

PROTESTANT
FOREIGN MISSIONS

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DR. CHRISTLIEB
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PROTESTANT
FOREIGN MISSIONS:

Their Present State.

A UNIVERSAL SURVEY.

BY

THEODORE CHRISTLIEB, D.D., PH.D.,

PROFESSOR OF THEOLOGY AND UNIVERSITY PREACHER, BONN, PRUSSIA.

Translation from the Fourth German Edition,

BY

DAVID ALLEN REED.

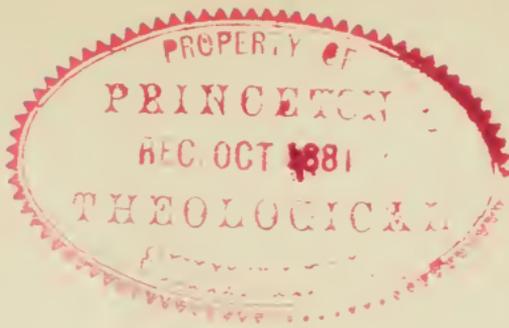
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AUTHOR'S NOTE.

An abstract of the following pages was read before the Evangelical Alliance in Basel, on the 5th of September, 1879. The whole appeared first in a volume of Reports upon the meetings of the Evangelical Alliance in September, 1879, then in the "Allgemeine Missions-Zeitschrift" (Gütersloh, Bertelsmann), November and December numbers, 1879.

Numerous friends of missions in other lands having desired a separate edition, the third revised and enlarged German edition was published, and was taken up in a few months. Now this larger fourth edition, with the latest statistics, is issued. The numerous letters sent to me, even from China and Formosa, containing hearty thanks for the laborious and careful work, and new information as to the present condition of affairs, have been used in this edition. An English edition, issued a short time ago (by J. Nisbet & Co.), was sold in a few weeks. Also a French edition, a Dutch, and an American edition by the Congregational

Publishing Society (Boston), are ready for the press. A Swedish edition has been coming out since the middle of January in the numbers of the "Missions-Tidning," Stockholm. A number of royal consistories have recommended the book in the warmest manner to their ministers.

Thus the Lord has already, in the short time since the little book's appearance, laid a rich blessing upon it. May he continue to use it for the removal of many prejudices and the furtherance of his kingdom!

THE AUTHOR.

BONN, June, 1880.

NOTE TO THE AMERICAN EDITION.

PROFESSOR CHRISTLIEB requested the Congregational Publishing Society to issue a translation of this book made under his own eye, and on which he should receive the usual copyright. His request was acceded to, and public announcement made of the fact. While the book was passing through the press, about three-fourths in type, with additions forwarded by the author to incorporate which there had been a slight delay, a Scotch-English translation of the third edition was put upon the American market, to the prejudice of Professor Christlieb. Few will think it strange that he complains of this as an injustice, and fewer still among American Christians will wish he should be deprived of his honestly-earned copyright.

This volume contains the most recent statistics, and the amendments and additions of the fourth German edition, which appeared in July. A few of the new paragraphs which overran the foot-notes are printed as

Addenda. A full and copious index has been added, indispensable to such a book.

We are permitted and authorized to say, that the proof-sheets of this edition have passed under the eye of one of the secretaries of the American Board.

CONGREGATIONAL PUBLISHING SOCIETY.

Boston, September, 1880.

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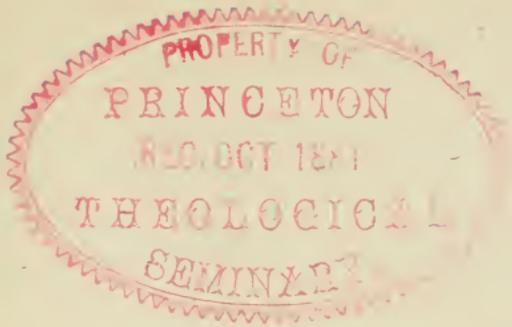
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PROTESTANT FOREIGN MISSIONS.

THEIR PRESENT STATE.

THE evangelical foreign missions of this century, among civilized and uncivilized nations, are not easy of comprehension, either as to the outward facts or as to the inward principles by which they are regulated. It is difficult to measure the progress they are making, and the results they are achieving upon the belief and life of the heathen abroad, and by reflex influence upon the Church at home. Scarcely any one man has a clear conception of the internal operations of the numerous societies in the Old and New Worlds, in Africa, Australia, and the South Seas. Many know much about this or that field, some are familiar with several fields, but no one comprehends them all: the materials of knowledge are scattered through hundreds of periodicals, and the statistics change with almost every mail.

The great general missionary conferences, as that of 1860 in Liverpool, 1878 in Mildmay,

London, and those for special, most important missions, — that of Allahabad for India in 1872, of Shanghai for China in 1877, — give us a glance over the greatest fields of labor, and show what has been accomplished in them. But back of those great fields must naturally be those of less importance, back of the achievements of the great societies are the harvests of the many smaller ones ; so that conclusions may be reached in regard to certain special fields, but not of the whole : — not to mention the numerous private missions, connected with no society, of whose work one only learns by accident. Still greater to-day are the difficulties of the theorist on mission-work than those of the historian or statistician, if he seeks by comparison of the leading principles and methods according to which particular societies are managed, to obtain a comprehensive view of all, so that from this comparison of the workings and fruits he may deduce fixed principles, as results of experience, and indices to guide in future work. For here the printed material is almost entirely wanting. Most of the societies restrict themselves, even up to this time, to oral or written instructions to their missionaries for their special fields of labor.

May the reader kindly keep these enormous difficulties in mind, and not expect in the figures (aside from the official, which I have taken great pains to collect) more than what is approximately

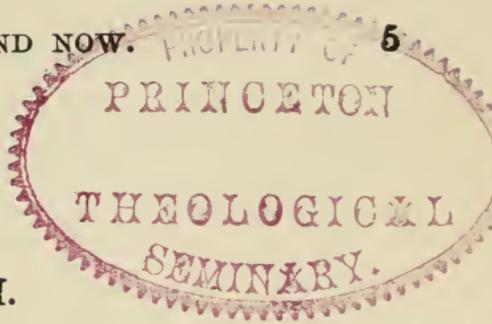
correct and precise ; in the hints upon the present methods of work, more than outlines, imperfect, incomplete glances into these great burning questions, from one who has never worked personally in the foreign mission-field, — who has only, as it were, “in balloon captive,” ascended above the heights of church-towers and had a partial look at the world, but who would like now to invite the reader to a journey around the world swifter than upon the wings of a bird.

Our theme, PROTESTANT FOREIGN MISSIONS, THEIR PRESENT STATE, includes, (1) the missionary activity at home, the lever and agencies which out of the lap of the mother-Church have set to work the particular societies for the accomplishment of this giant task ; and (2) the labors of the missionaries abroad, in heathen lands, both in regard to their different branches and methods of work, and their results. I will therefore, in order to present at least an outline of this great work, — after a quick glance at the past and present of missionary activity, the missionary agencies of the mother-churches, their modes of operation, and powers, seen in their greatest progress, — conduct the reader out into the heathen world, for a hasty look at the scenes of Protestant mission work, and a review, in large groups, of the results reached here and there, especially at the close, to show from the experience of past labor, certain *hints*, and express certain wishes for the task and

aim of the future. I hope to serve the great cause by going less into the detail of statistics, and giving more consideration to particular fields, emphasizing practical, technical points, of whose right management, so far as I can see, a greater development before others is necessary, and about which a general understanding is especially desirable.

THEN AND NOW.

PROPERTY OF 5



I.

THEN AND NOW.

OUR theme invites us to a brief comparison of the past and present. In fact, the present position of evangelical foreign missions calls us to a thankful and hope-inspiring review. Already the outward extension shows us we are living in a century of missionary work such as no previous age of the Christian Church has witnessed.

I. After the evangelization, chiefly of civilized nations around the Mediterranean, by the early Church, the Christianization of the rough and barbarous tribes in Europe through the missionaries of the middle ages; after the penetration of Christianity into separate colonies and the eastern Asiatic kingdoms since the sixteenth century, — there breaks upon us, in our days, and grows more and more complete, the age of universal missions. No longer in particular regions, but in all unchristianized parts of the world and among all races of men, — among the highest civilized as well as the most degraded, in colonies and independent heathen lands, even in the remotest coasts and islands, where hundreds of languages and dialects are spoken, the cross of Christ has been

raised, and the lands of the Church, once lost and under the bloody tread of Islam, have been energetically called into new life by the light of the gospel.

A few mechanical, superficial Dutch missions in Ceylon and the Moluccas; the missions of private Americans and the Moravians, existing with great difficulty because of the constant confusion of war, among the Indians of North America; the much-promising, but, under the bad influences of that thoroughly rationalistic age, continually crippled missions, in some small districts of East India, of the Halle-Danish mission; the missionary efforts of the Norwegio-Swedish mission, put forth with spasmodic zeal among the heathen Laps of Scandinavia; the flourishing missions of the Wesleyans and Moravians in the West Indies and Surinam; some faint scattered flames of gospel light in ice-bound Greenland and Labrador, fanned by Norwegians, Danes, and especially Moravians; small and soon-suppressed missionary beginnings of the Moravians in Cape Colony, — these were in the main, notwithstanding many heroic never-to-be-forgotten missionary pioneers, the very humble results of evangelical foreign missions, up to the end of the eighteenth century.

And now? At the beginning of this century, the island world of the Pacific was shut against the gospel; but England and America have attacked those lands so vigorously in all directions, especially

through native workers, that whole groups of islands, even the whole Malayan Polynesia, is to-day almost entirely Christianized, and in Melanesia and Micronesia the mission-field is extended every year. The gates of British East India have been thrown open wider and wider during this century; at first for English, then for all missionaries. This great kingdom, from Cape Comorin to the Punjaub and up to the Himalayas, where the gospel is knocking on the door of Thibet, has been covered with hundreds of mission-stations, closer than the mission-net which at the close of the first century surrounded the Roman empire; the largest and some of the smaller islands of the Indian Archipelago, Sumatra, Java, Borneo, Celebes, and now New Guinea also, are occupied, partly on the coast and partly in the interior. Burmah, and in part Siam, is wide open to the gospel; and China, the most powerful and most populous of heathen lands, forced continually to open her doors wider, has been traversed by individual pioneers of the gospel, to Thibet and Burmah, and half of her provinces occupied from Hong-kong and Canton to Peking; and in Manchuria, if by only a thin chain, yet at many of the principal points stations have been founded, while the population overflowing into Australia and America is being labored with by Protestant missionaries. Japan also, hungry for reform, by granting entrance to the gospel has been quickly occupied by American and English missionary

societies, and already, after so little labor, has scores of evangelical congregations. Indeed, the aboriginal Australians have, in some places, been reached. In the lands of Islam, from the Balkans to Bagdad, from Egypt to Persia, there have been common, central evangelization stations established in the chief places, for Christians and Mohammedans, by means of theological and Christian medical missions, conducted especially by Americans. Also in the primitive seat of Christianity, Palestine, from Bethlehem to Tripoli and to the northern boundaries of Lebanon, the land is covered by a net-work of Protestant schools, with here and there an evangelical church. Africa, west, south, and east, has been vigorously attacked; in the west, from Senegal to Gaboon, yes, lately even to the Congo, by Great Britain, Basel, Bremen, and America, which have stations all along the coast. South Africa at the extremity was evangelized by German, Dutch, English, Scotch, French, and Scandinavian societies. Upon both sides, as in the centre, Protestant missions, although at times checked by war, are continually pressing to the north: to the left, beyond the Walfisch Bay; to the right, into Zululand, up to Delagoa Bay; in the centre, to the Bechuana and Basuto lands. In the east, the sun of the gospel, after a long storm, has burst forth over Madagascar in such brightness that it can never again disappear. Along the coasts from Zanzibar

and the Nile, even to Abyssinia, out-stations have been established, and such powerful assaults made by the Scotch, English, and recently also by the American mission and civilization, into the very heart of the dark continent, even to the great central and east African lakes, that jealousy has goaded on Rome to follow. In America, the immense plains of the Hudson's Bay Territory, from Canada over the Rocky Mountains to the Pacific Ocean, have not only been visited by English Episcopal and Wesleyan missionaries who have had warm contests with Roman Catholics, but have been opened far and wide to the gospel through rapidly-growing Indian missions. In the United States, hundreds of thousands of freedmen have been gathered into evangelical congregations; and, of the remnants of the numerous Indian tribes, some at least have been converted through the work of evangelization by various churches, and have awakened new hope for the future. In Central America and the West Indies, as far as the country is under Protestant home nations, the net of evangelical missions has been thrown from island to island, even to the mainland in Honduras, upon the Mosquito Coast; and in British and Dutch Guiana it has taken ever firmer hold. Finally, the lands on and before the southern extremity of the continent, the Falkland Islands, Terra del Fuego, and Patagonia, received the first light, through the South American Missionary Society

(in London); and recently its messengers have pushed into the heart of the land, and are rapidly pressing on to the banks of the great Amazon, to the Indians of Brazil. Truly, this hasty glance already shows that Protestant missions extend the world around, and that the efforts of the Christian churches of our age for the evangelization of mankind are universal.

Indeed, if, instead of seventy or eighty years, we look back only twenty or thirty, in respect to the new territory occupied in Turkey and East India, in China, Japan, and the South Sea, in Africa and America, the field of missionary operation has not only doubled but trebled. Also, in our day, new and immense fields have been re-opened in the old provinces. I call your attention simply to the woman's work in India. "If any one had said to me, twenty-five years ago," writes that veteran of Indian missions, Mr. Leupolt, "that not only should we have free access to the natives in their houses, but that zenanas would be opened in cities like Benares, Lucknow, Agra, Delhi, Amritsir, and Lahore, and that European ladies with their native assistants would be admitted to teach the word of God to them: ' I would have replied, ' All things are possible to God; but I do not expect such a glorious event in my day.' But what has God done? more than we expected and prayed for." ¹ In fact, from

¹ See Church Mission Intelligencer, April, 1879, p. 197.

Calcutta to Peshawur, and in the south as far as Palamcottah, the messengers of the Indian Female Normal School alone, not to mention others, have opened already more than twelve hundred zenanas.

II. With the infinite extension of the work abroad, there is the strengthening of the machinery at home, the growth of the true import of missions, of missionary societies and their spiritual and material agencies. The times are past when, as ninety years ago, the great pioneer of English missions in the East Indies, Dr. Carey, could be silenced in his speech before that stupid conference of pastors at Northampton, while discussing the "church's duty with regard to missions;"¹ or when the Scotch General Assembly, about eighty years ago, in their first debate on missions, declared a speech of similar character to be fanciful and laughable, yea, as even dangerous and revolutionary, until the aged Dr. John Erskine, rising up, and laying his trembling hand upon the Bible, hurled like a thunder-bolt among the awe-struck assembly the commands and promises with regard to missions, and thus recalled it to a sense of its long-neglected duty;² or when a German professor of theology, in 1798, declared, in regard to the found-

¹ Marshman, *Life and Times of Carey*, I. p. 10; Christlieb, *Der Missionsberuf des Evangelischen Deutschlands*, p. 39.

² Dr. Wallace at the annual meeting of the London Missionary Society: see *Chronicles of the London Missionary Society*, June, 1875, p. 130, *sqq.*

ing of a missionary society in East Friesland, that the German culture had not yet reached that remote corner;¹ or when, as in 1810, those pious students of Andover, Mass., led by Adoniram Judson, afterward pioneer missionary to Burmah, were obliged to ask the Association of Congregationalists in Massachusetts, whether they considered their thoughts on foreign missions "visionary and impracticable," and, if not, whether in carrying out these ideas, they might expect the necessary aid from America.² Now all Scotland is proud of such missionaries as Dr. Duff; now she has raised a great monument in her capital in honor of her peace-conqueror of Africa, Bible and axe in hand, as a speaking witness to the conviction that true civilization cannot go forward without the mission and the gospel. Now she sends, followed by England, whole mission-colonies into the heart of Africa, to perpetuate the services of Livingstone. Now it has been proved in England, — a triumph which this hero foresaw decades ago, — that the scornful laugh over "Exeter Hall" was as a *risus sardonius*;³ and the political press of England already very wisely speaks with acknowledgment and esteem of the achievements of the great missionary

¹ Warneck, *Die christliche Mission*, 1879, p. 18, *sqq.*

² Tracy, *History of the American Board of Commissioners for Foreign Missions*, p. 26.

³ Livingstone, *Missionary Sacrifices*: see the *Catholic Presbyterian*, January, 1879, p. 32, and *Allgemeine Missions Zeitschrift* (Gütersloh), April, 1879, supplement, p. 25.

societies. Now America, England alone excepted, is before all other lands in interest and willingness to sacrifice for the cause of missions, while certain of her great missionary societies can without difficulty draw their full supply of laborers from the theological seminaries. Now there are in all Protestant lands, large and small, missionary societies firmly established in the life of the Church by the aid of countless auxiliary societies; and what fifty years ago was a very unusual occurrence, viz., annual missionary festivals, has become a much-cherished custom in thousands of cities and villages. Now, here and there, even in German universities, historical lectures on missions are given, and recognized even by liberal professors as setting forth genuine religion, — the present mission-work as “under all circumstances a most important and characteristic feature of Christianity,” and as proving its just merits.¹

But we shall best see the immense progress of missions by the following available figures. At the close of the last century there were really but seven Protestant missionary societies. Of those but three, the Propagation Society (which worked chiefly among the English colonists), the Halle-Danish, and the Moravian, had worked through the greater part of the century; whilst four, the Baptist, London, and Church Missionary societies, and

¹ e. g., Von Buss, *Christliche Mission, ihre principielle Berichtigung und praktische Durchführung*, 1876, pp. 1-14, 34-128.

the Dutch Society of Rotterdam, were first established in the last decade of the last century. To-day these seven have become seventy in Europe and America alone; viz., twenty-seven in Great Britain, eighteen in America, nine in Germany (including Basel and Schleswig-Holstein), nineteen in Holland (exclusive of independent auxiliaries), and in Scandinavia, Denmark, and Finland together, five,¹ one in France, and one in Canton de Vaud.

To these seventy must be added not only many independent missionary societies in the colonies, such as those in Sierra Leone, in Cape Colony, and Australia, with a number of smaller societies in the East Indies, but also certain self-supporting, newly established native Christian societies, which are sending out missionaries: daughter societies of England and America, like the native missionary society in Madagascar, a daughter of the London society, aided by the Palace congregation; the Hawaiian Evangelical Society, a daughter of the American Board in Boston; and lately a granddaughter of the same, the missionary society in Ponape, in the Carolina Archipelago.²

¹ I include here only two Swedish societies (Fosterlands Stiftelsen, and the Church Mission, under the Archbishop of Upsala), as the older Svenska mission, Sällskapet, has transferred its missions to the Church Mission, and now only labors among the semi-heathen Laps.

² For further particulars see the Basler Missions-Magazine, Sept., 1878, p. 353, *sqq.* For the latest accounts of the Native Missionary Society of Madagascar, see the Report of the London Missionary Society, 1879, p. 36, and Chronicle of do., June, 1880.

At the beginning of our century the whole number of male missionaries employed by these seven societies was one hundred and seventy. Of these about one hundred belonged to the Moravians. To-day there are in the employ of the seventy societies, about twenty-four hundred ordained Europeans and Americans,¹ hundreds of ordained native preachers (in the East Indies alone, over four hundred, and about the same number in the South Seas), over twenty-three thousand native helpers, catechists, evangelists, and teachers, not counting the numerous female assistants, private missionaries, lay helpers, colporteurs of the Bible societies in heathen lands, and the thousands of voluntary unpaid Sunday-school teachers.²

Eighty years ago, if I may venture an estimate, there were scarcely fifty thousand converted heathen under the care of evangelical missions, not counting the so-called "government Christians" in Ceylon, who so quickly fell back. To-day we may confidently reckon the whole number of native

¹ Compare Warneck, as cited above, pp. 20, 26, 31; and the same: *Die gegenseitigen Beziehungen zwischen der Modernen Mission und Cultur*, *Allgemeine Conservative Monatschrift*, June, 1879, p. 439. In the reports of many evangelical societies, those who work as pastors among the colonists and other denominations are counted as missionaries; so that in English and American missionary periodicals, the total is often given as from twenty-five to twenty-six hundred.

² The June Notices of the Wesleyan Methodist Missionary Society, 1880, p. 132, states the number of its Sunday-school teachers and other unpaid agents, as 7,806 (including the stations on the Continent of Europe).

converts in our evangelical mission stations as at least one million six hundred and fifty thousand. And the year 1878 alone shows a growth of more than the total number at the beginning of this century, viz., about sixty thousand souls. If I add to this that of the present total,—there are about three hundred and ten thousand in the West Indies and Madagascar, four to five hundred thousand in India and Farther India,¹ forty to fifty thousand in West Africa, one hundred and eighty thousand in South Africa,² over two hundred and forty thousand in Madagascar, ninety thousand in the Indian Archipelago, forty-five to fifty thousand in China, and more than three hundred thousand in the South Sea Islands,—we see that a large number of coast-lands and especially islands are Christianized, and may be counted as won for the Protestant Church.

I do not speak here of the astounding growth of particular societies, some of which in our century have grown to giant trees, whose branches cast a refreshing shade over half the earth. The largest of the old missionary societies, the Moravian, had, in 1801, in twenty-six stations, one hundred and sixty-one brethren and sisters in its service, and

¹ Rev. M. A. Sherring in the Proceedings of the General Conference on Foreign Missions (Mildmay, London, 1878, p. 120) reckons the total in India, Ceylon, and Burmah, as 460,000.

² According to Rev. J. E. Carlyle, *South Africa and its Mission Fields*, London, 1879.

about twenty thousand native Christians.¹ Today she has three hundred and twenty-seven brethren and sisters, ninety-five stations, and seventy-three thousand one hundred and seventy native Christians.² The English Church Missionary Society, now eighty years old, had in its employ in 1819, twenty-six ordained European missionaries; in 1839, eighty-six; in 1859, one hundred and seventy-seven; in 1880, two hundred and eleven; in 1819, no native preachers; in 1839, two; in 1859, forty-five; and in 1880, two hundred; two thousand seven hundred and forty European and native teachers and evangelists, one hundred and ninety-two stations, and one hundred and thirty-nine thousand seven hundred and twenty-two native Christians. Their annual income after the first twenty years was over \$125,000; after forty years, over \$337,500; after sixty years, over \$610,000; and now it has risen from \$937,500 to \$1,108,000.³

We find the same progress with the Wesleyans, the London and Propagation Societies, the American Board, and in smaller proportion also with the German and remaining societies. I wish to point you also to the following criteria of progress.

¹ Reichel, *Das Missions-werk der Brüderkirche*, Allgemeine Missions Zeitschrift, 1874, p. 457.

² *Missionsblatt der Brüdergemeinde*, Juli, 1879; *Ueberblick über das Missions-werk*, p. 48.

³ *Abstract of the Report of the Church Missionary Society*, May, 1880, pp. 21 and 24, and May, 1878, p. 24.

Eighty years ago the entire income for evangelical foreign missions was much less than \$250,000: to-day the annual receipts have advanced from \$6,000,000 to \$6,250,000 (about five times the amount raised by the Roman Catholic Propaganda¹), of which England furnishes about \$3,500,000, America \$1,750,000, Germany \$1,250,000, Switzerland from \$500,000 to \$750,000.

Eighty years ago the total number of evangelical missionary schools was not over seventy: to-day they number nearly twelve thousand, with more than four hundred thousand scholars,² among whom there are hundreds of native candidates for the ministry, receiving instruction in the high schools and theological seminaries. In India alone, there are now two thousand five hundred mission-schools; in Polynesia, the Wesleyans alone have one thousand seven hundred and five day-schools,³ with over forty-nine thousand scholars; in Madagascar, the London Missionary Society has seven hundred and eighty-four day-schools, with forty-four thousand seven hundred and ninety-four scholars;⁴ the English Church Missionary Society, in all their stations, one thousand five hundred and four

¹ According to the *Jahrbüchern zur Verbreitung des Glaubens*, their total income in 1878, from all parts of the Catholic world, was only \$1,221,100.

² Warneck, see above, p. 31; and *Mission und Cultur*, p. 439.

³ Report of the Wesleyan Methodist Missionary Society, 1879, p. 195.

⁴ Report of the London Missionary Society, 1879, p. 39.

schools, with fifty-seven thousand three hundred and eighty¹ scholars.

III. At the beginning of our century, there existed only about fifty translations of the Scriptures, distributed in about five million copies. Since 1804, i.e., since the founding of the British and Foreign Bible Society, the Bible or principal parts have been translated into at least two hundred and twenty-six languages and dialects; viz., the whole into fifty-five, the New Testament into eighty-four, particular parts into eighty-seven. And the distribution amounts to about one hundred and forty-eight million copies.² The most of this work was done by evangelical missionaries, who within about seventy years have reduced to writing sixty or seventy languages which were without a literature. Or if, instead of going back to the beginning of this century, we take the last thirty years, what a sudden increase, both of work and results! The Rhenish mission among the Battas in Sumatra was started in 1861: to-day it has eleven stations, and about thirty-five hundred baptized converts. The Basel mission on the Gold

¹ Abstract of the Report, &c., 1879, above.

² Reed, *The Bible Work of the World*, in the Proceedings of the General Conference on Foreign Missions, held in Mildmay Park (October, 1878), London, 1879, pp. 231-234; and the whole list of the new translations of the Bible in our century, pp. 414-428. In the Extract of the Seventy-fifth Annual Report of the British Bible Society, Berlin Branch, 1879, p. 67, it is stated that Bibles, or parts of the Bible, in three hundred and eight languages and dialects have been printed and distributed.

Coast in 1848 had only about forty baptized negroes, and three stations: to-day there are four thousand converts, and twenty-four principal stations and outposts. The Gossner mission among the Kohls in India had but four baptized converts in 1850: to-day there are about thirty thousand baptized Kohls under its care, and about ten thousand in that of the Propagation Society.

In 1843 all the English and American missionaries for China assembled at Hong-Kong, which had just been surrendered to England. There were twelve, and the number of Chinese converts upon this island was six. To-day China, at last opened, has two hundred and forty missionaries from Europe and America, ninety principal and over five hundred out-stations (see below); and the number of Chinese communicants has increased more than two thousand fold!¹ The same rapid progress is seen in Southern India, and Burmah, in the South Seas, and among the Christians of Turkey. In 1860 there were scarcely twenty medical missionaries in the evangelical foreign missions: now there are ninety who labor as physicians and evangelists at the same time.² And the same progress is manifest in the Woman's Missionary Society for the evangelization of the women of India and Turkey. But of more worth than

¹ According to Professor Dr. Legge, Mildmay Conference, pp 170, 171.

² According to Rev. Dr. Lowe, Mildmay Conference, p. 77.

numerical statistics is the immeasurably deep and wide-spread moral influence of the gospel, as is exhibited to-day in the regeneration of whole heathen tribes, yea, in the processes of reform plainly begun in the great heathen lands; reforms of social life, and the old abominations' and immoralities, out of the thousand-years' degradation, into the civilized forms of man's existence, the true biblical idea of man's worth and self-esteem, this first condition of all genuine civilization; obtaining from decade to decade a new idea of marriage, as sacred; some appreciation of the family, of education and civil order. We shall hereafter learn more of this. For the present, but one thing further.

Until within thirty years, one might express a doubt as to whether the gospel could elevate and heal the most degraded heathen, and prove a savor of life unto life. But to-day the Portuguese can no longer maintain that the Hottentots are a race of apes, incapable of Christianization. You can no longer find written over church-doors in Cape Colony, "Dogs and Hottentots not admitted," as at the time when Dr. Van der Kemp fought there for the rights of the downtrodden natives. To-day no one could be found to agree with the French governor of the island of Bourbon, who called out to the first missionary to Madagascar, "So you will make the Malagasy Christians? Impossible! they are mere brutes, and have no more

sense than irrational cattle;"¹ since there are hundreds of evangelical congregations established there, which have now, counting those only of the London Mission, three hundred and eighty-six ordained native pastors, one hundred and fifty-six native evangelists, and three thousand four hundred and sixty-eight native lay preachers and Bible-readers.²

Twenty years ago Englishmen who had travelled around the world insisted to me that the native Australians were absolutely beyond reach of the gospel, and must first be educated up to it in some way, before they could understand its simplest truths.³ To-day this opinion is refuted by the Moravian missions in Gippsland, which have fine churches, clean houses, and one hundred and twenty-five baptized native Christians.⁴ Yes, we have to-day, as the last Evangelical Alliance in New York demonstrated, the glorious faith-strengthening joy, of seeing it proved without more missionary statistics that the most degraded heathen, because they are also men, listen to the gospel, and learn to believe it; that no race

¹ Eppler, Madagascar, 1874, p. 69, compared with p. 85.

² Report of the London Missionary Society (May, 1879), p. 23.

³ See, for further particulars as to the opinion that culture should, in principle and systematically, precede missions, the paper just published by Dr. Warneck, *Die gegenseitigen Beziehungen zwischen der Modernen Mission und Cultur*, 1879, p. 214, *sqq.*

⁴ *Überblick über das Missionswerk der Brüdergemeinde*, June, 1879, p. 40, *sqq.*

is so spiritually dead that it cannot be quickened into new life by the "glad tidings;" no language is so barbarous that the Bible cannot be translated into it; no individual heathen so brutish that he cannot become a new creature in Christ Jesus; and that, therefore, our Lord and Master, revealing himself to us as the Way, the Truth, and the Life, in the widest sense, gave no impossible command when, embracing without limit all suffering humanity, he said, "Go ye into all the world, and preach the gospel to every creature."¹

For a long time Protestant Christendom could scarcely believe the possibility of this. To-day thousands of converted cannibals in the South Seas, Esquimaux and Indians in America, Bushmen and Pesherehs of Tierra del Fuego, yea, even Papuans in Australia and New Guinea, stand there as living witnesses to this truth! Truly, in reviewing this field of evangelical missions, which in extent and effects has gained such immense proportions, we must, in humble thankfulness to the Lord of the Church, join to-day that champion of missions in South Germany, Dr. Barth, in saying:—

"Where we hardly dared to hope,
Now the doors stand open wide:
Slow and faint we only grope,
Following Thy victorious stride."

¹ Bishop Schweinitz, *Missions among the Lowest of the Heathen*. See Evangelical Alliance Conference, 1873 (New York), p. 619, *sqq.*; *Allgemeine Missions Zeitschrift*, 1874, March, p. 115.

W. But the encouraging picture has its reverse, and forces us, in this comparison of the past and present, as by the consideration of the present and future, to much earnest meditation. It is with foreign missions as with many a Christian labor of love: the work grows, the more earnestly we engage in it. We rejoice that on almost every sea-coast and island the dawn is breaking; yea, on many the sun has risen. We do not consider humble beginnings trifling; but we must not forget, that in most of our mission-fields, even among the greatest and relatively best-educated heathen nations, notwithstanding the glorious progress on the whole, nothing more than promising beginnings have been made, and, by wise observers, nothing more could be expected. What are a little more than one and a half millions of our baptized converts, compared to the thousand millions of heathen and Mohammedans? What our forty-five to fifty thousand evangelized Chinese, against the hundreds of millions of heathen in the Celestial Empire? Excepting Europe and North America, the great inland provinces of all other parts of the world have scarcely been visited by the messengers of the gospel, far from being occupied, much less conquered. Again, in our most flourishing mission-fields, only in part of the congregations has the work come to perfection, so that churches support themselves, and provide education for their children and their ministry, as

those in the West Indies, in Sierra Leone, at the Cape, in Madagascar, Southern India, the South Sea Islands, and most of all in the Hawaiian. The education of native Christians as true, positive, independent preachers, has only made a hopeful beginning. There remains still much land to be gained, — yea, an hundred times more than has been already won. Moreover, in many provinces the task of missions seems more difficult to-day than ever. To be sure, beginnings are everywhere difficult, so that more than a beginning is made when it is already there. It is often a foundation laid for incalculable results. Much is indeed gained when simply the key to a heathen nation, its language, is fully in the grasp of the missionary. But often the chief obstacles first appear in the further development of the work;¹ as, for instance, some missions begun years ago with great promise, now only give the hope of saving a little remnant of the tribes labored with.

