of its hold upon men undoubtedly comes from the fact that its moral standard is endorsed to so great an extent by every man's conscience, that it has a spirit of self-help, and by working and that it encourages merit by one's own

acts. Gautama, the Buddha, must have been far above the average in brain and heart, and not the least so in his efforts to learn from others before beginning himself to teach. But his followers of to-day are by no means teachable in the presence of Christianity, with its fullness of divine truth; and whenever partial truth resists fuller truth it becomes wrong and hurtful. If Buddhism held faithfully the truth it knew, ever ready to learn further lessons of good, it could be viewed with gladness as a system which had prevented many a worse one, while not hindering aught better still; but this latter assertion cannot be made.

Here is a system whose only reply to inquiries concerning religion or spirituality is an unbroken silence; one which leaves men to go elsewhere in search of information if they will, and to believe anything or nothing, just as they please, on this subject. Of course, the practical inference is, that religion is impossible, and that the cravings which we call spiritual cannot expect to be satisfied, but only to be dulled and deadened and finally extinguished. Disobedience to its laws is not called "sin," for where no God is recognized no sin is confessed, and it is merely so much loss to one's self, just as when any other law of nature is broken. If you choose to take the loss you are always at liberty to break the law. Morality becomes a mere affair of profit and loss; so that we even read of a Buddhist account book, with its debtor and creditor columns, by which the yearly balance of merits or demerits could readily be ascertained. As there is no love to any God in all this, neither is there any beneficence toward men which is other than negative and selfish. The self annihilation which is emphasized is not sought from any love for others, but simply as a means of finally escaping from misery by escaping from existence, after tasting whatever sensual enjoyment may come within reach on the way.

We must beware, then, of putting Christian meaning into Buddhist words, or of supposing that such a description of Buddhism as Arnold's "Light of Asia" could have been written by any man destitute of Christian ideas. Moreover, if there is fault and defect even in the purest possible form of the system, how much more is there in the actual teachings of Buddhist books after twenty-four hundred years of corruption!

The practical conduct of its followers is below even their own faulty standard; they live as the heathen did whom Paul describes in the first chapter of his Epistle to the Romans. For, after all, the great distinction between all other religions and Christianity is not merely that they present lower standards than it, but that they do not present at all that which is its

one chief offer, viz., grace and strength whereby men become able to rise toward the standard. Buddhism makes no such offer as this, and has no conception of such a thing. It fixes the mind upon the evils and miseries of life, which it is by its own power to shun, and not upon the positive holiness and blessedness of a divine Father and Saviour, whose grace can lift the soul toward the glory which it sees in Him.

Christians freely concede all that can truly be claimed for the Buddhist standard; for the higher it is, the more does it show natural conscience endorsing the requirements of God as no more than right and just. The defects of Buddhism, both in theory and practice, are evident enough. In all these twenty-four hundred years, and among these myriads of men, it has produced no single nation comparable with even the lowest of Christian states. In fact, the very existence of its priesthood, as seen in Siam, is enough to dwarf the prosperity of any people. The name of "priest" is, indeed, hardly accurate in this case, for the condition intended is rather that of a monk—of one who gives himself to carry into practice Gautama's conception of the best life. Each works out merit for himself by a life of meditation, without undertaking for others any work which is really "priestly." Forbidden to engage in useful work, and enjoined to live solely on alms, these men drain the community of \$25,000,000 each year for their bodily support alone, beside all which they get for their temples, etc. This is at a rate which would amount, if Siam were as large as our own nation, to the enormous sum of \$200,000,000 yearly for the personal support of priests. Ignorant as they usually are, yet the whole education of the people is in their hands; and every man in the nation spends at least a part of his life in the priesthood, while every woman and child is glad to gain merit by feeding them. They not only control the nation, but may almost be said to include it, bodily; and it may be imagined how firmly they hold it to Buddhism. When it is possible for a man to say, as one of these priests did, "I do not worship the gods, but they worship me," and to really believe that by rigid perseverance in his system he can outrank any being in existence, it is evident that such pride will not readily confess itself wholly wrong, and accept any new religion. Nor must it be forgotten that the bodily sustenance of these masses of monks is felt to depend upon the continuance of Buddhism.

How can a system be conceived more completely guarded against the entrance of Christianity, and at the same time, more utterly in need of the gospel? It might readily be expected that missionary work would make slow progress under such circum-

stances. We can the better appreciate, then, that advance which has actually been made.

ROMAN CATHOLIC MISSIONS.

The Church of Rome established its missions in Siam as early as 1662. The grand embassy from Louis XIV., a few years later, was accompanied by a considerable number of priests, and from that time to the present they have held their ground through periods of severe persecution or of contemptuous toleration, varied only occasionally by intervals of royal favor. They found the work to be one of special difficulty, however, and their efforts have produced far less result than in most other missions conducted by them. Yet the size of their roll is still greater than that of the Protestant missions, and it is therefore necessary to remember that the difference in quality is so radical and complete that such a comparison of quantities is utterly misleading. This declaration would not be made if the Roman Church held the same standard in Siam which it does in England or America, instead of sinking, as it actually has done, almost to the level of heathenism itself. This can be tested by observing its attitude towards the "Christians," the Siamese and the Chinese.

There is still a considerable body of mixed descendants from the early Portuguese settlers whom the Roman priests have succeeded in keeping from apostatizing to Buddhism; but their preservation as a distinct body bearing the name of "Christian" has been a very questionable benefit. For example, Dr. Gutzlaff found that the servility and moral degradation of these "Christians" had inspired the Siamese with such contempt, not only for the religion, but for the civilization and power of all Europeans, that they only began to change their minds upon finding that British arms had actually defeated and conquered Burmah, which is on the very border of Siam itself. What wonder is it that to such a body as this there have been added scarcely any converts from among adult Siamese, and that the rolls of the Roman Church are enlarged mainly by claiming the names of those heathen infants who are surreptitiously baptized, when at the point of death, by the priests or their assistants, under the guise of administering medicine?

From the Chinese traders Dr. House informs us that the Roman priests did receive quite an accession by offering as a consideration the protection of the French government, with consequent immunity from the many exactions and annoyances of the Siamese officials. It is very evident that a roll of names made up on such principles cannot fairly be compared with that of Protestant churches. Whatever could be accomplished by Jesuit influence

has always been tried to induce the native government to expel from the country every gospel missionary. No retaliation for these attacks has been attempted, but it has been clearly manifested that the need of Siam for Protestant missions is not a particle the less, but rather the greater, because of the mission work of the Church of Rome.

PROTESTANT MISSIONS.

“It is an interesting fact,” says Dr. House, “that the very first effort made by any of the Protestant faith for the spiritual good of the people of Siam was by a woman. This was Ann Hazeltine Judson, of sainted memory, who had become interested in some Siamese living at Rangoon, where she then resided. In a letter to a friend in the United States, dated April 30, 1818, she writes, ‘Accompanying is a catechism in Siamese, which I have just copied for you. I have attended to the Siamese language for about a year and a half, and, with the assistance of my teacher, have translated the Burman catechism (just prepared by Dr. Judson), a tract containing an abstract of Christianity and the Gospel of Matthew into that language.’ The catechism was printed by the English Baptist mission press at Serampore, in 1819, being the first Christian book ever printed in Siamese.”

For more than twenty years after this time, however, Siam was regarded by mission workers chiefly as a point of approach to China, where nearly one-third of the human race were living in total ignorance of Christianity. It was in this way that Bangkok was visited in 1828 by the celebrated Dr. Carl Gutzlaff, whose works upon China are still of great value. He was then connected with the Netherland Missionary Society, and was accompanied by Rev. Mr. Tomlin, of the London Society’s mission at Singapore. They immediately gave their services as physicians to crowds of patients, and distributed twenty-five boxes of books and tracts in Chinese within two months. They connected with their Chinese work the study of Siamese, even attempting to translate the Scriptures into that language. Appeals were also sent by them to the American churches, to the American Board of Commissioners for Foreign Missions, and to Dr. Judson, in Burmah, urging that missionaries be sent to Siam. Mr. Tomlin was compelled by severe illness to return to Singapore in the following year. Late in 1829 Dr. Gutzlaff, having prepared a tract in Siamese, and translated one of the Gospels, also visited Singapore to have them printed. While there he was married to Miss Maria Newell, of the London Missionary Society, the first woman to undertake personal work for Christ in Siam itself, whither she went a few months after their marriage. She lived,

however, little more than a year after that time, and her babe soon followed her. Her husband, being extremely ill, was urged to sail northward to China itself, which, in spite of great peril, he succeeded in doing, and began, on his recovery, a singularly adventurous pioneer work in that land. He was but twenty-five years of age when he reached Siam, and he put forth all the energy of his nature into the work he found there. The death of his devoted wife and his own enforced departure to China were therefore no ordinary loss for Siam. A few days after he had sailed, in June, 1831, Rev. David Abeel arrived, having been sent by the American Board of Commissioners for Foreign Missions in answer to the appeal of Dr. Gutzlaff and Mr. Tomlin. The latter himself came with him, but only remained for six months, when he was placed in charge of the Anglo-Chinese college at Malacca. After repeated experiments Dr. Abeel also was compelled, in November, 1832, to give up work in Siam on account of protracted ill health. The American Board thereupon sent out Rev. Messrs. Johnson and Robinson, who arrived in July, 1834, and D. B. Bradley, M.D., in July, 1835. "Like all their predecessors, these missionaries had some knowledge of the healing art and a stock of medicines for free distribution, so that the people of Siam naturally give to every Protestant missionary the title of 'mau,' or 'doctor of medicine.'" Several of them have been fully-trained physicians, among whom was Dr. Bradley. "His work as medical missionary, writer and translator into Siamese of Christian books, printer and preacher, continued with a zeal and hope which knew neither weariness nor discouragement until his lamented death, after thirty-eight years of toil, in June, 1873." Two of his daughters, Mrs. McGilvary and Mrs. Check, still continue on the field as the wives of Presbyterian missionaries, the third generation being represented by Miss Nellie McGilvary, who has joined her parents in the mission work at Cheung-Mai. Upon the opening of China to missionary work the American Board transferred its efforts to that country, and gave its field in Siam to the "American Missionary Society," by which the work was maintained for some years longer, and then discontinued.

An American Baptist mission to the Chinese in Siam has been carried on since 1835. There was for many years another department of the mission, beginning still earlier, in 1833, and addressing itself to the Siamese themselves. This has now for several years been discontinued, and the entire strength of the Baptist mission is concentrated upon its work for the Chinese, which proved to be much the more successful of the two. These Chinese, it will be understood, keep themselves as distinct from

the natives as they do in our own land. They are much the more energetic race, and have rapidly secured for themselves the positions of profitable enterprise in the land. If the Siamese are permanently to hold their own, they greatly need the stimulating influence of Christian religion and civilization. They have traits of character, moreover, which are peculiarly favorable to such development, and we have cause, not only for the sense of responsibility, but for hopeful effort, in the fact that the entire work of Christianizing the natives of Siam is left to the Presbyterian Church. Ours is the only Siamese mission which has remained in permanent operation.

PRESBYTERIAN MISSIONS.

The first visit made to Siam by any representative of our own Church was for the same purpose which had already brought other missionaries there—namely, to find some door of access to the Chinese. This was in November, 1838, when Rev. R. W. Orr spent a month in Bangkok, and thereupon recommended our Board of Foreign Missions to take this country as a field of effort, not only for the Chinese, but for the Siamese themselves. In accordance with this recommendation the Rev. W. P. Buell was sent to Bangkok, where he arrived in 1840. After remaining until 1844, and doing good foundation work, he was compelled to leave the field to bring home Mrs. Buell, who had been stricken with paralysis. Arrangements were made to fill his place as soon as possible, but from various reasons it was not until 1847 that the next missionaries actually reached Siam. From that time until the present, continuous work has been maintained; and as the Chinese could then be reached in their own land, our mission here addressed itself directly to the native Siamese.

The Rev. Stephen Mattoon and wife, with Rev. S. R. House, M.D., were the missionaries who began work in that year. Their foothold seemed, however, very precarious for several years afterward, on account of the active, though secret, opposition of the king. Without openly using force, he so exercised his despotic influence upon the slavish people that none of them could be induced to rent or sell any house to the missionaries, and a most effectual obstacle to their work was thus presented. Other difficulties of the same general nature were put in their way, and it seemed quite certain that they would actually be prevented from establishing themselves in the country.

About the same time Sir James Brooks, who had arrived to open negotiations with the king on behalf of the British government, found himself treated in a manner which he considered so

insulting that he indignantly took ship again with the purpose of securing assistance in the effort to open the country by main force. Just at the moment when all these complications were at their height, the death of the king was announced (April 3, 1851). This event brought about a complete change in the whole situation, and in all the succeeding history of the country; a change which is directly traceable to the influence of Protestant missions. The man whom the assembly of nobles elected to fill the throne, and who reigned from 1851 until the end of 1868, proved to be very liberal in all his policy. When the next embassy from the British government reached Siam, under Sir John Browning, it was to find on the throne no longer an ignorant, unmanageable barbarian, but a man who could appreciate civilization, and who claimed to be himself quite a scholar even by European standards. This came from the fact that while still in private life he occupied much of his time, under the instruction of a missionary of the American Board, in the study of language and of modern science.

Through all the years which have now intervened since his accession, Protestant missionaries have been accorded very noticeable influence with the government. In estimating the result of their work, this fact must be given much prominence. An official document, under the royal sanction, makes the following statement: "Many years ago the American missionaries came here. They came before any other Europeans, and they taught the Siamese to speak and read the English language. The American missionaries have always been just and upright men. They have never meddled in the affairs of government, nor created any difficulty with the Siamese. They have lived with the Siamese just as if they belonged to the nation. The government of Siam has great love and respect for them and has no fear whatever concerning them. When there has been a difficulty of any kind, the missionaries have many times rendered valuable assistance. For this reason the Siamese have loved and respected them for a long time. The Americans have also taught the Siamese many things." The present king, during an audience given the missionaries at Petchaburee, said: "I always have and I always shall encourage the American missionaries."

Reference is also frequently made to the statement of a Regent that "Siam was not opened by British gunpowder like China, but by the influence of missionaries." No estimate of mission work would be complete, therefore, which did not include its connection with these great changes in the whole attitude and condition of the nation, which have already astonished the world, and which are of still ampler promise for the future. Though such results

may be considered as indirect and preparatory, they are to be thankfully acknowledged before God, who has chosen to manifest His blessing and help in this form, while not omitting further tokens of a more immediately spiritual nature.

Perhaps the best way to view the course of our work will be to look at it in connection with the places which have successively been taken up as centres of effort, among both Siamese and Laos.

BANGKOK.

The first convert in connection with the mission was the Chinese teacher Qua-Kieng, who was baptized in 1844, and died in the faith in 1859. It is interesting to learn that three of his children became Christians after his death, one of them a candidate for the ministry, and one of his grandsons is now in the United States preparing for the Christian ministry, intending to return to labor in Siam. This is by no means the only instance in the history of the mission in which the baptized children, either of foreign or of native laborers, have taken up the work of their fathers.

A good record is also given of Nai Chune, the first native Siamese convert. "Though frequently offered positions of honor, lucrative offices, and employment by the government, he refuses all and chooses to support himself by the practice of medicine, that thus he may the more readily carry the gospel message."

It was not until 1859, however, that this first convert was made. Twelve long years had elapsed before the missionaries of 1847 were given the joy of gathering any first-fruits of their labors among the Siamese. Such a period of delay has not been unknown in the history of several other mission fields, which became thereafter eminently successful; and in view of all the obstacles in the case now before us, it can hardly be thought surprising. Instead of causing His servants to reap immediately, by bringing one part of the field into full maturity, the Master chose, as we have seen, to use them for doing long-continued preparatory work, which will in the end attest His wisdom as the Lord of the harvest. Tokens have moreover come to light within recent years which show that there really was success, even of a directly spiritual nature, where there were no signs visible to the workers through the years of patient perseverance. For example, several years after Dr. Bradley's death a marked instance of conversion was found, which was traceable directly to his faithful efforts in the printing and distribution of Christian truth. In a letter from the Laos mission in May, 1878, we are told of a visit made in June, 1877, by a venerable stranger, evidently a man of high rank, who came to ask medicine for his deafness, and

referred to the miraculous cure which Christ had wrought upon a deaf man. He proved to be the highest officer of the court in the province of Lakawn, and at the time of this visit was seventy-three years of age. Twenty years before he had visited Bangkok and received religious books from Dr. Bradley. They were printed in the Siamese character, which is so different from that used by the Laos, (though the languages themselves are much the same), that he could not at the time read them, but learned the Siamese character for the purpose of so doing. He gave inward assent to the truth contained in them so far as he could understand it, but had never found any missionary to give him further instruction in his far-off home. He was now brought, for further light, to a place where meantime a Christian mission had been established for his nation. The path was opened by Divine Providence in his case, as in that of so many others in every age and land, through God's overruling of human persecution. His firmness of principle brought upon him such trouble in his own province that he had come to Cheung-mai, where he immediately sought out the missionaries. From that time he made this matter his one study, obtaining Buddhist books from the temple, and comparing them with Christian books, in the full exercise of that keen, practical sagacity for which he was noted. He intended to present himself at the communion table in April, but was obliged to stay at home under a severe attack of illness. At the next communion, however, he made his appearance, declaring his conviction that the healing of his disease had been in answer to prayer. The missionary who moderated the session at his examination had seldom heard a more satisfactory and intelligent confession of faith in Christ than was given by him. As soon as he was known to be a Christian he was ordered back to his native city far away. His death was not unlikely to be the result; but he said to his Christian friends, "If they want to kill me because I worship Christ and not demons, I will let them pierce me." His life was spared in the end, but office, wealth and social position were taken, and he was ignored by all his friends. Later still we hear of him as starting to walk all the way to Cheung-mai, being too impoverished to command any mode of conveyance suitable for his old age. His object in coming was to hear still further about the Lord Jesus, and the result of this second visit was the return with him of two native members from the Cheung-mai church to begin work in his native city. Out of this there arose one of our most promising stations; and the whole affair is traceable directly to the patient work of that early missionary, who never in this life came to know anything of it.

No doubt this case is but a specimen of a class in which

spiritual results were really gained during the very years which seemed so barren of immediate fruit. Since the time when the first open confession was made by a native convert, other members have been steadily gathered into the churches, and the work, though it may be considered as still very largely in its preparatory stage, has many a token of encouraging success. All the usual forms of Christian effort are employed with diligence and effectiveness.

Preaching, both in chapels and by the wayside, has been given from the very beginning that prominence which justly belongs to it as the ordinance of Christ for the saving of souls. Whatever else is done, this is also done. Extensive tours have been taken along the Gulf coast and rivers. The establishment of stations for regular preaching, and the organization of churches, have received full attention wherever God opened the way. In the Presbytery of Siam there are now seven churches, with a membership of 392. The first and second church of Bangkok and that of Petchaburee report encouraging Sabbath-schools.

The Press affords another agency of especial importance among a people where four-fifths of the men and boys are able to read. The mission press at Bangkok is constantly sending forth copies of the Scriptures in Siamese, with translations from such books as the "Pilgrim's Progress," the "Child's Book of the Soul," etc., and also tracts and books prepared especially for this purpose—such as "The Light of Europe," written by a native Christian layman as a criticism on Arnold's "Light of Asia." Some of the best tracts for general evangelistic work have been written by the native evangelists. The publication of the Siamese Hymnal has also proved very serviceable among a music-loving race. It may be mentioned that the Bible itself is usually printed in separate portions only, on account of the fact that a complete copy, even in the smallest Siamese type, would make a volume of larger size than our Webster's Unabridged Dictionary. There have been in use, almost from the very beginning, translations of the Gospels and of some other books which have served a good purpose for the time; but the preparation of a standard Siamese Bible, which is greatly needed, is of much slower and more difficult attainment. Literature of all kinds is pouring in upon Siam, much of it exceedingly hurtful; the Christian Church therefore needs to supply pure reading and the true Gospel to minds eager for knowledge of every sort. In the early days of the mission all books were distributed gratuitously, but now, in conjunction with the American Bible Society, they are sold at a nominal price. This has not decreased materially the distribution of literature and secures a thoughtful reading of each copy passing from the colporteur's

hands. These native colporteurs are fearless and aggressive, and are often able to push ahead of the missionary who, on visiting a new village, frequently finds there already a partial knowledge of the Truth.

Medical work has also been a most valuable adjunct of missionary effort, and this in two ways. Here, as in every land, it opens a way to the hearts of men by its self-denying beneficence, and affords many an opportunity of pointing the sin-sick soul to the Great Physician. But there is also the further effect of undermining the native confidence in the efficacy of spirit-worship. The mere fact of finding malaria cured through the use of quinine by one of the native assistants is mentioned as producing a marked impression of this kind. It helps to convince them that Christianity shows itself to be of God by its harmony with all other truth, even in nature and science; whereas all the teachings of Buddhism regarding its system of heavens and hells are contradicted and disproved by the science of astronomy; and the employment of incantations and witchcraft for the sick is proven to be false and useless by the scientific medical practice introduced by missionaries. The opportunities for such service are abundant. Dr. House found this at the very beginning of his practice to such an extent that in the first eighteen months he treated 3117 patients. The need of such practice was shown in a terrible way soon afterward, when cholera was carrying off its victims at the rate of 30,000 a month. So favorable is the impression produced upon the Siamese by this work that they are now taking it up for themselves. In 1881 it was noted that a hospital for 60 patients had been erected and given for public use by a native nobleman, and in charge of native attendants; the physician in charge being Dr. Tien Hee, who had graduated some years earlier from the missionary boarding-school at Bangkok, and afterward from the Medical School of the University of the City of New York. The very existence and operation of such a hospital is a living argument against Buddhism, of unceasing and ever-widening force. The sad need of it, even for the purpose of humane care for the suffering, was shown immediately after its erection, during the renewed visitation of cholera in the summer of 1881, when the death-rate in Bangkok had risen to five hundred a day at the very beginning of July. The Government of Siam has now in Bangkok three Hospitals, an Insane Asylum, Orphanage, Lunatic Asylum and Dispensary. Dr. Hayes, who has labored most nobly in the care of the Mission Dispensary and Bangkok Hospital, has, at the request of the Siamese government, taken charge of these government institutions with no restriction placed upon teaching Christianity. What a broad field

this opens for evangelistic work in bringing rest to weary souls, as well as comfort to the suffering body! Surely there is abundant reason for prayer to the Great Physician at our missionary concerts, in view of such facts as these. The devoted efforts of Christian physicians, laboring among a people who seldom intelligently obey the orders given, and, in the case of the veteran Dr House, for the period of a whole generation, deserve the most cordial recognition and support.

Education has, of course, a most important bearing upon mission work. The experience of Dr. Duff in India, and, in fact, that of all who have fairly tried the experiment, confirm everything which has been already said of the benefit secured by showing the heathen that scientific facts are never contradictory to the real doctrine of the Christian Scriptures, while such facts are always contradictory to the systems of false religion. Even the ordinary lessons of the day-school are found to produce among heathen families a powerful impression concerning religion, while, of course, the missionary teachers embrace every suitable opportunity for directing religious effort. This work of education in Bangkok is believed now to be on a more systematic basis than ever before. An effort is being made in the boys' school toward self-support by charging a small tuition fee. In 1889 the Christian High School was opened. This receives boys from the lower grade schools and plans to give them a thoroughly Christian education and training that they may be fitted for teaching and the ministry. It has at present (1891) 120 pupils. The girls' boarding-school is also an important factor in the educational work at Bangkok. The musical and industrial departments especially attract the attention of the better class of Siamese, and several children from noble families have been numbered among its pupils. There was, at first, no small difficulty in persuading any of the Siamese to come and be taught, and even in securing a really desirable site for a school. The premises first occupied by the mission at Bangkok in 1851, and the best which could at the time be obtained, were at the lower end of the city. Here are two dwelling-houses, a chapel, and room for the printing-press, together with a school-house for boys. It was years after this before another lot was procured, some five miles farther up the river, in an excellent position, opposite some of the palaces and among the better residences. Here is a house for the missionaries and one for the girls' boarding-school.

Great encouragement has been felt because of the interest and approbation manifested by the government in all our educational work. The appointment by the king of Dr. McFarland

to be Principal of the Royal College at Bangkok and Superintendent of Public Instruction at large is noteworthy. It is also to be remembered, that at the Bangkok Centennial Celebration, in 1882, the king bought the entire exhibit made by the girls' school and also presented silver medals to the principals in charge of it. His interest is still continued, and it is hoped that the policy of the government toward female education may be completely changed; that the young women of Siam may be "elevated to walk side by side with their husbands and brothers," before whom is set a high standard of education.

PETCHABUREE.

This city, one hundred miles southwest of the capital, though numbering but twenty thousand inhabitants, is the central point of influence for a district containing a population of almost two millions. It is a significant fact that when Petchaburee was visited by a missionary in 1843 his books were refused, and every attempt to exert even a passing influence for Christianity was repulsed in the most uncompromising manner by the authorities. In 1861, however, it was by the urgent request of the governor that a station was formed at this point. Two years later there were three native converts applying for membership, and a church was thereupon organized. There are now in Petchaburee and its province five churches in which all the ordinary services are maintained. These grow slowly in point of membership, as many evils are natural to the Siamese which are not consistent with the Christian character, and, therefore, great care must be exercised in receiving applicants, and many placed on probation. A report of the church at Petchaburee shows contributions from the Sabbath-school, a Christmas offering, and from the Woman's Missionary Society, which organization holds popular meetings to study the countries which they, as well as we, call foreign. A liberal offering towards building a church in Cheung-Mai is also reported.

The native ministry began to receive its development at this station. In 1866 the license to preach was, for the first time, given to a native Christian. The native preacher who is mentioned in a letter from Petchaburee, dated 1880, bears the marks of an excellent Christian. He was so affectionately attached to the elder of his church that the death of the latter brought upon him a severe illness, which threatened his own life. He is depicted as faithful in family training, constant in preaching, acting as assistant surgeon also, vaccinating the people and giving help of any kind wherever needed. We also read of the wonderful Christian character of Paw Ang, who, though not an

ordained minister, was for twenty-two years a consistent church member, whose house was always open for religious services, and who was a diligent Bible student. Through his influence his son, daughter, grandchildren and many of his relatives embraced Christianity. In his recent death the church at Petchaburee has indeed sustained a great loss.

School work is very prominent in Petchaburee. In the city and Province we find twelve day schools, a boys' boarding-school, and the Howard Industrial School for girls. In 1865, when the ladies tried to induce some of the ignorant, half-grown girls of the neighborhood to come and be taught sewing, with reading and writing, there was much difficulty in securing even one. The idea of teaching a girl anything was so completely novel that the greatest opposition was made by the parents, as well as the girls themselves, to such an undertaking. As the result of years of patient effort there now stands the well-ordered Industrial School, where, in addition to the ordinary studies and Bible lessons, the girls are taught sewing and given practical training in household affairs. In connection with this school there is a training department for teachers and Bible workers. Study of the Bible, the catechism, Evidences of Christianity, and practice in telling Bible stories are some of the requirements of this department in which, in 1889, twelve married women were enrolled. Miss Cort writes: "Our aim is to give teaching a more honorable and desirable position in church work."

The Boys' Boarding School is already sending pupils to the Christian High School at Bangkok, and one has entered the hospital to study medicine. The details of daily work in these schools are full of interest, and it is greatly to be desired that the foreign missionary magazines which record such facts should have a largely increased body of regular readers.

Medical work in this station has been very successful. The hospital and dispensary are well established, receiving patients from far and near. In 1888 the king of Siam showed his appreciation of the work of this hospital, by donating \$2400 for the purpose of enlarging its buildings. The governor is much interested in this work and has asked that one of his sons be taken as a medical student. Religious service is held in the hospital every day, and the results of this contact with Christianity are very cheering. Two physicians have been appointed to Siam and are now on their way to this field; one of these is to have charge of the hospital at Petchaburee.

RATBUREE.

Calls for a station at Ratburee, a town about sixty miles west

of Bangkok, and in telegraphic and postal communication with it, had been coming repeatedly to the mission, even those in authority in the Siamese government urging the location of missionaries there. As early as 1887 Dr. and Mrs. Thompson had visited Ratburee, the people hearing them gladly and receiving medical treatment. In 1889 they returned to stay, having received from the government a suitable dwelling of which some of the lower rooms could be used for a dispensary and in-patients, many besides being treated in their homes. Dr. Thompson writes, "We have aimed to give at least a word of Gospel truth to each patient, also a small tract prepared for the purpose." The natives are asking for a school for their children which will be opened as soon as possible. All the news from this recently established station is particularly encouraging, as the people are easily accessible and even welcome the coming of the missionaries.

THE LAOS MISSION.

This name indicates an organization which is distinct and separate, though it is grouped with the Siamese mission in our reports, and is, of course, very closely connected with it. The Laos people, it will be remembered, are distinct from the Siamese, though subject to the same government. The upper plain, which has already been described as their home, though but five hundred miles above Bangkok, is practically farther from it than is New York itself, if the distance is estimated by the length of time required for the journey. The rapids in the river and the almost impassable mountains on each side of it present barriers not quickly passed over. A survey has been recently made, however, for a railway through the country, from British Burmah to the Chinese province of Yunnan, and the British consul has secured a bi-weekly mail service. Cheung-Mai, the capital, was visited by a deputation from the Siam mission in 1863, and in 1867 and 1868 Messrs. McGilvary and Wilson came to remain. They were soon encouraged by the conversion of Nan Inta, a man who had thoroughly studied Buddhism and was dissatisfied with it, while knowing of nothing to replace it. He was much impressed by having the eclipse of August 18, 1868, foretold by the missionary a week in advance. He found the science of the Christians disproving the fables of Buddhism, and at once began eagerly to study the more directly spiritual truths connected with Christianity. He was soon able to make an intelligent confession of faith in Christ, which he maintained until his death,

in 1882 and seven other converts were baptized within a few months. At this point the infant church was brought to a season of persecution and martyrdom. The king of the Laos, who usually exercised full control over his own people, though tributary to Siam, began to manifest the hostility which he had thus far concealed. Noi Soonya and Nan Chai were arrested, and, on being brought before the authorities, confessed that they had forsaken Buddhism. The "death-yoke" was then put around their necks, and a small rope was passed through the holes in their ears (used for ear-rings by all natives), and carried tightly over the beam of the house. After being thus tortured all night they were again examined in the morning, but steadfastly refused to deny their Lord and Saviour even in the face of death. They prepared for execution by praying unto Him, closing with the words, "Lord Jesus, receive my spirit." Being then taken off to the jungle, they were clubbed to death by the executioner, and one of them, not dying quickly enough, was thrust through the heart by a spear. The whole record is like one from the apostolic age, and speaks vividly of the first martyrs and of the same Lord by whose living presence they were sustained. Such fruits of the Spirit are unmistakable.

The persecution which thus began checked seriously for the time any progress in mission work. Shortly after this, however, the king died, and progress was resumed. Several new converts were soon received, and it was found that these cases of martyrdom had produced a deep impression for good. Still later, in 1878, another crisis was encountered, though less serious in its nature. The missionaries had decided to perform the marriage ceremony between two native Christians who had applied to them, and to do this without making any provision for the customary feast to the demons. The relatives, who were all devil-worshippers, prevented the marriage on this account, and the authorities supported them in the refusal. An appeal was at once made to the king of Siam, which brought for reply a "Proclamation of Religious Liberty to the Laos," which placed the whole matter on a new basis and entirely changed the conduct of the officials. This proclamation was viewed as a great step in advance. It will be seen that although Buddhism is theoretically opposed both to persecution and to devil-worship, yet Buddhists can be practically guilty of both the one and the other.

The pulpit, the school-house and the hospital are in active operation here as in Siam. No printing has yet been done in the Laos tongue, the characters of which are entirely different from the Siamese. Years ago an unsuccessful effort was made

to procure the proper type in New York, but Dr. Peoples has just returned, after a short furlough in America, bringing with him the Laos type, cast there under his supervision, funds having been collected some years ago for this purpose by the Woman's Foreign Missionary Society. Mrs. McGilvary, with the assistance of Mr. Dodd, has been translating the scriptures and has also prepared a catechism for the use of the Laos, so that in as short a time as possible these people will have the Word of God in their own tongue. Ours is the only mission to these far-away people, and having given them our best gift, the Bible, let us pray that the Spirit will prepare the hearts of the ignorant for its reception.

The *educational* work of Cheung-Mai is represented by the Girls' School, a School for Boys and the Theological Training Class. The girls are occupying their new building after patient waiting. The possession of a steam saw-mill, that necessity of modern civilization, makes improbable any more vexatious delays in building. An Industrial Department is a feature of this work, though the report that nineteen of the girls in one year became members of the church shows that the spiritual side is not neglected.

The Boys' School has only been in operation two years, but has grown very rapidly. The school building stands on a lot given by the King of Siam, upon which there was once a Buddhist temple. "It marks a great advance in the spirit of toleration that ground which the people count sacred to Buddha should have a Christian use." Mr. Collins tells us, "The children are so anxious to learn to read, their parents complain they will scarcely wait to get a good supper before hastening off to evening school, and that they disturb the family rest when they get home, by rehearsing what they have been studying."

The Theological Training Class was started in 1889; its members are taught practical evangelistic work, devoting a part of each week to this, beside systematic study of the Bible. It is hoped that experienced, zealous workers may be prepared for the ministry and for teaching through this medium.

The work at Lakawn is still in its infancy, but we find a school for boys already established. The mission desires to make this an industrial school by purchasing a farm upon which the boys may labor. This will give them, it is hoped, a love of work, and will eventually make the school self-supporting, for with a good irrigating plant quantities of rice could be grown for the market. The children of the Presbyterian church have been asked to provide the means for this new and interesting work, to which request they are already responding most heartily.

Among the Laos, ministrations to the sick has always been

used as a means to true evangelistic work and has met with great success, many having received their first knowledge of Christ while at the hospital or dispensary. The fine new building to be erected at Cheung-Mai, the gift of the children of the church, has been delayed for various reasons, but the temporary hospital and dispensary have been doing good service. Dr. McKean has lately gone out to Cheung-Mai to take charge of the medical work, and it is hoped the new building will soon rise, a monument to the love of our children at home for the suffering Laos.

Lakawn has only been occupied as a mission station since 1885, but the medical work there has so gained the favor of the rulers that the governor has given a fine location for a hospital. On this site at present stands a convenient dispensary, while bamboo huts serve as hospital wards, but in time, as the work grows, a permanent building will be erected.

In connection with the two mission stations in the Laos country, Cheung-Mai and Lakawn, there are five organized churches. Of these, that of Cheung-Mai is the most important, is growing well, and will soon complete a fine church building; the others are the Bethlehem church, organized 1880; the Maa-Dawk-Dang church; that of Cheung-Saan, and the church at Lakawn, the new mission station. A wonderful work of grace has been accomplished among these churches, and another form of evangelistic work, that of touring, has met with most encouraging success.

The whole country lies open before the missionary, but little can be accomplished with so small a force of workers. "And how shall they hear without a preacher?" We have the cheering news that added workers are already on their way to this people, who seem waiting for the gospel of Christ. We must go forward, for the responsibility lies with the Presbyterian church.

THE OUTLOOK.

In both of the missions at which we have now glanced the prospect is decidedly encouraging. It is true that in point of actual members it has only been since 1860 that any visible results appeared, the roll (at the beginning of 1885) including but five hundred and forty-seven. Since then it has been more than doubled, the churches reporting, in 1889, eleven hundred and fourteen members.

There are other tokens, moreover, less easily stated in figures, but no less obvious. Buddhism is shown to be losing ground by such facts as these: fewer men go into the priesthood, so that in Bangkok there are but half as many as there were some years

since. "Monasteries which formerly had from seventy-five to one hundred priests have now not over twenty." Those who do enter the priesthood remain for a shorter term than formerly. "The king himself only remained in the priesthood a month, and his younger brother recently entered it for three days." Our inference from such a fact is confirmed by the further statement that the leading priests are themselves becoming so alarmed that they are taking vigorous measures to defend Buddhism by printing and distributing books which attack Christianity and uphold the native religion. We are reminded of the fact that when the early missionaries arrived in Siam a native nobleman said to them, "Do you with your little chisel expect to remove this great mountain?" Years afterward, when one of those missionary pioneers had died, without seeing any fruit of his labors, another nobleman exclaimed, "Dr. Bradley is gone, but he has undermined Buddhism in Siam." It was a felicitous expression. "Undermining" is a form of work in which every stroke tells to the greatest advantage. Even a chisel may be used with success against a massive cliff if it be employed to "undermine" it. The missionaries have cut their little channels under the cliff, and laid up here and there the magazines of spiritual power, in full expectation that the electric flash of divine fire would in due time pass through the channels, and split in pieces the mighty rock.

But it is not enough to do merely this undermining work. There is pressing need of positively Christianizing the land as it becomes emptied of Buddhism, else the last state of this people will be worse than the first. Infidelity is no improvement upon Buddhism. Our chief encouragement is in the evident presence of that living Lord who can bless the more positive work of building up Christianity, as He has blessed the negative work of undermining Buddhism. The men who occupy the outposts on the field regard themselves as anything but a "forlorn hope," while their weapons are proving mighty through God to the casting down of strongholds. We, who read of it all from afar, can surely do our part in standing by them with prayer and sympathy and every needful support. The Captain of the host of the Lord may well look to us also for that "obedience of faith" which shows itself by trusting in Him as to the wisdom of the plan and the certainty of its success, while meantime we simply obey our standing orders by doing all we can to "preach the gospel to every creature."

STATIONS.

SIAM MISSIONS.

BANGKOK: on the river Meinam, twenty-five miles from its mouth; occupied as a missionary station, 1840 to 1844, and from 1847 to the present time; missionary laborers—Rev. Messrs. E. Wachter, C. A. Berger, J. A. Eakin, J. P. Dunlap, F. L. Snyder, and their wives; and T. Heyward Hays, M.D., and Mrs. Hays; Miss Edna S. Cole, Miss S. E. Parker, two native licentiate preachers, six native Christian teachers.

PETCHABUREE: on the western side of the Gulf of Siam, eighty-five miles southwest of Bangkok; occupied as a mission station in 1861; missionary laborers—Rev. and Mrs. E. P. Dunlap, Rev. and Mrs. W. G. McClure, W. R. Lee, M.D., and Mrs. Lee, Rev. Charles E. Eckels; Miss Mary L. Cort, Miss Jennie M. Small, five native helpers, two licentiates, ten native teachers. *Out-stations:* Bangkokoon, Paktalay, Ta Rua, Ban Pai and other places.

RATBUREE: occupied as a mission station, 1889; missionary laborers—James B. Thompson, M.D., and Mrs. Thompson, and Rev. A. W. Cooper, and Miss Larissa J. Cooper.

LAOS MISSION.

CHEUNG-MAI: on the river Quee-Ping, five hundred miles north of Bangkok; occupied as a mission station, 1876; missionary laborers—Rev. Messrs. Daniel McGilvary, D.D., D. G. Collins, W. C. Dodd, Stanley K. Phraner and their wives; J. W. McKean, M.D., and Mrs. McKean, Miss Eliza P. Westervelt, Miss Isabella A. Griffen, Miss Nellie H. McGilvary; three native assistants; ten out-stations.

LAKAWN: Rev. S. C. Peoples, M.D., and his wife, Rev. and Mrs. Hugh Taylor, W. A. Briggs, M.D., and his wife; Rev. Jonathan Wilson and Rev. Robert Irvine; three native helpers.

MISSIONARIES IN SIAM AND LAOS, 1840-1891.

* Died. Figures, Term of Service in the Field.

SIAM.