The sudden and often brutal advance of white settlers, gold-diggers, liquor-merchants, and others, with their demoralizing influences, disturb and scatter the scarcely-gathered little flock, and rouse the feeling of rage against every pale-face, until it becomes an almost unconquerable hate. I need only direct your attention to South Africa, Australia, New Zealand, and the Indian provinces of North America. To undermine a giant strong

¹ Christlieb, *Foreign Missions*.

hold of darkness like Hindooism, was and is in itself difficult enough work; but how infinitely more difficult when, as is now the case, educated Hindoos confront the missionaries with quotations from Hegel, Strauss, and Renan! when, in a heathen land, besides superstition, we must contend with Christian unbelief; when the heathen youth, eager to learn, as in Japan, are taught by materialistic professors; when superstition, as is often the case among the youth of India, has added to it religious indifference and Nihilism!

The bulwark of Islam has not yet been undermined, much less stormed by a concentrated attack.

But how would it be, if, in the throes of the death-struggle already begun, the false prophet with a powerful following should begin again to proselyte? Look at Central Africa in its whole extent, and the Malays in the Indian Archipelago. See where the gospel knocks at the doors of lands which decades ago were open, but which in the interim have been closed by Islam! And, further, in many heathen lands the missionaries have often received the impression that they would have had easier entrance if they had come centuries earlier. God's plan by which he brings his kingdom to particular nations does not remove man's responsibility on account of negligence. Where, to-day, can Protestant missions make any great advance, without having the Romanists immediately

at their heels? In Madagascar and Central Africa, in the South Seas and British North America, wherever it is possible, they seek to paralyze the progress of the gospel by their influence; yet perhaps the growing opposition of darkness is only another proof of the progress of light, — a proof that it finds itself more and more in its power.

But what if the darkest spots in the firmament of missions are not to be sought in opposition on the mission-fields, but in the condition of the home churches themselves? Where is the deep enthusiasm displayed at the time when most of our missionary societies were founded? as in September, 1795, when venerable gray-headed ministers from the English Church and Dissenters fell weeping into each other's arms, in the chapel of Lady Huntingdon,¹ and, clasping hands over all narrow denominational limits, founded the London Missionary Society. Where is that spirit of cheerful sacrifice, when, as at the ordination of the first four Barmer missionaries in 1829, the contribution-plates were filled, not only with money, but with gold chains, watches, rings, and jewelry of all kinds?² Where is that spirit to-day? Without, among the hea-

¹ See Ostertag, *Übersichtliche Geschichte der Protest. Missionen*, 1858, p. 44.

² v. Rohden, *Geschichte der rheinischen Miss.-Gesellschaft*, Aug. 2, 1871, p. 21.

then converts, the fire of new love flames up here and there, to the same zeal for the cause of Christ; but where in the home church? Who does not feel the sting of truth in the complaint lately made? "The chief danger for missions lies, I see, in this: that missionary enterprise will glide into routine, missionary zeal become so much rhetoric, and participation in missionary work degenerate into a matter of habit, not to say of ecclesiastical business. The chief hinderance among us to earnest prosecution of missions lies not in the spiteful attacks of an hostile world: it lies in those circles which appear friendly to missions, but which deny their power."¹

Until recently the interest in missions at home has kept pace with the extension of the work abroad, as is shown from decade to decade by the increase in the receipts of the societies. But for a number of years past, in many large societies, especially in Germany, considerable deficits have become chronic. Is this only a result of the widespread commercial distress, — only temporary? or shall the contributions for missions lack our support for a long time? It appears doubtful to many that the present material power of missions can be increased. Already many boards of directors, in spite of the pressing calls for help from

¹ Warneck, *Die Belebung des Missionssinnes in der Heimath*, 1878, p. 26, *sqq.* Compare also Alden (American Board), *Shall we have a Missionary Revival?* p. 4.

the heathen world, have placed the questions of retrenchment and even withdrawal among the subjects for their discussion. Even in England and America, here and there the necessity of retrenchment throws its gloomy shade upon their deliberations. Will they all soon come into the happy position of the American Board of Boston,¹ and be able to deliver their missionaries from the fear of being withdrawn from their hard-won stations?

In this state of affairs, however one may still foster faith-inspiring hopes, to me this much is sure, from this comparison of the past and present, that by no means do all the circumstances show favorably for the present, and that we have so much the more to thank God for, since not through us, but in spite of us, and notwithstanding the lukewarmness and conformity to the world of the present race of Christians, his work has made such mighty progress. But we have come to the consideration of the second topic.

¹ What the Missionaries think of Relief from Retrenchment: *Missionary Herald*, July, 1879, p. 244.

II.

MISSION AGENCIES OF THE CHURCHES AT HOME.

I will confine myself now to some comparative considerations, of real practical tendency, only using the endless detail of statistics now and then for illustration. In doing this, I shall first consider the source of missionary life at home, the churches and their missionary achievements, then the technical instrumentalities, namely, the missionary societies and their modes of operation.

I. In contrast to the Roman Catholic Church, and her missions united closely, and rigorously centralized, there stands before us the PROTESTANT CHURCH, IN HER MISSIONARY ACTIVITY SEPARATED INTO MANY DIVISIONS. That this is not a hinderance and danger, but an absolute advantage and blessing, is seen nowhere so clearly as in the mission-field itself. "The variety we exhibit in our churches, our societies, our modes of worship," says the excellent Dr. Mullens,¹ "is not an evil to be mourned over: it is a positive blessing to our cause."

Each of the endless number of fields of labor, with their various needs, requires a special mode of

¹ Conference on Foreign Missions, Mildmay, 1878, p. 26.

operation, yea, form of worship and government (see IV., at the close). For the gradual education up to the missionary standard of character — strong individuality — the variety of our modes of education are, without doubt, far more useful in the service of our missions, than the Romish method of yoking together all into a compulsory system of blind obedience. However our differences in teaching have their disadvantages for the mission-work, opposed to heathenism, they fall, as a rule, into the background. In a land where the people pray to cows, as Macaulay said on his return from India, the differences which separate Christians from Christians are of small account. On all essential points, our missionaries agree. So that recently Lord Northbrook, the former governor-general of India, publicly expressed his astonishment at the falling-away, in India, of dogmatical differences, and at the oneness of all missionaries and Christians of the various denominations, as to fundamental doctrines.¹ And I think the recent general missionary conferences in India and China establish the fact most clearly, that missionary work, more than any thing else, leads to practical union. If now we compare particular churches and lands, in respect to missionary achievements, we see that England on account of

¹ At this year's May meeting of the London Baptist Missionary Society: see *Evangelical Christendom*, June, 1879, p. 175; Warneck, *Beziehungen zwischen d. mod. Mission und Cultur* (see above), p. 446.

her wealth, her numerous and great colonies and skill in their practical management, has a missionary duty greater than all other nations ; and in fact she takes the lead. In the principal achievements of the Protestant world in foreign missions, the greater part has fallen on Great Britain, both in regard to contributions (often more than three million five hundred thousand dollars per year), and in the number of stations and workers (about thirteen hundred ordained European missionaries), while she has far more than half the whole number of baptized converts. If we compare the success of particular churches, in proportion to their size, this fact is immediately apparent, which *I* as a member of a national Church may speak of : namely, that the great state Churches are far outdone by the smaller independent Churches. Especially is this the case in Scotland. The Scotch Established Church, although in the number of congregations and ministers¹ by far the largest in Scotland, is greatly surpassed by the two principal independent Churches, the Free Church and the United Presbyterian, both in contributions, number of stations, and the like, although the latter at the same time must meet the wants of their own home churches. The state Church, with half a million communicants, has only raised during the

¹ Of the 3,000 Scotch ministers, 1,380 belong to the Established Church, 1,060 to the Free Church, 560 to the United Presbyterian Church. See the Catholic Presbyterian, August, 1879, p. 148.

past few years about a hundred and twenty-five thousand dollars for foreign missions; while the United Presbyterian Church, with one hundred and seventy thousand members, contributed between one hundred and fifty and two hundred thousand dollars. Thus in the state Church, each member pays about twenty-five cents; in the United Presbyterian Church, from one dollar to one dollar and twenty-five cents;¹ and the average in the Free Church, which is indeed richer, is not much less, being two hundred and twenty-five thousand dollars for foreign missions, from two hundred and twenty thousand members, — a disproportion for the state Church, which will be found to increase continually. The English state Church also, although the Propagation and Church Missionary Societies, the University Mission and other small societies be included, in respect to contributions and workers, furnishes almost one-half of the whole amount for foreign missions from Great Britain; and, although she is the richest evangelical church in the world, can with difficulty bear comparison with the missions of the Nonconformists,²

¹ The Missionary Record of the United Presbyterian Church, April, 1879, pp. 457 and 450; Life and Work, August, 1879, p. 126, *sqq.*; Warneck, Belebung des Missionssinnes, p. 94, *sqq.*

² According to Canon Scott Robertson, the sum raised by the Church of England for missions in 1878 amounts to \$2,350,365; by English Nonconformist missionary societies, to \$1,621,155; and, by the Scotch and Irish Presbyterian societies, to \$695,055. See Missionary Herald, Boston, February, 1879, p. 69.

if we throw into the other side of the scale the Wesleyan, London, Baptist, English Presbyterian, the Primitive Methodist, the United Methodist Free Church, China Inland, and other smaller societies. Still more striking is the difference, when we compare the little Moravian Church, with its twenty thousand grown members in Europe and America, — although indeed from the beginning a missionary church without comparison, and one which alone, of all the Continental churches in Europe, can dispute rank with the United Presbyterian Church of Scotland, — when we compare it and its contribution of one dollar and twelve cents per head,¹ with the great German state Church, in which, here and there (reckoning young and old), only one-half to three-quarters of a cent per head is given. Whence this difference? Is it not plainly from this: that the free church congregations carry on the work as churches under the immediate control of their Board of Direction, and expect that each member, even the youngest, shall take a personal part in the churches' activity for the Master, while the state and national churches, as churches in their collective capacity, do not take up this work, and at times cannot, but transfer the fulfilment of this duty to particular societies and the special friends of missions? It is

¹ Twenty thousand four hundred and twenty-nine adults in the three provinces of that church (in Germany, England, and America) raised recently the sum of about \$22,500 for missions.

not owing to this alone, but also because the national churches are composed partly of the rich, among whom, with few noble exceptions, warm hearts and open hands are not found for the mission cause; partly of the poor, and these from their scanty supply of bread can send almost nothing across the sea; partly of the lukewarm, indifferent, and worldly, who (as a state church professor in Edinburgh recently complained) if there were no state church, would belong to no church, because the kingdom of Christ has but little interest for them in any case: whilst the free church demands, of each one becoming a member, a deep religious interest in the church and her work. Hence a system of giving for the church and church-work prevails here, and there is a regular contribution according to ability (compare especially the Wesleyans), which is an unheard-of thing in the state church. Every church must grow continually, in order truly to exist. But especially so with free churches that do not inherit, from the fathers, millions, a fixed domain, a sure place in the life of the people, but are obliged to gain all this by hard toil: these have a great predisposition for all self-extension and missionary activity. This also explains in a great measure the lively and general missionary interest among the evangelical denominations of the United States, which long ago learned to stand, walk, and work for themselves, without help from the State. It may

be due also to other causes, especially to the growth of a spirit of evangelization within Protestantism in general. But it is not a matter of mere accident, that great activity in missions first began after all the rights of a state church in New England ceased, and after the stubborn part of the old rationalism, the Unitarians, had separated from the remaining Congregationalists. Without, separated from the help of the State; within, purged from the prostrating influences of the old unbelief,—these last could and must perforce bring into action the resources of a powerful development which lay hidden within them. And how great this development has been toward foreign missions! The missionary societies, with about \$1,750,000 income and six hundred ordained missionaries, mostly taken from the universities, is a striking example.

In no other land have missions, like all other educational institutions, received such large gifts from private individuals as in America. The average contribution also shows such a general interest in missions as is seen elsewhere only in free churches. Years ago the gray-headed mission-historian, Dr. Anderson of Boston, computed that, of all the members of the Congregational churches, only one-quarter or one-third gave no contribution to missions.¹ This fraction

¹ Anderson: *Foreign Missions, their Relations and Claims*, third edition, 1870, p. 26.

may since have been reduced. There was contributed last year to foreign missions, by about three hundred and seventy-five thousand members of the Congregational churches,¹ five hundred and eleven thousand dollars,² or one dollar and thirty-seven cents per head; by about six hundred and eighty-two thousand members of both Presbyterian Churches, North and South,³ five hundred and sixty-two thousand dollars, or eighty-seven cents per head.⁴ The fact that the second largest of all the churches in the United States, the Methodist Episcopal of the North, with about one million seven hundred thousand communicants, or six million nine hundred thousand normal members,⁵ gives less to foreign missions (1878, two hundred and eighty-five thousand dollars⁶), is due to this,

¹ See paper read at the Basel Alliance, by Dr. Schaff: Christianity in the United States, pp. 14 and 30, *sqq.*

² According to Annual Report for 1879: see *Missionary Herald*, November, 1879, p. 414; the great legacy of Asa Otis, of about \$1,000,000 (p. 415) is not included.

³ According to Dr. Schaff (see above), the number of communicants in the Presbyterian Church of the North in 1878 amounted to more than 567,000; in that of the South, to above 114,000.

⁴ The sum raised for missions in the Presbyterian Church of the North amounted, according to Annual Report of May, 1879, p. 81, to \$425,000; last year, to \$461,000. *Cf.* also *Der christliche Apologete* (Cincinnati), July 7, 1879.

⁵ According to statistics for 1879, 1,709,000 communicants; for 1878, 1,688,000. See Schaff, pp. 14 and 30.

⁶ *Missionary Herald*, Boston, June, 1879, p. 229; for foreign missions, \$272,114, besides, for missions to the Indians, \$13,500; besides, for native missions, \$221,800: in 1877, altogether \$628,000. See Annual Report of the Missionary Society of the Methodist Episcopal Church, 1879, p. 30.

namely, that she is laying particular stress upon the spread of the Church at home, among the negroes in the South and the settlements of the West. The same is true of the Baptist churches, the largest in the land, with two million one hundred and two thousand communicants, which, exclusive of their work in Europe, gave last year only \$252,677 for foreign missions.¹ Of the two thousand nine hundred parishes (four thousand two hundred congregations) of the Protestant Episcopal Church, only eleven hundred and seventy contributed last year (total income \$139,971), which is relatively small, but shows a marked improvement on the past. The same is true of the Lutheran churches, while some of the other smaller bodies, e.g., the five hundred and ten Dutch Reformed churches, are so active in missions, that they are not behind the first-named larger churches, in their zeal.

If we consider the missionary work done by the people of the European continent, we must begin with Holland. With fifty missionaries and an annual contribution of about three hundred and twenty thousand florins (in 1877, three hundred and seventeen thousand florins), she stands equal to any Continental country. Whether or no this sum corresponds to the great wealth of the land, and her extraordinary duty in missions, on account

¹ See *Missionary Herald*, August, 1879, p. 308; *Der christliche Apologete*, July 14, 1879.

of her large colonies, I leave to the kind consideration of my esteemed brethren from Holland. We notice especially in this land the number of missionary societies. No Protestant land has so many in proportion. In Holland there are as many societies as in Germany with tenfold greater number of Protestants, — namely, nine, including two auxiliary societies for the Moravian and the Rhenish missions. On account of these many divisions,¹ the strongest societies — the Neederlandsch Zending Genootschap (Rotterdam), the Utrechtsche Zendingvereening, the Neederlandsch Zendingvereening (Rotterdam) — have only sixteen, eleven, and eight missionaries respectively, and the others still fewer. How united France and Norway, each with their concentrated missionary activity, appear in contrast! The one Paris missionary society, with receipts amounting to two hundred and thirty thousand francs, shows a missionary activity equal at least to that of Holland (four

¹ According to Dutch statistics (1877) the Neederlandsch Zending Genootschap (Rotterdam) had 16 missionaries and an income of 88,000 florins; the Utrechtsche, 11 missionaries and 72,000 florins; the Neederlandsch Zendingvereening (Rotterdam), eight missionaries and 3,500 florins; Ermelo's Zendinggenootschap, five missionaries and 16,000 florins; Java Comité (Amsterdam), four missionaries and 10,000 florins; Zendingvereening of the Menonites (Amsterdam), three missionaries and 16,000 florins; Neederlandsch Gereformeerde Zendingvereening (Amsterdam), two missionaries and 14,000 florins; Christ. Gereformeerde Kerk, one missionary and 10,000 florins; Zeister Hülfs-gesellschaft für Herrnhut, 16,000 florins; Rheinische Hülfsmiss. Gesellsch. (Amsterdam), 12,000 florins.

to five cents per head of the Protestant population¹); while in Norway, with its much younger missionary society, the general interest is growing towards this point.

II. Looking now inland to Germany and Switzerland, we find that here the churches on the whole are remarkably behind the humble Dutch in material successes, not to mention the English and Americans. The German Lutheran Church in the last century (if we include the Moravians, who had not really separated in doctrine) surpassed all other evangelical churches in foreign and Jewish missions, and, although not under colonial obligations, was the pioneer of the gospel in the East and West Indies; but within the last eighty years she has been outstripped in spreading the gospel by her Reformed sisters, and has been roused again to new missionary activity, within the last ten years, by those lands to which once she set the example in mission work, namely, England and Holland.

If now from among the German missionary societies we take the strictly Lutheran (the Berlin, South African, Gossner, Leipzig, Hermannsburg, the Society of Brethren in Schleswig-Holstein, having as yet no special field of labor), and add to these the five northern societies (in Denmark one, in Norway one, two in Sweden, and one in Finland, the Norwegian society being nearly equal in size to the other four), with the mission society

¹ Allgemeine Missions Zeitschrift, 1879, p. 302.

of the Lutheran Synod of the United States, it is a remarkable fact that to-day there are only eleven Lutheran missionary societies, half of which are very small, and none of which belong to the greatest, having altogether only about two hundred ordained missionaries. Against these there are fifty-five Reformed societies (including the English Episcopal), with two thousand ordained missionaries; while four more evangelical societies, — the Moravian (which, on account of her auxiliary societies in Holland, England, and the United States, one may reckon with the United Evangelical), the Basler, Barmen, and Bremen, — having three hundred and fifty missionaries, hold the middle ground between the other two; so that to-day all the Lutheran missionary societies of the world together, in number of workers (two hundred and seven), do not equal the Church Missionary Society; and, in contributions, not the third part (about 1,200,000 Marks to 4,000,000 M. or £190,000).

Yes, if we take all the German missionary societies, — Lutheran and Evangelical, — together with the Basler and New Swiss Mission of the Free Church in the Canton de Vaud, we see that in the number of workers (about five hundred and thirty male missionaries) and whole amount of contribution we do not yet equal any one of the great

¹ See Statistics, e.g., in the *Allgemeine Missions Zeitschrift*, November, 1875, p. 511.

English missionary societies,—the Church Missionary Society, the Propagation Society, and the Wesleyan,—for each one of these receives annually from 2,500,000 to 4,000,000 Marks, whilst our entire revenue for 1876 was but 2,300,000 Marks; and in 1877, on account of the general distress in business, it fell off 40,000!

I refrain from any thing but a passing notice of the causes of the lack of interest by the Lutheran Church in missions. It is doubtless owing partly to her contemplative character; she considers theology and science subjectively, rejoices in the possession of “pure doctrine”¹ and the discussion of it, while its practical application in the organization of independent parishes,² and the like, she has neglected. I do not forget, in thus preaching from figures, that our land is not so rich as Holland, England, or America. But the words I once heard from a foreigner in regard to the Germans in their ecclesiastical and missionary efforts often return to my mind: “A German always needs a threefold conversion: (1) of the heart, like everybody else; (2) of the head, for his is particularly full of all sorts of doubts; (3) of the purse!” Not that we Germans are by nature less liberal than others, or our money-bags provided with specially strong strings. Contributions for the relief of any special

¹ See *Allgemeine Miss. Zeitschrift*, April, 1879, p. 55, 877.

² See Christlieb, *Missionsberuf des evangelischen Deutschlands*, 1876, p. 55, 877.

need are given as freely by us as by any one else ; but, in most of the lands and provinces of the state Church, the members have not been trained to give for purely church purposes : hence the regular collection of money, though in small sums, from those of slender means, which has been systematically carried on elsewhere with such great success, owing to a wide-spread fear of mechanical Christianity and Methodism has unfortunately found little favor among us. The same is true of the salutary self-discipline of the voluntary but regular consecration of a definite per cent. of our incomes at the very time of reception for Christian objects, in which, I have reason to believe, lies technically the secret of the greater liberality in the lands of English-speaking peoples.¹

There is no other Protestant land in which the interest in missions is so unequally divided in districts as in Germany. For the most part, the backward districts (especially in Central Germany) are those in which the evil effects of the old rationalism are most sensibly felt. The missionary spirit breaks forth with greater strength in certain out-and-out Lutheran sections, such as Hanover and Schleswig-Holstein ; much weaker in Mecklenburg, East Prussia, and Saxony. Far in advance of all, however, stand the partly mild

¹ See Christlieb, *Missionsberuf*, pp. 78, 79; and Warneck, *Belebung des Missionssinnes*, p. 75, *sqq.*

Lutheran, partly United Evangelical districts, such as Württemberg, Rheinland, Westphalia (especially the Siegen and Ravensburg districts). Hence the following remarkable scale : In Württemberg there is contributed for missions, per head, for the Protestant population, five to six cents ; in Rheinland and Westphalia, about four cents ; in Bremen, eleven cents ; in Hamburg, Hanover, Oldenburg, Schleswig-Holstein, and Baden, two cents ; in the six eastern provinces of Prussia, and in Bavaria, one and a quarter cents ; in Mecklenburg and Saxony (kingdom), only about one-half cent. Often the same variation is seen in one and the same province : in Hanover, for example, in the dukedom Osnabrück, with an annual contribution of twenty-eight thousand dollars, there are two and three-quarters cents per head for the population, whilst in the Göttingen dukedom there is but a third of a cent. In Rheinland, from 1877 to 1878, for the synod of Gladbach, five to six cents ; for Elberfeld-Barmen, four and a half to five cents ; in Aix-la-Chapelle, only three-quarters to one cent ; in Braunsfels, only one-quarter cent ; and in certain others even less.¹ All in all, we receive on an average, from the whole Protestant population of Germany and Switzerland, only from one and three-quarters to two cents per head, and so do not reach

¹ See Warneck, as above, p. 21, *sqq.* Allgem. evang. Luth. Kirchenzeitung, June 13, 1879, p. 544, *sqq.*; and the tables in the treatise, Die rheinische Mission im Sommer, 1879, p. 14.

the figures of the Lutheran Church in Norway with two to two and a half cents.

But where is there a land in which the mission cause has always had to cope with so many obstinate prejudices, in openly-expressed opinions, especially of the educated; with so many calumniations from the popular press; with so much ignorance, and therefore light esteem of the influential? where a Jewish member of the Reichstag, not long ago, in a debate on a treaty with the Samoan Islands, could remark, to the pleasure of that high assembly, "that the memorial of the government treated the subject of missions with humor"?¹

I have spoken personally with professors of different universities, who had heard next to nothing about missions, and who wondered greatly to hear me say that they were to-day growing and had martyrs! I have heard a learned Catholic professor repeat, as an incontestable fact, that old report, happily long ago made mythical, about the fruitlessness of Protestant missions. Therefore, what may we not expect from ignorant, anti-Christian editors? The many and great hinderances to the spirit of missionary activity among us have often been exposed,² during the past few years. I will

¹ Allgemeine Missions Zeitschrift, August, 1879, p. 384. The question is often put, Why has Germany as yet no colonies? One providential reason, doubtless, is this: that in influential circles great prejudices still exist against missions, and that the Germans have so few Christian officials for the administration of colonies.

² Christlieb, Missionsberuf, p. 54, *sqq.*; Warneck, "Belebung des Missionssinnes," p. 37, *sqq.*

not repeat them here. But I wish to emphasize the shameful fact, that at present the most outspoken and growing political, liberal press of Germany, is under the direct influence of reformed Jews, the bitterest of all the enemies of Christian missions; and I ask, can we expect a fair treatment of missions, more respect toward this great factor in the church history of the present, greater recognition of the literary achievements of evangelical missions among our learned men, as long as we do not seek to emancipate them from the influences of this Jewish spirit, and have not the courage to enjoin upon our friends and relatives to take only those papers and periodicals which treat our Christian endeavors with respect, or at least with decency? On the other hand, there are many cheering signs of a growing interest in missions among us. The position of the Church towards missions grows more and more favorable. Among the middle classes, for instance, in the country, the missionary cause is becoming increasingly popular in thousands of places. It can depend upon this in the future. The instinct of the Christian people in the country gives a deeper insight into spiritual things than the arrogance of learning in the cities. The interest grows especially in the East, while in the West it scarcely holds its own. The Berlin China Missionary Society, which a few years ago was united with that of Barmen, has recently been making energetic efforts toward revival.

The notes of praise from certain celebrated investigators, such as Max Müller and indeed Darwin,¹ and also from certain colonial governments, recognizing the services of missionaries, have not sounded in vain. Here and there, large and formerly wholly indifferent political daily papers (e.g., the Cologne and Magdeburg journals) open their columns to the opinions of competent friends of missions. Lectures on the history of missions are being introduced, though with difficulty, here and there in the universities. Above all, the commercial advantages of missions for the extension of trade are recognized, and writers on political economy begin to speak of their world-wide value.² It has been calculated, for example, that every missionary in the South Seas creates, on an average, a trade of fifty thousand dollars³ per year. It is therefore obvious that the reproach of the unproductiveness of the money spent on missions is refuted from a purely commercial point of view, by the gains in traffic. Certain districts, where the interest in missions and spiritual things generally had somewhat died out, are stirring themselves to new zeal. In March of this year, at Halle, — the

¹ See *Allgemeine Missions Zeitschrift*, 1875, p. 98; 1876, p. 146, *sqq.*, 326, *sqq.*; 1877, p. 52, *sqq.*

² See Warneck, *Die gegenseitigen Beziehungen zwischen der modernen Mission und der Cultur*, 1879, p. 42, *sqq.*

³ According to the Rev. Mr. Whitmee, formerly missionary to Samoa.

original seat of German missionary efforts, — there was a missionary conference of ministers, theological professors, and laymen, to increase the interest in missions in the province of Saxony ; whilst the synod put into the orders of the day, as one of the subjects for discussion, “ The Duty of the Church with Regard to Foreign Missions : ” examples worthy of imitation.

And yet a day at the Alliance, where we as rarely elsewhere see eye to eye the position of German Protestantism in missionary matters, reminded us of much neglect and deeply shamed us. How few professors, even of theology, have the courage to bear the reproach which is attached to this work, especially high up on the cold heights of science ; and for the sake of the Lord Jesus Christ and his holy gospel, to set at defiance, if need be, a whole unbelieving world ! How many carry themselves cold in their hearts towards him, holding him in noticeable light esteem, not considering what an influence this work of vindicating our world-conquering faith will have, even upon the management of many of the departments of theology, yea, in part, already has today ! No wonder that a candidate hardly ever comes from the German universities into the service of missions, while America from the first has taken hundreds of her best missionaries from an “ *alma mater*.” No wonder that the small German student missionary societies, kept at a dis-

tance, cannot stand comparison with the large academical missionary societies in Scotland, in Oxford and Cambridge, and in the United States. And how inactive a large part of our ministers show themselves! Whence the great difference of interest in missions, often in one and the same province? I answer, chiefly from the difference of the position taken by the clergy in this matter. As they are in deeds of love, so are their congregations. If the shepherd himself does not live in the present history of missions, if he robs himself of this great faith-strengthening, spiritual refreshment, and upon his lonely watch does not pause and listen to the strokes of the distant hammer in the building-up of God's kingdom; if he only glances rapidly through the mission reports, to see if he can get material for the missionary meeting, and if these meetings are more a burden to him than a real delight, a matter of the heart,—and the congregation has a fine discernment for this difference,—if he cares simply for the work of home missions, because this finds greater favor with the lukewarm part of the congregation; if he preaches only on missions in Epiphany, without noticing them in his other Sunday sermons, though missionary thoughts run through the whole New Testament; if he expects to maintain the right degree of missionary interest in his congregation by an official report which few read, or by the missionary anniversary which is celebrated now

and then by the church, — it will become more and more difficult for him to hold the interest gained, not to speak of helping the development to keep pace with the needs of the society to which his congregation belongs. Then circumstances like those of to-day follow: the work extends, the wants and demands of the societies increase, but their receipts barely keep up to the old standard, nay, here and there diminish, and the deficits become permanent. Of course, most of the extensive development of the missionary spirit depends upon the position taken by the minister himself. He can also make good, many of the opportunities neglected while in the university. But it is not right that the congregations should expect from the missionary societies, the awakening and nourishment of their interest in matters pertaining to the kingdom of God. This is, and will remain substantially, the task of the home church itself and her ministers.

We should free the societies from this matter, that they may, so much the more, turn all their time and strength to the work among the heathen. To be sure, the state of the case at home, as regards morality, is crying enough: therefore all respect to the home mission, and to all zeal for the fulfilment of her growing task! But is it not a sign of weakness in the Church, when she studies only her own wants?¹ Does not the re-

¹ See the excellent remarks on this subject, by Dr. Thomson, at the Mildmay Missionary Conference, Proceedings, p. 103.

fusal of all co-operation abroad work back upon the Church, like mildew? Must not the word of life, from its very nature, run and extend itself? You cannot gather the waters in heaps unless you let them freeze! The more we spread religion abroad, so much the more have we remaining, and so much the more richly does it flow back. This is equally true of the financial part. No one has yet bled to death in giving to missions. And if any one believes that that instrument, unpleasant to so many, the "missionary-contribution screw," cannot bear one turn more, let me remind him kindly, that in Rhineland, for example, during the carnival, more is spent in a few days for pieces of foolery, than is contributed during the whole year for the cause of missions, Protestant and Catholic; and that England spends annually over seventy million pounds¹ for intoxicating drinks, and not one million pounds for foreign missions.

No: money is not lacking, but understanding and love for this work. If our educated and well-to-do people were all friends of missions, the aiding power of the home church would increase ten-fold. Therefore let us go forward courageously with our endeavors to awaken interest at all times among the rich and learned; to show to students of languages, geographers and historians, that the earth cannot be won scientifically without Chris-

¹ According to Dr. Angus (New-York Alliance, p. 585), £75,000,000 annually.

tian missions; and to make them understand that if not actuated by Christian belief, their own scientific interest, their desire after new material for work, should teach them the inestimable worth of missions, and that they should assist in this great work if for no other reason than a simple expression of gratitude.¹

Something, at least, may be accomplished here and there in these districts to increase the interest in mission-work; though not very much, as past experience shows. Therefore, if I were to make practical these remarks on the home Church, I should say:—

1. Missions should be a subject understood by the whole congregation, as it has long been, for example, in the different churches of the United States,² and in free churches elsewhere. But one must not expect, for instance, that in a large national church all, including mere nominal Chris-

¹ Of course, we do not thus wish to “beg for indemnity for missions among men of letters” (see Warneck, *Mission and Culture*, p. 11, *sqq.*). The one aim of missions is and ever will remain the saving of the lost and giving happiness to man, not the promotion of culture as such. But, as the latter is the natural consequence of the former, every friend of culture should likewise be a friend of missions.

² “Missions are carried on in America by the churches themselves as a regular church work, instead of being left to voluntary societies, as in the national churches of Europe. Each pastor and each congregation is supposed to be interested in the spread of the gospel at home and abroad, and to contribute towards it according to their ability.” — DR. SCHAFF: *Christianity in the United States*, p. 49.

tians, should have a clear understanding and real interest for the cause. These depend upon the personal belief in the world-subduing power of the gospel, upon faith in the promises of the Bible, upon love to the Saviour of sinners, and thankfulness for self-experienced grace. He who does not stand upon this Christian basis is more an object than a subject of missions. The real self-sacrificing advocate of missions is therefore not our mixed church, "*talis qualis*," worldly-minded as she is, but the "*communio sanctorum et vere credentium*." Not the world, but the true believers in the Church, must carry on missions; and whoever will heartily aid and strengthen her work of love must first unite himself to her inner life of faith. If we omit this, we are without the real well-spring, the fundamental condition, of all successful missionary effort.