Anderson, Miss A.,	1872-1876	Cort, Miss M. L.,	1874-
Arthur, Rev. R.,	1871-1873	Culbertson, Rev. J. N.,	1871-1881
Arthur, Mrs.,	1871-1873	Culbertson, Mrs. (Miss B. Caldwell),	1878-1881
Berger, Rev. C. A.,	1887-	Dickey, Miss E. S.,	1871-1873
Berger, Mrs. (Miss Van Eman).	1887-	Dunlap, Rev. E. P.,	1875-
*Buell, Rev. William P.,	1840-1844	Dunlap, Mrs.,	1875-
*Buell, Mrs.,	1840-1844	Dunlap, Rev. J. P.,	1888-
Bush, Rev. Stephen,	1849-1853	Dunlap, Mrs. (Miss Stoakes,	
*Bush, Mrs.,	1849-1851	1888-),	1889-
Carden, Rev. Patrick L.,	1866-1869	Eakin, Rev. John A.,	1888-
Carden, Mrs.,	1866-1869	Eakin, Mrs. (Miss Olmstead,	
Carrington, Rev. John,	1869-1875	1880),	1889-
Carrington, Mrs.,	1869-1875	Eckels, Rev. Charles E.,	1888-
*Coffman, Miss S.,	1874-1885	George, Rev. S. C.,	1862-1873
Cole, Miss Edna S.,	1886-	George, Mrs.,	1862-1873
Cooper, Rev. A. W.,	1885-86; 1890-	Grimstead, Miss S. D.,	1874-1877
*Cooper, Mrs.,	1885-1886	Hartwell, Miss M. E.,	1879-1884
Cooper, Miss L. J.,	1890-	Hays, T. Heyward, M.D.,	1886-

Hays, Mrs. (Miss Nielson, 1884),	1886-	LAOS.	
House, Rev. S. R., M.D.,	1847-1876	Briggs, W. A., M.D.,	1890-
House, Mrs. H. N.,	1847-1876	Briggs, Mrs.,	1890-
Lee, W. R., M.D.,	1890-	*Campbell, Miss M. M.,	1879-1881
Lee, Mrs.,	1890-	Carrington, Rev. W. A.,	1890-
McCauley, Rev. J. M.,	1878-1880	Carrington, Mrs.,	1890-
McCauley, Mrs. (Miss J. Kooser),	1878-1880	Cary, A. M. M.D.,	1886-1888
McClelland, Rev. C. S.,	1880-1883	*Cary, Mrs.,	1886-
McClelland, Mrs.,	1880-1883	Cheek, M. A., M.D.,	1875-1886
McClure, Rev. W. G.,	1886-	Cheek, Mrs.,	1875-1886
McClure, Mrs. (Miss M. J. Henderson, 1885),	1886-	Cole, Miss Edna S.,	1879-1886
McDonald, Rev. Noah A.,	1860-1887	Collins, Rev. D. G.,	1886-
*McDonald, Mrs.,	1860-	Collins, Mrs.,	1886-
McDonald, Miss H. H.,	1879-1884	Dodd, Rev. W. C.,	1886-
McDonald, Miss Mary,	1881-1887	Dodd, Mrs. (Miss Belle Eakin, 1887),	1889-
McFarland, Rev. S. G.,	1860-1878	Fleeson, Miss Kate N.,	1888-
McFarland, Mrs.,	1860-1878	Griffin, Miss I. A.,	1883-
*McLaren, Rev. C. D.,	1882-1883	Hearst, Rev. J. P.,	1883-1884
*Mattoon, Rev. S.,	1847-1866	Hearst, Mrs.,	1883-1884
*Mattoon, Mrs.,	1847-1866	Irwin, Rev. Robert,	1890-
Morse, Rev. Andrew B.,	1856-1858	Martin, Rev. Chalmers,	1883-1886
Morse, Mrs.,	1856-1858	Martin, Mrs.,	1883-1886
*Odeh, Mrs. John F.,	1863-1864	McGilvary, Rev. D.,	1858-
Paddock, Benj. B., M.D.,	1888-1890	McGilvary, Mrs.,	1860-
Parker, Miss Sarah E.,	1890-	McGilvary, Miss Nellie H.,	1889-
Small, Miss Jennie M.,	1885-	McKean, Jas. W., M.D.,	1889-
Snyder, Rev. F. L.,	1890-	McKean, Mrs.,	1889-
Snyder, Mrs.,	1890-	Peoples, Rev. S. C., M.D.,	1883-
Sturge, E. A., M.D.,	1880-1885	Peoples, Mrs. (Miss S. Wirt, 1883-)	1884-
Sturge, Mrs.,	1881-1885	Phraner, Rev. S. K.,	1890-
Thompson, Jas. B., M.D.,	1886-	*Phraner, Mrs.,	1890-1891
Thompson, Mrs.,	1886-	Taylor, Rev. Hugh,	1888-
Van Dyke, Rev. James W.,	1869-1887	Taylor, Mrs.,	1888-
Van Dyke, Mrs.,	1869-1884	*Trooman, C. W., M.D.,	1871-1873
Wachter, Rev. E.,	1884-	Waddell, Rev. W. A.,	1890-
Wachter, Mrs. (Mrs. McLaren, 1882),	1886-	Warner, Miss A.,	1883-1885
		Westervelt, Miss E. P.,	1884-
		Wilson, Rev. Jonathan,	1858-
		*Wilson, Mrs. Maria,	1858-1865
		*Wilson, Mrs.,	1866-1880

BOOKS OF REFERENCE.

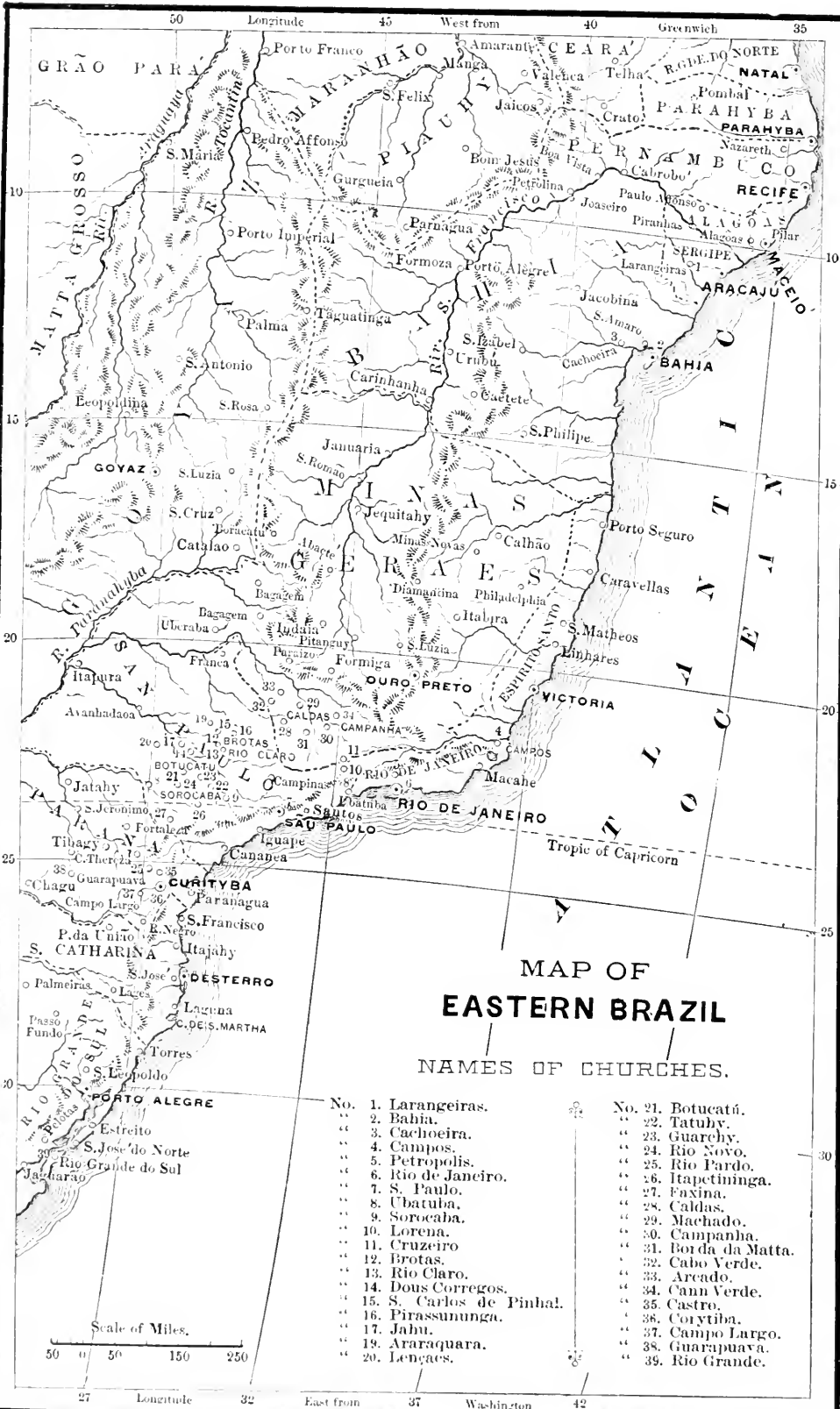
- Among the Shans. A. R. Colquhoun. 21s.
 Buddhism. T. W. Rhys Davids. 75 cts.
 Eastern Side; or, Missionary Life in Siam. Mrs. F. R. Feudge. \$1.50.
 English Governness at the Siamese Court. Mrs. A. H. Leonowens. \$1.50.
 Siam. Miss M. L. Cort. \$1.75.
 Siam. Bayard Taylor. \$1.25.
 Siam and Laos as seen by American Missionaries. \$1.85.
 Siam; its Government, Manners and Customs. Rev. N. A. McDonald. \$1.25.
 Siam. The Heart of Farther India. Miss M. L. Cort. \$1.75.
 Siam; or the Land of the White Elephant. G. B. Bacon. 50 cts.
 Temples and Elephants (Upper Siam and Laos). C. Beck. 21s.
 The Land of the White Elephant. F. Vincent. \$3.50.
 The Light of Asia and the Light of the World. S. H. Kellogg. \$1.50.



SOUTH AMERICA.

BY

REV. S. HOOD.



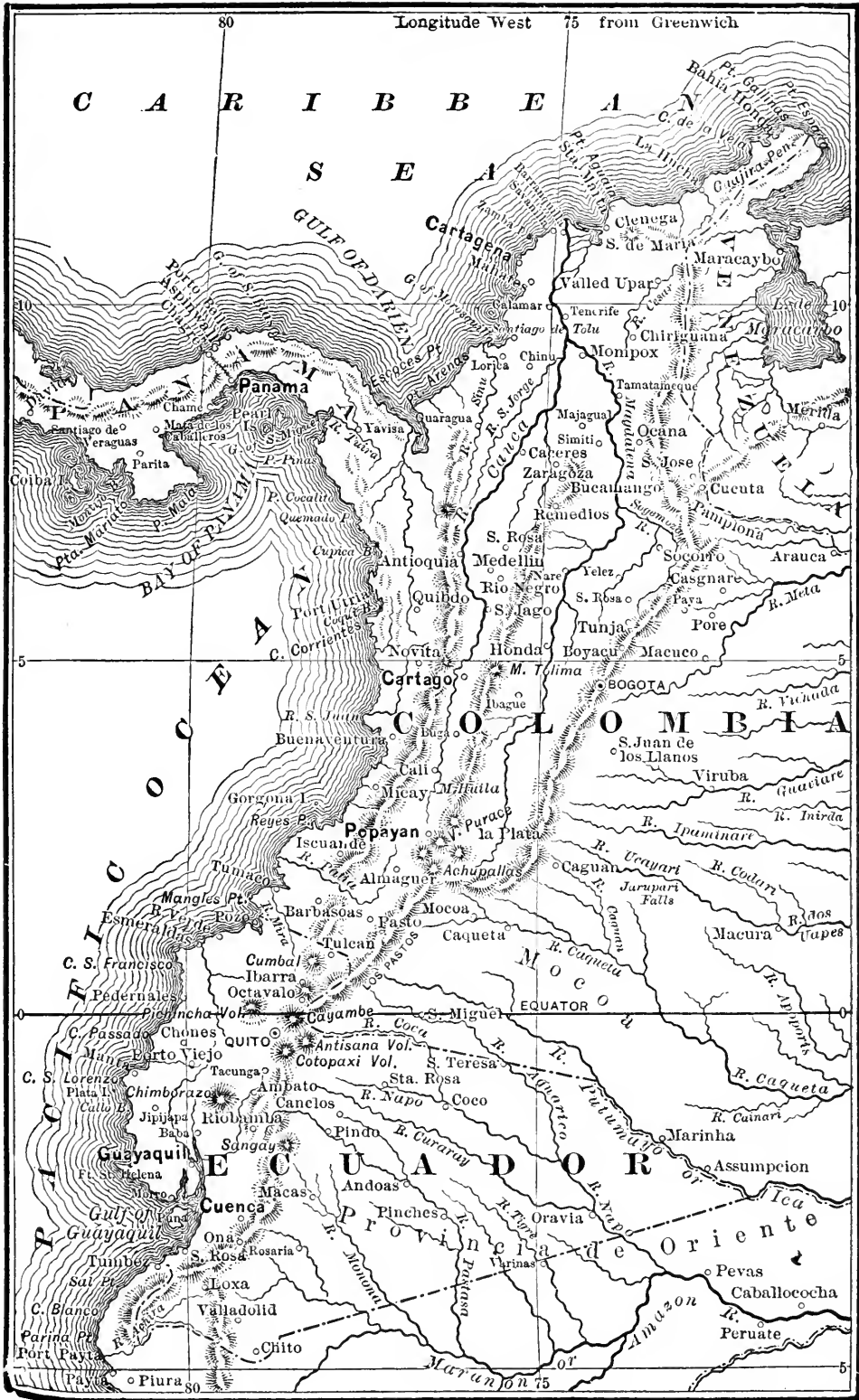
MAP OF EASTERN BRAZIL

NAMES OF CHURCHES.

- | | | | |
|--------|----------------------|---------|-----------------|
| No. 1. | Laranjeiras. | No. 21. | Botucatú. |
| " 2. | Bahia. | " 22. | Tatubv. |
| " 3. | Cachoeira. | " 23. | Guarehy. |
| " 4. | Campos. | " 24. | Rio Novo. |
| " 5. | Petropolis. | " 25. | Rio Pardo. |
| " 6. | Rio de Janeiro. | " 26. | Itapetinga. |
| " 7. | S. Paulo. | " 27. | Faxina. |
| " 8. | Ubatuba. | " 28. | Caldas. |
| " 9. | Sorocaba. | " 29. | Machado. |
| " 10. | Lorena. | " 30. | Campanha. |
| " 11. | Cruzeiro | " 31. | Borda da Matta. |
| " 12. | Brotas. | " 32. | Cabo Verde. |
| " 13. | Rio Claro. | " 33. | Arando. |
| " 14. | Dous Corregos. | " 34. | Cann Verde. |
| " 15. | S. Carlos de Pinhal. | " 35. | Castro. |
| " 16. | Pirassununga. | " 36. | Corytiba. |
| " 17. | Jahu. | " 37. | Campo Largo. |
| " 18. | Araraquara. | " 38. | Guarapuava. |
| " 19. | Lencas. | " 39. | Rio Grande. |

Scale of Miles.
 50 0 50 150 250

27 Longitude 32 East from 37 Washington 42



C A R I B B E A
S E A

Longitude West 75 from Greenwich

GULF OF VENEZUELA

Cartagena

Panama

Cartago

Popayan

QUITO

Guayaquil

Cuenca

Chito

BOGOTA

Medellin

Sta. Rosa

Assumpcion

Oravia

Marincha

Pavas

Cabalococha

Peruate

EQUATOR

Amazon

Maranon

75

80

10

5

0

5

MISSIONS IN SOUTH AMERICA.

The discovery of America was a happy accident, which occurred while Columbus was searching for a western passage to the East Indies. Aided by the king and queen of Spain in his first two voyages, no sooner had he discovered the Greater and Lesser Antilles than he took possession of them in the name of Spain and the pope. It was on his third voyage across the Atlantic, in 1498, that he first landed on the northwestern coast of South America, and nearly the whole peninsula was thus preempted by the Roman Catholics for their Church. The whole country, too, continued under Spanish and Portuguese rule until far into this century, when, one after another, the several states became independent.

South America is a great triangular peninsula, pointing to the south, and connected with North America by the narrow Isthmus of Panama. It is remarkable for its majestic rivers and its lofty mountains. The Andes, on the west, follow the coast line from Panama to the Straits of Magellan, their snow-capped tops rising from fifteen to over twenty thousand feet above the sea level. The country is irregular and broken; vast plains cover one-half its area; it abounds with fruitful valleys, fertile table lands, and its mineral resources are rich and varied.

It extends from about 12° north latitude to 55° south—67° north and south, or four thousand six hundred miles; and from 35° to 81° west longitude, or over three thousand miles east and west. It is divided into fourteen States, in three of which—Brazil, Chili and Colombia—the Presbyterian Board has missions.

BRAZIL.

Brazil, the only monarchy in America for many years, became a republic in 1889. It occupies nearly one-half of South America, and contains more than one-half of its arable land. Lying

between 4° north and 33° south latitude, and between 35° and 73° west longitude, nearly the whole territory is within the torrid zone. It is over 2600 miles long and 2500 broad, and has a coast line of 4000 miles. The area is 3,220,000 square miles; it is a little larger than the United States without Alaska.

Brazil is naturally divided into three distinct regions; the low lands along the coast, where are grand harbors and large cities; the middle section, which has magnificent and fertile plateaus formed by abrupt mountain ranges on the eastern side, watered by the tributaries of the Amazon, the King of Rivers, and those of the River La Plata; and the vast and unexplored forest region of the west. The climate is varied. Within the tropics, the tendency is to extreme heat accompanied in some parts by great humidity; but on the table-land the heat is modified by pure and refreshing breezes, and back on the mountain slopes one may dwell in perpetual spring. The table-lands and hill-sides, with unrivalled brooks and navigable streams for internal communication and commerce, naturally fit it for agricultural purposes; and the climate favors not only a vast variety of valuable products, but vigorous health.

Brazil is probably not surpassed in fertility, in climate, and in variety of useful natural products—coffee, sugar, cotton, india rubber, cocoa, rice, maize, manioc, beans, bananas, yams, ginger, lemons, oranges, figs, cocoanuts, etc. Sugar, coffee and cotton are staple commodities. Perhaps no country yields food-products in richer abundance. Yams are wonderfully productive. Manioc, from which tapioca is made, is said to yield six times as much nutriment to the acre as wheat. There are herds of wild cattle on the plains, game in the woods, and fish in the waters, vast forests of rare growth and variety, wood of great excellence and beauty for all kinds of cabinet work, timber and lumber for all building purposes. Brazil abounds also in choice minerals, precious metals and fossil remains. Gold, silver, iron, lead and precious stones are abundant; indeed, the field for diamonds is the richest in the world. One diamond has been found there worth \$250,000. But the vast wealth of the state is found not in her rich stores of precious minerals and metals, but in her fruitful soil and exports of tropical productions. Her traffic in sugar and coffee, under heavy, almost ruinous duties, amounted to more in a single year than all the diamonds gathered within this century.

The population is over 14,000,000; the inhabitants include whites, Indians and negroes. The whites consist largely of the descendants of the Portuguese, and, like the people of the United States of America, they have pushed the Indians back from the coast, while the negroes are found everywhere; but the three races

are extensively mixed by intermarriage. The Portuguese have been the power in Church and State—language, morals and customs belong to their race.

The Portuguese language closely resembles the Spanish. Mr. Blackford, of the Brazil mission, says: "It is a beautiful language, and has been appropriately styled the eldest daughter of the Latin. It is compact, expressive, flexible and well adapted for oratory and literature."

During the monarchy education in Brazil was very deficient; notwithstanding the Emperor's enlightened views and policy, in 1874, only 25 *per cent.* of the children were being educated. Since the establishment of the Republic the people are eager to accept every advantage for the education of their children.

Brazil was accidentally discovered by Vincente Yanes Pinçon, a companion of Columbus, May 3d, 1500, and was first colonized by the Portuguese in 1531.

From 1531 to 1822, Brazil was a province of Portugal, and was governed by a ruler from the mother country. "When Portugal was invaded by the French in 1807, the sovereign of that kingdom, John VI., sailed for Brazil, accompanied by his family and court. Soon after his arrival he placed the administration on a better footing, threw open the ports to all nations, and improved the condition of the country generally. On the fall of Bonaparte, the king raised Brazil to the rank of a kingdom, and assumed the title of King of Portugal, Algarvé and Brazil. A revolution in 1820 led the king to return to Portugal, and he left Pedro, his eldest son, as regent. In 1822 Dom Pedro, forced by a desire on the part of the Brazilians for complete independence, and not wishing the control of Brazil to go outside of his family, declared Brazil a free and independent state, and assumed the title of emperor, and was recognized by the king of Portugal in 1825. A series of disturbances and general dissatisfaction throughout the empire ended in the abdication of Dom Pedro, who left Brazil April 7th, 1831, leaving a son who was under age as his successor. The rights of the latter were recognized and protected, and a regency of three persons was appointed by the chamber of deputies to conduct the government during his minority. In 1840, the young emperor was declared of age, being then in his fifteenth year, and was crowned July 18, 1841," as Dom Pedro 2d. In 1866, Dom Pedro emancipated the slaves of the government, and in 1871, the Legislature authorized a Bill the effect of which would be gradual emancipation throughout the empire. Freedom was proclaimed to all in 1888.

In 1876 the emperor visited the United States of America, and attended the great Exposition in Philadelphia, saw our schools and

our manufactories, studied our institutions and civilization generally, and returned by way of Europe to apply his acquirements for the nation's good. The whole country made a decided advance during his reign.

On November 15th, 1889, occurred one of the most remarkable revolutions known in history; the monarchy was overturned with little opposition and no blood-shed, the emperor and imperial family were exiled, Brazil was proclaimed a republic, and the people quietly accepted the decrees of the Provisional Government.

One year later the Brazilian Constitution, modelled upon that of the United States of America, was adopted, a new President and Cabinet elected and the government of the United States of Brazil established on a sure basis. The new constitution authorizes "Separation of Church and State; Secularity of Public Cemeteries; the Rite of Civil Marriage; and Religious Liberty"—"All religious denominations have equally the right to liberty of worship."

With these great changes by which the people have freed themselves from the power of the Church of Rome, the opening of the doors is wider than ever, and the pure Gospel may be preached and taught with absolute freedom.

In his "Journey to Brazil," Professor Agassiz writes:—"There is much that is discouraging in the aspect of Brazil, even for those who hope and believe as I do that she has before her an honorable and powerful career. There is much also that is very cheering, that leads me to believe that her life as a nation will not belie her great gifts as a country. Should her moral and intellectual endowments grow into harmony with her wonderful natural beauty and wealth the world will not have seen a fairer land."

MISSIONS IN BRAZIL.

The first effort to evangelize Brazil was made by the Huguenots in 1555, thirty-four years after the Portuguese colonized the country. Admiral Coligny, of France, who bravely supported the Protestant cause, and was basely assassinated on St. Bartholomew's day, 1572, planned a colony of Protestants on the coast of Brazil as a refuge for the persecuted Huguenots. They sailed from Hayre de Grace in 1555, to what is now the harbor of Rio de Janeiro, and settled on the island of Villegagnon. Calvin and his friends at Geneva sent them religious teachers; but the colony was short-lived, persecution did its work, and some returned, some were put to death and others fled to the Indians. "Amongst the latter was one named Jean de Boileau, who is noted, even in the annals of the Jesuits, as a man of considerable learning, being well versed in both Greek and Hebrew. Escaping from Villegagnon, Jean de

Boileau went to St. Vincente, near the present site of Santos, the chief seaport of the province of São Paulo, the earliest Portuguese settlement in that part of the country, and where the Jesuits had a colony of Indians catechised according to their mode. According to the Jesuit chroniclers themselves, the Huguenot minister preached with such boldness, eloquence, erudition, that he was likely to pervert, as they term it, great numbers of their adepts. Unable to withstand him by arguments, they resorted to Rome's ever-favorite reasoning, and caused him to be arrested with several of his companions. Jean de Boileau was taken to Bahia, about a thousand miles distant, where he lay in prison eight years. When, in 1567, the Portuguese finally succeeded in expelling the French from that part of their dominions, the governor, Mem de Sá, sent for the Huguenot prisoner, and had him put to death on the present site of the city of Rio de Janeiro, in order, it was said, to terrify his countrymen if any of them should be lurking in those parts. The Jesuits boast that Anchieta, their great apostle in Brazil, succeeded in winning the heretic to the papal faith on the eve of his execution, and then helped the hangman dispatch him as quick as possible, so as to hurry him off to glory before he could have time to recant."—*Sketch of Brazil Mission*, by Rev. A. L. Blackford.

From 1624 to 1654, the Dutch settled along the northern coast and did some mission work among the Indians; but the work ceased with the expulsion of the Dutch. About 1855, Dr. Kalley, a pious Scotch physician, went to Rio de Janeiro and began an independent work of circulating the Bible and tracts, and preaching. The result has been two independent Protestant churches, one in Rio and the other in Pernambuco. In 1836, the Methodist Episcopal Church sent the Rev. Mr. Spaulding to Rio de Janeiro. The Rev. D. P. Kidder joined him in 1838. In 1840, Mrs. Kidder died, and Dr. Kidder returned home. Financial difficulties caused the abandonment of the mission in 1842.

RIO DE JANEIRO.

In 1859, the Board commissioned the Rev. Ashbel Green Simonton, of Pennsylvania, as their missionary to Brazil. He sailed from New York in June, and landed at Rio de Janeiro August 12, 1859. No mission at that time occupied Brazil. There was only the independent work of Dr. Kalley. Mr. Simonton, while acquiring the Portuguese language, engaged in teaching English; but as soon as he could speak with some facility, he opened a place for preaching. It was a small room in the third story of a house in a central situation. His first audience consisted of two men to whom he had taught English; grad-

ually the number increased until full congregations attended his ministrations.

In July, 1860, the Rev. A. L. Blackford and wife joined the mission; Mr. and Mrs. Blackford labored in the mission fifteen years, and then on account of her failing health returned to this country, but afterwards rejoined the mission. In 1861, Rev. F. J. C. Schneider was added to the mission. In 1862, Mr. Simonton organized at Rio the first Presbyterian church in Brazil.

In 1866, four young men, all members of the church of São Paulo, came to Rio to pursue studies for the ministry under Mr. Simonton's direction. His death, in 1867, brought Mr. Blackford of São Paulo to the pastorate of the Rio church. Rev. J. B. Howell in 1873 began his work in Rio, and was transferred to São Paulo; Rev. E. Vanorden was associated with Mr. Blackford until 1876. From 1875, this church had the ministry of Rev. D. M. Hazlett, Rev. Robt. Lenington, Rev. J. T. Houston, Rev. G. A. Landes.

In 1882, Rev. George A. Landes and wife, who had aided in this field, were transferred to Botucatu, and the Rev. J. T. Houston and Rev. A. B. Trajano, a native preacher, carried on the work. Rev. John M. Kyle and wife joined them in December, 1883.

In 1887, the church under the care of Mr. Trajano became self-supporting. The National Missions Fund, which was started this year, was an important factor in stimulating the weaker churches toward self-support, and a monthly "Review of National Missions" was begun with the same object, edited at São Paulo by Rev. E. C. Pereira.

The year 1888, was one of the most eventful in the history of our Church in Brazil, as in that year the missions of the Presbyterian Board and those of the Southern Presbyterian Church, were formed into the Synod of the Presbyterian Church in Brazil. Two representatives from the General Assembly of the Presbyterian Church in North America, Drs. J. Aspinwall Hodge and Charles E. Knox, witnessed to this organization of the Synod, in the Church at Rio Janeiro.

Rev. James B. Rodgers and wife reached Rio in 1889. The churches of Ubatuba, Campos, Petropolis, Rezende and Nicheroy are under the care of the missionaries at Rio.

SÃO PAULO.

In 1863, by direction of the Board, São Paulo, then a city of 25,000 inhabitants, was occupied as a mission station. It is the capital of the State of São Paulo, and has tripled in population

in the space of a few years. The training-school for ministers and teachers is located here. In February, 1865, a church was organized, when six converts were received on profession of their faith.

São Paulo is the centre of extensive operations in educational and evangelical work, tract and Bible distribution, with visiting and preaching from house to house.

Mr. Blackford said, "Though the progress of the work in São Paulo has been less rapid, and, for a time, less steady than in some other places, it has become firmly rooted, and is a great power for good. A noticeable fact in the history of this church is the great number of its members who have removed to other places, carrying the blessing with them." Near the close of 1865 the Presbytery of Rio de Janeiro was organized at São Paulo, consisting of Revs. A. G. Simonton, A. L. Blackford, F. J. C. Schneider and Senhor Conceição, a converted Romish priest, just then ordained. Rev. G. W. Chamberlain, who was ordained at the second meeting of the Presbytery in 1866, joined the mission in 1865, and Mrs C. in 1868. In 1867, our missions in Brazil sustained a heavy loss in the death of the Rev. Ashbel Green Simonton. Mr. Simonton was a young man of fine physique, gentle manners, scholarly attainments, and of unusual Christian character. In a few short years, with remarkable faith and wisdom, he laid foundations for future work which still endure. He was called to his reward December 9, 1867.

Rev. R. Lenington came in 1868. Rev. J. F. Da Gama and wife were added to the mission force in 1870. A building for the training-schools was erected by funds of which \$10,000 were obtained in the United States of America, and \$5000 at São Paulo. The ground and materials for building were purchased in 1875. A church building was erected in 1883.

In 1877, Miss Phœbe R. Thomas, a self-supporting missionary, under the care of the Woman's Society of Philadelphia, established a Kindergarten in São Paulo. This undertaking met with such great success that in five years a teacher was sent to help Miss Thomas, and the mission recognized the importance of this branch of educational work. After twelve years of enthusiastic and profitable labor Miss Thomas returned to America with greatly impaired health, and died June, 1890. Miss Mary Lenington has charge of the Kindergarten. In 1882, the boarding-school for girls, first opened by Rev. J. B. Howell and wife, was placed under the care of Miss Ella Kuhl and Miss Mary P. Dascomb, who had been teachers in the school at Rio Claro for several years. The Rev. D. C. McLaren arrived at São Paulo in 1885, and the same year H. M. Lane, M.D., came to Brazil to

superintend the schools. The building for the young men under instruction for teachers and preachers was finished, and occupied by them.

One of the most encouraging results of the work in São Paulo is the independent position that the church in that city was able to assume in 1888. Rev. E. C. Pereira, a graduate of the theological school, was called to the pastorate, and the church in 1890 celebrated the twenty fifth anniversary of its existence.

Mr. Chamberlain was elected synodical missionary. Mr. McLaren had to return to America because of ill health. Miss Mary P. Dascomb was transferred to Botucatu on her return from America, in 1889. Miss Elizabeth R. Williamson went to São Paulo the next year to assist Miss Kuhl in the boarding and day-school; and early in 1891, Miss Clara E. Hough arrived to take charge of the normal work of the school.

The schools of São Paulo have been wonderfully prosperous, both the boys' and girls' boarding and day-schools have been full to overflowing, and many have been turned away for lack of room. Extensions of the old buildings or new and larger buildings are greatly needed, as the schools are hampered by the insufficient accommodations. A manual training shop for the boys in the boarding-school is an important aid in giving habits of self-reliance and accuracy in observation.

A Board of Trustees has been organized in America to establish a Christian University at São Paulo. Buildings and a guaranteed income sufficient for the maintenance of the college are being secured. Messrs. Underwood and Hall have been sent out to begin the instruction of a Freshman class. Rev. W. A. Waddell, commissioned by the Board of Foreign Missions to teach the class of Theological students, and to take part in other educational work, will aid them.

BROTAS.

In 1868, Rev. R. Lenington occupied Brotas, a point 170 miles northwest of São Paulo, where missionary labors had been largely blessed, and where a church had already been organized and had grown from eleven to over seventy members, without a regular pastor.

The work had been carried on by the converts in their respective neighborhoods, with only two or three short visits yearly from the missionaries of São Paulo. Not only churches but schools were organized. It was the work of faithful men with the Bible in their hands, their heads and their hearts. This church has successively been under the charge of Messrs. Lenington, Da Gama, and Trajano.

In 1884, Rev. J. B. Howell and wife took charge of this field, which includes three churches and several outlying stations. Mr. Howell had his residence at São Carlos, but in 1887, he removed to Jahu to establish a Farm School where the pupils could be self-supporting while taking advanced studies. In 1890, this field became vacant for a time, by the departure of Mr. Howell to America and his resignation from the mission.

BAHIA.

This is a city 750 miles N. N. E of Rio de Janeiro. It is the oldest city in Brazil, having been founded in 1549, and, next to Rio de Janeiro, the largest city in Brazil, containing a population of 200,000, or, as some have estimated, 250,000. It is the capital of a province by the same name. The harbor is one of the best in South America, admitting ships of the largest size. Its chief productions and exports are cotton, coffee, sugar, manioc, tobacco, rum, dye-stuffs, fancy woods, horns and hides. The country of which the city is the capital contains valuable mines of gold, silver, copper, lead and iron, with deposits of potash, alum, etc. But the commerce is small compared with its possibilities, on account of the want of enterprise of the inhabitants. They are ignorant, dissolute, idle, and of course poor. Consequently the fertile soil is uncultivated, the rich mines are undeveloped, and the vast forests un-hewn. Schools of every grade are needed, and the purifying, elevating, energizing power of the gospel, to make that land among the richest of Christ's heritage.

The Rev. F. J. C. Schneider occupied Bahia as a mission station in 1871. It is the residence of the papal archbishop, and it was said to contain more friars and nuns in its convents than any other part of the land. This accounts in a great measure for the sad state of the people, and for their opposition to the gospel. In May, 1877, Mr. Schneider and family returned home, and his connection with the Board was reluctantly dissolved after a faithful service of fifteen years. The Rev. R. Lenington and wife succeeded him in that field, and with one colporteur, constituted the only laborers where many were needed. In April, 1881, the Rev. A. L. Blackford and his wife were the only laborers; but in October of that year Rev. J. B. Cameron and wife joined them, remaining about three years. Miss K. R. Gaston, in 1883, undertook a work of visitation from house to house, which proved to be one of the most effective agencies for the evangelization of the people. Miss Gaston became the wife of Rev. J. B. Kolb, who began his work in Bahia in 1884, but moved to Larangeiras two years later. Schools were established in that place, and after a period of persecution and opposition a marked and growing work has been carried on.

Rev. W. G. Finley arrived in Bahia during 1889, to take charge of that field during the absence of Dr. Blackford, whose ill health required his return to America. Dr. Blackford reached America in May, 1890, and died at Atlanta, Georgia, while preparing to go to General Assembly at Saratoga. Dr. Blackford was the oldest Protestant missionary in Brazil; his labors extend over a period of thirty years, and his whole life was given to the advancement of the interests of missions in Brazil.

RIO CLARO.

In 1863 a mission was established at Rio Claro, a city 400 miles west from Rio de Janeiro. It is the centre of a large German population. Mr. Schneider was stationed among them; but as "he would not administer the sacrament without regard to the moral condition and fitness of the applicants, he had to encounter opposition." Discouraged, he returned to Rio de Janeiro, and the station for a time remained vacant. Mr. Lenington labored here, afterwards, aided by a native preacher. Miss Sophia Dale came to assist Mr. Lenington and became the wife of Mr. Houston in 1884. The same year Rev. J. F. Da Gama occupied this station and maintained the boarding school which was carried on by the Misses Eva and Sophy Da Gama and Senhor Herculano, until 1886, when it was discontinued. The day-school is under the care of Miss Eva Da Gama. Mr. Da Gama has a large field under his charge, including the stations of Araraquara, Pinhal and Pirassununga.

BOTUCATU.

In July, 1881, Rev. George A. Landes and wife entered upon their labors at this new point, where a resident, Senhor Domingo Soares de Barro, had built a chapel and called for some one to come and preach the gospel. The promise of success was so great that this benefactor immediately added a small dwelling-house, and turned all over to the mission. He also made a present of a building for an academy, and at his death in 1890 endowed this school with \$25,000. He left his own residence for an orphan asylum, with an endowment of \$15,000.

Schools were established and have been continued with marked success. In 1885, Rev. J. R. C. Braga, a native preacher, was installed as pastor of the church, with the care of a large district of the province. Mr. Landes removed to Curytiba in 1886. Mrs. Braga, a graduate of the school of São Paulo, took charge of the school until the arrival of Miss Dascomb, who returned in 1889, after a rest in America, and Miss Henderson went to her help. The school has already outgrown its quarters.

CURYTIBA.

The province of Paraná, was visited at times by the Rev. R. Lenington for two years. Rev. G. A. Landes and wife joined him in 1885, and upon his return to America took charge of this field, fixing their residence at Curytiba, the capital of Paraná. They were reinforced by Rev. T. J. Porter and wife in 1888. This is a large and arduous field, involving long and weary journeys on horse-back. Senhor Modesto Carvalhosa also is stationed here.

CAMPANHA.

In 1884, Rev. Eduardo C. Pereira, a native minister, began work in this difficult field, which is the centre of a large district near to Caldas. He was called to the pastorate of the São Paulo church in 1888, and Rev. B. F. de Campos took charge.

CAMPOS.

Campos was for some time under the care of a native ordained missionary, Rev. M. B. P. Carvalhosa, who was absent in São Paulo during 1885. Rev. F. J. C. Schneider took charge and remained with Mr. Carvalhosa two years longer. In 1887, Mr. Carvalhosa removed to Curytiba, and the station is for the present without a pastor.

CALDAS.

Caldas and several other stations are under the care of Rev. Miguel Torres, whose work covers a large and important field. Mr. Torres has had marked success in his preaching tours. He has published a "Life of Christ," the first work of the kind in Portuguese literature.

SOROCABA.

Sorocaba, Faxina and Guarehy were under the care of Rev. A. P. C. Leite until 1884, when his sudden death occurred while attending Presbytery. Rev. J. Z. de Miranda has charge this field.

CHURCHES.

The churches in the several missions have been diligently sowing the good seed of the Word, and have had reasonable accessions and a steady growth. A paucity of laborers has necessitated frequent changes, and in out-stations prevented regular pastoral work. Still the Board has seen great encouragement, gathering more fruit than they had reason to expect in these years of seed-sowing.

At present, 1891, there are 38 churches connected with our Board, and there were 270 additions during the past year on

confession of faith, a much larger number in proportion than in the Presbyterian Church in the United States. Five Brazilian pastors are supported on the ground.

“The door is open to the whole of Brazil. The people are everywhere accessible to the truth. Occasionally there has been evidence of opposition, hatred and a persecuting spirit; but considering all things, these outbreaks have been rare. Freedom of worship is guaranteed, and the new government will maintain it. More men are needed to meet the present demands of the work, more means to take advantage of the new openings, and more prayer to give success to the whole enterprise.”

ITINERATING.

From the very nature of the work there is a call for itinerancy. Wherever the *Imprensa Evangelica* goes (a paper which has had a great though quiet influence), or a tract or Testament is carried, it creates a desire to hear the preached Word, and there are repeated calls for teachers and missionary work from remote districts. The number of missionaries on the field is so small that they cannot dwell at all the accessible points, or meet all calls. The best they can do is to make preaching tours. These are often fruitful of great good. The day will never pass for preaching and teaching from town to town, in imitation of the Master; and if we had a corps of judicious evangelists to travel over the whole country, with accompanying colporteurs, preaching and scattering the Word, it would herald and prepare the way for the local missionaries' work, and avoid years of waiting before reaping a harvest.

WOMAN'S WORK.

An important agency in the evangelization of Brazil is woman's work for woman. This power in the uplifting of the nations bids fair to be second to no other as an important factor in the problem of missions. Singularly true is this of Brazil, where the women are the most obstinate opposers of mission work, and where custom makes daily life one of repression. Mrs. Agassiz writes: “Among my own sex I have never seen such sad, sad lives—lives deprived of healthy, invigorating happiness, intolerably monotonous, inactive, stagnant.” Miss Kuhl writes: “The Gospel cannot make substantial progress in Brazil until the women are more effectually reached.” Woman alone can fully reach woman. The girls must be educated, and Christian women are their best teachers. These must be multiplied until a Christian school is accessible for every child and youth of Brazil. Here woman's work for woman is not only in place, but is fast becoming a potent arm of Christian missions.