2. The spirit of missions should be much more widely spread in our universities, especially among the theological students, who in the all-too-short time for study, have great hinderances in this direction. Missions and their present history claim more regard from our theological professors, not only in practical theology, where this usually begins, but also in history and exegesis (e.g., in expounding the Acts, Pastoral Epistles, and Prophets).

3. Missions should have a larger place in the Sunday sermon and the general religious training,

in order that the idea of missions may become an integral factor in the consciousness of the Christian Church, and not, as is so often the case, simply come to light, almost isolated, at the missionary anniversary. "The preaching of the kingdom," taking that word in the biblical sense, without the modern flavor, "must heighten interest in that kingdom, which should in turn be kept alive and increased by intelligence as to how the kingdom prospers." Where the ministers of the Word recognize this duty, and fulfil it with freshness and vigor, there will not be wanting, in those congregations, persons who would put new life into the many crippled auxiliary missionary societies. The rules of the church ought to establish, that, at least once a year, there shall be in every church a mission sermon and collection.¹

4. In certain parts of Germany, a greater concentration of aid for a special society is desirable. Here and there a society has not come up to a lively missionary activity, because something is done by the churches in many directions, but in no one direction is any thing important accomplished. Divisions hinder the growth of a deep interest in missions. Large-heartedness is also to be recommended to some, who are much too exclusive; but it is a fact, that the congregations

¹ At the first regular General Synod at Berlin (for the old Prussian provinces), a motion referring to this subject was all but unanimously adopted, October, 1879.

most zealous for home and foreign missions always turn their chief interest toward one special society.

5. Besides the greater circulation of missionary papers (in Germany subscribers are counted by thousands, in America by tens of thousands¹), it assists much to the promotion of a missionary spirit when particular congregations, having wealth, take upon them the support of a missionary, or of a whole station, which is already here and there the case. A little more voluntary personal effort by believers would make this possible in many places. Let me call your attention to the fact, that many of the United Scotch Presbyterian Churches, in spite of their relative poverty, have developed such an interest in missions, that for the past fifty years the support of almost all their West-Indian missionaries has been laid upon particular churches¹ and their special funds. Their strong general love for missions depends, without doubt, upon this practice. It is also most praiseworthy when a rich friend of missions bears alone the expense of the education of a missionary, as a Hollander did for a Barmen student not long ago. This would soon set aside the deficits and all need of retrenchment in the field, although the societies which are supported by a large num-

¹ See McKerrow, *History of the Foreign Missions of the Secession and United Presbyterian Church*. Edinburgh, 1867, pp. 246, 265, 271, 274, &c.

ber of small contributions are upon a firmer foundation than those that depend on large bequests of individual wealthy men.

6. Finally, and with this we go to the technical management of the missionary agencies at home, it is high time that certain missionary circles, which hold on with great tenacity, should learn the fallacy of the old idea that every pious, really converted young man, no matter how untalented, can be used in the mission-service. This error, against which I recommend as a powerful eye-salve the perusal of Livingstone's "Missionary Sacrifices," lately published,¹ has often proved a misfortune and great evil for missions, which demand the very best talent and education the Christian world can give.

III. If we turn now from our churches to the missionary societies, we see that the period for founding new societies is not yet past. In England, in 1865, were added the China Inland mission of Mr. Hudson Taylor, which has already forty-nine male European missionaries;² in 1870 the East London Institute for Home and Foreign Missions (similar to the St. Chrishona Institute)

¹ See Catholic Presbyterian, No. 1, 1879: Ein Vermächtniss Livingstone's. See Allgemeine Missions Zeitschrift, April, 1879, Beiblatt, p. 26, ff.

² See China's Millions, August, 1879; added to this twenty females, forty-eight native pastors and evangelists, thirty-seven teachers, colportors, &c.

by Mr. Grattan Guinness, which recently started a Congo mission in West Africa, and other new efforts in missions at Cambridge and Oxford¹ since 1877; in America the heathen missions of the "Evangelical Society;" in Switzerland the missions of the Free Church of Vaud; in Germany the "Brecklumer Missions-Anstalt." Although this is in one respect to be rejoiced at, it is most of all desirable that the missionary strength should not be further subdivided, a remark especially applicable to the present critical condition of Hanoverian missions.

The smaller a society, the more expensive, for the most part, is her work. Why new societies, when the old ones have difficulty in carrying on their work? Not in Christian, but in Christianized heathen lands, new missionary societies should be founded. If we look at the great societies of the Old and New World, we shall see a manifold difference in organization, according to the character of the churches in the various lands. How varied even is the training of the missionaries!

The great American societies — i.e., the American Board, with one hundred and forty-four ordained missionaries;² the Baptist Missionary Union of Boston, with one hundred and forty-one missionaries in Asiatic lands;³ the Presbyterian Mission-

¹ See further particulars, *Evangelical Missionary Magazine*, July, 1878, p. 257, *sqq.*

² See *Annual Report of 1878*, p. 112.

³ See the *Missionary Herald*, August, 1879, p. 308.

ary Society of New York, with one hundred and twenty-two ordained missionaries;¹ the Methodist Episcopal, with one hundred and eighty-four missionaries,² and others—all draw their missionaries from the universities, colleges, and theological seminaries of their respective denominations. And the same with the churches of Scotland.

In Germany, on the other hand, we educate them in special seminaries, and must do it, since the universities rarely furnish a man for missions, much less now that the number of theological students barely meets the requirements of the home Church; whilst the Anglican Church, besides those from the seminaries, takes a large number of workers from the universities. This is a characteristic and very perceptible difference. In the free churches, the theological faculties are united. There, believing men work together for the upbuilding of their churches, and not especially for the improvement of different branches of theological learning. There, the students grow up in the universities in the

¹ See Annual Report, 1879, p. 83.

² This includes the missionaries among other denominations in Christian countries (Europe and South America), altogether one hundred and fourteen, but not the forty-two assistants of the missionaries, leaving eighty missionaries among the heathen. (See *Missionary Herald*, June, 1879, p. 229.) The *Christliche Apologete*, June 2, 1879, gives the number of missionaries as two hundred and fifty-six; the Annual Report of the Missionary Society of the Methodist Episcopal Church for 1879, p. 198, mentions ninety-five foreign missionaries, fifty-seven assistants, thirty-two missionaries of the Woman's Foreign Missionary Society.

spirit and faith of their churches, and so without difficulty give themselves to be employed in the work of their church, even *in partibus infidelium*. But in Germany? The combination of the faculties from men of all kinds of theological tendencies often makes students unfriendly even to God's service in the home churches. Pulled hither and thither, between the opposing views of his various teachers, the unfortunate student often has trouble enough to retain the simplest rudiments of his belief, and cannot easily force himself up to the inspiration of that faith which overcomes the world, or be ready to make every necessary sacrifice to defend it, — this first requisite of the true missionary spirit.

The independence of a missionary, the right to do as he sees fit, or his being bound to act only according to given orders, depends largely on whether the management of the society be a purely administrative body, or one which also gives theological instruction.

The one who educates the missionary will afterwards arbitrarily desire to keep a strict watch over him. The societies which are the most opposite in this respect are, on the one hand, the American Board and the London Church Missionary Society, with their open-hearted freedom; and, on the other, the Basel Society, with her precise regulations even to the details of work in every station. With them, self-government — with this, strict centralization. Many of the American missionaries could

not long endure the discipline of our Basel friends, whilst of course some of the Basel missionaries would grow rather wild with the freedom of the Americans.

I wish here, however, to warn against one-sided criticisms. National peculiarities and ecclesiastical views and customs are too diverse to lay down any general rules and principles for all. But experience may teach us this much: that where the object is not merely the conversion of individuals, but also the formation of churches and spread of missionary activity, too much should not be left to the missionary himself.¹

On the other hand, when the home management dictates all, even to the smallest details, this is not only a sign of the incapacity of the workers, but it may easily become a heavy shackle, hindering the work abroad, and proving a burden to the management at home, and therefore in either case a great evil.

So, according to the old maxim, "*medio tutissimus ibis*," most of the societies seek to keep a safe middle course, between irksome laws and too great liberty.²

¹ Cf. the strict principles of Dr. Graul, *Nachrichten der Ostind. Missions-Anstalt zu Halle*, 1869, p. 133.

² It is worthy of notice, that some societies place their missionaries directly and entirely under the supervision of the committee at home (e.g., the Baptist Society of Boston), whilst most of the others appoint the missionaries of one particular district, to exercise an intermediate authority over each missionary, — a system which has proved to be a very good one.

If I throw in here a word upon the differences in the running expenses of societies and the salaries of missionaries, I can with a good conscience hold up, as an example in point of economy, our own German societies. A comparison of the Basel report for her missions on the Gold Coast in Africa, with that of the Wesleyans, who are her neighbors in the same field, or that of the Barmen and Berlin societies for South Africa, with those of the English societies working there, shows clearly that the German societies work more cheaply than either English or American, and with the same sum can support almost twice as many European workers, because their pay is scarcely one-half that of the English. Only the Roman-Catholic missionaries, who are unmarried, are satisfied with the same scanty support.¹ But I wish here to warn you, that one may carry economy too far, to the cost of joy in the work and the health of our missionaries, who already have been obliged in many cases to endure what was almost unendurable.² We should seek here also, in the circumstances of heathen lands,³ the right medium between too broad liberality and too narrow economy.

¹ Monier Williams (*Modern India and the Indians*, 1879) says of them, "they are content with wonderfully small pay."

² *Cf.*, e.g., the remarks of Dr. Wangemann at the Mildmay Conference, Proceedings, 1878, p. 50.

³ An absolute equalization of the salaries, as, e.g., introduced by the American Baptist Missionary Union (\$1,000), can only be recommended where there is complete similarity in all outward circumstances.

Although our German missions have little that is inviting in the foreign field, this fact is worthy of notice: that the press of young men into our mission-seminaries is always large enough to admit the making of a fine selection. Within the last twenty years (not to speak of earlier times), they have often been obliged, in England, to complain of the need of workers, whilst Germany could often help out other societies. If they need men for the holy war, we need money to send out men, ready and well equipped. Yet the choice cannot be made with too great care. In a number of missions, the incontestable result of experience — which the present financial troubles place in an especially sharp light — is, that it is better to have few but capable missionaries, than many incapable. The zenana-missions in India confirm this also.

IV. I will not here touch on the many old and new ideas concerning different methods of educating our missionaries, which relate to the first principles of management and their comprehension of the task before them.

Among those who are themselves engaged in the work, who know the real condition of affairs in heathen lands, and who do not simply devise new plans and methods in their studies, there is fortunately, upon all essential points both at home and abroad, an encouraging unity of opinion. I

may, for example, state the fact that the important question as to whether the object of a mission should be simply the conversion of individuals, or the Christianization of whole nations,¹ will be, nay, is already, clearly decided from the practice and experience of almost all the present societies, as well as in the history of missions during the first century. It is not a question here as to this or that, but as to one after the other. According to the apostolic example, the whole spirit and character of a people brought under Christian influence must be cleansed, renewed, and fructified, through the conversion of one individual after another, if the leavening power of the gospel is to permeate public and social life. But for this process, the only sure and solid basis lies in the formation of individual churches of believers, as centres of new light and life from God, as fountain-heads, "well-rooms" (*Bengel*) of regenerating power for the whole people.² There is, moreover on the right and left no want of new proposals for the adoption of other methods.

For one critic, the present system is not simple, biblical, and apostolic enough: for another it is

¹ Cf. Graul, p. 129.

² Cf. the principles of the Church Missionary Society: A Brief View of the Principles and Proceedings of the Church Missionary Society, 1877, p. 19: "All its evangelistic efforts are to aim, first, at the conversion of individual souls, and secondly, though contemporaneously, at the organization of the permanent native Christian Church, self-supporting, self-governing, self-extending."

too biblical, too entirely of faith. The former class of objections comes especially from England and America.¹ The missionaries, they say, should support themselves, or be supported by the people with whom they labor, like Paul. This is all very beautiful and heroic, where it is practicable; but he who would make it a general rule must not forget that apostolic missionary methods presuppose: (1) apostolic men; and (2) apostolic conditions. When a Paul preached in a civilized land in which he was born and of which he was a citizen; when he preached to people whose language he by nature understood, whose social conditions made it possible for him to support himself by his handiwork in every large city, without consuming too much of his time,— these were other conditions than those of the missionary of to-day. The latter is not an apostle in strength and gifts. He goes to distant nations, be they entirely savage or half civilized, to whom, as a foreigner, every thing is closed, language and customs, and to whom therefore for a long time the necessary occupation is lacking, so that, looking for business

¹ Thus lately William Taylor (American Methodist preacher in California, then in Bombay, &c.), in his paper, *Pauline Methods of Missionary Work*, 1879. *Cf.* *Der christliche Apologete*, 30th of June and 28th of July, 1879. *Cf.* also *Die apostolische und die moderne Mission*, in the *Allgemeine Zeitschrift*, 1876, p. 97, *sqq.* *Cf.* there also, 1879, p. 382, other extreme views of missionary enterprise, taken from the lives of remarkable evangelists earning their own livelihood, &c.

and food, his care for souls would entirely cease. Certain societies which at first sent out missionaries according to this principle were obliged, after bitter experiences, taught by the stern reality of facts, to give up their stations entirely, or restrict them to certain places.

If we let those of the opposite belief speak, especially in Switzerland and Holland, who, on the basis of modern critical theology, consider our former missionary education and mode of preaching, with its old biblical and saving doctrines, as not adequate for winning the educated classes of the heathen world, as for instance the Eastern Asiatic nations; they wish to make the few learned heathen the subject of missionary labor, and for this purpose found a new missionary society on the basis of free thought,¹ whose messengers, clothed in the full armor of the modern many-sided Christian intellectual culture, shall turn immediately to the leading minds of the civilized heathen nations, to the circles of the learned and influential, and thus "from above downwards" gain control of the whole spirit of the nation; for, "if the head were once won, the body of the nation would submit itself the more quickly to Christian culture." Such suggestions as these awaken some-

¹ Cf. as to what follows Buss, *Die christliche Mission ihre principielle Berechtigung und praktische Durchführung*, Leyden, 1876; as also the incisive criticism of his paper in the *Allgemeine Missions Zeitschrift*, 1876, p. 371, *sqq.*, 416, *sqq.*, and the *Evang. Miss. Magazin*, 1876, p. 258, *sqq.*

what mixed feelings among the friends of missions. Who does not rejoice that at last the significance, justice, yea, the necessity, of missionary work, is beginning to break its way even into the circles of "liberal" theologians? Who would close his ears to a criticism so penetrating yet so earnest, so zealous and well-meant, and not willingly submit present systems to a renewed examination?

But it is otherwise when we, as biblical theologians, Christians as well as missionary historians, must consider these propositions, at least for the time when a mission is founded, as wrong in principle, as promising no real fruit, yea, as wholly impracticable. We will not discuss here the fundamental difference with regard to our conception of the cardinal points of Christianity. But if these men propose to come to the help of our old faith with a modern science, and, by volatilizing the great facts of redemption, make it able to cope with heathen culture, we hold, without in the least undervaluing an intellectual Christian training for the mission work, that to give up the historical basis of the biblical doctrine of salvation is to diminish and weaken the force of the gospel to produce true moral and spiritual results, and to dry up the inmost spring of its divine, regenerating power, and that all belief in the omnipotence of education and culture in itself, in respect to the moral reformation of the life of the people, is but the superstition and fundamental error of the

present day. That which pleases the spirit of the age will not on that account overcome the world, but only that which heals her deepest wounds by imparting new, not humanly-devised, but God-given, spiritual life and power.

But, from the historian's point of view, it is permitted me to ask in regard to these new mission plans, is it not remarkable, that, since the knowledge of the last, most noted and friendly of those various voices (Buss) declaring the unfruitfulness of our method of missions, the land in India, China, and Japan is being rapidly conquered? Fifty to sixty thousand heathen brought under Christian training in India during 1878 alone ought to modify greatly the statement of barrenness in that field. What if these are for the most part among the lower classes? Is it not true in all history of old and new missions, that the instinct of the common people in accepting the gospel is far in advance of the self-complacent arrogance of the learned and wise? How many congregations of Christians there were among the common people in Greece, whilst the honorable professors of Athens continued to bring the withered leaves of their heathen philosophy and rhetoric to market! Precisely in this university of antiquity did heathenism maintain itself longest.¹

¹ Cf. Wurin, Die Eintheilung der Religionen in ihrer Bedeutung für den Erfolg der Mission : Allgemeine Missions Zeitschrift, 1876, p. 535, sqq.

And if, notwithstanding the power of the Spirit, it cost centuries of their witnessing to bring over, little by little, large numbers of the learned to the necessity of accepting the new belief, is not the time of labor by our missionaries in Eastern Asia altogether too short to begin talking of their inability to win the educated? Look at the missionary attempts of the Jesuits in India, endeavoring to get into the ruling Brahmin caste, in order more quickly to win the rest of the people; and what sad compromises with heathenism and accommodations to its practices these endeavors had as a result.¹ But have we not the warning example before us in our own church, that recently a missionary sent out by the Unitarians to India, instead of converting the heathen, was himself converted to a heathen sect, — the well-known Brahmo Somaj?² and also that the whole Danish-Halle mission in India in the last half of the previous century was greatly crippled by the esteem of their leaders for purely human learning and enlightenment, to whom the preaching of the great truths of salvation seemed worthless?

Whether the Dutch mission, which has gone over into the hands of “modern theologians,” will fare much better, may be doubted.

¹ Cf. the excellent treatise, *Arbeiter in der Tamil-Mission*, *Evangel. Miss. Magazin*, 1868: January, p. 31, *sqq.*; February, p. 49, *sqq.*; March, p. 97, *sqq.*

² *Calwer Missionsblatt*, June, 1879, p. 41.

No! the method of missions, to which all the future belongs, though it may not advance as rapidly as our impatience could wish, is too clearly marked out for us in the Bible and established by history. "The poor have the gospel preached to them;" "not many wise men after the flesh, not many mighty, not many noble, are called;" "we are made the offscouring of all things;" "accounted as sheep for the slaughter:" this is and will remain the rule for preaching the cross, especially at the time of founding a church. The offence of the cross of Christ among Jews and Greeks is the outward mantle of its inner power. Whoever shuns the former will lose the latter. We are not, so to speak, as in a dress-coat, to move about in the higher circles only, but to be "all things to all men;" to the plain, plain; to the learned, learned; so that as far as God gives opportunity we may if possible "save some." This Pauline missionary method must always be our example. The mission reformers should stop talking, go to deeds, and put their plans to the fiery test of practice! This would be the simplest way to prove the worthlessness of our — or rather their — methods. We believe that every attempt of this kind must soon result in a new confirmation of the essential correctness of the present methods in mission work, which the Lord has recognized by giving rich results; yea, that the preparation for its execution, the seeking for men and means, will show,

what experience through all ages teaches, that only upon the basis of full faith in the gospel will self-sacrificing love and self-dedication grow, which under God have grown, in a measure, up to the tremendous difficulties of the mission work. I do not say that our former training for mission work cannot be improved in certain respects. The voices increase in the evangelical camp, also, of those who say to us, We need not only more, but especially better-prepared, more finely educated missionaries, particularly for the civilized heathen; men more self-denying, in whose walk Christ preaches more powerfully than with their lips!

What earnest appeals in regard to this came from the Mildmay Conference in London last autumn!¹ A Livingstone always demanded more talented missionaries, even for Africa, and asked, opposing the old idea, why the home ministry should be better educated than the missionaries? whether an army on a peace footing must be more skilful, and better equipped, than in war?² In fact, we should use only those who will be spiritual leaders, not mediocre men, but the very best; who are much superior to the home ministry, not only

¹ By Dr. Legge, Mr. Turner, and others: *cf.* Proceedings of the Conference, pp. 178, 259, &c.

² Livingstone's *Missionary Sacrifices*: *cf.* Graul also, in the paper above mentioned, pp. 134-147. "The Church must send her ablest, most highly educated, and best men to the heathen, for the work in the foreign field is more difficult than at home."

in faith and self-denial, in courage and gentleness, but also in linguistic talents, powers of organization and of a many-sided practical aptitude. But such men seldom apply, and the societies must be satisfied with a selection from those who offer themselves.

It is on this very account, and because our universities furnish so few men, that the best and most comprehensive training possible in our mission seminaries is indispensable, especially as they at present are far from giving the qualities demanded.

In passing, let me remind the missionaries that they themselves have the duty of their further education, particularly in respect to moral and religious self-training. "If," an African missionary once wrote to me, "the minister who does not study, stagnates, much more is this true of the missionary. If he rests satisfied with what he has attained, he will, in a land where the tendency of every thing is to drag him downwards, become mentally impoverished, and lose all power of production." How many must confess with noble Henry Martyn, that he has "devoted too much time to public work, and too little to private communion with God!"¹

¹ Sargent's Life of Henry Martyn, 1855. See also the extracts from his diary in Spurgeon's Lectures to my Students; p. 65, 1875: "The determination with which I went to bed last night, of devoting this day to prayer and fasting, I was enabled to put into execution. In my first prayer for deliverance from worldly thoughts,

If, for example, on Sunday afternoons, often surrounded by the wild din of the hardened heathen, the missionaries feel lonely in their huts, and a deep sorrow flows through their souls, oh! that then through prayer and meditation on the Scriptures they would learn to put on more and more the armor of light, and recognize the fact that a man who is himself holy, and constantly becoming more so, can do more good by his example than in any other way!

The Chinese, even to the present day, speak more of a certain William Burns than of any other man, because he was in his person a living proof of Christianity.¹

But I cannot close this review of the agencies of the home churches without asking a very important question. Why have we, in the German missions, no medical missionaries, or medical missionary societies, like those of England and America?

During the last twenty or thirty years, these have proved of inestimable value in aiding the mission work. Through these the confidence of the natives in civilized lands, as in those of Islam, in India, China, Formosa, and Japan, can be more quickly won. As long ago as 1841, there was founded

depending on the power and promises of God for fixing my soul while I prayed, I was helped to enjoy much abstinence from the world for nearly an hour. . . . Afterwards, in prayer for my own sanctification, my soul breathed freely and ardently after the holiness of God, and this was the best season of the day."

¹ Cf. Mildmay Conference on Foreign Missions, 1878, p. 259.

in Edinburgh a medical missionary society, for the education of physicians who at the same time are believing evangelists; who serve the poor, in body and soul, at home, in the large cities, and the heathen abroad; according to the old rule, "preaching the gospel, and healing, everywhere" (Luke ix. 6). After their education is completed, some are sent out by the various missionary societies, and some directly by the medical missionary society itself; as, for instance, the missionary physicians employed by the Edinburgh Medical Missionary Society, in Nazareth, Madras, and Japan, in London, Liverpool, Glasgow, Birmingham, Bristol, Manchester, and other cities. The practical Americans, especially, are following the example of Edinburgh. Of the special quarterly periodicals of these societies, I mention particularly "The Quarterly Papers of the Edinburgh Medical Missionary Society," and "The Medical Missions at Home and Abroad," of the London Medical Missionary Association. Also there are special prayer-meetings of believing medical men: e.g., the Medical Prayer Union in London established in 1874, which now numbers two hundred and twenty doctors and medical students, and meets weekly for prayer and the study of the Bible,¹

¹ These notes are taken from the magazine, *Medical Missions at Home and Abroad*, the quarterly magazine of the Medical Missionary Association (London), 1878, No. 1, p. 2, *sqq.*; No. 2, October, 1878, p. 17 *sqq.*

thereby awakening and spreading the interest in this mission work.

There is already upon the staff of workers for most of the Scotch, English, and American missionary societies, a considerable number of doctors of medicine who are at the same time messengers of the cross, and have as their first aim the evangelization of the world. There are now between ninety and one hundred actively employed in the various missions.¹ Mission dispensaries and mission hospitals are everywhere becoming more numerous, especially in Asia, throughout Turkey, India, China, Formosa, and Japan, breaking the way to faith in the gospel of Christian love which seeks out and helps the needy. In China alone, there are now sixteen missionary hospitals. American professors and doctors of medicine are teaching the native youth, Christian and Mohammedan, the science of medicine in the Christian high schools of Turkey, as at Robert College, Constantinople, and in the Syrian Protestant College at Beyrout, in connection with the American Presbyterian mission; and now in England they are calling for a female medical mission to meet the crying needs of the Hindoo women, especially in the large

¹ Here fourteen British missionary societies are mentioned, of which all the Scottish (particularly those of the United Presbyterian) and all the larger English societies employ medical missionaries. See Mildmay Conference, p. 77, address by the Rev. Dr. Lowe on Medical Missions.

cities of India.¹ Already there has been established in India itself, in Agra,² an educational institute for medical missionaries; while in other cities, as in Bom'bay, auxiliary branches of medical missions support their own physicians. But, notwithstanding the great development and apparent importance of this branch of missions, we, upon the Continent of Europe, have almost nothing of the kind: nay, recently the Barmen Missionary Society was obliged to give up sending a Christian physician to China, from want of funds!³ We have, indeed, missionaries who know a little about medicine, and from necessity must; but where do we find physicians who are at the same time theologians, that is, who (although in its inmost nature the gospel has much related to the art of healing) have the material in them for evangelists?

Ah! here lies the deepest cause of this shameful lukewarmness. Under the present teaching of our medical faculties, no missionary spirit could come to the surface without receiving deadly scorn from all sides. Among professors and students the superstition of the naturalistic theory of the world rules supreme, and for them Christianity

¹ Mrs. Weitbrecht, *Female Missions in India, and The Women of India*, 1879.

² *Medical Missions at Home and Abroad*, April, 1879, p. 59; *The Agra Medical Missionary Training Institute*.

³ Dr. Goeking, who had labored in China in connection with the Missionary Society for China, at Berlin: private subscriptions had to be collected, in order to send him out again.

has ceased to hold a position "scientifically tenable." They follow Mr. Darwin in every thing sooner than in his sympathy for missions, for which he recently sent the London South American Missionary Society a gift of twenty-five dollars.¹ Their candidates state for theses, as one did recently in Bonn, "Belief in the miraculous an epidemic insanity!" What hope is there from this quarter? And yet our German mission forces must soon be strengthened from this side, not only on account of the work among the heathen, but also on account of our missionaries themselves, whose lives may often (humanly speaking) be lengthened thereby.² If the importance of this were once fully realized, by God's help ways and means would soon be devised for its execution; and I earnestly beg the friends of missions to consider this. And now, in order that the ladies interested in missions may also have something to see in this picture, I would kindly remind you of the great aid which your sisters in England and America have given to the mission work, not simply by handiwork in sewing-circles, as with us, but by founding, long ago, self-supporting missionary societies for educating and sending out women for the mission work. I mention only the Society for Promoting Female Education in the

¹ Allgemeine Missions Zeitschrift, August, 1879.

² See, e.g., the remarks in *The Medical Missions*, 1878, p. 27, sqq., on the death of the Basel missionary, Mr. Weigle, in India.

East, founded in 1834, with hundreds of girls' schools in India, China, and Africa, and with their own periodical; the Indian Female Normal School and Instruction Society (1852), with thirty European missionaries among the zenanas, eighty-eight native female helpers, ninety-four schools, and twelve hundred and thirty-two zenanas opened to their instruction,¹ with an excellent quarterly ("The Indian Female Evangelist"), auxiliary societies throughout England, and an annual income of ninety-two thousand five hundred dollars; the Ladies' Association for the Social and Religious Elevation of Syrian Women (1860); the Ladies' Society for the Education of Women in India and South Africa, in connection with the missions of the Scottish Free Church; and the English Presbyterian Female Missionary Society for India and China (1879). To these we should add the similar self-supporting and active ladies' missionary societies of America. Omitting the differences of character between Germans and English, we may ask, Could not these societies, in whose service there are, so far as I know, only a couple of German women, and with whom we can place only the "Ladies' Society for the Training of Females in the East" (1842), which has up to the present sent out fourteen female teachers to the East Indian mission,² and has an orphan school

¹ See Annual Report, April, 1879, p. 7.

² See their monthly magazine, *Missionsblatt des Frauen-*

in Secundra; the "Berlin Ladies' Society for China," which has established a foundling-house in Hong-Kong; and the work of education carried on in the different towns of the East by the deaconesses from Kaiserswerth, — might not these be assisted, at least more than heretofore, by competent teachers from Germany?

To be sure, there are whole groups of missionary agencies, which have recently come into operation, that greatly supplement those in existence, and which should excite our German missionary societies to similar zeal. The forces drawing upon the great gospel-net become more and more varied. The smallest denominations, as soon as they have a roof upon their home church, start for the great battle-field, because they know that it is in foreign missions that the strength and health of their inner life can best be proven. If a church can do nothing for the conquest of the world in foreign missions, she will soon begin to die at home. If as Max Müller confesses,¹ Christianity be a missionary religion, in its very nature, "converting, advancing, aggressive, encompassing the world," a church which does no mission work shows by this, that it is falling away

Vereins für christliche Bildung des weiblichen Geschlechts in Morgenlande, January, 1879, p. 18, *sqq.* Besides in their school at Secundra, the female teachers are employed by English, American, and German missionary societies.

¹ On Missions: a lecture delivered in Westminster Abbey, 1873.

from the great idea and task of Christianity, — shows its internal death.

But notwithstanding the general activity in this work by large and small churches, the farther the work extends, the greater are the demands for more laborers, ministers, laymen, and physicians, and male and female teachers. Therefore we may say briefly in regard to the present condition of the missionary societies, that on many sides at home there is a growing interest in missions; on the part of others they are held in light esteem. Doors are wide open in the heathen world; there is a pressing need to spread farther the word of life; there are plenty of men ready for the work, but not sufficient means to send out a greater force.¹ This is, on the whole, the present condition of our missions, and this will demonstrate itself to us more clearly in the survey to which we now pass.

¹ *Cf.* the reports of the Rheinische Missions Gesellschaft, 1879, No. vi., p. 186.

III.

THE WORK AMONG THE HEATHEN.

I SHALL now, without going into details in regard to all the mission fields, consider especially those which are characteristic of the present condition of the missionary work, and so best facilitate our glance over the whole subject, and lay the basis for a clear judgment in regard to the fitness and worth of existing methods. Since it is our object to secure the leading points of view, rather than entire completeness, the division according to great groups distributes itself into :—

I. Work among non-civilized nations, and, —

II. Work among civilized nations.

Keeping separate the different quarters of the globe, for the sake of clearness, I shall consider first, missions among the still uncivilized peoples of the south seas, America and Africa, and then those among the civilized races of Asia Minor, India, China, and Japan, not separating the countries where both classes are side by side.

I. AMONG UNCIVILIZED NATIONS.

I. In Australia the extremely laborious missionary undertakings among the scattered remnants of

the natives — the most debased branches of the human race — have only begun to scatter the darkness of death by the light of the gospel. If the immediate extinction of these tribes has not been prevented by the mission, it has at least been somewhat retarded.¹ Though small, this mission is the most powerful proof that infidelity triumphed too soon when it asserted that there were tribes so depraved that the calling voice of the Good Shepherd could have no effect upon them whatever.

The Moravian stations, Ebenezer in the Wimmera district, and Ramahyuk in Gippsland, with pleasant villages and neat little churches, clean dwellings, and one hundred and twenty-five native Christians, whose arrow-root produce won the prize medal at the Vienna Exposition; the missions of the Presbyterian Church of South Australia, at Point Macleay (south of Adelaide), with similar results, show what the gospel can do even among the Papuans. Here are also the Anglican educational institutions for native children, and other enterprises which have little by little produced a colonial mission. This fact is also encouraging, that the children of native Christians are healthier and better formed than those of the vagabond heathen. The same is true of New Zealand, especially on the northern part of the island where the

¹ Die Überblick über das Missionswerk der Brüdergemeinde, 1879, p. 40, *sqq.*; and Grundemann, Orientirende Übersicht, Allgemeine Missions Zeitschrift, 1876, p. 401, *sqq.*

work is more extended. Overcome by fierce wars, and vanishing before the pressing advance of white colonists, who now outnumber them ten-fold, the Maoris (of whom there are now only thirty thousand) do not offer as promising a mission field as formerly.

The principal work among them is done by the Church Missionary Society; and the number of native Christians, eleven thousand seven hundred and fifteen (1874, ninety-four hundred and thirty-nine), under sixteen European missionaries, twenty-seven native pastors, and two hundred and twenty native teachers,¹ is increasing because the missionaries are looking more hopefully into the future. The Wesleyan mission, much injured by the war, to which several thousand Maoris belong, and the Propagation Society, work especially among the colonists.² The remaining station, which was under the North German (Bremen) Missionary Society, has been converted into a parish of a mixed congregation, while the Hermanburg mission, with three stations, still continues.

I pass over with a glance the great islands north and north-west of Australia. New Guinea

¹ Abstract of the Report of the Church Missionary Society, May, 1879, p. 19, 1880, p. 20.

² The Annual Report of the Wesleyan Methodist Missionary Society for 1879, p. 195 (giving 3,615 communicants, and more than 32,000 attending divine service), includes the colonists as well as the natives, persons of mixed races; so also the report of the Propagation Society, p. 73.

has been attacked in the north-west by Dutch missionaries; in the south-east, since 1871, by the London Missionary Society, mostly through native evangelists from the neighborhood; on account of the deeply degraded condition of its inhabitants, who are yet in their "age of stone," and the divisions of its tribes and languages (within a distance of three hundred English miles, on the south coast, there are twenty-five different languages),¹ it is not as yet a field white to the harvest, but hard, down-trodden earth, fit for plough and seed, upon which, however, already some first fruits have ripened; Celebes, including the crown of all the Dutch missions, the peninsula Muiahassa, which has become Christian, where over eighty thousand out of about one hundred and fourteen thousand inhabitants have been converted; (they are divided into a hundred and ninety-nine congregations, with a hundred and twenty-five schools;² the mistake of not training them to be self-supporting, now that the attempt is being made, is a cause of many difficulties); the various new Netherland missions on Java and the neighboring islands, where the large seminary for evangelists at Depok is just completed, — all these show that the Dutch are seeking to make good the long

¹ According to Mr. Lawes, Mildmay Conference, 1878, p. 282, and Macfarlane, Lond. Miss. Soc. June, 1880.

² According to the Dutch Missionary Secretary, Neurdenburg at the Mildmay Conference, p. 156, *sqq.*

neglect of these missions ; but the large Christian congregations upon Amboyna, Ki, and the Aru Islands and the other converts in Timor and Wetter, are still waiting in vain for a missionary.¹

The Rhenish mission in Southern Borneo, and the English Propagation Society in the North, continue to gain a stronger foothold ; and there is a prosperous Rhenish mission among the Battas of Sumatra, where there are, including Nias and Borneo, four thousand native Christians under twenty-five German missionaries. A strong wall is thus formed against the sudden progress of Islamism, which the Dutch government by the use of the Malayish language in the courts and by the employment of Mohammedan officials, has, without intending it, greatly assisted.

II. But a word about the astonishing results of our South Sea missions. The fact that we find people here at all, is the result of missions. They have been the preservation of these peoples, as the investigations of Meinicke, Waitz, Gerland, Oberländer and Darwin prove, by the suppression of cannibalism, human sacrifices, and infanticide, by the introduction of the rights and laws of civilization, and of less savage methods of warfare, by the elevation of the marriage state, and the like. Even travellers for pleasure, medical men seeking to ob-

¹ According to the missionary Dr. Schreiber, *Mildmay Conference*, p. 140.

tain an insight into nature in its primitive state, in their reports, have been obliged, against their will, to become apologists of missions and of their civilizing influences.¹

Polynesia, inhabited by the brown Malayo-Polynesian races, is now almost entirely Christianized. The real missionary work here is carried on almost exclusively by the London and Wesleyan societies and the American Board. Starting with Tahiti, the London society has so thoroughly evangelized the Society Islands, Australasia, Hervey, Samoa, Tokelau, and Ellice, that to-day there are only a few heathen left, and those on the last-named group.² The Wesleyans have flourishing missions on the island of Tonga and some of the neighboring islands (one hundred and twenty-six churches, eight thousand three hundred communicants, one hundred and twenty-two schools with five thousand scholars, and over seventeen thousand attendants on divine worship³). The American Board has turned the Sandwich Islands into an evangelical land, and a few years ago formed the Christians there into the Hawaiian Evangelical Association, committing to it the further prosecution of the work. But this step was a little too

¹ M. Buchner, *Reise durch den stillen Ocean*, 1878; see *Allgemeine Missions Zeitschrift*, 1879, p. 187, *sqq.*

² *Cf.*, for this and what follows, the report of the missionary Mr. Whitmee at the Mildmay Conference, p. 266, *sqq.*, and the *Annual Report of the London Missionary Society*, 1879, p. 53, *sqq.*

³ According to Report for 1878, p. 193.

hasty ; for the native preachers are not numerous enough to serve the home churches, and carry on the work in the Gilbert, Marshall, Caroline, and Marquesas Islands (where the greater part of the heathen Malayo-Polynesian population is at present), and the American Board intends increasing the number of its missionaries there.

In Micronesia, upon the Caroline, Marshall, and Gilbert Islands, mentioned above, where the messengers of the Hawaiian Association are actively engaged under the supervision of American missionaries, the need of more workers is from time to time keenly felt, in consequence of which the London Missionary Society, since 1870, has taken some of the islands in this group. Here, also, not only have many barbarous customs been laid aside, but the independence of the native Christians has been aroused to a remarkable degree. The best of the new converts are sent immediately as new seed-corn to the neighboring heathen.¹ In fact, the cause of the extraordinary results obtained in the South Sea missions lies to a great extent in this truly American idea of educating the native Christians to self-support.

Finally, in Melanesia with its black, curly-headed inhabitants, we find the Wesleyan, London, Presbyterian, and English State Church missionary societies in the full work of harvest. Here, from

¹ *Cf.*, too, *Allgemeine evangelische lutherische Kirchen-Zeitung*, 1879, supplement i.

Fiji there gleams upon us a bright light from the Wesleyan mission, for which we can only wish there were a larger staff of European missionaries. See what the governor of this now English island, Sir A. Gordon, said, in the annual meeting of May, 1879, in regard to these, so short a time ago, most savage cannibals: ¹ “Out of a population of about a hundred and twenty thousand, one hundred and two thousand are now regular worshippers in the churches, which number eight hundred, all well built and completed. In every family there is morning and evening worship. Over forty-two thousand children are in attendance in the fifteen hundred and thirty-four Christian day-schools. The heathenism which still exists in the mountain districts, surrounded as it is on all sides by a Christian population on the coast, is rapidly dying out.” The islands of the Loyalty Group, occupied by the London Missionary Society, are also Christianized, though they are partly Roman Catholic. The missionaries of the Presbyterian Free Church of Scotland, the Canadian, New Zealand, and Australian Presbyterian churches, have a very difficult field in the New Hebrides, ² where the unhealthiness of the climate, the multitude of languages, the demoralizing influences of godless

¹ See Wesleyan Missionary Notices, June and July, 1879, p. 140, *sqq.*, and Report of 1878, p. 193.

² See Report of the missionary, Mr. Inglis, at the Mildmay Conference, p. 290, *sqq.*

merchants, together with the debased condition of the inhabitants, withstand the rapid spread of the gospel. Yet they have three thousand natives under Christian instruction, eight hundred communicants, and about one hundred native teachers.

The English Episcopal Missionary Society is working side by side with these, and also in the Banks, Santa Cruz, and Solomon Islands, where the life of the noble Bishop Patteson was sacrificed in 1871. This work is on a different plan from that of all other societies. Native youths are taken from the various islands to the Norfolk Island, where, after being taught for several months each year, they are sent back to their homes to teach the truth they have learned: then, during the most favorable season of the year, their European teachers visit these islands in order to get new scholars.¹ Time will tell whether this system can stand the test.

To sum up, the whole number of communicants in Polynesia is over thirty-six thousand; in Micronesia, about three thousand; in Melanesia, over thirty thousand: total, sixty-eight thousand; and the total number of native Christians who belong to the evangelical missions is about three hundred and forty thousand.² Their great need is more laborers, and especially the training-up of

¹ See Mildmay Conference, pp. 273, 294; also W. Baur, J. C. Patteson, 1877.

² Mildmay Conference, p. 268, *sqq.*

a band of thoroughly instructed native pastors. For this purpose they must establish an English normal institute for Polynesian students.¹

III. The missions among the uncivilized peoples of America it is difficult to review briefly. We hurry past the silent, patient work of the Moravians in Greenland and Labrador, which for the most part is no longer missionary, but Christian service of churches here and there seeking to gather the scattered remnants of the heathen Esquimaux tribes into the fold of Christ; extending their labors of late in Labrador to the heathen in the north, and in the south to the English settlers;² we hurry past the Danish mission in Greenland also, which employs in its eight stations from eight to ten Danish missionaries and one native preacher; past the mission of the Canadian Conference of Wesleyan Methodists, of the Propagation Society among the colonial population and also among the Indians of Canada³ and the inhabitants of Hudson's Bay; past the important work of the Church Missionary Society in the dioceses of Rupertsland, Saskatchewan, and Red River, where in spite of the strong opposition of the Catholic

¹ See the above-mentioned Report of Mr. Whitmee, p. 274.

² Missionsblatt der Brüdergemeinde, July, 1879; General Survey, p. 8, *sqq.* In Greenland, six stations, with 1,526; in Labrador, six stations, with 1,232 converts.

³ Neither society in their annual reports distinctly separates the work among the white colonists and the Indians.

mission, and the desolation of whiskey with which the white merchants deluge the Indians, the number of native Christians is rising rapidly, amounting now, in the twenty-four stations of this society, to ten thousand four hundred and seventy-two, with twelve native preachers and twenty-one schools.¹ We cast but a glance at Columbia, on the Pacific coast, where, in connection with this society, the schoolmaster William Duncan, a practical missionary genius, like whom we have few nowadays, has converted a band of most degraded cannibals, and formed out of them in the wilderness, with his Metlakahtla, morally, religiously, socially, politically, and commercially, a wonderfully flourishing Christian community, which has astonished the poor, blind heathen far and near, and made them long for the blessings of the gospel. Yea, it has placed before the world a glorious proof, that by founding Christian colonies missions may become the salvation of Indian tribes which otherwise are rapidly becoming extinct. This man, who in barely six months so mastered the language that he could preach his first sermon, which he was obliged to repeat nine times the same evening, because nine different tribes lived in the village, who (a significant fact) would not venture at first to assemble in a general meeting, now stands at the head of a community

¹ See abstract of the Report of the Church Missionary Society, 1879, p. 20, and Mildmay Conference, p. 287.

of about one thousand persons, which has built the largest church between there and San Francisco, besides a parsonage, schoolhouses, stores, workshops, and the like, and has even founded a daughter-colony of its own.¹

The former governor-general of Canada, Lord Dufferin, on his tour of inspection in 1876, could not find words to express his astonishment at what he saw in this place. Isolation from heathen surroundings and from the influence of wicked Europeans, habits of steady work and honest dealing, the establishment of a strict civil discipline and order, with a wise preservation of essential Indian institutions (such as a council with twelve chiefs), these with the inward transforming power of pure evangelical preaching are the secret of such grand results.

The Church Missionary Society can already show, in four stations here, eleven hundred and fifty native Christians. Even Alaska, recently transferred from Russia to America, the most northerly field of Protestant mission work, has lately been occupied by American missionaries.² There is but little to say in regard to that most painful subject of evangelical missions among the remnants of the Indian tribes in the United

¹ See *Allgemeine Missions Zeitschrift*, 1878, p. 197, *sqq.*, and the Report of Admiral Prevost at the Mildmay Conference, p. 280, *sqq.*; also Warneck, *Moderne Mission und Cultur*, p. 82.

² Reports of the Rhenish Missionary Society, 1879, No. vi., p. 186.

States, which now only number from two hundred and fifty thousand to two hundred and sixty thousand souls¹ (1876, two hundred and sixty-six thousand not counting Alaska), and among whom the Moravians (having three stations, including one in Canada with three hundred and nineteen native Christians), the American Board, the Presbyterians North and South, the Baptists North and South, the American Missionary Association, and recently the Protestant Episcopal Church, are working side by side with the Roman Catholics. It is well known how unspeakably the Indians have suffered at the hands of the whites, who so often served them with powder and lead instead of the gospel, or hastened them into an early grave by whiskey. Since the peace policy of President Grant gave the Indian Agency into the hands of the Christian denominations, it seems likely that here and there better days will dawn upon them. According to the competent judgment of the President of the United States Board

¹ *Cf.* the address of the Hon. F. R. Brunot, at the meeting of the Alliance, New York; Proceedings, &c., p. 630, *sqq.* The Missionary Herald, March, 1878, p. 73, gives their number as two hundred and seventy-eight thousand. See also *Allgemeine Missions Zeitschrift*, 1874, p. 116, *sqq.*; Warneck, *Moderne Mission und Cultur*, pp. 78-81, and the testimonies there referred to of Waitz, Gerland, and others. The newest calculation is to be found in *Christianity in the United States*, by Schaff, p. 61. Mr. Brunot, in 1873, estimated the Indians as numbering three hundred and fifty thousand; Schaff, in 1879, only as two hundred and fifty thousand.

of Indian Commissioners, Mr. Brunot, given at the meeting of the Evangelical Alliance at New York, the total number of tribes was about one hundred and thirty, placed on ninety reservations, and speaking fifty different languages. About twenty-seven thousand of these are now full church-members of the various denominations (including Catholics), with one hundred and seventeen congregations and two hundred and nineteen churches; about two hundred thousand are partially or entirely civilized, and only the remainder are living wild upon the chase. Twelve thousand two hundred and twenty-two Indian children are receiving instruction in three hundred and sixty-six schools (including Catholic). It is therefore too late to ask the question, whether they can be civilized. The Cherokees, Choctaws, Creeks, Chickasaws, Seminoles, and others (among whom the American Board, the Presbyterian Board, and Southern Baptists work especially), with their churches, schools, academies, and newspapers, their legislative assemblies and codified laws, yea, even as to their spiritual and moral condition, can bear well the comparison with their white neighbors in Missouri, Arkansas, and Texas, and allow no further cause for doubt that they are capable of civilization. For example, there are more than two thousand Creeks, and more than twenty-five hundred Choctaws and Chickasaws, who are full church-members. The

Protestant Episcopal mission among the Dakotas and Sioux, the missions of the American Board and the Presbyterian Board among the same, and those of the latter among the Nez Perces,¹ the Methodist mission among the Yakamas, are all advancing and establishing the truth of the former experience, which certain colonial governments seem first to have learned after great mistakes and much unnecessary expense ; viz., that one missionary can take the place of many soldiers ! If the work goes on slowly in many places, let us not forget that it must be very difficult for an Indian to take the gospel from those who have always, from the beginning, been his oppressors and persecutors. The general idea that the Indians must of necessity die out is refuted by the fact that at least the Christian Indians in many places are increasing in population,² and that their outward condition is rapidly improving. The gospel preached among them by two hundred and twenty-six American missionaries (Catholics included) is proving a savor of life unto life ; whilst all usages and requisites of civilization, without the gospel's morally regenerating power, serve to destroy them more quickly, as they do all uncivilized peoples.

¹ See Report of the Board of Foreign Missions of the Presbyterian Church, New York, 1879, p. 7, *sqq.* ; Report of the American Board, 1878, p. 99, *sqq.* ; Schaff, p. 61.

² See Missionary Herald (Boston), 1878, November, p. 382.

To-day more than forty-one thousand Indians can read and write, and this number is increased annually by twelve hundred. In 1868 they occupied but seven thousand four hundred and seventy-six ordinary dwelling-houses; in 1877, twenty-two thousand one hundred and ninety-nine. In 1868 they cultivated only fifty-four thousand two hundred and seven acres of land; in 1877, two hundred and ninety-two thousand five hundred and fifty. In 1868 they harvested four hundred and sixty-seven thousand three hundred and sixty-three bushels of grain; in 1877, four million six hundred and fifty-six thousand nine hundred and fifty-two bushels!¹ Their increase in stock was in like proportion. These are not signs of rapid decay. Clearly, turning over the Indian question from conscienceless political agents and freebooters, to the Christian Church, has inaugurated a change for the better. For this reason the time has come for the Church to take up this mission work among the Indians, with unprecedented zeal, courage, and hope. There are many crying acts of injustice to make good, and the trust in white men which has been lost must be won back. Whether the present number of workers is large enough for this;

¹ See the interesting statistics in the *Missionary Herald*, March, 1878, p. 73; and September, 1877, p. 292. The latter (see, too, Warneck, as above mentioned, p. 79) may be somewhat altered by the later tables of 1878.

whether delay may not cause great distress to some of the perishing remnants of tribes ; whether the former policy, namely, of massing the redskins in the Indian Territory and in a few large reservations, was and is possible without violating the rights of individual tribes ; whether the crowding together of heathen disorder is not hurtful to real progress, — these are now questions over which the friends of missions in the United States are earnestly engaged.¹

I pass over the great work of the evangelization and Christian training of the negroes in the United States, of which, a short time ago, the Jubilee Singers of Fisk University gave a stirring proof to the half of Europe. I only remark, that since the war, more than one thousand churches have been built for them in the South, and hundreds of thousands have joined churches, especially the Methodist and Baptist churches.² The American Missionary Association has erected twenty-six high schools (attended by six thousand pupils) in order to train freedmen for teachers and missionaries,³ and already two hundred and nine of these are at work.

IV. The present condition of the mission work

¹ See *Missionary Herald*, 1878, p. 382.

² As many as two hundred thousand have joined the Episcopal Methodists. See *Apologete*, July 14, 1879.

³ According to the Report of Dr. White at the Mildmay Conference, p. 54, *sqq.* The Freedmen's Missionary Aid Society, in London, co-operates with this association.

in the West Indies and Central America can only be touched also in passing. The Moravian mission upon the Mosquito Coast, partly among the native Indians, partly among the negroes and mulattoes, although always vexed by Jesuitical Nicaragua, is continually blessed and progressing; there are now seven stations and 1,105 native Christians.¹ The mission of the Propagation Society among the Indians on the Essequibo and Berbice, in British Guiana, has within the last few years been extending itself so rapidly,² that already upwards of three thousand — about half of the Indian population there — have been gathered into Christian churches. The Moravian mission also among the negroes in Surinam (Dutch Guiana), whose largest congregation is in Paramaribo (one hundred years old) with six thousand five hundred and ninety-two souls, is extending its old boundaries, though slowly, southward up the stream into the unhealthy Bushland, and as far as the Auka and Saramacca negroes, many of whom, of their own accord, beg for Christian instruction. Then, by force of circumstances, the same society has been laboring among the Chinese and Indian coolies, who have been called to work on the plantations in place of the negroes,

¹ Missionsblatt der Brüdergemeinde, July, 1879. Ueberblicke, p. 27.

² Four hundred and eighty-six baptized in 1877. See Report for 1878, p. 101.

the latter having been widely scattered since the abolition (1872) of state supervision. Finally, recently it has advanced to the West into the British territory, where in Demerara it has been able to found two new stations; so that in spite of the considerable loss by the emancipation of the slaves, the total number of Christians under the care of the Moravians, twenty-one thousand (formerly twenty-four thousand), is not likely to suffer further diminution.¹

The Moravian missions also reveal a double aspect in the West Indies, their oldest mission field. In the Danish West Indies (St. Thomas, St. Jan, and St. Croix), the number of their negro Christians has, on account of unfavorable circumstances, somewhat diminished; while in the English West Indies, where they have now at Fairfield, Jamaica, a theological seminary, it has increased. In both together, they have over thirty-six thousand converts, who really form Christian congregations, rather than mission stations; but in the matter of supporting their own ministry, they have as yet given no reliable indications, so that the Moravians have just begun to place this great mission district upon a self-supporting basis, in regard to native preachers, teachers, and church expenses. They hope to accomplish this in about ten years. We see the same endeavors put forth in the West

¹ Cf. *Überblick* of 1879, with the *Annual Reports* of 1870, and 799.

Indies by the English missions of the Wesleyan, London, Scotch United Presbyterian societies, the Propagation Society, and certain American societies, which we cannot follow in detail. The greatest number of members among these, and in the Protestant missions generally in the West Indies, belong to the Wesleyans. Their latest report from Antigua, St. Vincent, Jamaica, Honduras, Bahamas, and the Hayti district, gives the number of members as over forty-one thousand, and those who attend church services, as over one hundred and twenty-six thousand.¹ The Guiana district, with four thousand two hundred members and twenty thousand attendants, is not included. Yet the number of members in the Anglican Episcopal missions in Antigua and Jamaica, white and black together, appears not less than that of the Wesleyans. The numbers increase continually everywhere.

But the social condition of the negroes, often wholly impoverished, leaves much still to be accomplished. How far this results from the mode of emancipating the slaves, opinions differ.² Yet

¹ Report for 1879, p. 168, *sqq.* On the other hand, Mildmay Park Conference, p. 36, the number of members is given at seventy-two thousand, probably including Europeans; the same number of Anglican Episcopalians, and fifty-three thousand Baptists. The members of the United Presbyterians amount to 6,691 communicants, according to their missionary record, June, 1879, p. 529.

² See *Allgemeine Missions Zeitschrift*, 1876, p. 554; also Buxton's *Slavery and Freedom in the British West Indies*, p. 92; and Underhill at the Mildmay Conference, p. 31, *sqq.*

there are already a number of congregations self-supporting, both as regards pastors and church expenses, especially among the Baptists, who only now and then receive a pastor from England. Others are approaching this goal.¹ The academies have negroes as well as whites in the highest classes. The lately disestablished Episcopal Church is also preparing to be self-supporting, and many of the former mission congregations of the Church Missionary Society are now incorporated with the parishes of the Anglican bishop.

Jamaica is essentially a Protestant land, strewn with Christian congregations and mission stations; although a greater part of the inhabitants do not yet belong to any church. In all of the British West Indies, with over one million inhabitants, two hundred and forty-eight thousand are regular attendants at the house of God; about eighty-five thousand are communicants in the various mission churches, and seventy-eight thousand six hundred² children are being instructed in one thousand one hundred and twenty-three day schools (about forty-five thousand of these, in Jamaica).

The evangelical missions on the southern extremity of South America, established by the Lon

¹ See the Report of the Rev. Mr. Murray, *Allgemeine Missions Zeitschrift*, 1874, p. 116.

² According to accounts given by Underhill, *Mildmay Conference*, pp. 35-37.

don South American Mission Society, no longer teach simply the youths on one of the Falkland Islands: they have now founded stations also in Tierra del Fuego itself, and Patagonia; have baptized some dozens of converted natives, and begun to arouse these most degraded Indians from their stupidity;¹ indeed, recently they have commenced work among the Indians of Brazil, by establishing a station on the Amazon (1874).

Summary.—The American mission field among uncivilized peoples appears thus: In the North and South are the Indians; in the centre—the West Indies and Guiana—are chiefly negroes. Among the former, the results are in certain parts meagre, in other parts, especially at present, there is promise of a rich harvest; in the latter, the results are very remarkable; ten thousand negroes, in the United States hundreds of thousands, are ministered to by hundreds of colored preachers.

V. It is otherwise in the home of the negroes, —Africa. This immense and homogeneous continent, groaning under the curse of the slave-trade, the darkness of superstition, and the bloody sceptre of an iron despotism, already half of it

¹ See *Missionary News*, June, 1871, March, 1877; pp. 27, 39, 89; where the missionary, Mr. Whaits, gives interesting testimonies of some Pesherehs, who confessed that now they understood why, long ago, Allen Gardiner and others took so much trouble with them, and how they now regretted their indifference and ingratitude towards those first evangelists, &c.

under the yoke of Islam ; before whose estuaries long sand-banks stretch beneath the heavy surf, whose interior is encircled by the broad, rainless belt of Sahara, while the entrances are at all points barred by the deadly fevers of the tropical climate,—this land has as yet been occupied by Protestant missions only upon the coast.

But now she begins to surpass all other lands in her forward march out of these thousands of years of darkness. Traversed by heroic missionaries and other explorers, her inmost recesses have been unlocked ; and evangelical teachers from the south and east, yea, lately, even from the west, are pressing through these newly opened ways, up to her very heart. *Forward to the centre!* has suddenly become the watchword with which the friends of missions are to-day calling for extraordinary exertions in this field. Already the hope is awakened, that with the latest Scotch-English mission-settlement, on the East-African interior lakes, a new leaf will be turned for the future history of missions and of churches in Africa.

The three Protestant mission centres in Africa — a large portion of the west coast, the southernmost cape, and one or two points in the east, — I will consider together, in order to subjoin a few remarks upon missionary experiences in general, among uncivilized peoples.

If we look away from certain small missionary

beginnings in West Africa, — such as those of the Paris Missionary Society in Senegambia; of the Wesleyans in Gambia, who now have seven stations with six hundred and forty-five full members;¹ those of the mission on the Pongas, supported by the converted negroes from the West Indies, under the supervision of the bishop of Sierra Leone; those of the United Presbyterian Church of Scotland, in Old Calabar, which now has five stations, with one hundred and eighty-one communicants;² those of the English Baptists on the Cameroons, who have four stations, with about one hundred and fifty baptized converts; those of the Corisco and Gaboon missions, formerly of the American Board, and now of the American Presbyterians,³ — there remains between these, as a larger, better occupied, and more fruitful field, Sierra Leone, one of the few districts of Africa where mission work has really taken on the form of parish work, so that the Church Missionary Society could take most of the congregations under her care, and place them in parishes under a bishop.⁴ Sierra Leone itself, the little English

¹ Report for 1879, p. 151.

² Missionary Record of the United Presbyterian Church, June, 1879, p. 527.

³ The American Presbyterians have here about three hundred members, and four hundred and seventy-four scholars in four stations; see Report, 1879, p. 30, *sqq.*

⁴ There are now fully three stations, with nine hundred and fifty Christians; see abstract of Report, 1879, p. 4.

peninsula, is to-day an evangelical land, whose Christian inhabitants for the most part are divided between the missions of the English and Wesleyan Churches, which have here thirty-two churches,¹ with five thousand six hundred and seventy-five full members, and over sixteen thousand attendants on divine worship, and instruct twenty-six hundred children in twenty-two day schools. A considerable number belong in addition to the Lady Huntingdon Connection, and the United Methodist Free Church. The Fourah Bay College also, for training colored preachers, is continually advancing in prosperity.

In the Black Republic of Liberia, which was at first hailed with too great hopes, we find various American missionary societies in operation. The Methodist Episcopal with forty-three churches and twenty-two hundred members,² the Presbyterian,³ and the American Missionary Association. How far the negroes sent back from America are able to spread Christian civilization, cannot be determined until after a longer trial.⁴

Upon the Gold Coast and Slave Coast, the English Wesleyan, the Basel, and North German Mis-

¹ Report, 1879, p. 151.

² Report of the Missionary Society of the Methodist Episcopal Church for 1879, p. 4.

³ With eight stations and two hundred and fifty-four communicants; see Report of the Board of Foreign Missions of the Presbyterian Church, 1179, p. 28, *sqq.*

⁴ See Grundemann, *Allgemeine Missions Zeitschrift*. 1874, p. 16.

sionary Societies work side by side. The attempts of the Wesleyans to press on to Ashantee seem to have been abandoned after a short time. Upon the Gold Coast, however, the number of their stations (fourteen) and members have grown continually (now six thousand six hundred and thirty, with thirty-seven thousand attendants on public worship).¹ The Basel Society, which last year celebrated the jubilee of its fifty years of hard work on the Gold Coast, has extended its field of labor over the districts of Accra, Adangme, Akuapem, and Akem, and has recently founded the first congregation in Ashantee. In nine principal and thirteen out stations, they have gathered four thousand negroes into Christian congregations, and one thousand one hundred and thirty scholars² into forty-one lower and high schools. They have translated the Bible into the Gâ and Otshi languages; introduced various trades; laid out orderly plantations and pleasant Christian villages, so that in many places the primeval forest, with its poisonous vapors, begins to recede. Much smaller has been the work, but proportionately greater the sacrifices by pestilence and war, of the North German Missionary Society, which has four stations and a few hundred baptized converts on the Slave Coast.

¹ The Report of 1878 gives eight stations; that of 1879, fourteen (p. 152); with 87 schools and 2,647 scholars.

² *Evangelischer Heidenbote*, August, 1879, p. 61.

The mission in the Yoruba-lands, though growing slowly under many changing circumstances (*cf.* the missions in Abeokuta), is yet not unimportant. Here the Church Missionary Society with eleven stations, six thousand one hundred and nine native Christians, and one thousand six hundred and ninety-eight scholars,¹ and the Wesleyan (together with the Yoruba and Popo district, six stations, with one thousand and eighty-two members and three thousand five hundred hearers),² work side by side again, with the American Baptists of the Church South. Through the former, Protestant missions come in contact here with the bloody Dahomey. It is encouraging, also, that the important mission work in Abeokuta is gradually being taken up again. We have the most interesting spectacle on the Niger, where only colored pastors and teachers, under the colored Bishop Crowther, in connection with the Church Missionary Society, are engaged in the work, which within the last few years has been consecrated by martyr-blood.³ These are wonderfully overcoming their first difficulties, and number fifteen hundred Christians, eleven stations⁴

¹ Abstract of the Report, 1879, p. 5.

² Report, 1879, p. 152.

³ See, e.g., Proceedings of the Church Missionary Society, 1877-78, p. 38.

⁴ *Cf.* the sudden revulsion of feeling in Bonny after violent persecutions of the Christians (abstract of the Report, 1879, p. 5, *seq.*). Ch. Miss. Intel. March, 1880.

—a token that Africa must be won chiefly by Africans.

With a mighty leap over Congo-Livingstone, where the Livingstone (Congo) Inland Mission of the East London Institute for Home and Foreign Missions has been seeking since February, 1878, to obtain a firm hold, and press from the West into the interior,¹ and over the great cemetery of the Catholic mission in the Portuguese territory of Angola and Benguela, where (as in the East on the coast of Sofala and Mozambique)² no trace of the once flourishing Portuguese missions remains, we reach *South Africa*.

VI. Here upon the coast stretching toward Ovampo-land, we meet in the most northern outposts of evangelical missions the beginnings of the Finnish Lutheran Missionary Society (among the Ovahereros), which, pressing onward from the Rhenish mission stations, have established four stations since 1870.³ Then follows the Rhenish mission in Hereroland, which, after long storms of war, has suddenly come out into a flourishing condition, and has in thirteen stations twenty-five hundred baptized converts,⁴ and has given to this

¹ It has fourteen missionaries and stations on the lower Congo, May, 1880.

² Mildmay Conference, p. 48.

³ Lately the Finnish Missionary Society has also begun the work of evangelization among the Finns and Laplanders on the Esthland Islands in Gulf of Bothnia.