EDUCATION.

There are in Brazil over 8,000,000 of people who can neither read nor write. With political freedom has come a desire for education. The government is making every effort toward the advancement of primary and higher education and in all of the provinces there are urgent calls for trained teachers. The schools belonging to the various missions are all overcrowded. Their influence at this time cannot be estimated, when the power of Romanism over the minds of the people is broken. This is our grand opportunity.

Dr. Lane, well acquainted with Brazilian character and with the affairs of that land, writing from Brazil, prior to the Revolution, said: "New Brazil is not Roman Catholic. Shall nineteenth century infidelity or nineteenth century Christianity rule Brazil of the twentieth century?" He speaks of "a fully-equipped Academy under notoriously infidel direction," located in one of the richest coffee regions of the Empire, and adds. "the Law and Medical and Technological schools have long been hotbeds of Positivism and unbelief. Materialism is already entrenched in the redoubts." Hence the need of education boldly and avowedly allied with the Word of God.

To mold these governing classes we shall need

A CHRISTIAN UNIVERSITY,

so that the vast domain now under the beneficent form of Republican government may have its public weal secured by Christian principles.

It is a phenomenal fact that in the year following the abolition of slavery (1888), 100,000 European emigrants of various nationalities were landed at the one port of Santos, and added to the population of the Province of S. Paulo a greater number in proportion to previous population (1,500,000), than ever landed in New York in a single year.

In the year 1889, there were no less than 12 nationalities represented on the roll of the *Collegio Americano* at S. Paulo. This school, which has this year (1890) enrolled 429 pupils, offers the basis for the projected college. It was opened in 1870 with about 10 pupils, and has steadily grown to its present proportions, the number in attendance being always limited only by the capacity of its rooms. The idea of a completely-equipped Protestant college, organized by Americans who love Brazil, is received with enthusiasm by many influential men in the United States of Brazil. "Let it be organized on a practical plan, with suitable endowment, and it will re-mold the nation."

S. Paulo is chosen as a site (1) because it affords a healthy climate, and (2) it has been from earliest times an educational centre; (3) it has become of late years a railway centre, and (4) it is the seat of the oldest law school on this hemisphere, the *Alma Mater* of the majority of Brazilian statesmen.

A fully-equipped Christian University, planted at that centre, will more than anything else contribute to form the character of the mighty nationality now developing.

STATISTICS, 1890.

Stations	11
Churches	38
Communicants	2,663
American Ministers	12
Native Ministers	11
Boarding Day-Schools	15
Pupils in Boarding Day-Schools	718

CHILI.

Chili, one of the most enterprising and prosperous republics of South America, is of Spanish origin, and is situated on the western slope of the Andes. It extends from 19° to 55° south latitude, or from the Bay of Arica to Cape Horn, and from 65° to 75° west longitude. It has a coast line of over 2600 miles, and forms a part of the great water-shed of the Andes mountains. Shut in between the mountains and the Pacific Ocean, it is isolated from the main thoroughfares of commerce.

It has an area of 293,000 square miles. The climate is in general healthful. Rain falls only in June and September, which is the midwinter of this region. The southern part is covered with immense forests, the trees attaining a gigantic size. The productions are wheat, maize, barley, potatoes, hemp, etc. Apples, pears, peaches, plums, oranges and lemons are abundant. All varieties of productions are found in a climate so varied, ranging from the hot sea-coast to the snow-capped mountain, four miles above the sea-level. It has no large lakes nor long rivers. The streams are unnavigable torrents, the longest being less than 200 miles in length. There are rich mines of silver, copper and coal.

The population is 2,520,000. A large portion of the inhabitants are Spanish, Indian or a mixture of the two.

The Roman Catholic has been the religion for centuries, but

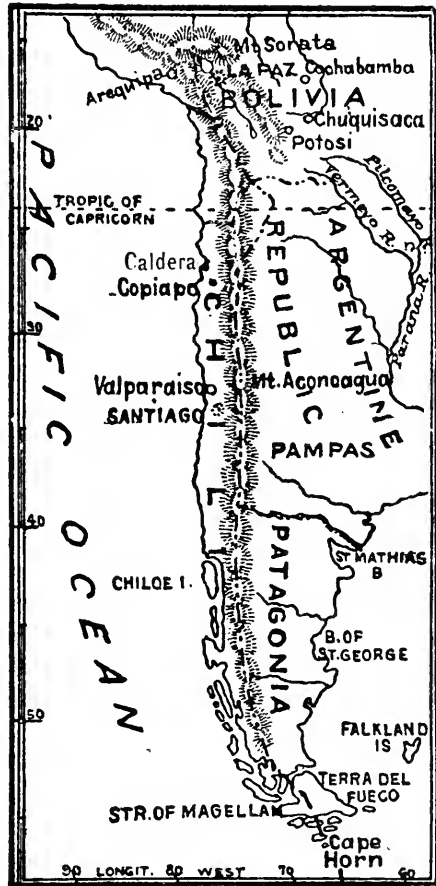
there is a larger liberty than in any other republic of South America. The press is free and a recognized power, and the importance of advancement in education is understood by both government and people

Chili is an historical land. It was part of the dominions of the Inca of Peru, was conquered by Pizarro in 1531, and remained a Spanish dependency almost 300 years. In 1810, Chili revolted against the king of Spain, and became a republic under the presidency of Marquis de la Platte, a native Chilian. January 1, 1818, her independence was proclaimed, and was secured by a great victory over the Spanish on May 5th of that year. The first state constitution was adopted in 1824.

The mission in Chili was established by the "American and Foreign Christian Union," and was transferred to the Presbyterian Board of Foreign Missions July 14, 1873. It operates from four centres, viz., Santiago, Valparaiso, Concepcion and Copiapo.

SANTIAGO,

the capital of Chili, is situated on a plain 2000 feet above the sea. It is a fine city as regards buildings and healthfulness, and has a population of 200,000. It is one hundred and twenty miles inland from Valparaiso, and is connected with it by a railroad. It was first occupied by Rev. N. P. Gilbert, in 1861, who, in the midst of many discouragements from foreigners and natives, persevered until he was able to organize a church and erect a building in a central position, well adapted to the congregation. When Mr. Gilbert retired from the field, in 1871, he was succeeded by Rev. Ibanez-Guzman, a native of the country, who continued to labor here till his death, in 1876. Rev. S. W. Curtiss joined the mission in 1875. In September of 1876 Rev. S. J. Christen and his wife began their important work, and



were joined by the Rev. W. H. Lester and wife in 1882, who brought fresh courage and vigor to the mission.

In 1884, the Rev. and Mrs. J. F. Garvin and Rev. Duncan Cameron reached Santiago. Mr. Cameron took charge of the Union Church, and Mr. and Mrs. Garvin were appointed to Concepcion, in place of Mr. Curtiss, who removed to Valparaiso.

An important step was taken in 1884, in the commencement of work at Callao, Peru. Rev. J. M. Thompson, formerly of Pittsburgh, was placed in charge of a Union English-speaking church, in response to an appeal from the Christian residents in that city, accompanied by liberal subscriptions towards his support. This field was abandoned after two years, because of the failure of these supporters to carry on the work.

The "Institute Internacional," a boarding and day-school for boys, has been under the care of Mr. Christen since its beginning. It is a school of high grade and fits its pupils for the University, and also for the Theological class. It is the only Protestant school of advanced scholarship in the country. It has long since outgrown its rented quarters, but a lot has been purchased on which commodious buildings are to be erected as soon as adequate funds can be secured.

The Theological Seminary or training class, established in 1884, through the kindness of Alex. Balfour, Esq., of Liverpool, has been under the care of the Rev. J. M. Allis from the beginning. In 1886, the first four graduates were licensed by Presbytery to preach. In 1887, Mr. Cameron returned to America, and the same year the mission was greatly reinforced by the arrival of the Rev. and Mrs. W. H. Robinson and Rev. and Mrs. W. B. Boomer. Mr. and Mrs. Boomer were appointed to Quillota, where the work had been carried on for several years by native helpers; they were transferred to Concepcion two years later.

In 1888, the Government granted the mission a charter, whereby "those who profess the Reformed Church religion according to the doctrines of Holy Scripture, may promote primary and superior instruction, according to modern methods and practice, and propagate the worship of their belief obedient to the laws of the land;" and "that this corporation may acquire and hold lands and buildings necessary for the expressed object, and retain the same by act of the Legislature." This legal recognition is believed to be a long step toward the evangelization of Chili, and one of the first efforts for the furtherance of the work has been the arranging of districts, with the large cities as centres, to which native ministers can be sent, each district to be under the supervision of an American missionary.

In 1889, the church at Santiago, under the care of Rev. W. H. Lester, was burned down, but within a year a new and larger building was put up, partly through the generosity of English and other friends in Santiago.

The out stations, with Santiago as a centre, include San Bernardo, Curico, San Fernando, Rancagua, Talca and other points.

VALPARAISO,

one of the chief centres of evangelism for Chili, is the principal seaport, being situated on a large and sheltered bay with a back-ground of high and barren mountains. The city has had a rapid growth. In 1854, it contained only 52,000 inhabitants, in 1891 it has 120,000. The city forms the principal outlet for a vast territory of rich and productive land. Gold, copper, lead, hides, etc., are its exports, and it has direct communication with Europe by German and English steamers.

In 1850, the city was occupied by Rev. D. Trumbull, D.D., sent thither by the Seamen's Friend Society and the American and Foreign Christian Union. Dr. Trumbull labored mostly for the English-speaking people of the city, but did much for the Chilians through the press, and also in connection with our mission, with which he co-operated actively and efficiently until his death. In 1867, Rev. A. M. Merwin was sent to take charge of the Spanish work in the city. He began to preach in 1868, and a church was organized in 1869.

The Rev. W. E. Dodge was sent out by the Board in 1882. He was soon called to be associate pastor of the Union Church, but like Dr. Trumbull has from the first been identified with our mission. During 1883, they were the means of establishing a flourishing Y. M. C. A.

The Valparaiso Bible Society has been wonderfully successful, and is one of the most efficient agencies in helping forward the work in this field.

In 1884, Mr. Curtiss came from Concepcion to Valparaiso to conduct the work of the press and edit the religious paper published by the mission, "El Republicano." The same year a chapel was dedicated in Constitucion and placed under the care of Mr. Vidaurre, a native minister.

The "Escuela Popular," a day-school for boys and girls, supported in part by the people, continues to be prosperous and an important factor in the mission work. Many attend who are still Romanists, and many are brought into the Sunday-school through their attendance at day-school.

In 1885, Mr. and Mrs. Garvin came to Valparaiso. As pastor of the Chilean Church Mr. Garvin included in his parish the out-

stations of Quilpue, Quillota, Los Andes, San Felipe, and Vina del Mar, besides having the supervision of the Escuela Popular.

The "Sheltering Home" in Valparaiso is doing a good work in caring for homeless and indigent children. It is under the general direction of the mission, but receives aid also from subscriptions in Valparaiso.

In 1889, the mission was greatly bereaved by the death of the Rev. David Trumbull, D.D., who had lived more than forty years in Chili, and may be regarded as the founder of Protestant missions in that republic.

In 1889, Mr. and Mrs. Allis came to America for the purpose of securing funds for the erection of buildings for the Institute Internacional in Santiago. During 1889, the district which has Valparaiso for a centre included Melon, Quillota, Mira, Constitucion. In all of these stations preaching and Sunday-school services have been held.

CONCEPCION.

Concepcion is a well-built and flourishing city near the mouth of the Biobio river, which forms one of the best harbors in Chili. It contains about 20 000 inhabitants. It has a large export trade in grains, beef, hides and tallow. The history of the church in Concepcion for the four years during which the two brothers, Revs. Rob. r. and Eneas McLean, were laboring together, was one of marked success, but they were followed by the illness and final return to the United States of both those missionaries. In 1883, Rev. S. W. and Mrs. Curtiss, who had been called from Talca, were left with the entire care of the work until 1884, when Rev. J. F. Garvin and wife arrived and Mr. Curtiss removed to Valparaiso.

From the removal of Mr. Garvin to Valparaiso, until 1889, the church in Concepcion was ministered to by Mr. Francisco Jorquera. In that year Mr. and Mrs. Bloomer were appointed to the field, and Mr. Jorquera was installed as the first Chilian pastor in the entire mission.

Concepcion is the centre of a district of fifteen cities and towns. Out-stations have been established at Angol, Los Angeles, Chillard, Coronal, Lota, and Pinco.

COPIAPO.

Copiapo, about 400 miles north of Valparaiso, has no communication with the outside world but by sea. It is a beautiful city in a fertile valley; it was called Copiapo, "cup of gold," because of its cup-like shape and its rich silver and copper mines. Its

port of entry is Caldera. It is a new station, but one with a great future, as it is the only city of any importance for a large extent of country.

Mr. Scott Williams had charge of the work during 1888. Rev. W. H. and Mrs. Robinson were transferred to this field in 1889; a church has been organized and it is desirable to establish a day-school as speedily as possible. Caldera, San Antonia Sierra Amarella, Puquiro and Chanarcillo have been visited and services held in each. The outlook is very encouraging; as there is a strong feeling in favor of Protestantism in this field, there is but little fanaticism to contend with and no persecution.

STATISTICS IN 1890.

Stations	4
Missionaries	14
Ordained natives	3
Number of churches	6
Communicants	226
Number of boarding and day-schools	3
Number of pupils (boys and girls)	409

COLOMBIA.

After the war which gave it independence, this country embraced all the territory now comprised in Colombia, Venezuela and Ecuador. The Republic contained a people diverse and without natural unity, ignorant and vicious; they were the cause of its dissolution, and the three republics of Colombia, Venezuela and Ecuador were the result. The Republic of Colombia is situated in the northwest part of South America, between the equator and 12° of north latitude, and connected with North America at the north-western part by the Isthmus of Panama, which is, by way of Aspinwall and Panama, the route from the Caribbean Sea to the Pacific Ocean. The chief rivers of Colombia flow into the Caribbean Sea on the north; the Pacific Ocean marks its western boundary. The area is 505,000 square miles.

The climate is hot along the coast; the greater part of the country consists of an elevated plateau of the Andes, where the heat is modified by the altitude; volcanic eruptions and earthquakes are of frequent occurrence. In 1834 the city of Popayan was almost completely destroyed by an earthquake. The soil is fertile and produces tropical fruits, sugar, cotton, indigo, coffee, etc. Minerals and precious metals are found in great abundance.

The population is 4,000,000 and includes Spaniards, negroes, and the native Indians; of these one-half are Spanish, one-third negroes and one-sixth Indians. The language is Spanish. The religion of the people is Roman Catholic, but because of the ignorance, degradation and immorality of the mass of the people and of many of the priests, it is debased and has few characteristics of Christian faith, so that the more intelligent people have been driven by the corrupt teachings of their religious leaders into infidelity. "While there is nominal freedom of conscience, the Government is in the hands of the Jesuits. The presence of evangelical missionaries is simply tolerated because of treaties. There is neither freedom of speech nor liberty of the press and marriage is not legal unless performed before a priest. A Protestant minister has no legal right to marry his own people."

The Presbyterian is the only Protestant church in the Republic of Colombia.

It is not necessary to speak of Romanism as a system of ecclesiasticism, except to say that wherever it has become the faith of a people it has in some way deprived the gospel of its transforming and sanctifying power, it has interfered with liberty of conscience, it has trampled under foot the rights of men, it has subsidized everything it could grasp for its own aggrandizement, and has seized upon the control of education and the reins of political influence. As a religion it has ignored the simplicity of the gospel, corrupted and degraded many of the doctrines of the cross, and adapted itself to the human heart by pandering to its pride and self-seeking by means of penances and meritorious deeds. As a church it is bitter, relentless and persecuting towards others, and in itself it is the monopoly of pride and arrogance, worldliness and error, idolatry and superstition.—*South American Missions*. By Rev. A. L. Blackford.

MISSIONS IN COLOMBIA.

The first missionary of our Board to South America was Rev. Thomas L'Hombrial, who was sent to Buenos Ayres in 1853. He remained only six years, and the mission was discontinued. The next missionary, Rev. Horace B. Pratt, was sent to New Granada, now the Republic of Colombia. He reached his field, Bogota, June 20, 1856. At that time the government interposed no hindrances; but the swarming priests were prodigal of impediments, and the ignorance of the masses greatly retarded the circulation of the truth through the press. "He found among the youth and the men no love for the Church, but a widespread deism; he found a low standard of morality everywhere prevalent, the utter absence of spiritual life, and a resting only in outward ceremonials for an inward preparation for the life to come."—*South American Missions*.

In 1858, this mission was reinforced by Rev. Samuel M. Sharpe and his wife, who reached Bogota July 20. Soon after their arrival, services in Spanish were begun. This called out bitter papal opposition, which was quelled by the authorities, and for the time the rights of toleration were vindicated. But the priests threat-

ened all Catholics who should attend any Protestant services, with excommunication and all its terrible consequences. About this time a night-school, a Sunday-school and a Bible-class were opened.

In 1860, Mr. Pratt returned to the United States to superintend the printing of a book he had translated into Spanish—"Seymour's Evenings with the Romanists"—and also to aid in the revision of the New Testament in Spanish.

The year 1860 was an eventful one in our little mission. While the mission work was favorably progressing, and about the time Mr. Pratt went to New York, the Rev. W. E. McLaren and his wife joined the mission at Bogota. Soon after their arrival Mr. Sharpe was laid aside by sickness, and then called to his rest, October 30, 1860. The mission was thus left with only one missionary, and he but a few weeks on the field.

About this time, too, civil war was raging, which materially interfered with our mission work. For a time the Romish party held the capital; then it was taken by the Liberal party, the Jesuits were banished, monastic orders restricted, and other means taken to reduce the political power of the papal party.

In 1861, the first church was organized. It consisted of six persons. It was organized in a dark day for the mission. Mr. Pratt remained in the United States. Mr. Sharpe had been called up higher. The work had been hindered by the war and by the Papists until, discouraged, in January, 1863, Mr. McLaren and his wife returned home, and their connection with our Board ceased. A new hand was now on the helm. March 19, 1862, Rev. T. F. Wallace and wife joined the mission, and they were now the only laborers and guardians of the little flock. Under these adverse circumstances progress was necessarily slow and toilsome. In 1866, the Rev. P. H. Pitkin joined the mission; after six years he was transferred to Mexico, and Mr. and Mrs. Wallace were again alone. A girls' school was opened in 1869, under the care of Miss Kate McFarren.

In 1874, the Rev. Willis Weaver and wife arrived at Bogota. Mr. T. F. Wallace continued to labor in this mission until the failure of Mrs. Wallace's health, in 1875, when they returned to America. The next year the chapel was repaired, and occupied instead of a private room. During this year also, a young native of marked talent and an enthusiastic student, began regular study in preparation for missionary work.

In 1877, Mrs. Weaver had charge of the day and boarding-school for girls, and the pupils regularly attended church services and Sabbath-school. Mr. and Mrs. Weaver and Miss Kate McFarren were now the only laborers in a field where much good seed

had been sown, and which was ready to harvest. To have but three missionaries in a population of forty-five thousand Papists, with one church and one school, was truly disheartening.

Early in 1880 Mr. and Mrs. Weaver returned home, and Miss McFarren remained alone in charge of the mission. It was but for a short time. The Rev. M. E. Caldwell and wife and Miss Margaret Ramsey, having been appointed to this field in the spring, arrived at the mission in the autumn of 1880. After Mr. Caldwell's arrival the interest in all branches of mission work steadily increased. Thirteen adults were added to the church during the first year. One of the converts, a man in high position in the government, became a most efficient worker, having a Bible-class averaging from twenty-five to thirty men.

Rev. T. H. Candor arrived in June, 1882. Signs of progress were visible everywhere—wire fences, improved farms, more commodious houses, iron bridges, telegraphs, rolling-mills, steamboats and railroads; the mission was free from debt and in a most prosperous condition.

In 1883, several important changes occurred in this field; the departure of Miss McFarren, in April, the marriage of Mr. Candor and Miss Ramsey, in December, and the arrival of Miss Maria B. Franks the same month, to assist Mrs. Caldwell in the girls' boarding and day-school. This school has been very successful. The people of Bogota are enthusiastic lovers of music, and great attention is given to that study. A small Protestant hospital was established during this year, by the members of the mission, for the relief of its own poor.