⁴ Annual Report of the Rhenish Missionary Society, 1877-78, p. 19, *sqq.*

giant race of black herdsmen (seven feet tall) the New Testament and Psalms in Otyiherero. Since the Wesleyans have withdrawn, the Rhenish mission has also been laboring alone in the adjoining district of Great-Namaqualand, where (having left the black negroes) we meet the yellow-brown Hottentots. There are here six stations and thirty-three hundred converts.¹ On the hard and — through drought, famine, and wandering bands of European miners — much-tried country of Little-Namaqualand, where some of the stations have been abandoned because of the exodus of the famished inhabitants, both these societies are seeking to gather and save the remnants of this vanishing race. On the other hand, the Rhenish mission in Cape Colony has ten stations, with about eight thousand converts, and numerous congregations which are now strong enough to be self-supporting.²

We find in the Cape Colony and its neighbors a centre of Protestant missionary activity. In the number of societies and resources, there is no other place in Africa equal to it. The entire colony has become a Protestant land, in which the daughter churches of the English State and of various Dissenting bodies have so developed that

¹ Annual Report of the Rhenish Missionary Society, p. 14, *sqq.*, and Gedenkenbuch der rheinischen Missions-Gesellschaft, 1878, p. 168, *sqq.*

² Annual Report, 1877-78, p. 7, *sqq.*

they are in a measure self-supporting. The work among the white colonists, the natives, and the mixed population goes on simultaneously. Especially is this true of the Anglican Church, through the extended activity of the Propagation Society, and of the Reformed Dutch (one of the oldest churches in the land, which for a long time did nothing for evangelization), through the "Synodale Zendingscommissie in Zuid-Africa." We will not here follow individually the thirteen British and Continental societies at work in this district, but only remark briefly the following: some are directing their energies, supported by stations in Cape Colony, specially to the north, in order to press on into the interior of Africa beyond the British borders. This is the case with the London Society, which, as formerly in the Cape, now in British Kafraria, is seeking to make its work self-supporting,¹ and uses its chief strength on the Bechuana mission, which, notwithstanding many external disturbances, continually spreads light and blessing particularly from Kuruman outward. The Moffat Institute, built in honor of the founder of this mission (and translator of the Bible), was moved thither in 1876.²

Then comes the Berlin South-African mission, whose work, notwithstanding the society's exceedingly reduced means, stretches over all South

¹ London Missionary Society, Report for 1879, p. 37.

² *Ibid.*, p. 39.

Africa, and which now has in its care, in Cape Colony, British Kafraria, in the Orange Free States, in Natal, and especially in the recently annexed Transvaal, under six district superintendents, forty-two stations, fifty-three ordained missionaries, several colonists, and about nine thousand baptized native converts.¹ Further, the Paris evangelical mission among the Basutos, which has now risen from the severe injuries suffered through the Dutch Boers of the Orange Free States, is rapidly growing, having fifteen missionaries, one hundred and twenty-two native helpers, and a circuit of fourteen principal stations and sixty-eight outposts, with three thousand nine hundred and seventy-four full church-members, one thousand seven hundred and eighty-eight baptized children, and three thousand one hundred and thirty scholars.² Finally the Hermannsburg Missionary Society, which has established forty-nine stations among the Bechuanas, within and without the Transvaal, among the Kafirs, in Natal and Zululand, numbering now about five thousand converts. It was injured by the late war, much more than the Berlin mission, which with the burning church question at home makes its condition at present doubly critical. Her mis-

¹ Cf. Dr. Wangemann's Survey at the Mildmay Conference, 1878, p. 50.

² See Appia's Report at the Mildmay Conference, p. 87, and reports of the Rhenish Missionary Society, 1879, p. 184, *sqq.*

sionaries, as those of the Swedish mission, seem for the time to have left Zululand. The late war has destroyed not fewer than thirteen of the stations belonging to the Hermannsburg mission.¹

Other societies have extended their work from the Cape, mostly toward the east and north-east, in order to evangelize the British and free Kafirs. This is the case with the Moravian Society, which has under its supervision in the west province, in seven principal stations, eight thousand eight hundred and eighty-six converts, and in her seven eastern stations two thousand.² Her mission has also lately pressed with greater force and richer results toward the eastern side of South Africa, into the heathen district. Also the difficult field of the Wesleyan mission, which included the Bechuanas in the Orange States, among both whites and blacks, of the diamond-fields in the Vaal, is continually extending from the Cape toward the east into the Kafir district and even into the Natal territory. Its seventeen thousand full church-members in sixty-nine stations³ are divided

¹ See Calw., Missionsblatt, 1879, p. 72. Last year about seven hundred heathens in Africa were baptized in the Hermannsburg mission.

² Missionsblatt, July, 1879; Survey, p. 47, *sqq.* Lately the Swedish Church Missionary Society began a mission among the Zulus, which however, owing to the present uncertain condition of the country, could not get beyond a "mere sounding of the territory."

³ *Cf.* the Wesleyan Report, 1879, p. 133, *sqq.*: nine stations in the district of the Cape (with 1,502 members), 18 stations in the

among the white colonists and natives. Whether the hard mission field among the Kafirs will be still harder in the future on account of the war, will only be determined after patient waiting. The "tribe-system," according to which land in a settlement is not owned by individuals, but is the common possession of the tribe, proves more and more an especial hinderance to social progress, and a cause of the tenacious continuance of barbarous rites and customs.¹ Its discontinuance by government would remove one of the greatest bulwarks of darkness, and prepare the way for the acceptance of the gospel. The promising and flourishing Lovedale Institute (British Kafraria), of the Free Church of Scotland missions among the Hottentots, Kafirs, Fingoes, Bechuanas, Basutos, and Zulus, for the education of ministers and teachers, and instruction in various trades, wherein three hundred and ninety-three youth out of all these tribes study side by side with Europeans, where three periodicals are published (one in the Kafir language), and sixty of whose students, every Sunday, preach the gospel in the neighboring

district of Grahamstown (5,595 members and 21,000 attendants), 14 stations in the Queenstown district (with 4,288 and 20,000 members, respectively), 14 in the Bloemfontein district (3,805 and 17,400), and 14 in the Natal district (2,469 and 26,000).

¹ See the remarks of Sir Bartle Frere; and the Rev. Mr. Blencowe at the Mildmay Conference, p. 279, *sqq.* It is worthy of observation that the fidelity of the Christian Kafirs to the English colors is repeatedly mentioned in this war: *cf.* Report of the Propagation Society, 1879, p. 54.

villages,¹ demonstrates most conclusively how capable all these South-African tribes are of civilization and culture. This institute has a daughter institute in Blythswood, on the other side of the *Kei*. Nothing would so surely prevent future Kafir wars, as the multiplication of such mission institutes.² The Scotch Free Church in British Kafiraria has in seven principal stations two thousand communicants. Of the six stations of the United Presbyterian Church, with nine hundred and forty-one communicants, the war has unfortunately swept away five.³ The ten stations of the American Board in Natal and Zululand, with six hundred and twenty-six church-members,⁴ and the Norwegian mission, grow slowly, amid the storms of war. At present, however, all the Norwegian missionaries have probably been driven out of Zululand. The total number of converts gained among the South-African barbarous tribes, by evangelical missions, is now thirty-five thousand communicants, and about a hundred and eighty thousand nominal Christians.⁵

¹ See for further details Dr. Stewart's Address at the Mildmay Conference, p. 68, *sqq.* Already it has sent forth four ordained Kafir ministers. See G. Smith's *Fifty Years of Foreign Missions*, 1879, p. 58. *Free Ch. Record*, 1880, p. 55-64.

² See Sir Bartle Frere, as above, p. 76.

³ *Missionary Record of the United Presbyterian Church*, June, 1879; *Mildmay Conference*, p. 340.

⁴ *Report of the American Board*, 1878, p. 22.

⁵ According to J. E. Carlyle, *South Africa and its Mission Fields* (London, 1879), who describes the work of thirteen Protestant missionary societies there, and Thornley Smith, James Stevenson, and others; *Mildmay Conference*, pp. 49, 60.

VII. At present the long-neglected work in East and East-Central Africa appears to be growing equally rapid in proportion. The crown of the London Society, Madagascar, looms up to our view here, before all others, and may perhaps win for East Africa, in a missionary point of view, a similar position to that of England for the European Continent. The well-known unprecedented progress of the work of evangelization among the Hovas since the elevation of Christianity to be the state religion (in 1868, twenty-one thousand Christians; 1869, one hundred and fifty-three thousand; 1870, two hundred and thirty-one thousand connected with the London Society) has been obliged to yield within the past few years, as was plainly necessary, to a sifting process, in order to lay the foundations of Christian knowledge deeper in the hearts of the great mass of nominal Christians, and overcome fully old and deep-rooted heathen customs and abominations,¹ and especially, by educating native pastors and preachers, to bring the young Protestant state church into a secure condition of self-support and constant self-extension. It is therefore not a step backward but forward, that the number of external adherents in connection with the London Society has been reduced

¹ Cf the many complaints of backslidings into heathen errors, which could not fail to take place with such rapid progress. See London Report, 1879, p. 25, *sqq.*, with reference to the revival of the judgment of *Tangena* (poisonous draught).

from two hundred and eighty thousand¹ to about two hundred and thirty-three thousand, while the number of full members, during the same period last year, increased about six thousand, and is now sixty-seven thousand seven hundred and twenty-nine. If we include the fact also, that now three hundred and eighty-six ordained native pastors, one hundred and fifty-six evangelists, and three thousand four hundred and sixty-eight native local preachers, under the care of the London missionaries, are helping gather in the harvest; that, besides several high schools and institutes, forty-four thousand seven hundred and ninety-four children are instructed in seven hundred and eighty-four day schools, of whom more than twenty thousand can now read;² that the good influences of the royal proclamation, emancipating the imported negro slaves, with which the emancipation of house-slavery is also connected, shows great social progress, — we have before us a success consecrated by the blood of many martyrs, and unequalled for extent in the whole history of Protestant missions, great enough to vindicate from all attacks missionary labor, as labor blessed by God; a success concerning which we can only say, “This is the Lord’s doing, and it is marvelous in our eyes.”

¹ Probably, too, there has been some over-estimation in former statistics.

² London Report, 1879, pp. 28, 30.

It is natural that this great draught of fishes should attract other societies. But that the Propagation Society, notwithstanding the general opposition in England, should establish an Anglican bishop in Madagascar (1874), while the Church Missionary Society, in a noble spirit, on account of this action withdrew from the field, has touched with pain the friends of missions everywhere outside of the High Church party, and is a striking instance of an unjust elevation of denominational interests and church forms over the fraternal duty of rejoicing together without jealousy, at the prosperity of other churches. From the essentially Congregational character of the Madagascar National Church, the establishment of High-Churchism, diametrically opposed to its ecclesiastical principles and practices, must inevitably work confusion and injury. Up to the present time, the results of this High Church mission, and also of the Catholic, are meagre.¹ The Quakers' Missionary Society is also at work in Madagascar, endeavoring especially to bring about the emancipation of slaves;² and the Norwegian Lutheran mission, which had in 1874 six principal stations, and now

¹ e.g., in Antananarivo only 159; see Report of the Propagation Society, 1879, p. 48. Carlyle (see above) complains, too, that some missionaries of the Propagation Society in South Africa, in their zeal for their own church, meddle with other successful missions.

² See the Report of the Quaker missionary, Mr. Clark, at the Mildmay Conference, p. 234, *sqq.*; and Illustrated Missionary News, February, 1880, p. 15, where the number of Quaker mis-

has a thousand baptized converts, and instructs four thousand children in its schools. It had last year twenty thousand attendants on divine worship.¹

I only mention in passing the Anglican Church mission, on the island of Mauritius, and the missions in the Seychelle Archipelago on the part of the Propagation and Church Missionary Societies,² under the supervision of the bishop of that island. On the mainland of East Africa, the coast of Zanzibar now comes into the foreground, not simply because the little island of the same name has been for a long time the seat of the English University mission for Central Africa, but chiefly because the revived East-African mission of the Church Missionary Society has founded here a second Sierra Leone for re-enforcing the efforts of the English in suppressing the slave-trade, namely, the flourishing colony of Frere Town at Mombas, the influence of which is spreading far and wide.³ Many hundreds of freed slaves are instructed here, and, strengthened by African Christians from Bombay, are being gathered into congregations. This society has here six hundred and eight converts, in two stations (including the

sion schools in Madagascar is given as eighty-five, with 2,860 scholars.

¹ See *Allgemeine Missions Zeitschrift*, 1878, p. 513.

² The latter now has 1,055 church-members in Mauritius : Report, 1879, p. 48.

³ Abstract of the Church Missionary Society's Report, 1880, p. 6. *sqq.* Now, 2 stations, 737 converts, 157 scholars.

revived Wanika mission). The mission of the United Methodist Free Church is also gaining a strong foothold.

The courageous advance of various mission societies to the great East-African central lakes, through the ways opened by Livingstone and Stanley, is a remarkable feature in the recent history of missions. Upon the shores of the Lake Nyassa we see the Scotch, especially the Free Scotch Church, missionaries and colonists since 1875, in Livingstonia (which should be transplanted to another place, on account of the *tsetse* flies) and Blantyre, founding the most beautiful and enduring monument to that great friend of Africa,—a garden of the Lord, in the midst of the wilderness. The worship of God has been begun, schools are opened, the slave-trade is suppressed, the faith of the natives won, and the founding of a church is soon to follow. The first female missionary physician from Scotland is already on her way thither.¹ Farther toward the north, the expedition of the London Missionary Society reached in 1878 Lake Tanganyika, in Ujiji, in order to establish a colony there; and Dr. Muilens, their untiring secretary, started himself for that place to aid in overcoming the difficulties of beginning the mission, by opening up a new route thither from Zanzibar.²

¹ Church of Scotland Record, 1879, p. 267, *sqq.*

² London Report, 1879, p. 46, *sqq.* It is with deep regret that

Still farther north, the expedition sent out by the Church Missionary Society, in consequence of Stanley's report, from Zanzibar to the great Lake Victoria Nyanza (in 1876), not only established the station Mpwapwa, with two missionaries, on the way, but also settled the chief missionary colony, and founded the principal mission-station (1877) on the Nyanza itself, in Rubâga, the capital of King Mtesa of Uganda (who was so desirous of knowledge). The society has now strengthened its missionary forces that were weakened by harsh treatment, sending new men to their aid, partly by way of the Nile and partly from Zanzibar.¹ Unfortunately, of late, some French Jesuits (who just arrived) have been trying to throw obstacles in the way of this mission.² On the other hand, the completed translation of the New Testament into Suaheli, by Bishop Steere in Zanzibar, of which we have recently heard,³ and the fact that Suaheli is understood also among a number of tribes around the great lakes and in Uganda itself, ought to lighten essentially the work of evangelization. So ought the new treaty between England and Portugal (June, 1879), on the opening

we hear that he there has met with his death, — a severe loss for the whole Protestant missions. Two new stations are begun.

¹ See Church Missionary Report, 1878, p. 53, *sqq.*, and Abstract, 1879, p. 7, *sqq.*

² See Church Missionary Intelligencer, December, 1879, p. 725, *sqq.*

³ From a notice in The Christian, 3d July, 1879.

of the Zambesi for trade and settlement of new colonies. We may hope also that the expedition of the American Board of Boston, sent out to Central Africa, and which is in noble harmony with all co-laborers,¹ will strengthen and further the pioneer work of the English, already begun.

The evangelical mission work in Abyssinia among nominal Christians and Jews by certain Chrischona brethren (in the service of the British and Foreign Bible Society), and the London Jewish mission, only belong in part to the mission work among uncivilized peoples. They have been continued chiefly by means of school work since 1865, especially by the Swedish Fosterland Society, on the Egypto-Abyssinian frontier, and under some heavy losses. Since the destruction of their only Abyssinian station (Hamasen), they are waiting for quieter times, in order to advance again over the frontier,² from Massowah and Menza. They have recently nearly accomplished their original aim, of penetrating as far as the Gallas, by sending out some native Christians after having established a station in Galla-land³ (1877). The last report of the Chrischona brother Mayer shows that their attempts with King Menelek of Shoa have not been fruitless, but that he as a

¹ Sir Thomas F. Buxton, at the Mildmay Conference, p. 49.

² See *Allgemeine Missions Zeitschrift*, 1879, p. 186.

³ *Missions-Tidning*, May, 1879 ; *Calw. Mission.-Magazin*, 1879 p. 70.

Christian has abolished the slave-trade throughout his whole kingdom.¹

The Egyptian work we shall consider under the head of the Lands of Islam.

VIII. Let us make a short halt here, in order, out of this almost immeasurably wide extended missionary work among uncivilized peoples, to notice some of the results of experience, as they present themselves to-day more and more clearly, in the various societies, although the mode of treatment is quite different in separate instances, according to race-peculiarities, religion, natural talents, and social circumstances.

The first task of the missionary toward entirely barbarous people is always, little by little, to win their trust. This is no easy work if the nation is wholly barbarous. If the missionary were the first white face ever seen among them, it would be much easier, but that is rarely the case: others have already been there who were not sent by the Lord, but drawn by greed of gain, or desire for adventure, and who too often have basely misused their superiority in external culture and civilization, to plunder the poor heathen, which leaves them with deep-rooted mistrust, if not hate and thirst for vengeance. How difficult for them to believe that some one has come for their good, and

¹ See his letter to the Anti-Slavery Society in London, since published by many newspapers; see *Reichsbote*, Aug. 19, 1879.

not his own! Then it is necessary for the missionary to make them feel that he has come to give, not to take; to alleviate their misery, and not to gain profit from their ignorance. For this not simply words, but deeds, are necessary; not simply periodical external gifts, which only make "rice-Christians," but a life full of love and loving sympathy which shows itself in Christian mercy and gentleness. Here is an educated, gracious Christian Caucasian, there a boorish, stupid slave of darkness, a heathen of entirely different color and race; and across this greatest of imaginable chasms, which lies between them, love alone can throw a bridge. "I have found," says a missionary from New Guinea,¹ "that human kindness is a key which unlocks every door, however firmly it may seem to be closed against us. In the early days of a mission like that of New Guinea, very little dependence can be placed on oral teaching. I believe strongly, more strongly now than ever, in the power of a consistent Christian life." On account of such a life upon the shores of that island, the missionaries are now everywhere hailed as friends and messengers of peace. Why do I remind you of this? Because it cannot be too forcibly impressed upon missionaries, that it is precisely with those who preach the Word of Life that the living in this Word will least bear separa-

¹ The missionary Mr. Lawes; see Mildmay Conference, p. 283.

tion from it, if it is to demonstrate itself to others as a living, fruitful principle everywhere. Especially among heathen nations the life is more powerful to draw men to Christ than preaching. Young missionaries in their zeal often run from village to village in order "to bear witness," and then return home with a satisfied feeling that they have accomplished their mission. But active mission work demands much more than that, — constant proofs of heart-love.¹ Mr. Livingstone does not say in vain,² that, if a missionary has to deal with the most barbarous tribes even, politeness and good manners are of great value. Precisely his superior culture, this "*specificum*" of modern missions, will often be dangerous for the missionary, a temptation to treat the natives too much *en bas*, yes, even with haughtiness and rudeness instead of with that pity which shone in the eye of the Great Shepherd, when, moved with compassion, he saw the people as famishing, scattered, shepherdless sheep; and instead of with that love which alone has the right firmness and delicacy wisely to conduct educational training.

Here and there missionaries, Germans also in Africa, have failed in this respect. Finally, what shall we say in regard to the English (Wesleyan) missionary in the South Sea, who, whether from

¹ The missionary Mr. Hughes, Mildmay Conference, p. 332.

² Missionary Sacrifices; see the Catholic Presbyterian, January, 1879.

necessity, or to make a strong example, in connection with some settlers, revenged in a bloody manner the murder of certain native teachers by cannibals on the Duke of York Island?—an unheard-of error in a Protestant missionary, which was censured altogether too lightly by the expression of regret from the Australian-Wesleyan Conference; against which, because it would easily compromise and render difficult the whole mission work in those quarters, other missionaries were obliged to enter their protest.¹

As regards instruction, the method of the Master proves itself, with ever-increasing clearness, to be the true one, even among the barbarous heathen.² He propounded no artificial system, spun out into minute detail: he planted, rather, many fruitful seeds, yet forming a distinct whole, in the hearts of his disciples, out of which, under the quickening influence of the Holy Spirit, the whole tree of apostolic doctrine could afterwards develop itself. In working with those unaccus-

¹ The Illustrated Missionary News, Feb. 1, 1879, and Allgemeine Zeitschrift, 1879, p. 186, *sqq.*, Calw. Mission.-Magazin, 1879, p. 48. A missionary has no right to exercise justice by means of the sword, even towards cannibals; for which reason many friends of missions were of opinion that the missionary (Mr. Brown) should at once have been dismissed. This—fortunately solitary—scandal was doubtless *tua res agitur* for other missionaries as well. That which harms the common cause ought also in common to be rejected.

² Cf. Allgemeine Missions Zeitschrift, 1874, p. 42. Private letters of an African Basel missionary to myself confirm this.

tomed to abstract thought, one must not systematize too much, but be contented with the merely fundamental truths, presented in an elementary, and, as far as possible, easily-comprehended and concise form. On the other hand, experience teaches that heathen Christians who cannot read may easily become spiritually crippled, through superficial teaching in the preparation for baptism; because they can never derive the same blessing from the preaching afterwards as those who have been better instructed.

The almost general complaint of the want of inner strength in the newly-baptized converts very often results from the practice of a too-sudden baptism. We would recommend, as a rule, a longer time for instruction before baptism, unless we expect to see some of them relapse, and be lost in the heathen mass, which, unfortunately, is often the case; for example, among the negroes of West Africa.¹

¹ The old controversy as to whether a heathen should be baptized only after his genuine conversion, or whenever he honestly renounces idols, and turns to the living God and his revelation in Christ (*cf.* Heidenbote, 1878, p. 76), is one which will lead to a different practice, according to the significance attached to baptism and the sacraments generally. Neither of the two practices or views should be made to apply with equal rigor in all places. The missionary must examine into every case thoroughly, and, according to circumstances, act promptly or with deliberation. Even in the primitive Church different methods were employed. According to the Clementine Homilies, Niceta was baptized by Peter after only one day's preparation: "Alioque multis diebus oportebat ante instrui et doceri" (vii. 34). Another passage

Only where a congregation is less surrounded by temptations, — for example, in the interior of the country, — is not in contact with licentious Europeans who are on the coasts, and especially only where there is a band of living and experienced Christians to strengthen and further educate this weak babe in Christ, and where it is not a case of the first establishment of a church, — or in other extraordinary circumstances, a shorter preparatory training may be sufficient.

Yet there is nothing in which a man should work so little according to a definite model as in missions. Here, above all, clear insight and untrammelled independent action is necessary. A nation's character, and the peculiarities of the land, which in India, for example, are different from those in Africa, necessitate a difference in practice. The negro, for instance, has in his nature something soft, sensuous, easily excitable, unreliable. He needs so much the more a thorough moral training, less that is exciting, more to build up true noble character.

It is being recognized more and more, that the frequent change of missionaries greatly embarrasses the power of mission work. Service for only a few years is, for the most part, of little

speaks of three months' preparation as necessary. The Apostolic Constitutions (lib. viii., chap. 32) lay down three years as the proper duration of a catechumenate; without, however, making this term binding, because *οὐχ ὁ χρόνος ἀλλ' ὁ τρόπος κρίνεται*, plainly a right canon.

value. Almost without exception, therefore, the societies require the missionaries first of all and as soon as possible to learn the language. Preaching through interpreters is and always will be of doubtful value, even though they may not make such mistakes as one did a short time ago for a Scotch missionary on Lake Nyassa, who translated "John Knox" "John the Ox."¹ It is self-evident how important the literary labor of a missionary is for people who have as yet an unwritten language, who must therefore lay the foundations in a nation of a literature in the spirit of the gospel. The achievements of different missions are in this respect quite unlike, owing in a great extent to the rapid changing of missionaries.² But a too-sudden translation of the Holy Scriptures into an unwritten language has also its perils. How many conceptions and expressions which are of inestimable worth, for the future growth of the church and of civilized Christian life, must first be wrought out and stamped under much prayer, which requires a long life lived in the spirit of the language! We should be satisfied for a time with the great truths.

¹ See *Allgemeine Missions Zeitschrift*, 1879, p. 183. Graul (see above), p. 135, says of the preaching through interpreters, "The result is next to nothing."

² *Cf.*, e.g., the achievements of the Basel missionaries in West Africa, one of whom some time ago received a gold medal from the Academy at Paris for his philological works, as compared to those of the Wesleyans in the same district.

It is well that preaching and school instruction go hand in hand. On account of the great stupidity of many of the older inhabitants, the hope of a better future in a barbarous nation lies almost entirely in the young. Thorough schools, and in time institutes for higher education, are indispensable for every mission. The first aim should be, to train independent church-members; the second, higher aim, that of winning and training native teachers. But these two must not be confounded nor identified with each other, but always be determined by the actual wants of a community. Where training schools for heathen converts are established too early, that is, in the first stages of the mission, before the school is adopted by a Christian congregation, and fed with good scholars, experience shows, as among the Indians, negroes, and others, that you obtain, to a great extent, dry, weak, unsuccessful native teachers. Therefore, first produce, through preaching and ordinary instruction, a foundation of capable, well-instructed, living church-members. If this be once secured, then higher education in a Christian sense may easily unite with it, such as the native preachers and teachers should have. A missionary wrote me recently, "For the first few years of a mission, a thoroughly converted young man taken out of the congregation, of but imperfect culture, but with a decidedly Christian spirit and a good understanding, is of more value to the school than one who is

well trained but not thoroughly converted. And, when really fundamental work has to be done in a mission, only permanently disastrous results will ensue, when those who are called upon to do it are themselves mechanical and lifeless in spiritual matters.”¹ Give to none more than he can bear without straining himself. Be careful that the enlightenment of conscience, and the moral discipline of the heart and will, keep pace with intellectual growth.

With this is connected the question as to the training in civilization of barbarous people in general. Be not too hasty in introducing mere outward culture, lest you ruin both the heathen and those who are converted; and do not allow them to be led astray through the culture-fanatics of our times (who are entirely out of sympathy with the Bible teachings), from that fundamental mission principle, that external matters are to be introduced only so far as they are advantageous to spiritual life. Further, the habit of regular work and honest acquisition, of cleanliness, of having neat clothing and healthy homes, of seeking social progress in general, will everywhere come with the gospel. But quite different is it as to the luxuries and necessities of civilization, which have not, as with us, grown out of a long process of social development, and are therefore a possession we are able to endure, but are suddenly

¹ Cf. *Allgemeine Missions Zeitschrift*, 1876, p. 459.

introduced from without, to a people wholly unprepared for them, and whom consequently they morally, spiritually, and physically completely enervate.¹

Not missions, but intercourse with the world, almost unavoidably produces the last-mentioned results. Hence the repetition of repulsive caricatures of civilization, the black "dandies" and "belles" of Africa and of the South Seas; hence also in part, the swift dying-out of so many aboriginal tribes, not to mention the terrible devastations of whiskey, which so often paralyzes missionary influence among the Indians in America. So also when the Esquimaux accustom themselves to drinking coffee instead of their oil, they become, as has been observed, much less capable of withstanding the raw violence of their climate.

Herein there is need of great care on the part of the missionaries. That experienced South-Sea missionary, Mr. Murray, gives the correct view of this matter, when he writes, "No external progress, meant to be lasting, must be forced untimely upon a nation; the people must in the first place be spiritually, morally, and religiously so far raised, as really to feel those wants which create a desire for the comforts and requirements of civil-

¹ Cf. Warneck, *Die gegenseitigen Beziehungen zwischen der modernen Mission und Cultur*, pp. 281-296. As also the missionary Mr. Lawes (New Guinea), on the want of success of all merely external means of culture: Mildmay Conference, p. 283.

ized life. Inward and outward things must go hand in hand." It follows from this, that every thing introduced by missions, as to industries, must be made serviceable to the chief work, which is spiritual. As beneficial and necessary as the introduction of mechanical trades into mission stations is, it must not complicate too much the leading idea, or bind down the individual character, of the mission. If the special direction of the industrial works is taken by lay preachers, school-teachers, and foremen, the missionary impulse, and therewith the healthy progressive development, will be entirely lost.

Closely connected with the introduction of external culture is the duty, even among the most barbarous peoples, of not denationalizing them through Christianization. Otherwise there will be a loss of substance to the nation's power, which cannot again be made good. One must distinguish between what is useful and is to be cleansed, in the aboriginal character, and what is to be combated; changing only, as Bishop Patteson enjoins, "that which is incompatible with the simplest form of Christian teaching and life."¹ English missionaries in India, especially, have failed greatly in this respect. They have entered too little into the character of the Indian mind, in order sufficiently to respect, and allow to remain, that which in its way is justifiable.

¹ Baur., J. C. Patteson, p. 189. See also Christlieb, *Missionsberuf des evangel. Deutschlands*, p. 20, *sqq.*

Englishmen themselves, like Bishop Patteson, have openly acknowledged this. One should study the peculiarities of the people, and believe that the gospel is competent to strengthen by degrees even the weak, light, inconstant character of a nation ; to put new power into feeble limbs, new courage into timorous souls. The living water of the Divine Word contains also an admixture of iron !

The Europeanizing of native workers has frequently proved the beginning of the denationalization of heathen Christians. This not only raises an objection to the mission from an entirely unnecessary source, but places it in a false light before the people. The native Christian should, as far as consistent with his Christian training, remain a full and entire member of his people, even as to his mode of life, for only then can his congregation support him. There have been many mistakes made in this matter. How far it may result from defective qualifications in European missionaries, we leave to the kind consideration of the chairmen of the various societies. It may be added here in passing, that the wide-spread, though wrong and unjustifiable, custom, which native Christians have adopted in India, of wearing European clothing when employed as clerks, secretaries, and the like, in order to obtain higher wages, demands their attention also !¹

¹ I have heard this confirmed and complained of by several Indian missionaries.

It needs remarkable men, noted for spiritual enlightenment, intelligence, and strength of character, in order to work successfully among barbarous people. Not a host of mediocre European missionaries, who burden the work for those better fitted, will conquer a heathen land: the natives themselves must accomplish the principal work. Hence only those European missionaries should be chosen, whose clearly known aim from the beginning is the winning of capable workers out of the native congregations, in order through them to lead the native churches gradually to complete independence, self-support, self-guidance, self-extension. From every worker in the mission, even to the mechanic, clear insight, self-denial, and humility should be demanded; that he work to make himself unnecessary, and seek to see others taking his place.

The old idea that missionaries should be pastors of native congregations has been entirely abandoned in America,¹ and must disappear more and more from among us, both in theory and practice. The industrial workshops should also in time be cut loose from the missions, and carried on by private individual natives. The character of the

¹ In a private letter of Dr. A. C. Thompson of the American Board, to myself, he says, "We urge upon all missionaries the importance of bringing forward, as early and as fast as is consistent, native preachers and pastors, with a view to have this work of foreigners pass over into a *home* missionary work at the earliest date that it can be safely done."

whole work must continually make the impression upon the native congregations, that they are not to sit still, but always be pressing onward and extending the mission work. It is only in this way that the missionary impulse can be breathed into the congregations, and be retained.

These objects, kept clearly and continually in view, would in time bring the necessary relief for the home societies. The support of European missionaries, and their buildings, make up the great expenses of particular stations. If the European character prevails, they build for Europeans, on account of health, for instance, more substantially and expensively than for natives, and the whole burden comes upon the home society which supports the European missionary. If, on the other hand, the training of native workers in and with the formation of nucleus congregations be from the beginning the aim of the missionary, then the erecting of buildings, because they will soon be occupied by native workers, will become more the duty of the native members of the mission church themselves.¹ This is now the case, to a much greater extent, in English and American missions than in the German. But this principle must be adopted by the latter also. It is wrong,

¹ An opinion may be formed of how different are the requirements for native and European Christians, by the fact that in South Africa a chapel which holds only sixty Europeans is large enough to contain two hundred natives. See Wesleyan Missionary Notices, September, 1879, p. 216.

—I support myself by the judgment of competent missionaries, —and too much is expected of the home churches, when the treasury of the home societies, alone or almost alone, must build chapels for heathen congregations, and houses for heathen preachers and teachers. As the heathen congregations build their own dwellings, so ought they to learn to build simply, and with their own hands, their houses of worship and parsonages. This can the easier take place, the less we Europeanize these workers!

This much is certain: the chief work must be done by natives, even if under the guidance of our missionaries. Therefore their education as workers is a great question, as long since, in the South Seas,¹ they have shown themselves to be much more successful pioneers than the Europeans, and they will give this proof in Africa also, under like supervision. Without doubt colored congregations may be prematurely made independent, and mistakes have already been made in this direction; especially perhaps there has been a too-sudden transfer to the young heathen Christian congregations of the duty of making collections.² But we Germans, and also the Dutch (compare their Minahassa Mission), move too slowly and too anxiously in this matter. Our

¹ See London Missionary Society's Report, 1879, p. 60.

² Cf. Allgemeine Missions Zeitschrift, 1878, p. 386; 1879, p. 186.

stations are comparatively still far behind in self-support; they are, from our State Church missionaries down, held too little systematically to the above-named principles, and therefore should be reminded of the object of foreign missions in the native Christian churches, which the Americans and English¹ comprehend under three words: "self-support, self-rule, self-extension."

II. MISSIONS AMONG CIVILIZED NATIONS.

IX. Turning now to the evangelical missions among civilized nations, we will consider, in their order, first the lands of Islam, India, China, and Japan. Here, where Christianity meets developed religious systems, whose institution and opportunities for representation run through the whole social and political life, making a more or less strong citadel of anti-Christian customs and ideas; where a hostile civilization, or half-civilization, with its own religious, philosophical, and general literature, as a mighty power rules the life of the people, and resists the spirit and form of Christianity, — the difficulties of the mission work are without doubt greater, and its results are therefore, except in the present time, proportionately smaller. Yet here, although the fact that these nationalities are being permeated with gospel light may be discredited, as it is to-day in many circles,

¹ So, too, the Church Missionary Society: *A Brief View of the Principles, &c.*, 1877, p. 19.

the results in the near future will be so much the more astounding.

In the lands of Islam, in Turkey, as is well known, the greater part of the evangelical mission work is performed by the American Board and the American Presbyterians. After decades of difficulties in opening and extending the work, since about 1860 a new and more hopeful mission period has commenced.¹ They have been obliged until now to turn their efforts chiefly to the revival and evangelization of the Oriental churches, partly on their own account, and partly because the almost petrified condition of Christianity has brought it so low in the estimation of Mohammedans, that only by its regeneration can access be gained to their hearts; partly because Turkish law made, and still makes, a direct work with the Moslems almost impossible. People wonder at the continued unfruitfulness of missions among them, since the sultan was forced by the Crimean War to protect religious liberty. But the Turks have altogether a different understanding of religious liberty from ours. Religious liberty in the sense that every one may worship God in the religion in which he was born, they have protected since the time of their prophet. But religious liberty in our sense of the term, as

¹ *Cf.* for what follows the treatise of Dr. Clark (American Board): *The Gospel in the Ottoman Empire*, 1878, p. 7, *sqq.* Printed also in the Mildmay Conference, p. 107, *sqq.*

full equality between Christian and Moslem, and as the right to go from Islam to Christianity, — such religious freedom, the sultan cannot protect without openly breaking with the commands of the Koran.¹ The right to proselyte from the Turkish state religion has therefore never been given, and they do not intend to give it, as the recent diplomatic negotiations clearly prove.² We cannot expect it, so long as the sultan is the spiritual head, the caliph of Islam. Hence do not wonder that in the kingdom of Turkey itself the number of converted Mohammedans, who must peril their lives by accepting Christianity, is reduced to three in Constantinople, three in Cairo, and three in Jerusalem.³

The impossibility of reform in the Oriental churches soon leads to the founding of independent evangelical churches, whose number is now not insignificant, and whose spiritual and moral influence is increasing in its far-reaching effect. It is so already in Egypt. The chief mission field here is among the Copts, where the United Presbyterian Missionary Society has worked for twenty-five years, with ever-increasing results; and, in connection with these, also among the Syrian

¹ See the clear rendering of the case in the speech of missionary Hughes, Mildmay Conference, p. 325, *sqq.*

² See the letter of Sir Henry Eliot in the Blue Book, 1875, referred to by Hughes.

³ Hughes (see above), p. 327. Probably this refers to the heads of families.

Jews, Christians, and Mohammedans. From Alexandria, along the Nile to Nubia, they have six organized congregations, with elders and deacons, twenty-eight out-stations with regular services, eight hundred and fifty communicants, and about eighteen hundred attendants¹ on divine worship. Their eight missionaries and six American female teachers are aided by four native pastors, seven experienced preachers, and seventy native evangelists.

These young churches already contribute over five thousand dollars per year for the work of evangelization. One thousand four hundred and twenty-four scholars are taught in thirty day schools, among whom, for example, in Cairo are seventy Mohammedan boys, and seventy Mohammedan girls. Eleven young men are fitting for the ministry in the theological seminary at Osiut. The English mission, with only one missionary and a few native teachers, confines itself to schools for boys and girls in Cairo² (three hundred boys, two hundred girls) and in Damietta, aided by the Church Missionary Society; to Bible colportage, and to regular divine service in Cairo. In 1877 the Americans in Cairo had the joy of making three converts from Islamism (see

¹ According to the account of Dr. Watson, Mildmay Conference, March, 1878, p. 341, *sqq.*

² See the missionary Miss Whateley's Report, Mildmay Conference, p. 333, *sqq.*

above). In the lands of Turkey proper we find no less than seventeen Protestant missionary societies at work. By far the greatest activity developed here, even since they gave a great part of Syria to the American Presbyterians (1870), is by the American Board among the Armenians, Greeks, &c. Her field, divided into west, central, and eastern provinces, reaches from Bulgaria in the Balkans (Eski-Sagra, Samakov, &c.), through the whole of Asia Minor, even to the Tigris in Babylonia. Here she has built up in the midst of the lifeless old church a new Protestant Oriental Church, which to-day comprehends ninety-two congregations, with about six thousand communicants, three hundred day schools, with over eleven thousand scholars, twenty colleges, seminaries, and high schools, with about eight hundred students male and female, and two hundred and eighty-five places for preaching and worship. In these there are at work one hundred and thirty-two American professors, missionaries, and female teachers, with over five hundred native preachers and teachers.¹ In the west province (including Constantinople, with Robert College, — a university of about two hundred and thirty students out of twelve different nations taught in the English language, — Brusa, Marsovan, with a theological semi-

¹ According to the treatise of Dr. Jessup (Beyrout), at the meeting of the Alliance in New York, p. 641, *sqq.*; *cf.* Report of American Board, 1878, p. 40, *sqq.*, Clark (see above).

nary, Cæsarea, &c.), we find thirty congregations, not including those in Bulgaria with over fifteen hundred grown members; in Central Turkey (including Marash, with a theological seminary, Aintab, and others), twenty-six congregations with twenty-six hundred members; in the eastern (including Harpoot with a theological seminary, Erzeroom, Van, and others), thirty churches and over eighteen hundred members. These churches, on the basis of the Westminster Confession, are Congregational-Presbyterian, and have evangelical provincial synods. Many of them have long been self-supporting. What the native preachers are accomplishing may be seen from this circumstance, that one of them is called "the Spurgeon of the church."¹

If we go from here to Syria, we find that outside of a few small congregations, the Protestant mission is chiefly active in school instruction. Here are the British Syrian schools and Bible mission, the Lebanon school committee, which in connection with the Free Church of Scotland is continually establishing schools in this mountain range, the Church Missionary Society, the Irish Presbyterian, and the American United Presbyterian missions, and especially the Board of Foreign Missions of the Presbyterian Church of America. That terrible massacre in Lebanon in 1860 opened

¹ According to Dr Bliss (Constantinople), Mildmay Conference, p. 363.

the way in an especial manner for these new missions. Mrs. Thompson began the work for the first-named society, and after nine years left as the fruit of her labor twenty-three schools, with seventeen hundred children.

Here the children of the murdered often study together with those of the murderer, which has done much toward establishing a peaceable feeling. "Madam," said a Mohammedan pacha at the sight of these children, "such schools as yours, wherein all sects are allowed, will make a second massacre impossible."¹ The number of British-Syrian schools is now thirty, with three thousand children; and the total of all the schools in Syria proper (between Antioch and Nazareth, with the remainder of Palestine) is one hundred and eighty-four, with three hundred and forty-one teachers, ten thousand five hundred and eighty-five scholars, of whom four thousand eight hundred and seventy-two are girls, and one thousand of these Mohammedans.² From three to four thousand Turkish women also receive Bible instruction every sabbath in the British-Syrian schools. In Beirût, where the American Presbyterians have in the Syrian Protestant College a high school, teaching in the Arabic language

¹ Report of Mrs. Thompson's sister, Mildmay Conference, p. 355, *sqq.*

² According to Dr. Jessup's account, Mildmay Conference, p. 366, and the *Missionary Herald*, February, 1879, p. 52, *sqq.*

(recently more in English¹), a school of medicine also, there are now nearly nine thousand in the various schools. Of these three thousand are in the Protestant schools. Twenty years ago there were not three hundred children here who went to school. Of the twelve printing-presses in the city, five belong to the Protestants; and six of the nine newspapers. Besides Beirût, the American Presbyterians have occupied Abeih, Sidon, Tripoli, and Zahleh; and in these five stations, with sixty-six places for preaching, there are twelve missionaries, three native pastors, one hundred and twenty-seven native teachers and evangelists, seven hundred and sixteen communicants, forty-five Sunday schools, with one thousand eight hundred and ninety-five scholars.²

And Palestine?

Oh that I must count this land also as a mission-field! This land loved as no other, wept over as no other, distinguished and longed for as no other! The land of promise, the apple of the eye of God and man, the birthplace of truth and freedom, we would gladly place it before us as the garden of the Lord, wherein, as of old, the angels ascend and descend. But the crown has long since

¹ With regard to the ever-increasing influence of England, see Report of the Board of Foreign Missions of the Presbyterian Church, 1879, p. 36.

² Report of the Board of Foreign Missions of the Presbyterian Church, p. 33, *sqq.*: The Work of the English Press at Beirût, p. 38.

fallen from the head of the crown of lands, since it pressed the crown of thorns upon the only sinless head. Truly this land itself is a powerful sermon, wherein the stones cry out and the ruins testify what God has done in grace and judgment. But those who dwell there — Turks, Jews, and, alas! even Christians — understand it not, so that from afar messengers of the gospel must come to explain the language of the ruins, — must show Jewish infidelity and Christian idolatry that God is to be worshipped in spirit and in truth, in order to replace the rejected and long-neglected Lord in his inheritance! Yes, it is a mission field and a very hard one also, with its remarkable divisions of Christian and anti-Christian parties and sects, occupied and worked by many missionary societies, but yielding little fruit. The Church Missionary Society, which has now increased the number of its workers, has six stations (Jerusalem with a small Arabic-Protestant church near the English and German; Nazareth, with a church of four hundred and twenty souls,¹ gathered chiefly from the Greeks, Jaffa, Nablus, Gaza, Es Salt, on the east side of the Jordan), with thirteen hundred and eighty-five native Christians, fourteen schools, and eleven hundred and forty-two scholars.² Outside

¹ Report of the Church Missionary Society, 1878, p. 63.

² Abstract of the Church Missionary Society's Report, 1880, p. 8; Calw. Mission.-Magazin, 1879, p. 48. Christlieb, Heiden Mission.

of this, there are the London Jewish mission and the mission schools of the late Bishop Gobat, which have almost all been transferred to the Church Missionary Society. We find German societies at work here also: the Jerusalem Association of Berlin, the Chrischona mission, the deaconesses from Kaiserswerth (these also in Asia Minor and Egypt) carrying on, especially, schools and philanthropic institutions.

In ancient Ramoth-Gilead (Es Salt), there has recently been formed a small congregation of Bedouin, and many of their villages ask for schools.

Casting a glance over Persia, we are met on both sides of the border with the precious fruits of Protestant missions in the lands of Islam, — the Nestorian Church, revived by the work of the American Board, and since 1871 by the American Presbyterians. There are now twelve to fifteen thousand members of this church under the influence of evangelical preaching, and one thousand one hundred and fifty-two full members of the Reformed Nestorian Church (principal points, Ooroomiah and Seir). Eighteen ordained native pastors, forty-five preachers, and ninety-nine teachers and other helpers, now publish the glad tidings of the gospel in about ninety-six places; twenty-three of the old churches are used by the Protestant congregations, who now have a constitution with presbyteries and synods. There are one

thousand six hundred and forty-three scholars in eighty-seven day-schools, and thirty-three young men preparing for the ministry.¹ Also among the Persians themselves, Protestant missions appear to be gaining a firmer foothold, and here, under a tolerant form of Islam, are able sooner to win an entrance among the Mohammedans. The American Presbyterians have stations and small congregations of twenty or thirty members in Tabriz, Teheran, and Hamadan. In Ispahan the Church Missionary Society has a missionary (and shortly will have a medical missionary), ten native teachers, a hundred and forty-seven church-members, two schools, and two hundred and four scholars. To be sure, these have almost all been won from among the native Christians, but the Mohammedans are also inquiring the way of salvation.²

The most productive, however, are the Moslem missions in certain parts of India, as in the central provinces and the Punjab. Here are some of the best native Christians in the mission churches, composed of converts from Islamism. There may be, all told, in Northern India three hundred,³ among whom are not only certain noted magistrates, but also some excellent and celebrated

¹ See *Evangelisches Mission.-Magazin*, 1872, p. 31, *sqq.*; Report of the American Presbyterian Missions, 1879, p. 42, *sqq.*

² Abstract of the Church Missionary Society's Report, 1879, p. 9; Report of American Presbyterian mission, 1879, p. 47, *sqq.*

³ According to the missionary Mr. Hughes of Peshawur, Mildmay Conference, p. 328, *sqq.*

evangelists and ordained preachers. Elsewhere, as in Calcutta, Madras, and Bombay, the conversion of a Moslem is still considered a wonder. The gospel has also pressed forward, not without good fruit to the Afghans, who have recently come before us so much through the Church Missionary Society, especially at Peshawur. There is in this city to-day a church with ninety converted Mohammedans,¹ in connection with the Church Missionary Society. Already before the war it had established numerous stations among them, and sent thither a missionary physician.² They possess a good translation of the New Testament into Pushtu, and other Pushtu literature is being formed. A few gleams of gospel light have penetrated toward Cashmere, especially through the work of a medical missionary. Through the progressive dismemberment of the political sphere of the power of Islam, many educated Mohammedans are beginning, as the missionaries expected, to lose their hope for the future of Islam, although, on account of external considerations, they may withhold proof of this.³ Mohammedanism is really a political system. As soon as its adherents cease

¹ See Mildmay Conference, p. 385.

² Hughes (see above), p. 345.

³ According to accounts by the mission secretary, Mr. Jenkins, Mildmay Conference, p. 164, *sqq.* Many English missionaries in the Punjab, as lately one of them told me, consider Hindooism as "a far greater and more serious masterpiece of Satan" than Islam.

to have political relations, the contest between the Bible and the Koran will be waged on an equal footing. The weapons for this are prepared. The translation of the Bible into Arabic, the universal sacred language of the Mohammedans, completed in 1865, will be everywhere understood. This translation is already widely scattered among the Mohammedans by the British and American Bible Societies, from Tunis and Morocco through all North Africa and far up the Nile; from Constantinople, Asia Minor, and Syria to the north-western provinces of China (where there are a number of millions of Mohammedans); even the sheiks on the Arabian and East African coasts receive it eagerly.¹

The whole Bible or the New Testament is translated also into the other principal languages of the Turkish Empire,² — the Turkish, Armenian, Bulgarian, Syrian, Kurdish, Persian, &c. Although at times the gospel cannot be openly preached to the Turks in public meetings, yet everywhere they come more or less in small groups to hear it.³ Hence the rule, for example, in the American missions, of holding at least one service every sabbath in Turkish. And this leaven is working.

¹ According to Dr. Jessup, Mildmay Conference, p. 364, *sqq.*

² See Dr. Jessup, meeting of the New York Alliance, p. 640, *sqq.*

³ *Cf.*, e.g., the account of the consecration of the beautiful new church in Cæsarea : *Missionary Herald*, Boston, February, 1879, p. 60.

Already there is scarcely a city, village, or hamlet in Asiatic Turkey, where there is not at least one copy of the Bible.¹ The publications of the Protestant missionary presses surpass all others in number; and this is a most encouraging fact, that the superiority of the Protestant religion over the picture-worshipping churches is more and more generally recognized by the Mohammedans. The Turkish contempt for Christianity is at least beginning to cease everywhere. Through the self-sacrificing work of love by the American male and female missionaries among the sick and starving, during the Turko-Russian war in Asia Minor and Europe, faith in Protestant missions has sprung up in many places, and the lies and calumniations of the semi-heathen priests and monks are hurled back upon themselves, so that numerous doors previously locked to our missions have been opened. Expressions like these, "Protestants do not lie," "You can trust Protestants," — which one may hear even among the mountains of the wild Kurds, where a short time ago a man plundering a Protestant stopped short with the words, "I can believe you: you are a Protestant,"² — witness stronger than all else to the growing moral influence of Protestant missions. They also come as

¹ According to accounts of Dr. Bliss, Mildmay Conference, p. 631, *sqq.*

² According to Dr. Clark, *The Gospel in the Ottoman Empire*, p. 9.

an especially great blessing to the enslaved women. Their moral and social elevation, which is constantly advanced through Christian instruction, prayer, meetings for Bible-study, and a great number of institutions for the higher education of women,¹ is a fruit of missions of so great worth, that it alone will justify all endeavors up to the present time. We have also, as is more and more clearly seen, in the medical missions a great key to the homes of the Moslems, who at least regard Jesus as a great Helper and Healer. This branch of missions has proved especially effective for the lands of Islam.²

Protestant missions are better prepared through all this than ever before, to prosecute the work of evangelization in greater compass, not simply among the Christians of Oriental nations, but also among the Moslems. With the breaking-up of the political power, with the evident bankruptcy of the lazy, internal government of the Ottoman Empire, and the disappearance of prejudice against Protestantism ; with the growing influence of the evangelical leaven, — we cannot longer consider the mission work among these nations as hopeless, notwithstanding all the external barriers and hinderances, even if it be true, which is openly con-

¹ In Constantinople, Samakov, Brusa, Manisa, Marsovan, Aintab, Marash, Harpoot, Mardin, the American Board has such institutions. See Clark, p. 8, *sqq.*

² See Medical Missions, October, 1878, p. 29; Hughes (see above), p. 332.

fessed¹ by missionaries, that they had formerly under-estimated this opposer, who to-day displays a propagating zeal.² How great will be the influence upon Mohammedan nations, when not simply little groups of scattered Protestants, but large Protestant districts, come in contact with them, for example, in Armenia, Persia, also in India, and Sumatra (Sinkel district), and elsewhere, we cannot as yet rightly estimate.

X. With India we enter the chief scene of Protestant mission work, upon which, as upon no other, it has concentrated its numerous and most powerful agencies from all sides in order to make a general assault against the chief bulwark of darkness, Hindooism. Now that whole races of people and systems of territory have passed from the hands of a company hostile to missions, to the British crown, there is opportunity for greater freedom of action. Twenty-nine evangelical missionary societies, among them almost without exception all the larger ones, with about six hundred ordained European and American missionaries, divided among at least four hundred and thirty central stations, are engaged here in a trying work. There are on an average two missionaries for every million inhabitants. This is a good num-

¹ See Hughes, p. 330.

² e.g., the Wahabis in Arabia, and the disciples of the fanatical Saiyid Ahmed in India, and specially the Mohammedan propaganda in the western provinces of China. See *Evangel Mission.-Magazin*, 1874, p. 77, *sqq.*

ber, but still far too small. The ever-increasing harvests of the fruits of the missions of India in the last decade are shown by the following figures. In 1852 there were in British India (including Burmah and Ceylon) twenty-two thousand and four hundred communicants, or one hundred and twenty-eight thousand native nominal Christians young and old; 1862, forty-nine thousand six hundred and eighty-one communicants, and two hundred and thirteen thousand one hundred and eighty-two nominal Christians; 1872, seventy-eight thousand four hundred and ninety-four communicants, three hundred and eighteen thousand three hundred and sixty-three nominal Christians; but in 1878 the number of the latter rose to four hundred and sixty thousand.¹ If we take simply India proper, there appears from 1851-61 an increase in native evangelical Christians of about fifty-three per cent; from 1861-71, an increase of sixty-one per cent (from one hundred and thirty-eight thousand seven hundred and thirty-one Christians to two hundred and twenty-four thousand two hundred and fifty-eight²), which will make a much swifter advance in our decade.³

¹ See *Allgemeine Missions Zeitschrift*, 1874, p. 85; *Church Missionary Intelligencer*, 1878, p. 537; and *Mildmay Conference*, 1878, p. 120, *sqq.*

² *Cf. Evangel. Mission.-Magazin*, 1873, p. 255; *Chronicle of the London Missionary Society*, 1874, p. 46, *sqq.* The difference between the numbers given above arises from the omission of Further India.

³ It has been calculated that at this rate of progression there

If we examine the different sects as to their share in this increase, we find that the five Lutheran missionary societies which work in India — the Leipzig, the Gossner, the Danish, the Hermannsburg and the American Lutheran — have advanced together since 1850, from three thousand three hundred and sixteen to about forty-two thousand Christians; two American and one English Baptist societies together, from thirty thousand to ninety thousand (including Burmah); the Basel mission in India, from about one thousand to six thousand eight hundred and five;¹ the ten Presbyterian missions of Scotland, England, Ireland, and America, from eight hundred to ten thousand; in a similar manner the two Wesleyan Societies from England and America, which have only worked there a short time: The London Missionary Society, from about twenty thousand to now over forty-eight thousand; the Church Missionary and Propagation Societies together, from sixty-one thousand four hundred and forty-two to over one hundred and sixty-four thousand.² We must add to these some smaller and many private missions, which are especially numerous in India.

In certain places the development was particularly sudden and unequal; at first very little, then

shou. 1 be, about the year 1901, upwards of a million, and in the year 2000, about one hundred and thirty-eight millions, of Protestant Christians in India.

¹ Heidenbote, August, 1879, p. 59.

² According to Sherring, Mildmay Conference, p. 121, *sqq.*

all at once a great increase of fruit, for nowhere has the development been so spasmodic as in many Indian missions. At Cuddapah, for example (Telugu district), the London and Propagation Societies worked side by side for thirty years, without gaining together more than two hundred converts; then suddenly there was a revival among the tribes of that region which had broken loose from the system of caste, and now the two hundred have become nearly eleven thousand. What a hard field for the Basel missionaries during the last twenty-seven years has South Mahratta been! so unfruitful that many thought seriously of giving up the district. Now, suddenly after the years of famine come years of rich harvest, and the number of Christians in the Basel missions has increased over a thousand. How different in the Gossner mission among the Kohls! After five years of waiting the first baptisms were in 1850, then the number increased from year to year; 1860, fourteen hundred Christians; in 1870, more than twelve thousand; and to-day in their German and English branches together, there are about forty thousand baptized converts. The increase of new converts during the last two years in a number of societies was greater than ever before heard of in the whole history of Indian missions; and this shows the chief ground for the present condition of the work in that land,—the previous terrible famine in Southern India,¹ and the experi-

ence of the powerlessness of their gods to help them in this trouble.

The clear proof of the absolute superiority of Christian mercy over heathen selfishness, which hundreds of thousands of heathen had presented daily before their eyes, through the aid of the government, of Christians in England, and of the missionary society; the marked difference between the heartless heathen priests and the Christian missionaries stinting themselves; together with the influence of much evangelistic work, which precisely in Southern India was greater toward the heathen than anywhere else on the part of European preachers and teachers,—these were the recognized means in God's hands of letting thousands upon thousands of heathen know at once² a little of the divine in Christianity, so that they became anxious for its light and salvation. The Basel mission gathered in a harvest greater than ever before (1877, increase, one thousand and seventy-six; 1878, seven hundred and sixty-eight

¹ According to the Times, there perished in the Presidency of Madras 3,000,000 persons; in Mysore, 1,250,000; in Bombay, 1,000,000. Four million dollars were sent from England to give relief to the sufferers.

² Heathen have been heard to say, writes a native preacher from Madras, "We can understand Christians giving sympathy and help to their fellow-Christians in time of need, but it is indeed wonderful that they should show such great and noble compassion to the heathen! There must, indeed, be a mighty power in their religion!" Allgemeine evangelische lutherische Kirchen-Zeitung, supplement, 1879.

souls¹). The same for the Leipzig Society (1878, one thousand six hundred and thirty-nine baptized heathen; that is almost twice as many as in 1877), and so with most all the societies working in Southern India. But it is without parallel that the American Baptists baptized in one and a half months (the 16th of June to the 31st of July, 1878) eight thousand six hundred and ninety-one² heathen in Nellore; that in the Tinnevelly districts of the Church Mission Society, in 1878, eleven thousand heathen came to Bishop Sargent and the native pastors for instruction previous to baptism;³ and that, in the same districts of the Church Propagation Society, from July, 1877, to the end of June, 1879, twenty-three thousand five hundred and sixty-four persons asked Christian instruction of Bishop Caldwell and his co-laborers; so that the Anglican Church mission in Tinnevelly and Ramanath (south-east point), in scarcely one and a half years, received an increase of nearly thirty-five thousand souls,⁴ while until that time the increase of the Propagation Society and Church Mission Society in Tinnevelly and Travancore together had only averaged from two to three thousand souls per year. Now Christianity has been spread in the Tinnevelly district of the Propaga-

¹ See Annual Report, 1878, p. 31; Heidenbote, 1879, p. 59.

² Sherring, *ibid.*, p. 123.

³ Abstract of the Church Missionary Society's Report, 1879, p. 13.

⁴ Report of the Propagation Society, 1879, p. 31, *sqq.*

tion Society alone into six hundred and thirty-one villages. This great number is not wholly composed of real converts, but partly of those who are receiving instruction previous to baptism; yet they are also not bread-seekers, — “rice-Christians,” but the awakened, who, on account of their connection with Christian churches, must still suffer many persecutions.¹ The movement extends itself (and this shows its depth) not only among the heathen, but also among the native Christians; many of whom, now filled with a living zeal, devote themselves, unpaid, for the evangelization of those newly awakened.² If we combine with these results in the South those in the other Indian missions, especially among the Kohls (about three thousand per year), the Santals, the Karens in Burmah, Pegu, &c., the total increase in the Indian missions in 1878 will reach from fifty to sixty thousand souls, whilst in other years it only averaged from six to ten thousand. If we consider for a moment the above total of Protestant Christians in India (four to five hundred thousand), as to their distribution in particular parts of the country, we shall see extraordinary differences. The great mass is in the South; Madras Presidency is the first, with two hundred thousand Christians. Here the Propagation Society

¹ Report of Propagation Society, 1879, p. 32.

² Abstract of the Church Missionary Society's Report, 1879, p. 13.

has besides twenty thousand seven hundred and forty-six catechumens, thirty-two thousand three hundred and ninety-eight baptized Christians, and from thirteen to fourteen thousand children under instruction in three hundred day schools, in which forty-eight missionaries, one hundred and ninety-five native catechists, three hundred and ninety-four native teachers and Bible-readers, are at work.¹ The Church Missionary Society has seventy-seven thousand six hundred and fifty native Christians (fifteen thousand one hundred and ten communicants), six hundred and eighty-six seminaries and schools, with twelve thousand five hundred and twenty-three scholars, in which thirty-two European missionaries, eighty-one native ordained ministers, and one thousand and ninety-six native catechists and teachers labor.² Nearly half the Madras Christians belong to these two societies. The other half is divided between the London Missionary Society, which has many self-supporting churches in Telugu, Salem, Travancore, and other districts; the American Board, which has in its Madura mission of thirty-two congregations eight thousand eight hundred and seventy-seven persons in charge;³ the American Baptists, with twelve thousand baptized converts in their Nellore mission; the Leipzig Society, with

¹ Propagation Society's Report, 1879, pp. 16, 17.

² Abstract of the Ch. Miss. Society's Report, 1880, p. 15.

³ Report of the American Board, 1878, p. 72.

ten thousand eight hundred and seventy-two Christians in eighteen central stations, and one hundred and five schools with two thousand one hundred and ninety-six scholars;¹ the Basel Society, with six thousand eight hundred and five members, which, with twenty stations, including the four in South Mahratta belonging to the Presidency of Bombay, has here its chief field of labor, sixty-three missionaries, seventy-two native deacons, catechists, and evangelists, fifty-five teachers, sixty-two high and common schools with two thousand six hundred and fifty-four scholars, of whom nineteen are in the theological seminaries;² the London Wesleyan (Madras and Mysore district), the Reformed (Dutch) and Methodist-Episcopal Church of America, the Scotch State and Free Churches, the Danish and Hermannsburg Societies, and others. Upon Ceylon, over the greater part of which Buddhism casts its deadly shade, we find Protestant missions slowly rising out of the ruins of the old Dutch mission with its hundreds of thousands of "government Christians," who quickly relapsed into Buddhism. To-day the number of native Christians is perhaps more than thirty-two thousand. The deplorable strife between the ritualistic bishops and the Church Missionary Society is only gradually ceasing. Near

¹ Allgemeine evangelische lutherische Kirchen-Zeitung, June 13, 1879, p. 554, *sqq.*

² See the tables in the Annual Report, 1878, p. 28, *sqq.*

the latter, with their eleven stations, six thousand six hundred and ninety-five native Christians, and ten thousand four hundred and thirteen scholars, we find the Propagation Society with fifteen stations and six to seven thousand church-members; the Wesleyans in the southern district (Singhalese) with forty-eight stations, two thousand and twenty-one; and in the northern district (Tamul), with twenty-six stations and eight hundred and six full members. Farther, the American Board, with seven stations and eight to nine hundred adult members, seven thousand two hundred and ninety-one scholars;¹ and the English Baptists, with twenty-four stations, eight hundred to one thousand members, and twenty-four hundred scholars. Next to Southern India the most productive field is Burmah, where the American Baptist mission, partly among the less accessible Buddhist Burmese, partly and particularly among their enslaved and more barbarous Karens, carry on one of the most fruitful Protestant missions, whose sudden extension is especially due to native agencies and excellent national help. In 1878, at the celebration of the fiftieth year of jubilee of the foundation of this mission, a beautiful hall was dedicated² as a memorial of

¹ According to the last annual reports of the Propagation Society, Church Missionary Society, Wesleyan Missionary Society, and the American Board.

² Eppler, *Die neuere Entwicklung der Karenenmission: Allgemeine Missions Zeitschrift*, August, 1878, p. 350.

the society, to the memory of the indefatigable Ko-Tha-Byu, who, as the first fruit of this mission, entered its service fifty years before. The present condition of the Baptist mission in Burmah in the districts of Rangoon, Maulmain, and Toungoo, shows eighty-three missionaries, one hundred ordained native ministers, three hundred helpers, about two hundred and seventy schools, twelve institutes for higher education, four hundred and forty congregations, of which eighty are ministered to by ordained native preachers, twenty thousand eight hundred and eleven¹ communicants, and about seventy thousand native Christians, one thousand three hundred and nine baptized in 1879.

Already these churches bear more than half the expenses of all the churches, schools, and mission stations in this land. The mission of the Propagation Society, which seems especially to have gained the attention of the Burmese, has established many schools on the Irrawadi, and has penetrated up the Rangoon and beyond British districts toward Mandalay into the open country of Burmah. We find Bengal and the North-west Provinces to be the third and almost equally productive district, the number of converted natives being now more than sixty thousand. The principal part of these belong to the Gossner mission

¹ According to account of Rev. Dr. Murdoch, Mildmay Conference, p. 193, *sqq.*; *cf.*, too, Missionary Herald (Boston), May, 1878, p. 169, and Calw. Mission.-Magazin, 1879, p. 43.

in Chota Nagpore, among the aboriginal tribes of Kohls. There are about thirty thousand baptized converts in seven districts, under only thirteen missionaries, six native ministers, fifteen candidates, two hundred teachers and catechists (in three stations on the Ganges, with about one thousand Christians), and a yearly increase of over two thousand catechumens¹ (at present three to four thousand); added to these is the Anglican mission in connection with the Propagation Society, with about ten thousand Christians. Then follows the much-promising Santal mission, also among the aborigines, established by two (formerly Gossner) independent missionaries from Norway and Denmark (connected in some respects with the Danish mission, Skreftsrud and Børresen), who are now aided by thirty native pastors, and have suddenly increased the number of their converts to five or six thousand. Among them are two thousand two hundred and sixty-four communicants (in 1877), thirty congregations with elders, and forty schools;² the Church Missionary Society also working among them with English and native preachers. They complain lately of the progress of a process of Hindooizing, among this people.