The unsettled political condition of the country during 1884 and 1885, was a great drawback to mission work; a revolutionary war demoralized the people, and for a time hampered the missionaries in all their efforts for the growth of religious thought and feeling.

In 1886, the arrival of Rev. J. G. and Mrs. Touzeau and Miss Eliza E. Macintosh, brought the much needed reinforcement. During this year Mr. and Mrs. Caldwell visited over fifty cities and towns, preaching and circulating Bibles and religious books and papers. Notwithstanding the hostility of many of the people, and the fanatical zeal and opposition of the Romish priests, this first effort of evangelization outside of the city of Bogota was greatly blessed; much interest was manifested, a great number of books were given away and a much larger number were sold.

In 1888, Mr. and Mrs. Caldwell, and Miss Macintosh returned to America, and Mr. and Mrs. Touzeau carried on the work. Miss Franks returned to the school as principal this year after an

absence in America, but in 1890 she was obliged to go to Barranquilla, in the climate of which her health was better.

Mr. and Mrs. Caldwell returned from America in 1889, bringing with them two new missionaries, Miss Addie C. Ramsey and Prof. W. Findley. Miss Ramsey was to be with her sister, Mrs. Candor, at Barranquilla, and Professor Findley was to take charge of the boys' school which Mr. Caldwell hoped to open as soon as he reached Bogota. On the way the new missionaries were exposed to the contagion of yellow fever, and four days after the joyful meeting with her sister, in Barranquilla, Miss Ramsey died. Professor Findley had started on the journey up the Magdalena River, with Mr. and Mrs. Caldwell, when he was prostrated and fell a victim to the same disease. He was buried at the Port of Sogamosa. There was great sorrow and disappointment in Barranquilla and Bogota at the death of these consecrated and earnest young workers.

Rev. A. R. and Mrs. Miles and Miss Elizabeth Cahill reached Bogota in August, 1890—Mr. Miles to take charge of the boys' school. The girls' school, which was closed after Miss Franks' departure, will be reopened as soon as Miss Cahill has become familiar with the language.

The boys' school was opened in Bogota, in 1890, by Mr. Caldwell, and in less than six months it numbered 75 pupils, a most encouraging evidence of the success of mission work. The mission buildings, which were ample for the needs of ten years ago, are entirely inadequate for the demands of the present time, and the boys' school building will soon have to be greatly enlarged.

BARRANQUILLA (Bar-ran-keel-ya).

This new station was opened in May, 1888, on the return of Mr. and Mrs. Candor from America. They were greatly assisted in this new enterprise by Mr. A. H. Erwin, whose school for boys has been for many years a centre of Christian influence in Barranquilla. A church was organized and Sunday-schools established. A girls' school, opened by Mrs. Candor, is already a prosperous and growing institution. It is now under the care of Mrs. Edward H. Ladd (Miss Maria B. Franks). Both school and home buildings are greatly needed, and several thousand dollars have already been contributed for their erection. Mrs. Candor has opened an orphanage and day-school near her present residence, on the other side of the city.

MEDELLIN (Med-el-èen).

Mr. and Mrs. Touzeau left Bogota for Medellin soon after the return of Mr. and Mrs. Caldwell. This is a large and untried

field, and Mr. and Mrs. Touzeau are the first Protestant missionaries there. It is an important city, the second in wealth and size in Colombia, and the centre of the gold-mining region. Mr. Touzeau writes that the people show much interest in the new religion and buy many books and tracts. The church services are well attended.

STATISTICS, 1890.

Stations	3
Missionaries	7
Native Helpers	9
Churches	2
Communicants	104
Boarding Day-Schools	4
Pupils in Boarding Day-Schools	136

STATIONS.

BRAZIL.

BAHIA: 735 miles north-northeast of Rio de Janeiro; missionary laborers—Rev. Woodward E. Finley; 1 ordained native assistant and 2 colporteurs. Two out-stations: 1 colporteur and Bible-reader.

LARANJEIRAS: north of Bahia, in the state of Sergipe; Rev. J. B. Kolb and his wife; 2 teachers.

CAMPOS: about 150 miles northeast of Rio de Janeiro. *Vacant.*

RIO DE JANEIRO: capital of the empire; population, 300,000; occupied as a mission station in 1860; missionary laborers—Rev. Messrs. John M. Kyle, James B. Rodgers, and their wives, and *Rev. A. B. Trajano*; 1 native assistant, 2 colporteurs and 2 teachers.

SÃO PAULO: 300 miles west-southwest of Rio de Janeiro; chief town in the state of same name; population, 60,000; occupied as a mission station in 1863; missionary laborers—Rev. G. W. Chamberlain and Rev. W. A. Carrington and their wives, H. M. Lane, M.D., Rev. W. A. Waddell, Miss Ella Kuhl, Miss E. R. Williamson, Miss Clara E. Hough and *Rev. E. C. Pereira*; 18 teachers and 1 colporteur.

SOROCABA: 60 miles west of Sao Paulo; *Rev. J. Zacharias de Miranda.*

RIO CLARO: over 120 miles northwest of Sao Paulo; occupied as a mission station in 1873; missionary laborers—Rev. J. F. Dagama and wife; Miss Eva Dagama; 17 preaching places; 6 teachers; 1 licentiate and 1 colporteur.

JAHU: near Brotas; 170 miles northwest of Sao Paulo; occupied as a mission station in 1868; missionary laborers—4 teachers.

CALDAS: 170 miles north of Sao Paulo; *Rev. M. G. Torres*; 1 native helper and 1 teacher.

CAMPANHIA: *Rev. B. F. de Campos*; 2 native teachers.

BOTUCATU: 160 miles west by north of Sao Paulo; missionary laborers—Miss Mary P. Dascomb and *Rev. J. R. C. Braga*; 2 native teachers.

CURITYBA: about 500 miles southwest of Rio de Janeiro; chief town of

the state of Parana; missionary laborers—Rev. Messrs. G. A. Landes, Thomas J. Porter and their wives; *Rev. M. P. B. de Carvalho*; 2 col-porteurs and 2 native teachers.

CHILI.

VALPARAISO: the chief sea-port of Chili; population, 120,000; laborers—Rev. Messrs. W. E. Dodge, J. F. Garvin, and their wives; *Rev. Moses Bercovitz*. Seven out-stations, including Constitucion, where there is an organized church.

SANTIAGO: the capital of Chili, 120 miles southeast of Valparaiso, with which it has railroad connection; population, 200,000; laborers—Rev. Messrs. J. M. Allis, W. H. Lester, Jr., S. J. Christen, Jesse C. Wilson, and their wives; 1 licentiate. Six out-stations, including Linares, where there is an organized church.

CONCEPCION: near the coast, about 300 miles south of Valparaiso, connected with Santiago by railroad; population, 20,000; laborers—Rev. and Mrs. W. B. Boomer, *Rev. Francesco Jorquera*. Eight out-stations.

COPIAPO: about 400 miles north of Valparaiso; population, 15,000; laborers—Rev. and Mrs. W. H. Robinson. Six out-stations.

COLOMBIA.

BOGOTA: the capital of the country; situated on an elevated plain; 4° north latitude; climate, temperate; population, about 90,000; elevation, about 8000 feet; occupied as a mission station in 1856; missionary laborers—Rev. and Mrs. M. E. Caldwell, Rev. and Mrs. A. R. Miles, Miss Elizabeth Cahill; 4 native teachers, 1 native helper.

BARRANQUILLA (bar-ran-keel-ya): near the northern sea-coast, at the mouth of the Magdalena river; 12° north; occupied as a station in May, 1888; missionaries—Rev. Messrs. T. H. Candor, T. S. Pond, and their wives and Mrs. Edward H. Ladd; population, 30,000.

MEDELLIN: population, 50,000; occupied October, 1889; situated on tableland, at an elevation of 5000 feet, between the two great rivers Magdalena and Canda, ten days north of Bogota; missionaries—Rev. and Mrs. J. G. Touzeau; 1 native helper.

MISSIONARIES IN SOUTH AMERICA, 1853-1891.

* Died. Figures, Term of Service in the Field.

BRAZIL.

*Blackford, Rev. A. L., 1860-1876; 1880-1890	Da Gama, Rev. J. F., Da Gama, Mrs., Da Gama, Miss Eva, Dascomb, Miss M. P., 1869-1876; 1880-	1870- 1870- 1876-
*Blackford, Mrs., Blackford, Mrs., Cameron, Rev. J. B., Cameron, Mrs., Carrington, Rev. W. A., Carrington, Mrs., Chamberlain, Rev. G. W., Chamberlain, Mrs., Chamberlain, Miss M.,	1882- 1881- 1881- 1890- 1890- 1865- 1868- 1876-1879	1875-1880 1875-1880 1890- 1875- 1875- 1875- 1875- 1875-1881

Houston, Mrs. (Miss S. A. Dale, 1881),	1883-	Pires, Rev. E. N.,	1866-1869
Howell, Rev. J. B.,	1873-	Pereira, Rev. E. C.,	1889-
Howell, Mrs.,	1877-	Porter, Rev. T. J.,	1889-
Kolb, Rev. J. B.,	1884-	Porter, Mrs.,	1889-
Kolb, Mrs. (Miss Gaston, 1883),	1884-	Rogers, Rev. J. B.,	1889-
Kuhl, Miss Ella,	1874-	Rogers, Mrs.,	1889-
Kyle, Rev. J. M.,	1882-	Schneider, Rev. F. J. C.,	1861-1877; 1886-1890
Kyle, Mrs.,	1882-	Schneider, Mrs.,	1861-1877
Landes, Rev. G. A.,	1880-	*Simonton, Rev. A. G.,	1859-1867
Landes, Mrs.,	1880-	*Simonton, Mrs. Helen,	1863-1864
Lane, H. M., M.D.,	1886-	*Thomas, Miss P. R.,	1877-1890
Lenington, Rev. R.,	1863-	Underwood, Rev. J. L.,	1890-
Lenington, Mrs.,	1868-	Underwood, Mrs.,	1890-
McKee, Rev. H. W.,	1867-1870	Van Orden, Rev. E.,	1872-1876
McKee, Mrs.,	1867-1870	Van Orden, Mrs.,	1872-1876
McLaren, Rev. D.,	1885-1889	Waddell, Rev. W. A.,	1890-
		Williamson, Miss E. R.,	1890-

CHILL.

Allis, Rev. J. M.,	1884-	Lester, Mrs.	1886-
Allis, Mrs.,	1884-	McLean, Rev. Eneas,	1878-1883
Boomer, Rev. Wm. R.,	1887-	McLean, Mrs.,	1878-1883
Boomer, Mrs.,	1887-	McLean, Rev. Robert,	1877-1883
Cameron, Rev. D.,	1884-	McLean, Mrs.,	1877-1883
Christen, Rev. S. J.,	1873-	Merwin, Rev. A. M.,	1866-1886
Christen, Mrs.,	1873-	Merwin, Mrs.,	1866-1886
Curtiss, Rev. S. W.,	1875-1886	Robinson, Rev. W. H.,	1886-
Curtiss, Mrs.,	1875-1886	Robinson, Mrs.,	1886-
Dodge, Rev. W. E.,	1883-	Sayre, Rev. S.,	1866-1877
Dodge, Mrs.,	1885-	*Sayre, Mrs.,	
Garvin, Rev. J. F.,	1884-	Strout, Miss Myra H.,	1884-1886
Garvin, Mrs.,	1884-	Thompson, Rev. J. M.,	1885-1889
*Guzman, Rev. J. M. I.,	1871-1875	*Trumbull, Rev. D.,	1846-1889
*Ibanez, Rev. J. M.,	1872-1876	Trumbull, Mrs.,	1846-
Lester, Rev. W. H.,	1883-	Wilson, Rev. J. C.,	1890-
*Lester, Mrs.,	1883-1884	Wilson, Mrs.,	1890-

COLOMBIA,

Cahill, Miss E.,	1890-	Pitkin, Rev. P. H.,	1866-1872
Caldwell, Rev. M. E.,	1880-	Pitkin, Mrs.,	1866-1872
Caldwell, Mrs.,	1880-	Pond, Rev. T. S.,	1890-
Candor, Rev. T. H.,	1882-	Pond, Mrs.,	1890-
Candor, Mrs. (Miss M. Ramsey, 1880),	1884-	Pratt, Rev. Horace B.,	1856-1860
*Findlay, Prof. W. W.,	1889.	*Ramsey, Miss Addie C.,	1889.
Ladd, Mrs. E. H. (Miss Franks)	1883-1890	*Sharpe, Rev. S. M.,	1858-1860
		Sharpe, Mrs. Martha,	1858-1860
Macintosh, Miss E. E.,	1886-1888	Touzeau, Rev. J. G.,	1886-
McFarren, Miss Kate,	1869-1883	Touzeau, Mrs.,	1886-
McLaren, Rev. Wm. E.,	1860-1863	Wallace, Rev. T. F.,	1862-1875
McLaren, Mrs.,	1860-1863	Wallace, Mrs.,	1862-1875
Miles, Rev. A. R.,	1890-	Weaver, Rev. W.,	1874-1880
Miles, Mrs.,	1890-	Weaver, Mrs.,	1874-1880

BOOKS OF REFERENCE.

- Across the Pampas and the Andes. Robert Crawford.
 Adventures in Patagonia. Titus Coan. \$1.25.
 A Naturalist on the Amazon. H. W. Bates. \$3.00.
 Around and About South America. F. Vincent. \$5.00.
 Brazil and the Brazilians. Fletcher & Kidder. \$4.00.
 Brazil, the Amazons and the Coast. H. H. Smith.
 Capitals of Spanish America. W. E. Curtis.
 Chili and the Chilians. R. N. Boyd. 10s. 6d.
 Hope Deferred not Lost; Missions to Patagonia. G. F. Despard. 5s.
 Journey in Brazil. L. Agassiz. \$5.00.
 Maria: Trans. from Spanish by Rollo Ogden. \$1.25.
 New Granada. Isaac F. Holton.
 Paraguay, Brazil and the Plata. C. B. Mansfield.
 Story of Commander Allen Gardiner. J. W. Marsh.
 The Araucanians. Edmond R. Smith.
 Travels on the Amazon and the Rio Negro. A. R. Wallace. 13s.



SYRIA.

BY

REV. W. A. HALLIDAY, D.D.

THE SYRIA MISSION.

THE LAND.

SYRIA is that Asiatic country at the eastern end of the Mediterranean. On the north it runs up to the Taurus mountains. On the east it stretches away to the Euphrates and the Arabian desert. On the south lies Arabia.* The total length from north to south is some four hundred miles, and the area about sixty thousand square miles, or about one and a quarter times that of Pennsylvania.

Syria may be roughly described as a country of alternate depression and elevation. There are four main bands or strips. A narrow strip of plain skirts the Mediterranean. Next to this and parallel with the coast is a mountainous strip. In the north it is the Lebanon range, whose heights rise to ten thousand feet. In the south the continuation, with some interruption from lateral valleys, is the west Jordanic mountains, declining into the hill country of Judea. Thirdly, we have a belt or strip of lower level. In the north it is the valley of the Asy or Orontes. In the centre it is Coele-Syria, or the hollow land. In the south it is the unique valley of the Jordan and chasm of the Dead Sea. Last of all is another elevated region, the mountains of Anti-Lebanon and the mountains of Moab and high table-lands east of the Jordan. With such variety of surface there must, of course, be great variety of climate. While there is tropical heat at some seasons on the coast and in the Jordan valley, Lebanon always wears a snowy crown and sends down ice-cold streams. Where water is not lacking, the fertile soil produces the fruits of earth in great variety even under the poor tillage it now receives. Wheat, barley, rice, durra, cotton, tobacco, grapes, olives, figs, dates, oranges and lemons are staples. The mulberry thrives, and makes the rearing of the silkworm and raising of silk an

* It is perhaps well to note that this is not the Syria of the Old Testament, from which Phoenicia and Palestine were distinguished; but it coincides with the Roman province in the days of Paul, and is the Syria of the present day.

important industry. The cedar, the pine, the fir, once clothed the mountains. Buffaloes, camels, horses, goats and sheep are the domestic animals. This land, even after centuries of misrule—it is part of the dominion of “the unspeakable Turk”—is still a rich, a fair, a goodly land.

It scarcely need be said that Syria is a storied land. It figures largely in human history. Through it lies the great highway between Asia and Africa, which has been so often thronged by caravans of trade, so often trodden by hosts of war. Pharaohs that flourished before the days of Moses; Assyrian conquerors; the great Alexander; Pompey; Moslem hosts; crusaders; the French under Napoleon, and again in our own time; conflicting Egyptian and Turkish armies—are all in the procession that has moved over or tarried upon the Syrian soil. More still, here was unrolled the ancient revelation of the true God. Patriarchs wandered here; this was in part the ancient territory of the chosen people. Prophet and apostle lived and labored here. Highest of all, here occurred the life, the toils, the sorrows, the death, the rising again, of our Lord. Hence went out at the first the word of life for all mankind.

THE PEOPLE.

Who and what are the inhabitants of this land? Estimates of the population of Syria vary widely. The lowest is one, the highest, two millions. There is really an uncertain and ever-changing element of considerable magnitude; we mean the wandering desert-tribes, who, to-day in Syria, to-morrow are far down in Arabia. The fixed population is in the cities, towns and villages. Damascus has 150,000 inhabitants, and in the plain around there are 140 villages with a total population of 50,000 more. Aleppo has something less than 100,000; Hamath, over 40,000; Hums, 20,000; Tripoli, 16,000; Beirut, 90,000; Jaffa, 8,000; Jerusalem, 25,000; Sidon, 7,000.

As to races, there are said to be in Syria over 25,000 Jews. Those in Palestine—who constitute probably more than half—have come from other countries, whereas the Jewish element in Aleppo and Damascus is native there. There are a few Turks and fifty to sixty thousand Armenians, but the great bulk of the population of Syria is to be regarded as Arab. There is substantially but one race; there is one prevalent language; there are, however, many divisions and sects.

The *Moslems* constitute the mass of the population. They are most numerous in the secondary towns and rural districts. They are of the orthodox faith, or Sunnites, and of course look to the sultan as not only their political, but also their religious head.

The *Druses* are often counted as a Moslem sect. Their doctrines were long kept secret, but are now better known. Though the Druse superstition sprang, in the eleventh century, from Islam, it has so far departed from it as not properly to be reckoned with it. They regard the English as their friends; yet they have sometimes been wrought upon by Turkish Mohammedan influences, and have taken arms against those bearing the Christian name, as in 1851, 1845, and notably in 1860. The Druses profess one God indefinable, incomprehensible and passionless. He has become incarnate in a succession of ten men, the last of whom was Hakim, caliph of Egypt, who was assassinated A.D. 1044. With that incarnation the door of mercy was closed, and no converts are now to be made. Hakim will one day reappear and conquer the world. The doctrine of the transmigration of souls is held by the Druses. They have seven great commandments, one of which enjoins truth; but this holds among themselves only, and practically the Druses in this respect are sadly like the Cretans of old. They do not believe in prayer. It has been charged that in their secret assemblies they are guilty of the most nefarious practices; but the charge has not been sustained. There is among them a special class—the Ockals—who alone are initiated into the deeper mysteries of the faith. The Druses are a mountain people, their territory embracing the western slopes of Lebanon and all the Anti-Lebanon. Their number is variously estimated, and perhaps the estimates are not all made from the same point of view. Some give fifty thousand; others not less than three times that number. Their political head, the Great Emir, lives near Deir el Kamar, not far from Beirut. The sheik of the Ockals is the religious head.

The *Nusaireeyeh* are described by Dr. H. H. Jessup as a strange, wild, bloodthirsty race, numbering about two hundred thousand, who live to the north of Mount Lebanon, inhabiting the mountains that extend from Antioch to Tripoli. They keep their doctrines secret, and have signs of recognition, like a secret order. Women are not allowed to be initiated, and are meanly esteemed. Polygamy is common, and divorce occurs at the will of the man. Swearing and lying are universal.

We come now to the nominal Christians of Arab race and tongue. They are, first, the *Greeks*, about 150,000 in number. They are called Greeks, although Arabs by race, simply on account of their religion, being orthodox members of the Greek Church. They are under the patronage of Russia and have a patriarch of Antioch and a number of bishops.

The *Jacobites* are a small body of dissenters from the Greek Church. They get their name from Jacobus, bishop of Edessa, who died A.D. 578.

The *Greek Catholics* are converts from the Greek Church to Romanism. They have, however, made few changes in passing over. Their worship is in their native Arabic. Their priests are allowed to marry. The sect embraces about fifty thousand souls, and includes many of the most enterprising and wealthy of the native Christians of Syria. They have had a patron in Austria.

The *Maronites* represent the ancient Syrian Church. They get their name from John Maro, monk, priest and patriarch, who died A.D. 707. Since the twelfth century they have been in close communion with the Latin Church, though adhering to the Oriental rite. Their service is conducted in the Syriac, a language not understood by the people. They are ignorant and bigoted. Their head is the patriarch of Antioch, whose residence is in the convent of Canobin. The Maronites number one hundred and fifty thousand, and dwell chiefly in Mount Lebanon. They cherish friendship for the French. These then are the sects—the orthodox of the Greek Church, the Jacobites, the Greek Catholics and the Maronites—that make up the nominally Christian element, in the Arab population of Syria.

To some extent these various elements form separate communities. Thus the Druses are the exclusive population of about 120 towns and villages. So there are regions where Maronites alone are found. Sometimes, however, they are mingled. In the north Druses are intermingled with Maronites, in the south with Greeks. They share thus with the Christians the occupation of about 230 villages. This contact may, at times, do something to increase the spirit of toleration; at others it only gives greater occasion for bitterness and jealousy. Religious and political hatred and distrust would readily break out into violence if allowed. The conflict between Egypt and Turkey, ending in 1840, broke up peaceful relations that had long existed between Druses and Maronites, and since then there have been a number of "battle years."

DIFFICULTIES OF THE FIELD.

It must be obvious that the presence of so many rival and jealous sects, all calling themselves Christians, constitutes a very great difficulty in this mission field. A still greater is offered by the religion dominant in the land. On the basis of missionary experience in Turkey and Syria, the opinion has come largely to prevail that the Moslem is impervious to Christian work. The opinion surely needs to be modified in view of results in India, where some of the best native Christians are converts from Islam.

But it must be admitted that there have been immense difficulties in the way of evangelizing the Mohammedans of the Turkish empire. The law long made it death for a Moslem to change his faith. In 1843 a young man was publicly beheaded in Constantinople on this account. This event was the starting-point of a series of diplomatic agitations, which culminated after the Crimean War in the issue of the Hatti Humaiyoun, the *firman* in which the sultan ordained religious liberty. But the letter of this charter has always been evaded. The Turks in general do not understand religious liberty in the same sense in which we do. Practically, freedom of conscience does not exist for converts from Mohammedanism. These abandon the faith of their fathers at their own peril. But were there no hindrances of this kind, there would remain Moslem pride and bigotry. In the Turkish empire the nominal Christians are in a state of subjection; and it is not often the case that the rulers accept the faith of the ruled. There have been special reasons why it has not been so here. There has been, it must be confessed, little to attract in the Christianity exhibited by the fossilized churches of the East. The Moslem's notions of Christianity have been derived from those whose doctrines are corrupt, whose worship is idolatrous, whose morals are debased. The very truth contained in the Moslem's system—its doctrine of the spirituality of God—has been an obstacle to the progress of Protestantism, which he has been unable to distinguish from the forms of Christianity with which he was familiar.

The oppression of the Turkish government acts indirectly as an hindrance to the progress of missionary work, while its active opposition must constantly be met with patient, persistent effort on the part of the Mission to secure the fulfillment of promises and protection against the violation of contracts. The poverty of the people is largely the result of the oppressive system of taxation which gives little encouragement to industry or frugality, and thousands of the inhabitants have been driven to emigration. "People are so pressed in the unequal strife," writes one missionary, "that they cannot or will not give time to anything else. The Sabbath is broken by labor which they claim they cannot escape from. If six men agree to harvest their grain in a certain part of the plain, during the coming week, and in so doing work on two Sabbaths, the seventh man must work with them, even under protest, for the moment the six men are through they drive their cattle into the stubble, and if the seventh man's grain is still standing he will lose half his year's toil in a single night. Moslems, of course, have no Sabbath, neither have the Druses, and the members of the Oriental churches are excused after early mass. Indeed, they are taught that a special blessing will attend

their labors if they will plough and reap on the Sabbath the portions designed for the priests and the poor.”* This is only an illustration of the obstacles that stand in the way of the convert, when trying to conform his life to Scriptural rules.

MISSIONARY WORK IN SYRIA.

The history of American missions in Syria—and they are the principal ones there†—begins with the appointment, in 1818, of Pliny Fisk and Levi Parsons, as missionaries to Palestine. These zealous and devoted men were sent out by the American Board of Commissioners for Foreign Missions—at that time and for a number of years later the only agency for foreign evangelistic work available to American Presbyterians. In 1870, at the reunion of the Old and New School branches of the Presbyterian Church, the members of the former New School body, who had constituted a very considerable proportion of the supporters of the American Board, gave up their relation to it and became constituents of the Presbyterian Board of Foreign Missions. In the readjustment of work which these changes made necessary, the care of the Mission in Syria was transferred to the Presbyterian Board.

Mr. Parsons arrived at Jerusalem February 17, 1821. He was the first Protestant missionary who ever resided there, and he began the work of distributing the Scriptures. It was not long, however, before the disturbing influence of the revolt in Greece, and of the effort of that country to secure its independence of Turkey, extended to Syria. Mr. Parsons thought it best to withdraw for a time, and he did not live to return, as his death occurred in Egypt, February 10, 1822. Mr. Fisk reached Jerusalem in 1823, having been joined on the way by Jonas King, known afterward so long and so well by his evangelistic labors in Greece. The brethren preached and taught in Jerusalem, with various intervals of sojourn and travel in other parts of the land, until the spring of 1825. As the quiet of the region was disturbed by the acts of the pasha of Damascus, who had come with an armed force to collect tribute due him, the missionaries then withdrew. Mr. King left Syria shortly and Mr. Fisk died. The station at Jerusalem was suspended for nearly nine years. Subsequent ef-

* Rev. F. E. Hoskins, *Church at Home and Abroad*, December, 1889.

† The Irish Presbyterian Church has a station in Damascus; the British Syrian School Society has schools in Beirut, Damascus, Zahlé, Lebanon, Baalbek, Hasbeiyah and Tyre; the Lebanon Schools Committee of the Free Church of Scotland has a number of schools in the Lebanon district; the Established Church of Scotland has a mission to the Jews in Beirut; the Church Missionary Society (Church of England) occupies Palestine; the Reformed Presbyterian Church of the United States has a mission at Latakia and other points, laboring chiefly among the Nusaireyeh race. See these named, with some other enterprises, in the *Foreign Missionary* for December, 1882, and *The Church at Home and Abroad*, December, 1889.

forts to revive it were not successful, and, in 1844, it was finally abandoned.

It having thus early become apparent that Jerusalem was not a favorable centre for missionary operations, as far back as 1823 a new point was chosen. This was Beirut, an ancient city on the Mediterranean coast, with a roadstead and a small artificial harbor. It was the port of Damascus, distant fifty-seven miles, or by *diligence* fourteen hours, but is now the more important city of the two as respects commerce. To the east, at no great distance, and stretching to north and south, is the range of Mount Lebanon; to the south is a beautiful and fertile plain. The city rises from the water's edge and extends back upon a hill. From a population of perhaps 15,000, in 1820, Beirut has increased to at least 90,000. This is mainly Semitic and comprises Druses, Maronites, Greeks (*i. e.*, as already explained, Arabs belonging to the Greek Church), Moslems and Jews. The streets are wide, the houses lofty and spacious, the suburbs beautiful with gardens and trees, and it is well supplied with water. From the sea the aspect is more that of a European than an Oriental city.

The first missionaries, Messrs. Bird and Goodell, landed October 16, 1823. They occupied themselves with the circulation of the Scriptures, which soon excited the opposition of the Papists, and called out the anathemas of the Maronite and Syrian patriarchs; with the preparation of useful books; and with the education of the young. Even in its early stages the work was not without result, but it was also exposed to the incidents and consequences of that war which Greece waged for independence; and, in the unsettled state of the whole East, Messrs. Bird, Goodell and Smith—Eli Smith, who had joined the mission the year before—thought best to remove for a time and retired to Malta in May, 1828.

In 1830 Mr. Bird and wife returned to Beirut and were followed later by Mr. Smith. The work was taken up in the same forms and, with the exception of another period of suspension, 1839–40, similar to the one just mentioned, it has been prosecuted ever since. The history of the mission, like that of every other, presents alternations of success and discouragement. Sometimes the record is of death or of the removal of workers on account of failing health, and there come earnest appeals for reinforcement. There are times of quiet and times of persecution. There are seasons of great promise and again there is need of faith and patience, as what seemed opportunities of expanded work and permanent growth vanish. Having so large an element of Moslem population, Syria is wonderfully responsive to agitations of the Moslem world and to the fact that its fortunes are bound up with those of

the Turkish Empire, of which it forms a part. The land has frequently been disturbed by political commotions in which hopes and fears depend upon the attitude and action of the European powers, and these influences have had their effect upon the progress of missionary work. Such events as the Russo-Turkish war of 1877, the rebellion of Arabi-Pasha in Egypt in 1882, and the rebellion of the Mahdi in 1883 have been prejudicial to such work by introducing into the mission field a new, disorderly, corrupting and hostile element. During the Russian war, thousands of ruffianly Circassians were shipped from Constantinople to Syria, and there let loose to lead a life of beggary and robbery. The Egyptian rebellion brought another army of refugees from Egypt, to demoralize every port and beach on which they landed. They have moreover been prejudicial by ministering to excitement and fomenting fanaticism. In some localities the popular hatred seems intensified; and shows itself in outbreaks of opposition from time to time.

THE MISSION WORK IN ITS BRANCHES.

In seeking to gain intelligent and accurate knowledge of the history of the Syrian mission, we cannot do better than to distinguish the main instrumentalities, and, fixing our attention upon them successively, to follow each along the line of its operation. These, of course, are the same here as elsewhere: the Press, the School, the Pulpit and Medical Work, which in the later years has become a most important agency.

THE PRESS, TRANSLATION, ETC.

The first printing in connection with the mission was done at Malta, where the American Board had an establishment in full operation as early as 1826. There were three presses and fonts of type in several languages, Arabic included. In 1834 the Arabic portion of the establishment was transferred to Beirut. Mr. Smith, who had charge of the Press, bestowed much thought and labor upon the outfit, taking the greatest pains to secure models of the most approved characters and to have the type cast corresponding with these. For many years he read the proof-sheets of nearly every work printed and became one of the most accurate and finished Arabic scholars of his day.

The Press has continued in active operation with an enlarged establishment and more complete equipments. The total number of pages printed from the beginning amounts to over four hundred millions. The issues comprise weekly and monthly journals, Westminster Sunday-School lessons, text books and educational works of all grades, tracts, Bibles, an Arabic hymn-

book and other books, religious and miscellaneous. The list of publications includes more than four hundred titles.

Previous to the transfer to Beirut three works had been issued in Arabic. One was "The Farewell Letter of Rev. Jonas King," another was "Asaad Shidiak's Statement of his Conversion and Persecutions," the third was Mr. Bird's "Reply to the Maronite Bishop of Beirut."

Among the works issued from the Press at Beirut we mention text books on "Scripture Interpretation and Systematic Theology," by Dr. Dennis; a translation of the "Confession of Faith," by Dr. C. V. A. Van Dyck; and a "Commentary on the New Testament," by Dr. W. W. Eddy, the second volume of which is now completed.

We are indebted to Syrian missionaries, if not to the mission press, for most excellent literary work in the service of biblical learning. Dr. Robinson's "Researches in Palestine"—still the great authority in its department—owes something to the labors of Dr. Eli Smith, who traveled with its author, and gave him the assistance of his Arabic scholarship. And Dr. Wm. M. Thomson was fitted by his life in Syria to write his work, no less useful than charming, "The Land and the Book." But the great glory of the mission is its translation of the Bible into Arabic. There existed numerous translations already, both of the Old Testament and the New, some in print and some in manuscript. These, however, were of comparatively late date. They were in some cases made from other versions, as Syriac, Coptic, Latin, etc. The text of the translation used by the missionaries came from Rome. It offended the taste of the Arabs, fastidious as to correctness of language and elegance of style. There was need of a new version. Hence it was resolved to make a new translation into Arabic from the inspired originals.

The work was begun by Dr. Eli Smith, and long prosecuted by him, aided by Mr. Bistany, a native scholar. When Dr. Smith died, eight years later—in 1857—he had put into Arabic more than three-quarters of the Bible. A small portion had received his final and exacting revision, and a much larger part was nearly ready for the press. The work was taken up by Dr. C. V. A. Van Dyck, connected with the mission since 1840, and recognized by all as possessing in high degree the necessary qualifications. He had the assistance also of the best native scholarship. The translation was finished in 1864, and the entire Bible printed in 1865. It was thus the work of sixteen years. It is praised as accurate and classical. It is now printed in New York, London and Beirut, in different sizes and in cheap and attractive form. Let us remember that this is a missionary achieve-

ment, not for Syria alone: it is a work for all Mohammedan lands. Sixty millions speak Arabic as their native tongue. It is the sacred language of one hundred and eighty millions. They dwell from the western coast of Africa to the eastern coast of Asia. The Word of God "is on sale in Arabic in Jerusalem and Damascus, in Alexandria and Cairo, in Constantinople and Aleppo, in Mosul and Bagdad, in Teheran and Tabriz, in Delhi and Agra, in Calcutta and Bombay, in Shanghai, Canton and Peking, in Zanzibar and Khartoum, in Algiers and Tunis, in Liberia and Sierra Leone." This is America's gift to the Mohammedan world.

In speaking of the translation of the Bible, mention was made of the assistance of Bistany, a native scholar. His death in 1883, at the age of sixty-five, has been a loss to Syria, and especially to the Beirut Church, of which he was one of the original members and most active workers. A Maronite, he became a convert about 1840. He is said to have been the most learned, industrious and successful, as well as the most influential man of modern Syria. Chief among his literary labors was the preparation of two Arabic Dictionaries, and of an Arabic Encyclopedia. The latter is in twelve volumes, a compilation and translation from the best French, English and American works, with additions. The list of subscribers to this work embraces many prominent men; the Viceroy of Egypt is down for five hundred sets.

For many years no government restriction interfered with the work of the mission press. Now, however, the Turkish Government has waked up to the danger of allowing the free circulation of Christian literature, and a strict censorship has been instituted. Most of the books issued from the press, including the Scriptures, have been officially sanctioned, but the weekly paper, the *Neshra*, has received severe criticism and was temporarily suppressed. Permission to continue it was accompanied with the condition that "they should publish in it no news whatever of current events which happen within the empire or outside its borders, but they should confine themselves solely to the discussion of scientific, moral and religious questions," and "they should make no adverse criticism upon any of the religious beliefs of any of the sects of the empire."

The same government inspection is exercised over English books passing through the custom house. Some have been confiscated, others returned to their owners with objectionable passages torn out. A pile of such books, condemned to be burnt, was recently rescued by the influence of the American consul and banished to New York.

EDUCATION.

Education must enter largely into all missionary work, and has been especially prominent in Syria. Schools were begun in Beirut in 1824. Little companies of children were first gathered by the wives of the missionaries, and as the number of pupils increased, native assistants were employed. The missionaries introduced new ideas about female education. It was part of the degradation of woman that it was thought unnecessary, or even dangerous, that she should be taught. The missionaries received girls into their families. It is interesting to note that the wife of Bistany, to whom reference has been made, was the first girl taught to read in Syria, a pupil of Mrs. Sarah H. Smith. By and by girls were found in the common schools; then schools were opened for them. One of the first was in Beirut, in charge of Tannûs el Haddad, one of the early converts of the mission. In 1827 six hundred scholars were in attendance on thirteen schools, one hundred being girls. At first only reading and writing were taught, as there was no demand for higher instruction; nor were there teachers qualified to give it. These schools, for both boys and girls, spread from Beirut into other parts of the land—into Mount Lebanon, into the interior, into the other cities of the coast. They have done a good work, raising up a great body of readers, causing a demand for books and preparing the way for higher schools. Many taught in them have become converts, and thus Protestantism has been advanced. Bible instruction is made prominent, and the amount of Scripture committed to memory, which can be recited whenever called for, is a surprise to any visitor at the village schools.

Dr. Dennis writes in "The Church at Home and Abroad," December, 1889: "I have attended examinations in the village schools in Syria where classes of the children recited entire books of the New Testament by heart. Once I examined a class in the Gospel of Matthew and they knew it from beginning to end. I have heard them examined in Scripture history in considerable detail, from Genesis to Revelation. I have heard them recite the Catechism, giving from memory the proof-text with every answer. They will recite from ten to forty hymns, if you have time to hear them."

Government interference and opposition of priests often hinder the work of these schools and make it necessary to close them for longer or shorter periods.

The number of *Common Schools* is now (1890) 117, with more than 5200 pupils, of whom nearly 1800 are girls. There are, perhaps, an equal number of other schools—Moslem, Greek, Ma-

ronite, Druse and Jewish—which would never have existed save for those under the care of the Mission. For these Mission Schools have not only furnished many competent teachers, but they have had an important influence in rousing other sects to rivalry, in diffusing knowledge and raising the standard of intelligence.

More advanced schools soon became necessary, and have been established in the different stations. Three boarding-schools for girls give opportunity for more thorough intellectual training of the young women of Syria, and afford the teachers a greater opportunity to influence their characters and lives than if they returned to their homes each day.

Beirut Seminary was established in 1861, and for some years was supported by private means, but since 1872 has been under the care of the Women's Boards of Foreign Missions of the Presbyterian Church. The patronage comes from all quarters—Protestant, Greek, Catholic, Maronite, Jewish and Moslem. The number of paying pupils has steadily increased.

Sidon Seminary was founded in 1863 as a purely missionary institution, with a view to training teachers and helpers in the work. It has generally received as boarders only Protestant girls, who perform the household duties of the institution, after the Holyoke plan. A Druse girl was, however, enrolled in 1889, and a Moslem father applied for admission for his daughter, expressing entire willingness to pay for her training. The day-school is made up of girls from all the sects, including Jew, Moslem and Metawaly.

Tripoli Seminary is a younger institution, the outgrowth of a High School for girls, established in 1873. A fine property was bought for it by the Woman's Foreign Missionary Society in 1876, at a cost of \$10,000, and a new building was put up in 1882. The first class, numbering nine, was graduated in 1885.

In all these schools the ladies in charge are assisted by native teachers. Much careful religious instruction is given, while thorough work of a high grade is required in the class-room. As a result the graduates and those who are connected with the school for a shorter time carry with them to their homes, not only literary and scientific knowledge, but much Scripture truth, and the personal influence of the lives and example of their teachers. Many of them become earnest Christians, and, in their turn, as teachers and wives and mothers, become centres of Christian influence all through the land.

Abeih Seminary and Suk el Ghurb Training School.—In 1834 we find at Beirut ten interesting young men receiving instruction from the missionaries in English and in science. Out of this grew a seminary for boys, suspended in 1842, but revived at Abeih in

1845, and placed under the care of Mr. Calhoun. It was meant to raise up teachers and pastors; but the end was not accomplished as fully as was hoped, although considerable classes were gathered, and these from many quarters. In 1850, for example, of nineteen pupils four were Druses, three Greeks, four Maronites, four Greek Catholics, two Protestants, one Syrian and one Armenian. Up to 1870 most of the teachers in the schools and religious instructors in the congregations were graduates of this institution.

Mr. Calhoun left the Seminary in 1875, and Mr. Wood was transferred to Abeih and put in charge. Later it seemed that the work accomplished by this Seminary might better be done by the preparatory department of the Syrian Protestant College at Beirut. In accordance with this view the Seminary was closed in 1877, though the number of pupils had never been so large. A new enterprise connected with this Abeih field was begun in 1882. A boys' school at Schweifat was broken up by a rival Greek school. The teachers were thereupon transferred to Suk el Ghurb, and a boarding-school for boys opened there. It began with 34 pupils, and has prospered from that time. It is known as the *Training School* at Suk el Ghurb, and is recognized as an influence for good through the region.