¹ According to the statistics for 1877-78, there were 24,313 baptized converts, 7,498 communicants, with 2,223 catechumens, and seventy-one schools with 1,395 children. See Plath, *The Gossner Mission among the Hindoos and Kohls*, 1879, p. 285.

² *Das Evangel in Santalistan*, Basel, 1878, p. 42, *sqq.*

We cannot follow in particular the many other English, Scotch, and American missions which are found onward from Calcutta, where alone eight societies labor, all along the valley of the Ganges, in every important city. The many congregations in Calcutta are small, and grow slowly. Whoever comes from Southern India, or descends from the Kohl mountains into the Ganges plain, will be conscious of the fact that he is in a much harder mission field. Here the old fortresses of Hindooism and Mohammedanism in Benares, Allahabad, Delhi, &c., still continue to defy the gospel.

The Church Missionary Society has the most extensive mission here, namely, thirty-two stations, thirteen thousand two hundred and eighty-three native Christians, forty-one missionaries, and seventeen native pastors; fourteen thousand one hundred and sixteen scholars in two hundred and sixty-five seminaries and schools, with five hundred and fifteen native teachers.¹

Then the English Baptist, London, American Presbyterian, and Methodist Episcopal, Propagation, Scotch State and Free Church, Wesleyan and American Baptist Societies, and others. The mission in the Punjab and Sindh is making rapid progress, particularly through the Church Missionary Society, which has even built a theological

¹ Abstract of the Church Missionary Society's Report, 1880 p. 11.

seminary in Lahore for converted Hindoos, Sikhs, and Mohammedans, which is doing good work. We have already noticed that the gospel from here has forced its way over Peshawur to Afghanistan and Cashmere.

This same society has here, in thirteen stations with twenty-three missionaries and seven native preachers, one thousand four hundred and ninety native Christians, and fifty-four schools with three thousand four hundred and ninety-two scholars.¹ The American Presbyterian (with the centre at Lodia²), and the United Presbyterian and Scotch State Church, are also at work in this field.

If we look now toward the West Coast, we shall see that the wide tract of Rajpootana is but slightly occupied by Protestant missions. Separated from all others, the Scotch United Presbyterian Church is working here alone, with nine missionaries and four missionary physicians in eight central stations, with two hundred and seventy-three communicants, ninety-four schools, and three thousand four hundred and fifty-three scholars.³ The capital, Bombay, and the central

¹ Abstract of the Church Missionary Society's Report, p. 12. In 1872-73, there were only 552 baptized converts, and 2,800 scholars.

² In the Lodia mission there are thirteen congregations with 318 communicants; in the Furruckabad mission, eight congregations with 318 communicants; and together, upwards of 7,000 scholars in the day schools. Report, 1879, pp. 52-54.

³ Missionary Record of the United Presbyterian Church, June, 1879, p. 527.

provinces show that parts are but sparsely occupied, and parts are the most unfruitful of all the Indian mission fields. The total number of native Christians here is not over seven thousand; nine hundred and ninety-nine of these belong to the five stations of the Church Missionary Society, whose missionaries tell us that recently there has been a great demand for the Bible in Bombay.¹ The Mahratta mission of the American Board is but little stronger, having gathered in five central stations and many out-stations, 1,127 adult members in twenty-three congregations, under ten missionaries and seventeen native pastors. They also instruct 827 scholars in 48 schools.² The four stations of the Propagation Society appear to contain not more than six or seven thousand church-members;³ the four stations of the Free Church of Scotland, not more than nine hundred, with over twenty-two hundred scholars.⁴ Others have fewer, — for example, the American Methodist Episcopal Church, four or five hundred. On the other hand, the Basel South Mahratta mission has increased to one thousand and fifty-seven church-members. In the central provinces, the Scotch Free Church has made some small beginnings in Nagpore and among the Ghonds; likewise the

¹ Abstract of the Church Missionary Society's Report, 1880, p. 14; 19 schools, with 1,012 scholars.

² Report of the American Board, 1879, p. 41.

³ Report, 1879, p. 17.

⁴ Report of Foreign Missions, 1877, p. 64, *sqq.*

German Evangelical Society of America, and the Swedish Fosterland Institute, which has most recently occupied Narsingpore and Sagar with four missionaries,¹ and has now two missionaries among the Ghonds also. The only other mission to be noticed here is that of the General Baptists in Orissa (East Coast), with six stations and about one thousand communicants,² and that of the Moravians in the Western Himalaya (two stations with thirty-four native Christians), the advanced posts of Protestantism to the doors of Thibet.

XI. If we examine the total number of converts, not according to provinces, but according to their castes and degrees of education, we perceive certain very characteristic facts to aid our judgment as to results in India up to the present time. Five-sixths of the converts in all Indian missions belong to the lower classes of society, of inferior castes and of no caste.³ Converted Brahmins are found everywhere, but their number is still very small. This, therefore, is clear: the black aboriginal tribes with their pre-Brahminical devil-worship, and the semi-Brahminism of Southern India, this compound of the Brahminic religion with that of the aboriginals, are much more accessible to the gospel than the Brahmins proper in

¹ Missions-Tedning, May, 1879.

² On an average.

³ Sherring, see above, p. 118.

the North. And, what is remarkable, these two most fruitful branches of the great missionary tree are related to each other in their languages. There are people of the Dravidian languages, stretching from Malay, Tamil, Telugu, &c., to Kola and Santal,¹ opposed to whom Brahmin Hindooism stands with its Aryan languages. From this we perceive, that within this old civilized land the tribes and classes of people which are relatively least penetrated by heathen civilization are the most accessible to Christianity; while the real stronghold of the Hindoo religion and culture, the North with its Benares, and the higher, more educated castes and lighter races of India generally, as a strong fortress still defy it, and, though besieged, are far from conquered.

But the process of undermining is in full progress, which in time must lead to their downfall, though we may not be able as yet to tell when that time will come. The axe of the gospel with a handle out of the tree of Hindooism itself, wielded by native agencies, will bring about this fall, as the thoughtful Hindoos now already perceive and openly confess. "After all, what did the Mo-nammedans do?" said a Hindoo to Mr. Leupolt.² "They broke down a few bricks from the top of

¹ See the map of Indian languages in Grundemann's General Atlas of Missions, Asia, No. VI., and Monier Williams's map of Hindooism, London, 1877.

² Leupolt, Recollections of an Indian Missionary, in the Church Mission. Intell., 1878-9.

the house: these men (the missionaries) undermine its foundation by preaching and teaching, and, when once a great rain comes, the whole building will come down with a crash." The power which holds it together has long ceased to be the religious system itself with its inward wanderings; nor yet are the old and new literatures as such, with their many-colored compounds of old pious prayers, fantastical speculations, absurd and often terrible injunctions, composed of pantheistic, polytheistic, and even theistic elements, the power of heathen faith and thought; but the caste-system. As a system, Hindooism is becoming more and more a relic.¹ It loses daily more of its influence over the spirit of the people. Polytheistic superstition is already overcome in the minds of the educated, although it has still many tenacious roots in the minds of the common people. The youth of India are withdrawing continually from its influences. But caste holds the old building fast together: even liberals seldom have courage to break with it. "You know," said an accomplished Hindoo to Mr. Leupolt, "that, properly speaking, we have now no religious belief. Any one can believe what he likes, so long as he retains caste." In fact, Hindooism only clings to caste still, because caste in turn supports it. So much the more decisively must this caste be fought; for, if this be undermined, the whole

¹ Cf., too, Jenkins, Mildmay Conference, p. 165.

religious edifice will fall in. That this great social fetter of the Hindoos must be broken off, there is no dispute among the evangelical missionary societies. But whether it is only to be continually restricted by those who are converted, and left to die out through the freeing activity of the evangelical spirit, or whether it is to be directly attacked, and a complete separation be demanded from the beginning of every one baptized, is the question.

In regard to this, the opinions of some, particularly of the Leipzig men, disagree with the majority. Without expecting in the least to solve this intricate and much-discussed question with a few general remarks, I still confess that I must hold the former practice as dangerous, because incompatible with a clear, proper execution of fundamental Christian ideas. And I have lately been much strengthened in this position by the article of Professor Monier Williams, of Oxford, an unbiased observer, upon "Modern India and the Indians" (1879). He says, "It is difficult for us Europeans to understand how the pride of caste, as a divine ordinance, interpenetrates the whole being of a Hindoo. He looks upon his caste as his veritable god; and those caste-rules which we believe to be a hinderance to his adoption of the true religion are to him the very essence of all religion, for they influence his whole life and conduct." One can fully acknowledge certain good services once

accomplished by the caste laws of India, for example, protection against complete lawlessness ; but these are far overbalanced, as Professor Williams shows, by the irreparable harm they bring to the physical, spiritual, and moral condition of the Hindoo people, by making marriage in early youth a religious duty, by the fetter of endogamy (marriage only within the caste, yea, within special divisions), by fencing in the family and home life with a wall of mysteries.

Go into the upper classes of the high schools in India, and you will find that half the boys are themselves already fathers ! I ask : Do we not here front the explanation of the effeminacy of so many millions in India ? Will not the children of children remain children throughout their whole life ? and what is the cause of the childish character of the Indian women ? Their awful exclusion through the caste-laws. Nothing can help in this but an entirely new ideal of womanhood, a complete renovation of the whole family life, through the emancipation of women from their prison-homes, yea, through a re-organization of the whole social building, from the foundation up.¹ Therefore eradicate caste, this taproot of the social evils

¹ It is a matter of thankfulness that the question of children's marriages is in India becoming the subject of public controversy. Already a distinguished native Christian lawyer has declared that he will devote his life and strength to their abolishment. See Mrs. Weitbrecht, *The Women of India*, p. 11. May God bless his endeavors !

of India, and, I must say, the more thoroughly the better!

Not only in order to clear away the chief hinderance to the gospel in India, but also on account of the moral well-being of her one hundred and seventy millions of inhabitants, must this be done. A two-thousand-year-old evil will easily sprout up again unless its roots are *dug* out, to their extremities. Even recently they were seeking to revive caste among the Christians of Krishnagur, until the Church Missionary Society mowed down the springing tare by stringent discipline. That was, without doubt, managed rightly. A mild practice toward caste, which at any time may easily become a source of calamitous strife,—as already under Schwartz,¹ and even in more recent times,—may have the effect, as is feared² by some, who point to the case of the Romish Church, of increasing the number of Christians for the time being, but this increase will be followed by the complete stagnation of the inner life of the Church.

May all Protestant missions soon agree as one man, to the mode of dealing with caste, and leave even the slightest indulgence in it to the Romish Church! In order to do this, it seems to us necessary before all else, that, in this eminently

¹ The famous German missionary in Tranquebar, 1798.

² See the valuable article, On Caste and Christian Missions, Church Missionary Intelligencer, March, 1879, p. 129, *sqq*

practical question, one should not take advice from men educated simply in their studies, who judge from afar and from an exclusively historical point of view, but from those who have formed their opinions from personal observation and experience under the conditions of the work as they now exist. Then there will be a better prospect, that in time there will be unity at least in the mode of dealing with this matter.

This great power in the social life of India begins to give way already here and there, though slowly. The contact with Christian civilization and morality, "the general extension of even a mere superficial knowledge of Christianity, is," as Sir Bartle Frere says, "the death-knell of caste. Generations may pass before the result is attained, but finally there can be no doubt of it." Already now and then there is a widow who marries again, with the applause of the young Indians. Even the railroad will be a sworn ally in the war against caste. Hindooism cannot accommodate itself to the progress of modern times, and therefore every thing works together for its destruction as a system. Reformed social ideas and customs make themselves felt involuntarily, wherever Hindoos are opposed to Christian family life; and caste will appear to them by degrees in its terrible unnatural limits, as anachronism. Because felt as a burden it will no longer be observed so closely; and with broken caste, the priests, in order not to

lose all, will do every thing in their power to facilitate restoration.

XII. The enlightening influences of the schools also contribute much to the discrediting of idolatry as well as to the undermining of the caste system; and, indeed, not only the schools of the missions, but also those of the Indian government.¹ We must deplore the fact, however, that all religious instruction, and even the Bible, is by law excluded from the public schools, both lower and higher, but it is unfair to consider them as directly hostile to missions. They work for Christianity at least by uprooting a mass of heathen prejudices. Yet it is a circumstance to be deplored in the highest degree, that in the government schools here and there, through the influence of rationalistic instructors, a positive anti-Christian spirit appears, and that scepticism towards all positive religion is directly promoted. The belief of students in the absurdities of the Hindoo cosmogony will be overthrown; but, because Christianity cannot be put in its place, their scepticism is easily carried over to the Bible also, and they will believe in no record whatever of divine revelation.

Professor M. Williams is right in saying that

¹ Cf. here specially the paper by Dr. Murray Mitchell on *The Systems of Education pursued in India*, Mildmay Conference, p. 124, *sqq.*, and the discussion which followed.

“the faculty of faith is wholly destroyed at government high schools and colleges.¹ Applied to the female population, this system of education without Bible and religion must be especially demoralizing.”² If I judge rightly, the short-sightedness of this system of the state which hopes, though in vain, by a certain neutrality in matters of religion to make every thing right in India and England, is continually raising *dissatisfaction*. For the government in this school policy is in reality not neutral,³ neither against Hindoos nor Christians, but is founding against both a third scepticism, which only believes in human knowledge. Therefore it is, as various men acquainted with India have assured me, that this wavering system between religions, be it in the school or elsewhere (as when, for example, Christian governors, in order to show their liberality aid⁴ morally and

¹ Ibid., p. 131.

² Mrs. Weitbrecht, *The Women of India*, 1878, p. 28.

³ See the Rev. J. Johnston's remarks at the Mildmay Conference, p. 146, *sqq.* When statesmen repeatedly inquire, “Are we at liberty to take the money of the natives of India to undermine their own religion?” we answer, The people of India are now intrusted to a Christian government which must in every way promote their welfare. If the government have the honest conviction that this is done in the best and most lasting manner by means of the blessings of the gospel, then it is their duty, however little understood by the present generation with regard to the future, to grant free access to these blessings, and, though of course without compulsion, to prepare the way for the extinction of the old religions.

⁴ The viceroy, Lord Lytton (in the autumn of 1878), presented five hundred rupees to the Golden Temple of the Sikhs, in Um-

materially heathen religious exercises, &c.), is not considered in the eyes of the heathen as great wisdom on the part of the state, but as simply weakness of religious character. For the Hindoo respects no one who works against his own religion. And is he so very wrong? In fact, no policy is far-seeing which lacks character; and no state cares adequately for the future of a people, which is destitute of the imperial idea, the firm belief in the continuous advance of the kingdom of God, and in the dependence of genuine human prosperity upon its extension. But finally, and herein opinion is more and more united,¹ the present government schools no longer truly meet the real needs of India. Why, in proportion, so many higher schools? why expend so much money (five thousand to ten thousand dollars) to make a B. A., who is only prepared for an examination, and whose suddenly-acquired, undigested knowledge cannot long be retained, when as many as eighty-eight per cent of the Indian population still have as good as no education whatever?² What India

ritsur, which won him little respect from the heathen. The other day the governor of Bombay, Sir Richard Temple, with his retinue, was present at an idolatrous festival, and listened to a panegyric on the elephant-headed goddess Ganpati. (See *Bombay Guardian*.)

¹ Even among governors and inspectors of government schools. (See *Friend of India*, Jan. 24, 1879, and *Church Missionary Intelligencer*, April, 1879, p. 214, *sqq.*; *Mission.-Magazin*, 1874, p. 22, *sqq.*)

² See passage above quoted, pp. 216, 217.

needs is not so much academies, as Christian common schools.

In this state of the case, as long as the government does not believe it possible to change essentially the present system, nothing at all remains, if I may be allowed an opinion on this intricate question, but to remind the government again and again of its freely given promise in 1854 of liberal support for the mission schools, whose fulfilment many are now at last demanding;¹ and to pray that at the same time, in the choice of teachers for the higher schools they may look more strictly to their Christian convictions, so that the instruction in the sciences may at least have a Christian support; finally, also, that they allow religious instruction in the Holy Scriptures to those who desire it; and, in like manner, that the Biblical instruction in the mission schools may be of some use in the examinations for a degree in the university.² Therefore it is part of the task of all the missionary societies laboring in India to maintain intact their own lower and higher schools along with the government schools, and to extend them according to their means. As early as 1860, there were almost two thousand of these schools in India, which at the time of the

¹ See Mildmay Conference, p. 135, *sqq.*

² *Cf.* the same demand by the director of the Church Missionary Society's college in Masulipatam, Rev. M. Sharps, and of the Rev. Mr. Hughes of Peshawur; Mildmay Conference, p. 150.

Allahabad Conference (1872) were attended by one hundred and twenty-two thousand three hundred and seventy-two scholars (among them twenty-six thousand six hundred and eleven girls), a number which since that time may have risen to one hundred and forty or one hundred and forty-three thousand.¹ Within a decade over sixteen thousand of those have passed the entrance examination of one of the Indian universities. The Indian government has itself recently recognized² what a great gain for the spiritual and moral elevation of all classes of the people results from these mission schools and the mission work generally.

In Southern India Professor Williams praises particularly the schools of the Free Scotch Church in Madras, those of the Church Mission Society under Bishop Sargent in Tinnevely, those of the Basel mission and industrial schools in Mangalore, and others.³

In the mean time it appears to us that too much

¹ According to Dr. M. Mitchell, Mildmay Conference, p. 132. According to Warneck, *Mission und Cultur*, p. 109, there were as many as 142,952 in 1872.

² *Cf.* in *Church Missionary Gleaner*, October, 1878, p. 113, a compilation of the testimonies of Lord Lawrence, Sir Bartle Frere, Sir Donald Macleod, Lord Northbrook, and other government reports, of the good effects of Protestant missions in India.

³ *The Indian Female Evangelist*, July, 1879, p. 336. "The great complaint that one hears on all sides, while travelling in India," says Professor Williams, "is that we are over-educating. Quality, not quantity, is what is wanted in India." And not in India alone!

is expected of the home missionary exchequer, when those it supports are employed in purely scientific institutes, so that missionaries have to officiate as professors of philosophy, mathematics, &c. Many English missionary societies have institutes of this kind, — for instance, in Calcutta and Madras, out of which there scarcely ever comes a convert, because Christian instruction must necessarily fall into the background before the mass of secular knowledge. If worldly sciences can and ought never to be excluded from the mission schools, yet their prime object should never be the extension of this knowledge, but that of the kingdom of Christ; not the training for state offices, but for capable church-members, teachers, and ministers. Further the mission interest, as such, does not reach. For higher education in secular sciences, the natives and their government should come to the front. We must not forget that as the old catechetical school in Alexandria became little by little a purely scientific institute, it ceased to flourish.

XIII. This leads us to a glance at the present practice of the Indian missions in general. The Allahabad Conference recommended rightly, instead of simply stationary work, an energetic prosecution of circuit preaching. What we remarked above in regard to the mission in Africa applies also to the missions among the civilized nations.

Missionaries need to be evangelists far more than permanent pastors.¹ At the same time they should proceed according to this double principle more than has as yet been the case: first, to seek to reach as large a circle as possible; second, to remain long in particular places, where the people seem susceptible (compare Christ at Sychar, John iv. 43), in order to prepare the way for the establishment of a congregation. As yet the village populations continue to be neglected² as compared with those of the cities, which are, however, the more difficult fields. On the other hand, physician-missionaries ought not to travel so much, but, for the most part, remain stationary.³ One reason why evangelistic preaching through the villages has fallen off is, without doubt, this: that some of the missionaries in India give themselves too much to school-work, in regard to which they have already with justice complained at Allahabad. The missionary society should continually emphasize this fact also in regard to one-sided literary work, that the mission

¹ Cf. here the excellent tract of the American Board (Boston), *Missionary Tracts*, No. 1.: *The Theory of Missions to the Heathen*, p. 12, *sqq.* Cf., too, *Allgemeine Missions Zeitschrift*, 1874, p. 43. *sqq.*; 1876, p. 443, *sqq.*

² A respectable Hindoo recently asked this question, "How is it that you missionaries are trying to work upon the people in the great towns, while you are leaving to a great extent untouched, what is the backbone of the population of India, the village communities?" See *Mildmay Conference*, p. 151, *sqq.*

³ See the reasons in *Medical Missions at Home and Abroad*, October, 1878, p. 22; in the first place for China, but also for India.

instruction and mission presses are always to aid, and only to aid, the preaching, and supplement it.¹

The Zenana mission is an essential factor in the work of the conversion of India, which must be much further developed, and that as far as possible in close connection with and kindly feeling toward the work of the missionary society; as is already the case, for example, with the Church Missionary Society. But in the work among the closely confined inmates of the Zenana, among the women in prosperous families of high birth, let not those poor women of the cities and villages be forgotten, especially in those villages where they work in the fields but enjoy greater freedom, and are therefore more accessible.² In the boarding-schools for girls let not the poor girls of higher castes be accustomed to European living, through which, when they return home, or are married to poor men, they will be dissatisfied.³ Among the most crying needs of India, are medical missions for rich and poor women. In cases of sickness they are wholly neglected; hence the enormously high death-rate among women and children. In the centre of populated districts, little by little female medical missions should be established.⁴

¹ *Cf.*, e.g., the principle of the American Board in Boston: Memorial Volume of the First Fifty Years, 1863, p. 246; and Missionary Tracts, No. 15, Outline of Missionary Policy, p. 13, *sqq.*

² *Cf.* the account of the Rev. Mr. Paine, of Calcutta: Mildmay Conference, p. 316, *sqq.*

³ Mrs. Weitbrecht, The Women of India, p. 24, *sqq.*

⁴ *Ibid.*, p. 25, and Mildmay Conference, p. 186.

The mission press is of greatest importance among a civilized heathen people, and doubly so when their land is being flooded with the sceptical literature of the West, on the inflowing tide of education and enlightenment. So is it with India. Already there have been large placards with extracts from Paine's "Age of Reason" posted on the walls of Calcutta, and read with eagerness; and in places where there are high-grade schools, for example in Bombay, for years, as has been remarked, educated natives, in opposing the missionaries, are heard to refer them to Hegel, Strauss, and Renan. Along with the godless life of many Europeans, we meet here especially with many attacks which have been made on Christianity, in Christian lands, the reports of which have reached this remote land. From this fact many argue that Christianity is in the death-struggle at home, and therefore it is laughable to wish to import it into other countries. Already our missionaries meet opposition missionaries, sent out by the Brahmins to confute them.¹ For this purpose, a bad, often vulgar press, scatters its issues far and wide over the land.² It is self-evident how needful, in this battle, are the opposing influences of a Christian press. There are now, indeed, twenty-five missionary presses at work in India,

¹ e.g., the Basel Missionaries. See Heidenbote, November, 1877, p. 82.

² Paine, as above quoted, p. 141.

from which, for example, from 1862-72, three thousand four hundred and ten new works in thirty different languages have gone out, and in the same period one million three hundred and fifteen thousand five hundred and three portions of Scripture; two million three hundred and seventy-five thousand and forty school-books, and eight million seven hundred and fifty thousand one hundred and twenty-nine tracts and Christian books, have been distributed.¹ The Basel mission presses of Mangalore in 1877 printed one hundred and sixty-six thousand and ninety books and tracts, in three of the Indian languages and in English.² What the Bible and Tract Societies and the Christian Vernacular Education Society have accomplished in this direction certainly deserves all praise. Nevertheless, as one well acquainted with India assures us, this is very insignificant in comparison with the greatness of the task,³ and with the extent of heathen and infidel literature. And this reminder especially is not superfluous, that not only are good linguists necessary, but eminent theologians also, in order to oppose the inflowing tide of unbelief with a thorough and enduring Christian apologetical literature.

The expulsion of a member of a caste from his

¹ See *Allgemeine Missions Zeitschrift*, 1876, p. 147.

² The missionary Mr. Schrenk, Mildmay Conference, p. 142.

³ Paine, as above quoted, p. 140.

family at his conversion to Christianity, because his means of living are thereby taken from him, is still the cause of much difficulty to the missions. The lower castes, in which most of the conversions take place, are poor anyway. Here of course mission industry is to be recommended. Only the missionary must take care not to become a professional almsgiver, and thereby keep the members of the congregation in imbecility. Better no mission industry than "rice-Christians." What a fine moral effect is wrought by Christian management of business may be seen in an instance of the Church Missionary Society, lately reported to me from Umritsur. A converted man, as a means of earning a livelihood, was assisted to the opening of a shop. He began his business in such a strictly conscientious manner that it is now known throughout the whole city as "the honest shop." Already shops, starting from this one, have been established in other places. These are also pioneers of Christianity, and very important ones; for native Christians in good secular callings are at this time very necessary in the Indian congregations.¹ The external well-being of individual Christian congregations during hard times already here and there excites the attention of their heathen neighbors.²

¹ See *Allgemeine Missions Zeitschrift*, 1876, p. 23.

² Thus in Madura. See *Missionary Magazine of Calw.*, 1879, p. 48. See further particulars regarding the position of missions

How very much the evangelical mission in India has sought for increasing clearness in these and other important questions of the inner organization of the work, as to national peculiarities, such as the introduction of European clothing and habits of living, — against which we have already warned, — the education, appointment, and guidance of native evangelists, teachers, and preachers, the building-up of congregations, and making native churches independent, the discussions of the Allahabad Conference, whose earnest attempts to establish general principles in regard to this matter, clearly show. Without doubt we have often been too quick in transferring the forms and rules of the culture and administration of the home churches in their minute details into the Indian congregations, instead of being contented in the beginning with fundamental principles, leaving the particulars to the growing spirit of the congregation according to its national peculiarities. Yet a civilized people has of course more claim than a barbarous one, that the missionaries should really put themselves into the customs, views, habits, into the whole spirit and character of the people, according to its historical development, in arranging its church organization; and, so far as national peculiarities do not oppose the spirit

to the outward condition of native Christians, in the *Transactions of the Allahabad Conference, and the Allgemeine Missions Zeitschrift, 1876, p. 15. sqq.*

of the gospel, allow as much freedom as possible. The great aim of the organization of a future self-supporting Indian church, which should only take out of the forms of the Episcopal, Presbyterian, and Independent Churches, that which agrees with the Indian spirit, has not from the beginning been kept enough in mind. Hence the manifold discussions of the native pastors, — yea, of the educated heathen Christians in general, — against the dominating attitude of the missionaries, which has not everywhere been brotherly enough. The recognition of neglect here appears to be gaining ground continually.¹ It is high time. For now, with the conversion of the masses, begun in Southern India, the question of founding an Indian evangelical national church will become more and more a burning question. Precisely in India, under Christian European rule, the law stated above must be kept especially clear in mind, — not to denationalize.

But, with all the imperfections and necessity for extension of the system of mission work heretofore employed, the results given above, and the success of recent times, show a progress most remarkable. And it must not be forgotten, amidst much that our criticism demands, that

¹ Cf. the address of the missionary Mr. Barton (Church Missionary Society) at the Allahabad Conference; *Allgemeine Missions Zeitschrift*, 1876, p. 30, *sqq.*; Graul, *as* before quoted, p. 147, *sqq.*, 155.

the moral influence of Christianity and of Christians in China, and also in India, is almost wholly sustained through the missionaries alone. "But for the English missionaries," says "The Friend of India" (a secular organ), "the natives of India would have a very poor opinion of Englishmen. The missionary alone, of all Englishmen, is the representative of a disinterested desire to elevate and improve the people."¹ And a Hindoo in very high standing said a short time ago to the wife of a missionary closely related to myself, "You missionaries are the only persons in whom we really have confidence."² Hence they are a very important bond between the little-loved English government and the Indian people. Since the last famine, and the self-sacrificing activity of many missionaries, this trust has increased. Since then you could hear whole crowds of people shouting, to the vexation of the Brahmins, "Our own people did nothing for us, and, were it not for the generosity of Christians, more than half of us would have perished. Christians worship the true God, and are in possession of the true religion;

¹ See *The Christian*, April 3, 1879, p. 5.

² The same is testified by Prof. Williams. See *Indian Female Evangelist*, July, 1879, p. 336. *Cf.*, too, the testimony of the well-known Brahmin Keshub Chunder Sen, given recently in a public speech of his in Calcutta, on "Who is Christ?" referring to the debt of gratitude which India owes to the missionaries for their self-devotion. See *Indian Christian Herald*, 1879, Nos. 7 and 8, and *Allgemeine Missions Zeitschrift*, 1879, p. 416, *sqq.*

whereas our countrymen worship false gods, and observe false religions.”¹

In fact, there has been more done in India than the figures in missionary statistics show. Many secret believers avoid making their profession public,² and often, upon their death-beds, astonish the missionary by their faith in Christ. Idolatry is continually losing all credit. The process of the complete displacement of Brahminism comes more and more clearly to view, — a spiritual revolution which has not its origin in the mission alone, not in the rationalistic influences of the school and science, in the human spirit of law-giving and government, in the example of Christian house-keeping and its quiet effects, but takes its course irrepressibly through India, and continually perforates the old stereotyped views.³ Even in Benares a class of learned men is growing up, who are not willing longer to remain under the yoke of the past, in whose eyes the religion of a many-headed Deity and sculptures, of holy springs and streams, lose all enchantment. And, if the people become better than their gods, their worship of these is at an end.

The Hindoos themselves feel and know that

¹ London Missionary Society's Report for 1879, p. 15. According to this report, the influence of caste has been much shaken by the behavior of the heathen during the famine.

² The Women of India, p. 20.

³ Cf. the Report of the London Missionary Society, as early as 1871, pp. 49-51.

the downfall of their faith is inevitable. Hence the growing unrest which is taking hold of the masses.¹ Hence the attempts to strengthen the old sinking faith, by the fusion of many religious forms, which always precede the downfall of a particular creed. These are numerous but short-lived. The latest — the Brahma-Somaj — was still-born, and its dissolution has already begun; but it must in its manner also help prepare the way for Christianity. Its founder, the well-known Keshub Chunder Sen, was obliged to acknowledge years ago, that “The spirit of Christianity has always pervaded the whole atmosphere of Indian society; and we breathe, think, feel, and move in a Christian atmosphere. Native society is being roused, enlightened, and reformed under the influence of Christianity!”² And the same half-heathen, half-Christian rhetorician recently crowned this his testimony, in a public speech at Calcutta, with the confession, “Our hearts are touched, conquered, overcome, by a Higher Power; and this Power is Christ: Christ, not the British Government, rules India! No one but Christ has deserved the precious diadem of the Indian crown, and he will have it!”³ Max Müller had good

¹ See the accounts by Rev. Mr. Jenkins, Mildmay Conference, p. 167, *sqq.*

² Lecture on *The Future Church*; see, too, the London Missionary Society's Report, 1870, p. 33.

³ See extracts of this remarkable speech in the *Allgemeine Missions Zeitschrift*, 1879, p. 147.

reason, therefore, to say to the late Norman McLeod, "From what I know of the Hindoos, they seem to me riper for Christianity than any nation that ever accepted the gospel."¹

XIV. We hasten past the beginnings of mission work on the peninsula of Malacca, where, unfortunately, Islam preceded the gospel; with its large Chinese population, as long as the Celestial Empire itself was closed, it formed an important outpost for Chinese missions; operations are carried on to-day in the North (Tenasserim) by the American Baptists and Presbyterians, and in the South (Singapore) by the Propagation Society.

We also hasten past Siam and Laos, where the American Presbyterians have founded small congregations, partly in and around Bangkok, on the coast, and partly already far inland in Chiengmai,² where, recently, under the caprice of a despotic ruler, the blood of martyrs has freely been shed.³

XV. With China, as is known, we come to the greatest, most populous heathen nation in the world. The number of inhabitants, however, has been largely diminished during the last twenty-

¹ See *Evangelical Christendom*, June, 1876, p. 178.

² See Report of the Board of Foreign Missions of the Presbyterian Church, 1879, p. 56, *sqq.* In Siam, altogether, 133 communicants, in Laos thirty-one.