Sidon Academy.—This is a boys' High School, with boarding department, gathering pupils from all sects and from all parts of the land. "Fifty pupils have been prepared and sent to the college in Beirut. Three have entered the Theological Seminary after having been tested by several years of faithful teaching. Lack of sufficient accommodations has compelled them to refuse full boarding privileges to all new pupils." (Annual Report of Board of Foreign Missions, 1890).

The Bedouin School at Jedeideh.—In this same Sidon field there is another claimant for interest. From the mode of their life the wandering Bedouin are necessarily very difficult of access by evangelistic effort. In 1883 something was attempted for them by opening a school for Bedouin boys. It began with six pupils. The second year showed an advance in stability and resources. There were nine pupils; and their living expenses were borne by the native churches. This school has been maintained most of the time since, with assistance from the mission.

Theological Seminary at Beirut.—This school was begun in 1869 in connection with the seminary at Abeih. Dr. Jessup, of Beirut, and Rev. W. W. Eddy, from Sidon, were associated with Mr. Calhoun in the charge of it. The first class was graduated in 1871, consisting of five young men, one of whom was a Druse

convert. The next year, no suitable class offering, the institution was suspended. It was re-opened at Beirut in 1874, with four students. Dr. Dennis took charge of it, and, assisted by Drs. Van Dyck, Jessup and Eddy, has remained in charge. The number of students varies, but is never very large.

“In all 52 students have been in connection with it, some only for a short time. Of these, 39 students have gone forth for the work of the ministry. Of this number 22 are in the employ of our mission, 13 are employed by neighboring missions, 3 have left the ministry and 1 has died.” (Report for 1890.) Mainly by the efforts of Dr. Dennis \$20,000 was raised for a building, which was erected on ground given by the Trustees of the College. It was dedicated December 18, 1883.

Of this location Dr. Dennis says: “It was thought that the existence of the Seminary within the radius of college life and within the view of college students would be itself a presentation of the claims and opportunities of the ministry to the minds of the young men of Syria. . . . Medicine was literally carrying the day with our educated young men until theology stepped upon the college campus, and the fact that the last theological class were all college men gives, at least, substantial encouragement that a certain proportion of our candidates for the ministry shall be from those trained in the college.” (Report 1890.)

Syrian Protestant College.—The time came when the need was felt for an institution of high order. The project for a Syrian Protestant college was discussed at a meeting of the mission in 1861, and the plan sketched. “The objects deemed essential were, to enable natives to obtain in their own country, in their own language, and at a moderate cost, a thorough literary, scientific and professional education; to found an institution which should be conducted on principles strictly evangelical, but not sectarian, with doors open to youth of every Oriental sect and nationality who would conform to its regulations, but so ordered that students, while elevated intellectually and spiritually, should not materially change their native customs. . . The hope was entertained that much of the instruction might at once be intrusted to pious and competent natives, and that ultimately the teaching could be left in the hands of those who had been raised up by the college itself.” It was deemed best that the college should be independent of the Board of Missions. Still the connection with the mission could not but be close. “Missionary instruction created a demand for it; the plans and prayers and labors of missionaries established it; the friends of missions endowed it. Its aim and that of other missionary labor are one—the enlightenment and salvation of the Arabic-speaking race.” Most of the

money was raised in America. A plot of ground was purchased in the suburbs of Beirut, and buildings were erected. The college was opened in 1866, with a class of fourteen members, and Dr. Daniel Bliss as president.

This institution has not disappointed the promise held out. Year after year it has welcomed in increasing numbers select young men from Syria and Egypt, and, imparting to them its training, has sent them out to be in their respective communities what educated men always are. The scholarship fund has been of late enlarged. New professors have been added. The course of study has been extended, and the standard raised. Since 1879 the English language has been the medium of instruction. The Medical Department, which was early added, has been especially useful and successful. It is a testimony to its importance that in 1882 the Jesuits felt it advisable to antagonize it by opening a rival college. The Protestant College has a steadily growing influence throughout the land by means of its graduates.

CHURCHES, ETC.

“He commanded us to preach unto the people,” said the apostles. The press and the school have their place; but the chief agency in spreading the kingdom must be the oral proclamation of the gospel of the kingdom. None will question this principle. It may happen, however, for a time in some communities that the way is not open for preaching on an extended scale. Hence the need of a preparatory work, in which attention is given chiefly to methods and agencies that are avowedly subordinate. This has been the state of affairs in Syria. The Moslems especially could not be reached by preaching. The most that could be done for them was through the press and the school.

Preaching, however, has by no means been neglected. At first much was informal, and partook of the nature of conversation and individual address. The missionaries admitted all comers to their family worship, and used it as a means of making known the truth. The early efforts were not in vain. In 1827 a little band of twenty converts had been gathered. It comprised several who long survived, and since have been very useful in the service. One had a short course, and received the martyr's crown. Asaad Shidiak was a young educated Maronite, teacher of science and theology in a convent, and afterwards conductor of an Arabic school for boys in Beirut. There he became a convert to Protestant Christianity. The Maronite patriarch sent for him, and detained him in custody, trying all means to reclaim him. Asaad escaped, but was again taken. It became known that he was im-

prisoned and enchained in the convent of Canobin. Occasional glimpses only could be had of his situation. He lingered through a few years of oppression and cruelty, maintaining his Christian profession to the last. His death is involved in obscurity, but is supposed to have occurred in 1830.

For many years the converts at Beirut were received into the mission church, which included the missionary families there. In 1848 the native Protestants of Beirut petitioned to be set off in a church by themselves. This was accordingly done. The next year this church had a membership of twenty-seven. Ten were from the Greek Church, four were Greek Catholics, four Maronites, five Armenians, three Druses, and one a Jacobite. In 1869 a fine building, well located, provided with tower and bell, was completed.

In 1844 there was an interesting movement at Hasbeiya. This was a place of several thousand inhabitants, mainly Druses and Greeks, at the foot of Mount Hermon. A considerable body seceded from the Greek Church, declared themselves Protestants, and applied to the mission for instruction. Their motives were at first somewhat mixed; but the course of affairs showed a great deal of sincerity and earnestness. Native helpers were sent, and some of the missionaries themselves went thither. The Greek patriarch at Damascus became alarmed, and a troop of horsemen were sent to quarter themselves on the Protestant families. The Druses now interfered for the protection of the Protestants, and succeeded in checking persecution for a time. It subsequently broke out violently, and the victims were obliged to flee. We need not follow the course of events further than to say that in the spring of 1847 the Protestants of Hasbeiya succeeded in laying their grievances before the sultan, and an order was issued that they be protected and no one allowed to disturb them in their meetings and worship. A church of sixteen members was formed in July, 1851, which increased to twenty-five the same year. Good testimony is given respecting it in the following years. Hasbeiya suffered greatly in the war of 1860. It was the scene of a terrible massacre by the Druses, and the Protestant house of worship was partially destroyed; but of more than one thousand persons murdered there and in the vicinity, only nine were Protestants. "It is," says Dr. Anderson, "a remarkable fact that, excepting perhaps in Damascus, no injury was offered to a missionary, and Protestants, when recognized as such, were generally safe."

We have interesting accounts of the rise and progress of the native churches at Sidon, at Tripoli, at Hums; but on these we cannot dwell. The general features are the same. The work

begins, and then local persecution arises. At Hums, the native brethren are stoned and beaten in the streets. At Safeeta, in 1867, the whole Protestant community is arrested, released, driven into the wilderness, and their houses plundered. What Syrian converts, from Asaad Shidiak down, have been willing to endure, shows how genuine has been the work of grace in their hearts.

When the Syrian Mission was transferred to the care of the Presbyterian Board it was wisely left to time to prepare the way for the change which should bring the Mission into conformity with the Presbyterian system. This course has been vindicated by the result. At the annual meeting of the Mission, December, 1882, the plan of the formation of a Synod and five Presbyteries, to have no organic ecclesiastical connection with churches in Great Britain or the United States, was unanimously adopted. This plan has been carried out so far as the organization of the Presbytery of Sidon, at Jedeideh, in October, 1883; and one at Amar, in the Tripoli field, in September, 1890.

The meetings of these Presbyteries show that the Syrian Church is learning the lessons of "concerted action, the validity of representative authority, and the majority rule."

The Syrian Mission naturally divides itself into five fields, the principal point in each serving as a centre for evangelistic work which is carried on by means of out-stations and itineration, the missionaries being assisted by native pastors, teachers and colporteurs.

In *Beirut* there has been steady advance. The oldest, or Central Church, prospers. A beautiful chapel, built at the expense of Mr. and Mrs. Henry Dale, of New York, was dedicated in December, 1880, and provides needed accommodation for Sunday-school work. The experiment of a native pastorate was tried in 1883, but without success, and the position of pastor has been held by Rev. H. H. Jessup, D.D. In 1888, by the advice of the missionaries, the church extended a call to Rev. Salim el Hakim, of Hasbeiya, to become their pastor. This call was not accepted, and subsequently Rev. Yousif Bedr, pastor of the native church at Hums, was invited to become Dr. Jessup's assistant. In 1890 he became pastor, and took the full charge of the church.

The building occupied by this church is also used by the Anglo-American Congregation of Beirut, which has until recently been under the pastoral care of Rev. G. M. Mackie, of the Established Church of Scotland.

Other preaching stations have been opened in Beirut, and there are now five congregations which hear the Gospel regularly, numbering in the aggregate about 820, and the Sabbath-schools in con-

nection with our Mission have about 520 pupils. There are about 350 in other Sabbath-schools.

Sidon field now contains eleven churches. Government interference has hindered the work at some points, closing schools and churches, depriving Protestants of their legal rights and stimulating the zeal of the enemies of the Gospel to many new efforts to impede its progress. "A church member of Abara, falsely accused of murder, has been 17 months in prison without trial. It is well known to all the court that he is innocent. But being poor he cannot obtain his freedom." (Annual Report, 1890.) In spite of such hindrances the progress in this field is encouraging; advance is steadily made in the direction of self-support and benevolence, while the growth in membership, especially from the pupils of the various schools, is steady.

Tripoli field. The area and population of this district comprise about half that of the whole mission. It contains one thousand cities and villages, the most important of which, Tripoli, El Meena, Hamath and Hums, are now connected by a carriage road. The extent of the field renders much touring necessary for the oversight of the churches and schools. In early years in this field strife of sects was particularly virulent and the converts were subjected to long-continued and bitter persecution. The report of 1890 states: "It has been a pleasure to see an increase of brotherly love and Christian zeal. In more than one place a period of lethargy has been followed by a time of earnest work and more diligent study of the Scriptures."

The *Abeih* and *Zahleh* fields have suffered much from emigration. It was estimated that within two or three years twenty-five thousand Syrians left Mt. Lebanon for North and South America. The region was overrun in 1883 by Egyptian refugees, of whose evil influence mention has been made. There has been more or less determined opposition at various points. Nevertheless, there has been advance marked by gain in members, increase in contributions, and healing of divisions.

The work was begun at *Zahleh*, in 1872, and the first church organized the following year. There has been much opposition, which is largely due to the influence of zealous bishops who lose no opportunity to obstruct Gospel work; nevertheless progress has been rapid and on a gratifying scale. The people, except the papists, are friendly and anxious to obtain education for their children. "Best of all, the Bible is owned and read, and that bishop or priest is rash who would attempt to hinder people from owning and reading this best of all books." There are 19 preaching points with an average attendance of 565; 15 Sabbath-schools with over 1000 children.

At all these points the work of preaching is supplemented by personal visitation, prayer-meetings, meetings of women for sewing and Scripture instruction, by some of which Moslem women are reached. Societies for benevolent work give the native women opportunities to send the gospel message to others more ignorant than themselves, while Mission Bands and Societies of Christian Endeavor are important agencies for developing the young people of the stations in Christian character and preparing them for usefulness.

MEDICAL WORK.

It is interesting that this should become a feature of gospel work in the land once trodden by the Great Physician. The Medical Department of the College is educating native physicians to relieve the suffering among their own people, while Drs. Post, Van Dyck and other members of the Medical Faculty have gained a great influence by means of their skill and kindness. The Hospital of the Prussian Knights of St. John, under the care of the Deaconesses of Kaiserswerth, is served by the medical staff of the College. In the last year of which we have the report nearly 10,000 cases were treated. Patients come from all parts of Syria and from Egypt, and carry back with them to their homes impressions of Christian love as well as direct gospel teaching. The itinerations of the late Dr. C. W. Calhoun and his services at Tripoli, followed by those of Dr. Harris, have opened the way for gospel work. The dispensary at Tripoli calls together a large number at every clinic. Many of these are Moslems, and they hear the gospel read and explained before receiving medical attention.

CONCLUSION.

On April 2d, 1890, the missionaries of Syria and their friends celebrated the fiftieth anniversary of the arrival of Rev. C. V. A. Van Dyck, M.D., D.D. Moslems, Jews, nominal Christians, Druses and Protestants united in doing honor to this distinguished missionary, physician, translator and educator. But in addition to the personal interest of the occasion, it gave opportunity for a review of the history of the mission, which was full of encouragement. One paragraph from the address delivered by Dr. Eddy will give us statistics which are a good summary of the work accomplished: "Not until eight years after your arrival was the first Evangelical Church in Syria formed, and its total membership of those gathered from all parts of the field was only eighteen; now you see 1627 names on the roll. Then there were three or four preaching places; now they fall little short of a hun-

dred, where five thousand hearers listen to the gospel message. Then there was no Protestant place of worship; now the number of church buildings is above thirty. Then there was only one high school, less than a dozen common schools, and only one school for girls; now there are, under the control of our Board alone, a theological seminary, three female seminaries, nineteen high schools and one hundred and seventeen common schools, with over six thousand scholars, of whom nearly two thousand are girls."

With such looks backward to mark progress, and with careful study of the present condition of the land, we see indeed that it is one "where the enemy is most strongly entrenched, and is making a desperate stand;" but we see also that there are already thousands of children in Protestant schools; that literary and scientific education has been given to many young men; that the taste for reading has been formed in many and provision made for its satisfaction; that native teachers and physicians, trained under evangelical influences, are making themselves felt at many points; that woman is rapidly assuming her proper place in social life, and many new homes of purity and happiness are formed and forming; that Protestant communities are growing, and congregations are increasing, and the roll of communicants lengthening. No doubt, much of toil, perhaps of sorrow, of tribulation, remains. But what has been done and gained is enough to confirm even a feeble faith as to what the outcome must be.

In view of our Syrian Mission as we have now contemplated it, we may ask, as another has already done: "Is it not a work of which patriotism alone might well make an American proud? The name of his country has been made a synonym in the East, not for political aggression and intrigue, but for education, truth and religion. And the American Church should offer praise to God for the wonderful works which He has wrought in our time through his faithful servants. They should now unite in prayer that the last barrier, the iron gate of Moslem bigotry and intolerance, may open at His word, and give liberty for evangelism among the Mohammedan populations."*

STATIONS.

BEIRUT: Rev. Messrs. C. V. A. Van Dyck, D.D., M.D., H. H. Jessup, D.D., William W. Eddy, D.D., James S. Dennis, D.D., Samuel Jessup, and their wives; Mrs. Gerald F. Dale, Miss E. D. Everett, Miss Emilia Thomson and Miss Alice S. Barber.

ABEIH: Rev. Messrs. William Bird and O. J. Hardin, and their wives; Miss Emily G. Bird.

* *Foreign Missionary*, Dec., 1884, p. 292.

SIDON: Rev. William K. Eddy and W. Scott Watson, and their wives, Rev. George A. Ford, Miss Rebecca M. and Miss Charlotte H. Brown.

TRIPOLI: Rev. Messrs. F. W. March and William S. Nelson, and Ira Harris, M.D., and their wives; Miss Harriet La Grange, Miss M. C. Holmes and Miss Mary T. Maxwell Ford.

ZAHLEH: Rev. Messrs. Frank E. Hoskins and William Jessup and their wives.

Faculty and Instructors of the Syrian Protestant College: Rev. D. Bliss, D.D., president; Rev. G. E. Post, M.A., M.D., D.D.S., Rev. John Wortabet, M.D., Rev. Harvey Porter, B.A., Samuel P. Glover, M.A., M.D., Robert H. West, M.A., Franklin C. Wells, M.D., Harris Graham, B.A., M.D., George L. Robinson, B.A., Frederick S. Hyde, B.A., Jabr M. Dhumit, B.A., Dean A. Walker, B.A., B.D., Louis S. Baddur, B.A., Alfred E. Day, B.A., Najib M. Salibi, B.A., Ayyub M. Kimeid, Amin F. Ma'luf, B.A., and Francis Sufair.

MISSIONARIES IN SYRIA, 1870-1891.

* Died. † Transferred from the American Board. Figures, Term of Service in the Field.

Barber, Miss Alice S.,	1885-	Hoskins, Rev. F. E.,	1888-
Bird, Rev. William, †	1853-	Hoskins, Mrs. (Miss H. M.	
Bird, Mrs.,	1853-	Eddy, 1875),	1888-
Bird, Miss E.,	1879-	Holmes, Miss M. C.,	1884-
Brown, Miss Charlotte,	1885-	Jackson, Miss Ellen	1870-1884
Brown, Miss Rebecca,	1885-	Jessup, Rev. H. H., †	1856-
*Calhoun, Rev. S. H., †	1843-1876	*Jessup, Mrs.,	1856.
Calhoun, Mrs.,	1843-1887	*Jessup, Mrs.,	1867-1881
*Calhoun, C. W., M.D.,	1879-1883	Jessup, Mrs.,	1884-
Calhoun, Miss S. H.,	1879-	Jessup, Rev. Samuel, †	1863-
Cundall, Miss F.,	1879-1883	Jessup, Mrs.,	1863-
*Dale, Rev. G. F.,	1872-1887	Jessup, Rev. Wm.	1890-
Dale, Mrs. (Miss M. Bliss),	1879-	Jessup, Mrs.,	1890-
*Danforth, G. B., M.D.,	1871-1875	Johnston, Rev. W. L.,	1879-1880
*Danforth, Mrs.,	1871-1881	Johnston, Mrs.,	1879-1880
Dennis, Rev. James S., †	1867-	Kipp, Miss M.,	1872-1875
Dennis, Mrs.,	1872-	La Grange, Miss H.,	1876-
Eddy, Rev. W. W., †	1852-	Loring, Miss S. B.,	1870-1873
Eddy, Mrs.,	1852-	Lyons, Miss M. M.,	1877-1880
Eddy, Rev. W. K.,	1878-	March, Rev. F. W.,	1873-
Eddy, Mrs. (Miss B. M. Nel-		March, Mrs.,	1880-
son, 1881-),	1884-	Nelson, Rev. W. F.,	1888-
Everett, Miss E. D., †	1868-	Nelson, Mrs.,	1888-
Fisher, Miss H. M.,	1873-1875	Pond, Rev. T. S.,	1873-1890
Ford, Mrs. M. P.,	1881-	Pond, Mrs.,	1873-1890
Ford, Miss Sarah A.,	1883-1885	Thomson, Rev. W. M., †	1833-1877
Ford, Rev. G. A.,	1880-	*Thomson, Mrs.,	1833-1873
Ford, Miss M. T. M.,	1887-	Thomson, Miss E.,	1876-
*Greenlee, Rev. W. M.,	1884-1887	Van Dyck, Rev. C. V. A., †	1840-
Greenlee, Mrs., (Miss Alice		Van Dyck, Mrs.,	1840-
Bird)	1886-1887	Van Dyck, Miss L.,	1875-1879
Hardin, Rev. O. J.,	1871-	Watson, Rev. W. S.,	1889-
Hardin, Mrs.,	1871-	Watson, Mrs.,	1889-
Harris, Ira, (M.D.),	1884-	*Wood, Rev. F. A.,	1871-1878
Harris, Mrs.,	1885-	Wood, Mrs.,	1871-1878

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Published by Fleming H. Revell, 12 Bible House, Astor Place, New York. Price, \$2.00.

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