³ See *Foreign Missionary* (American Presbyterian Church), March, 1879; *Calw. Mission.-Magazin*, 1878, p. 30, *sqq.*

five years by rebellions, famine, and plagues; formerly they counted four hundred millions, while to-day some travellers think there are really not more than two hundred and forty millions.¹

Since the first opium-war, by the peace of Nanking, 1842, five harbor cities have been open to the gospel and to trade; and since the second war, by the treaty of Tientsin, 1860, the interior also has been opened to the gospel and to trade; so that it is but a short time that the Middle Kingdom has become the scene of extended evangelical missionary operations. The opening-up of the land by force in the interest of a heartless, much-to-be-deplored commercial policy, which gives to every European the appearance of prosecuting his own selfish ends; the shortness of the time in which missionary effort has been put forth in the midst of this strange country; the enormous difficulties in the land and people, in the language, manners, religion, and politics of China, with her culture and literature petrified by existence for three thousand years, which have conduced infinitely to the increase of heathen self-conceit, with practical materialism and eudaimonism completely ruling the life of the masses, — all this would fully justify the results of Protestant missions, if they were exceedingly small.

¹ According to the Rev. J. H. Taylor, as only 240,000,000: Mildmay Conference, p. 211. In several provinces the present population amounts only to one-fifth of what it used to be.

But this is not the case. The old missionary societies have comprehended the importance of opening this chief door to the evangelization of the world; and, while previously they could only come in contact with this great kingdom through a few messengers on the outer points, within the last eighteen years they have increased their working forces more than fourfold, and have drawn many sister societies after them into the field. To-day we find twenty-six missionary societies (including the Bible societies, twenty-nine), with two hundred and forty or two hundred and fifty ordained missionaries and sixty-three female teachers, engaged there in the work,¹ and the number is increasing continually. Thirteen of these societies, with seventy-eight married and forty-four unmarried missionaries, are from England (the Church Missionary Society with twenty, then the London, Wesleyan, and various Presbyterian societies of Scotland and England, the Propagation Society with only two, but the China Inland mission with forty-nine missionaries and twenty independent female teachers); eleven societies from America, with seventy-seven married missionaries, sixteen unmarried, and forty female teachers. Of these the American Board has seventeen mission-

¹ See Records of the General Missionary Conference at Shanghai, 1877. Prof. Legge, *Mildmay Conference*, p. 171. Christlieb, *The Indo-British Opium-Trade and its Effects*, 1878, p. 61, *sqq.*

aries, three medical missionaries, twenty-five female teachers; the Presbyterians, twenty-one missionaries, sixteen female teachers, three missionary physicians (two female); the Methodist Episcopal, nine missionaries and nine female helpers;¹ the Free Baptists, American Missionary Association, Reformed Dutch, American Lutheran, and others; and the Continent of Europe only two societies, with twenty-two married and four unmarried missionaries, — the Basel and Barmen Missionary Societies, with the latter of which the Berlin Chinese mission was united within the past few years. These forces are divided among ninety-one central and five hundred and eleven out-stations. The available fruit of their labor has often, until recently, been underrated, by taking the number of communicants as the whole number of those who belonged to the Protestant congregations. But in the autumn of 1878, at the Mildmay Conference, Prof. Dr. Legge, one of the oldest workers in China, and best acquainted with it, and the Rev. Hudson Taylor, the leader of the Chinese Inland mission, who has twice travelled through China, have taught us better.² According to them, in 1877 there were organized in those stations three hundred and twelve to three hundred and eighteen

¹ See the last Annual Reports of these societies.

² Mildmay Conference, p. 171, *sqq.*, and the Monthly Magazine of the China Inland mission, *China's Millions*. See various numbers of the last two years.

Protestant Chinese congregations (of which eighteen are already entirely self-supporting, and two hundred and forty-three partly so), with thirteen thousand one hundred and forty-four (according to a somewhat later computation, thirteen thousand five hundred and fifteen) communicants, and about fifty thousand souls, who are connected with the evangelical churches. The former contribute \$20,000 per year for churches and missions; that is, \$1.50 per head. There are already at work among these, seventy-three native ordained pastors and preachers, five hundred and eleven female helpers, seventy-one colporteurs, and ninety Bible-women. These societies and congregations together maintain twenty schools of theology with two hundred and thirty-one students, thirty boarding-schools for higher education, with six hundred and eleven boys, thirty-eight with seven hundred and seventy-seven girls, one hundred and seventy-seven day schools for boys, with four to five thousand;¹ eighty-two for girls, one thousand three hundred and seven scholars. There are sixteen mission hospitals and twenty-four mission apothecary-shops, under the supervision of the medical missionaries.

What an advance since 1843, when the number of converts was six! I ask, is it just, in face of this

¹ Mildmay Conference, p. 171, misprints the number of day schools as 299. See below the statistics of the schools of the several provinces.

exactly-computed (since May, 1877), trustworthy result in a work of a few decades, to believe there is no real success in the former methods of mission-work in China? or is Dr. Legge right, when he says, "Already the results up to the present time completely justify our missionary efforts there, and our hopes for increasing success in the future"?¹

The Roman Catholic mission had, in 1876, four hundred and four thousand five hundred and thirty adherents in China,² with an annual increase of about two thousand souls.³ But she has worked for this result almost three hundred years. If the Protestant mission, which increased the number of its converts during the last thirty-five years two thousand fold, continues to gain in the same ratio, there will be in China in 1913, twenty-six million communicants and about one hundred million evangelical Christians.⁴

If we consider for a moment, how the small centres of gospel light are divided in this great empire, we shall see them running partly along the east coast from Hongkong and Canton, to the frontiers of Manchuria in the north, partly penetrating from year to year more toward the central provinces, while the west provinces are still almost as good as untouched by the gospel.

¹ As above quoted, p. 169.

² According to the *Bulletin des Missions Catholiques* for 1876.

³ According to Dr. Legge, as above quoted, p. 174.

⁴ Dr. Legge, as above quoted, p. 177.

In the province Kwang-tung, in front of which lies the English island Hongkong, partly upon this and partly upon the mainland, with the capital Canton, we find the German societies: Basel with four central stations, the number of whose church-members has increased more rapidly within the last few years than ever before (now one thousand eight hundred and twenty-seven baptized); Barmen with five stations (the centre is now Canton) and eight to nine hundred Christians (1877, seven hundred and forty): both having the same experience, that the race of the Hakkas is incomparably more accessible than that of the Puntis. In addition, there is the foundling-house, Bethesda, of the Berlin Ladies' Society, on Hongkong;¹ also a number of English (Church Missionary, London, English Presbyterians, Wesleyans) and American (Presbyterian and Baptist) societies. There are here, altogether, about fifty (including Hongkong, sixty-two) European and American missionaries and missionary physicians. Of these Canton, which now has fourteen chapels open almost daily for divine service, has twenty-eight, Swatow nine, &c., with together one hundred and forty-six native helpers, nine central and eighty-two out-stations.² There are thirty-five organized congre-

¹ For further particulars as to the latter, see the quarterly and annual reports of the Berlin Ladies' Association for China.

² These and the figures of the other provinces are taken from the statements of the Rev. H. Taylor, Mildmay Conference, pp. 247-254.

gations, with three thousand one hundred and ninety communicants, seventy-seven day schools, in which two thousand one hundred and thirteen scholars are instructed. From here on, farther toward the north and far into the interior, we find only English and American missions. In the Province Fuh-kien, stretching along the coast, we enter the most productive Protestant mission. Here in Amoy, the London and English Presbyterian Societies are working side by side with the American Reformed Dutch; farther to the north, in Fu-chau, the Church Missionary Society, the Methodist Episcopal, and American Board, altogether not more than thirty-eight missionaries, but with three hundred and twenty native helpers, in two central and two hundred and seventy-three out stations. In these there are already one hundred and seventy-three organized congregations, with six thousand two hundred and forty-seven communicants, one hundred and forty-nine schools, with two thousand one hundred and thirty-one scholars. Of the twelve larger cities of Fu, ten are occupied, while of the sixty-five Lien or chief towns of the district, the greater part are without any mission whatever. Upon the island of Formosa, which lies before this coast, twelve years ago the English Presbyterians, recently strengthened by a number of missionaries from the young Canadian-Presbyterian mission, opened a very flourishing mission, working especially through

mission hospitals. The mission numbers already thirteen congregations for Chinese, and thirteen of the aborigines, with about one thousand baptized converts and at least three thousand attendants at public worship. The Canadians have been able within the last five years to establish twenty congregations, and are with the English Presbyterians on a strong footing. Together they publish yearly a Christian Almanac in Chinese, of which they have distributed twelve thousand copies. The missionaries of Amoy have translated the New Testament into the vernacular of Amoy, and, this language being spoken in Formosa, this translation will be used there.¹ Next in situation and number of converts comes the province Cheh-kiang, further up the east coast, with Ningpo, where the mission was discontinued for a time on account of the disorders of the rebellion. Now this field, as in Fuhkien, is promising. In Ningpo alone, eighteen missionaries are at work, in Hang-chau twelve, &c., in all forty-five missionaries and one hundred and fifty native helpers, divided among eleven central and ninety-four out-stations: fifty-six congregations, with over eighteen hundred communicants, have been organized, and sixty-one schools with one thousand and twenty-six scholars. Among the English and

¹ Taylor as above quoted, and *Der christliche Apologete*, May 5, 1879; also, a private letter from Rev. Thomas Barclay, *Formosa*, February, 1880.

American missionary societies in this smallest Chinese province, the London China Inland mission is specially well represented. They have already opened a number of the chief department-towns to missions; and the American Presbyterians have here seven missionaries, eleven ordained native preachers, seventeen evangelists, thirty-nine native helpers, fourteen congregations with seven hundred and thirty-four communicants and thirty-four chapels;¹ then come the American Southern Baptists and Presbyterians, the English Church Missionary Society, and others. It is especially worthy of note, that out of the numerous vegetarians in this province, many converts have been won by the Presbyterians.²

The province Kiang-su, lying farther to the north, in which Shanghai, Nanking, Su-chau, and Chiu-kiang form the most important mission centres, has been occupied in five central and twenty-eight out-stations, by thirty-seven missionaries and sixty-four native helpers, nineteen organized congregations, with seven hundred and eighty communicants, seventy-four schools, with one thousand five hundred and seventy-six scholars, are the first fruits of this work. The field in Shanghai proves much harder than in Cheh-kiang: the other stations are all comparatively young. The prov-

¹ Report of the Board of Foreign Missions of the Presbyterian Church, 1879, p. 69.

² *Ibid.*, p. 68.

ince Shan-tung is somewhat less occupied, wherein, with the exception of Che-foo, Tung-chau, and one or two distant places, only thirteen out-stations have been touched¹ by the mission since 1860. Considering the shortness of the time and the small number of workers (twenty-eight missionaries and twenty-five native helpers), the progress here is very encouraging. There are to-day fourteen congregations with over eight hundred communicants, and twenty-six schools with five hundred and thirty-four scholars. According to the latest report of the American Presbyterians, the people in Shan-tung are "unusually ready to receive the truth."² Similar reports come from the London mission and Methodist New Connection.³

As the most northerly of the coast provinces of China proper, comes the important Chi-li province, with Peking and Tientsin. Here there are forty-six missionaries and missionary physicians with fifty-eight native helpers at work, in four central and thirty-six out-stations; in Peking, twenty-nine; in Tientsin, nine, &c. The city Kalgan, built immediately upon the great Chinese Wall, forms the basis for the mission work among the

¹ According to the statistics of the Shanghai Conference, 1877; others mention thirty-four outlying stations, owing to their including many outlying stations of Peking, i.e., of the province Chi-li; Taylor, as above quoted, p. 251, note.

² Report, 1879, p. 63. In 1878, there was an increase of 114 communicants.

³ See Chronicle of the London Missionary Society, March, 1879, p. 57, *sqq.*

Mongolians on the other side of the wall. At present in Peking, the London Missionary Society has the largest Protestant congregation and a mission hospital, the American Board two small congregations, a number of schools, and a mission press. Also the Church Missionary Society, the American Protestant Episcopal, the Methodist Episcopal, and the American Presbyterian Churches are represented by missions in this Chinese capital. This province has altogether twenty-three organized congregations, one thousand two hundred and seventeen communicants, forty-seven schools, and seven hundred and fifty-six scholars. Here, as everywhere in China, the number of scholars, in proportion to that of the schools, is still somewhat less than that of other mission districts, — a proof of the great and continuing influence of lower and higher heathen schools.

In the interior provinces of the empire, Hu-peh with Hankau, where the London Missionary Society has a very fruitful field,¹ and other cities, have the most agencies: five stations and six out-stations with twenty-one missionaries, thirteen native helpers, seven organized congregations, six hundred and twenty-seven communicants, eleven schools with two hundred and forty-five scholars; while in the province Gan-hwuy with four missionaries and seventeen helpers, and Kiang-si with eight missionaries and seven or eight helpers, the

¹ See Report of the London Missionary Society, 1879, p. 10, *sqq.*

work is just begun. Outside of the eighteen provinces of China proper, of which nine are wholly unoccupied, we find north-east of Peking, in a province of Manchuria, Shing-king, one of the outposts of evangelical missions, three missionaries of the Irish Presbyterian and of the Scotch United Presbyterian Churches, having two central and six out-stations, with a number of schools and small congregations.

Of more importance, however, than statistics on special points, is the fact that since the Chefoo convention of the Chinese magistrates (in consequence of the murder of Margary) the unrestrained right of travelling through the whole empire has been given to all foreigners. On the strength of this, during the past few years China has been traversed in almost all directions by evangelical missionaries, who testify of the great willingness with which the people in the interior receive Christian books and tracts. The missionary, Mr. T. McCarthy (of the China Inland mission) with one of his companions went preaching through the whole land (even before the murders of Margary), and came on their way unhindered to Burmah.¹ He says, "The people of the interior are prepared to hear the gospel. The former difficulties are to a great extent removed. During a journey of three thousand miles in

¹ See his own statements at the Mildmay Conference, p. 255, *sqq.*

China, I was not called on once to present my passport, nor had I occasion to appeal to a magistrate for aid of any kind. Yet in every city, town, and village through which I passed, I was enabled to preach the gospel to large numbers of people.”¹

What a door is now opened there! One of the Irish Presbyterian missionaries went a thousand miles through Manchuria, preaching as he went, up to the Russian border, where he came upon the Greek mission, and found in many houses a good, simple catechism of the evangelical doctrines, which the Russian missionaries had written.² Thus gradually the golden chain of Christian light is united from one end of Asia to the other.

XVI. If we cast a glance at the internal condition of the missions, such a discerning man as Dr. Legge assures us that the missions and missionaries of Protestant churches are held in higher esteem by the people and government of China, than the Roman Catholic.³ Not that we wish to diminish in any respect the results of the latter or the sincerity of the faith of their adherents, which many have sealed with their blood. But the Protestant missionaries are free from their false policy, much

¹ *Ibid.*, p. 256.

² See the statements of the Rev. Fleming Stevenson, Mildmay Conference, p. 219.

³ Mildmay Conference, p. 175.

hated by the Chinese rulers, the policy to which France lends aid, of interference in civil matters and of demanding certain rights over their converts; from their celibacy and confessional, which are regarded with so much mistrust; from their dependence on the Pope, and their no less disagreeable practice of the last anointing. So far at least, the prospect of our missionaries for the future is much brighter. In addition to this, there are the literary achievements of the Protestant missions in China. First, the translation of the Bible, which since the first work of Morrison and Milne has little by little been greatly improved, so that now the British Bible Society is distributing an edition, which, for faithfulness in its contents and elegance of style, need not shun comparison with any translation of the Bible whatever; then, the many Christian books and tracts, explanations of particular parts of the Bible, religious periodicals and those generally educational, from the pens of missionaries, which have found their way from the South to Peking and into the royal palace; editions of Chinese philosophers, by Protestant missionaries.¹ All this in so short a time compares equally well with the scientific achievements of the Roman Catholics. Indeed, the internal progress of missionary methods in China, through literary work of all kinds,

¹ For further particulars see *Evangel. Mission.-Magazin*, 1879, p. 158, *sqq.*

is to-day very remarkable. An edition of the Chinese classics, composed of selections, with notes written in a Christian apologetic spirit by Dr. Faber of the Rhenish mission, at the request of the General Missionary Conference in China, must become a powerful, though indirect, means for winning this land of culture to Christianity. But this work requires particularly gifted and capable workers. If anywhere, surely the very best men should be sent to China.

The brotherly, large-hearted catholicity of the missionaries belonging to the different Protestant societies must be commended as a very hopeful sign for the future. When, for example, the first Chinese Presbyterian church was dedicated in Peking, all the Protestant missionaries there, Presbyterians, Episcopalians, Wesleyans, Independents, with their native Christians, came together as with one heart to witness the ceremony. The Presbyterian Missionary Societies here have even combined, and formed a Presbyterian Union, with a common synod.

The native Chinese Christians, however weak they may be in many places, according to Mr. Fleming Stevenson, — who returned in 1878 from a journey of inspection around the world, — will already, in part, stand comparison with congregations of old Christian countries. He says,¹ “I have found nowhere in Christian lands men and women

¹ Mildmay Conference, pp. 220, 221.

of a higher type than I met with in China, of a finer spiritual experience, of a higher spiritual tone, or of nobler spiritual life." Many bear about on their bodies scars and brand-marks from the tortures they have endured for the sake of the gospel.¹ "They could cut off *our* heads," said some earnest men to Mr. Stevenson, "but they cannot behead Christ." Even in recent times there is manifest in some places the continuance of the old hatred of foreigners. Ever and anon a partial persecution breaks out, as the other day at one of the stations of the Basel mission.

It can be easily understood that in a territory of such great magnitude, the different fields must vary in productiveness. In the large seaports, here as elsewhere the word sown finds a hard soil. But it is of great value here, because many country people come and go,² and carry the good seed away with them.

In the interior, as a rule, the masses listen to the gospel with much less prejudice. During the past few years, however, by means of the terrible famine in North-east China (about twelve millions of souls perished³), God has loosened the soil more deeply in many places than ever before, and broken more thoroughly the defiance of the old national

¹ Rev. F. T. Turner, Mildmay Conference, p. 258.

² According to the Rev. F. Stevenson, Mildmay Conference, pp. 217, 218.

³ See Rev. F. Stevenson, *Our Mission to the East*, 1878, p. 31.

pride. Bands of children, offered for sale at a few dollars per head, exhumed corpses, greedily devoured, show how suddenly this ancient, proud, civilized people — whose common peasantry can trace back their ancestry farther than our oldest princes and nobility — can sink back again to the lowest depths of degradation, even to cannibalism.¹ Then the Christians had — as a short time before in India — an excellent opportunity of showing the superiority of true culture, renewing and ennobling the depths of the heart and mind, over the superficial, outward, rusted, and semi-civilization of China; the grandeur of Christian love, born of God, and therefore self-forgetting, compared with heathen selfishness, unconcealed by the gloss of outward education. And they did it. Thousands of dollars collected among Christians in Asia, and especially in England, were distributed among the starving, and with such self-sacrifice that five missionaries fell victims to their over-exertions.² From the glaring contrast between this Christian aid thus rendered, and the heartless, sometimes thievish, con-

¹ See Christlieb, *The Indo-British Opium-Trade and its Effect*, p. 43, *sqq.*

² The *Shanghai Courier* said, with reference to this, "If we contrast the labors of these men with the selfish life of the great masses of the people, we are constrained to express our highest admiration and gratitude to the former, and be thankful to have such examples given us. These men are the pioneers of civilization and of Christianity, and have fallen, sword in hand, on the field of battle. And it is encouraging to see that fresh volunteers at once hasten to fill up the gap."

duct of the mandarins, the eyes of thousands of Chinese have been opened to see the inward majesty of Christianity; so that the strangers, whom from youth up they had been taught to despise, suddenly appeared to them as ministers of life. When the starving Chinese asked the Christian Samaritans who journeyed about giving assistance, "Whence do you come, and why? Who sends us this? We are quite a different people," and received with astonishment the reply, "We come from Christian lands; the Christians wish to help you in your great need: whether you are a different race, or not, we are all the children of the one great Father," — completely overcome, one would hear them cry out, "This is new: we have never experienced the like of this."¹

"The distribution of gifts of Christian charity through the missionaries," writes Mr. Forrest, the British consul in Tientsin, "will do actually more to promote the opening-up of China than a dozen wars." In fact, it seems now in some of the northern provinces, for example, Shan-tung, that the door has been flung open wider than ever for the gospel; hundreds are eager for Christian instruction.² The moral effect of this deed-sermon of

¹ See further particulars in the Annual Report of the London Missionary Society, 1878, p. 57, *sqq.*: 1879, p. 8, *sqq.*

² In the town of Chan-hua (province of Shang-tung) these at present number three to four hundred. See Chronicle of the London Missionary Society, March, 1879, p. 57. According to the periodical, Spirit of Missions, a large and splendid temple of

Christian charity is precisely here the more cheering, because perhaps in no other heathen land has belief in the unselfishness of Christian love — and, indeed, through the fault of Christians — been made so difficult as in this land of China groaning under the withering curse of opium. Let us never forget that to all the ordinarily enormous hinderances of evangelization, there was added here, decades ago, an offence great enough to make the heathen wholly disbelieve in the possibility of good intentions on the part of Christians, — the opium-trade! an offence which works the physical, moral, and social ruin of China, with a terrible progression; a traffic forced upon China by a Christian power, only that she may assist in meeting the cost of the administration of India; a traffic which China hates, and for the discontinuance of which she has often begged, for hundreds of thousands of Chinese, by the curse of the opium-plague, annually sink into an early grave.¹ Now at last the Christian conscience of England is raising an ever-increasing and more general protest against this crying injustice.² How far it will be successful,

the gods was, in a district of the North, placed at the disposal of the missionaries, as a token of gratitude. They at once turned it into a Christian church. For Mr. Forrest's report, see *China's Millions*, November, 1879, p. 134, *sqq.*

¹ See Christlieb, *The Indo-British Opium-Trade and its Effects*, pp. 12, *sqq.*; 37, *sqq.*; 63, *sqq.*

² At the close of the addresses on Missions at Basel, Sept. 5, 1879, at the Seventh General Conference of the Evangelical Alliance, the following resolution, proposed by myself, supported

cannot be determined at present, on account of the difficulties in the finances of India. But the prejudices against all that comes from England and so against English missions, which have been fostered by the opium-trade, are finally beginning to give way, since the aid came from England to the famine-stricken districts. The Chinese Government instructed its ambassador in London to return thanks publicly to those who so philanthropically sent assistance. Thus the Chinese mission in this respect appears increasingly hopeful. "The preliminary quarrying of stones," as it was often called, by degrees is transformed into the much-promising work of building.

by the Rev. W. Arthur (London) and Herr Th. Necker (Geneva), and signed also by the Secretaries of the English Branch of the Evangelical Alliance, was passed unanimously: "That this Conference, prompted by the reports laid before it as to the present state of evangelical missions in China and India, expresses its full sympathy with the efforts for the suppression of the opium-traffic which have been made during many years past, and desires to support the protests against this trade which from time to time have been raised by various evangelical and missionary churches, and by many distinguished friends of Christian missions.

"The Conference unites with their English brethren in declaring this long-established trade to be a crying injustice against China, a cause of offence which deeply injures the honor of the Christian name, both in Christian and heathen countries, and especially an immense obstacle to the spread of Christian missionary work.

"The Conference feels constrained to place on record its conviction that a change in the policy of England as regards this traffic is urgently necessary, and it instructs its President to bring this resolution to the knowledge of Her Majesty's Secretary of State for India."

XVII. With a glance at Japan, we close this survey of the peoples and fields of Protestant missionary work. Upon this "Land of the Rising Sun," opened by the commercial treaties of 1854 and 1858 with England and America, the dawn has at length broken. Japan was first entered by Protestant missionaries from America in 1859 and 1860, — an ordained missionary of the Protestant Episcopal Church, three of the Presbyterian Board, and three of the Reformed Church of America. The work began by instruction in the government and private schools, in which, however, it was not granted them at that time to give systematic religious instruction.¹ The public preaching of the gospel was also not allowed from 1852 to 1872. Only private instruction in the houses was permitted. But from the schools the Christian leaven began to work. Then the Scotch and American Bible Societies began to send their agents. Chinese Testaments and tracts were soon widely circulated. Large chests were often sold in a few days.² Soon after, still other American societies, such as the American Board of Boston, in 1869, the Methodist Episcopal, and, most recently, the "Evangelical Union" (Cleveland, O.), the Scotch and English Missionary Societies, entered this

¹ According to the Report of the Rev. Dr. Ferris (of the Reformed Church of America) at the Mildmay Conference, p. 238, *sqq.*

² According to Mr. W. Slowan of the National Bible Society of Scotland, *Ibid.*, p. 260; Ferris, p. 243.

field. The unprecedented quickness with which Japan adopted Western civilization (agreed to in 1869) prepared the way involuntarily for the spread of the gospel, and made her continually less able to enforce the laws formerly enacted against Christianity. But the baptism of the first converts,¹ in 1865, although undisputed, remained for some time the only instance of the kind.

It happened during the week of prayer in 1872, that some Japanese students, who had been receiving instruction from the missionaries in private classes, took part in the English meeting in Yokohama. "After portions of the Acts of the Apostles had been read and explained, they fell on their knees, and were heard to beseech God with tears, that he would pour out his Spirit on Japan, as once he did on the first assembly of apostles. These prayers were characterized by intense earnestness; captains of men-of-war, English and American, who witnessed the scene, remarked, 'The prayers of the Japanese take the heart out of us.'² Thus the first Protestant church in Japan was founded. A turning point had been reached." Some who had decided for Christ came forward with the confession of their faith, and in March, 1872, the first Japanese congregation of eleven converts was constituted in Yokohama. Within scarcely six years these

¹ See *Missionary Magazine of Basel*, 1866, p. 352.

² *Rev. Dr. Ferris, Mildmay Conference*, p. 243.

eleven increased to twelve hundred communicants, with thirty to forty congregations. Of these the Presbyterian Church of America has six stations; these are under eight missionaries, who, in 1878, reported two hundred and twenty new members received, making in all six hundred and thirty-two full members.¹ How much quicker the results here than in China!

The missionaries of the Reformed and Presbyterian Churches of America, and the United Presbyterians of Scotland, organized their congregations into a Presbyterian Union, with a common General Synod, which at the close of the year 1879 already included twenty congregations, with eleven hundred adult members. Already there are in the service of the Union five or six Japanese pastors, under the supervision of the missionaries, while the joint theological seminary has twenty-six students.² This is now the largest and strongest Protestant church in Japan; and it is spreading, especially in the capital, Yedo (or now Tokio), and in Yokohama, and already contemplates extending the work to Corea.

Of the remaining Protestants in Japan, the greater part are connected with the American Board in and around Osaka (south-west from Yedo), Kioto (where there is a seminary under

¹ See Annual Report of the Board of Foreign Missions of the Presbyterian Church, 1879, p. 71.

² Rev. Dr. Ferris, Mildmay Conference, pp. 243-244.

the direction of the missionaries), Kobe, and Okayama. In four principal and fourteen out-stations have been organized sixteen churches, twelve of them self-supporting, with five hundred communicants. Twelve missionaries, three physicians, thirty female missionaries, eight native pastors, eighteen evangelists, fourteen teachers, and seven Bible-women are at work. The latter not only work in the schools, but also take part in the work of evangelization, with remarkable success. To this is due the fact, so entirely unusual in a young mission, that there is already a comparatively large number of native women in full church-membership. Delegates from this society (in January, 1878) formed a native missionary society, for the promotion of the work of evangelization.¹

The rest of the Protestant Christians are divided between the missionaries of the Protestant-Episcopal and Methodist-Episcopal Churches (the latter with seven stations: Yokohama, Tokio, Nagasaki, Hakodate, &c., eight missionaries, forty native helpers, and about four hundred members²); the Baptist churches of America; also the Propagation (four missionaries) and Church Missionary Societies; the last-named having five stations (especially Nagasaki, their oldest station,

¹ See Annual Report of the American Board, 1878, pp. 85-92.

² According to Annual Report of the Methodist-Episcopal Church, January, 1880, p. 161, there were 114 full members and 173 probationers, 346 scholars, 773 Sunday-school scholars.

then Tokio, Osaka, &c.), eight missionaries, and one hundred and ninety-seven native Christians, and nine schools.¹

The English Baptist Missionary Society is also about to begin a mission in Japan. There are now connected with all these missions at least thirty Christian schools for boys and girls, with a thousand scholars. Almost every mission has also an institute for the higher education of girls, and these institutions are very popular. The Gospels have been translated into Japanese, and already distributed by tens of thousands ; and the translation of the whole New Testament is now completed. Missionaries from almost all the societies are on the committee for translating the Bible, and work together.² A Christian weekly newspaper is published by the American Board, and circulated throughout all parts of the kingdom.

Since 1878 the number of ordained Protestant missionaries, sent out by the American and British Societies, has increased from ten to sixty-six ;³ of unmarried female teachers to over forty. The number of organized Protestant churches is

¹ Abstract of the Report, 1880, p. 19.

² The Rev. Dr. Ferris, Mildmay Conference, p. 244; Church Missionary Intelligencer, May, 1880, p. 286. In May, 1878, a general missionary conference took place in Tokio, chiefly with a view to introduce a uniform translation of the Bible.

³ Inclusive of the missionaries' wives, the medical missionaries, and the independent female teachers, the total number of American and European workers is already over a hundred and sixty. See Missionary Herald, November, 1879, p. 441.

sixty-four, of which twelve are wholly and twenty-six partly self-supporting, with a total of two thousand five hundred and sixty-one adult communicants and about seven thousand Christians. These are everywhere being trained to self-support and personal activity. About twelve ordained native preachers and a hundred and fifty catechists and other native helpers are at work in thirty-five chief and sixty-five out-stations. There are three theological seminaries wherein already a hundred and seventy-three young men are being trained for the ministry.¹ All this, be it remembered, has taken place in a land, the government of which, in the seventeenth century, after the expulsion of the Portuguese and the massacre of the native (Catholic) converts, prohibited all Christians, under pain of death, from entering the kingdom, and in an open proclamation declared that even if the king of Portugal, "or the God of the Christians himself, should transgress this law, he would pay the penalty with his head." Now ruined Buddhist temples furnish the materials for the erection of Christian churches.² Christianity has

¹ According to the statistics of the General Missionary Conference in Tokio, in 1878. See *Church Missionary Intelligencer*, January, 1879, p. 58; *Allgemeine Missions Zeitschrift*, 1879, p. 236. Rev. Dr. Ferris, Mildmay Conference, p. 243, estimated the aggregate number of Japanese Protestant Christians, in 1878, at about five thousand. The rapid increase of church-members is proved by the following figures: In 1872, 20; 1875, 538; 1876, 1,004.

² *Der christliche Apologete*, May 5, 1879; *Der christliche Botschafter*, Oct. 1⁵, 1879.

pressed even into the State prisons, and is being considered more and more a means of reformation.¹

But the land is still far from being everywhere opened. Missionaries and foreigners generally are confined, for places of residence, to the few towns mentioned in the treaties. In order to settle in other places, a special permission — which is often granted — must be obtained. The old laws against Christianity have not yet been rescinded, and the distrust of strangers is clearly manifest among the ruling classes.² The Buddhist clergy, provoked by the missionary zeal of the young Christian congregations, are about to send missionaries to Europe and America for the spread of Buddhism, as a counter attack,³ for which some of our modern philosophers are preparing the way to the best of their ability. A Russo-Greek mission also is advancing farther and farther in the North, and already has three thousand converts. But especially among the educated classes here, as in India, it is the scepticism, imported by irreligious American and European teachers into the state schools and universities of Japan, which already rules with its baneful influences, and is everywhere

¹ Annual Report of American Board, 1878, p. 87; Evangelistic Missionary Magazine, September, 1879, p. 388, *sqq.*

² Annual Report of Board of Foreign Missions of the Presbyterian Church, 1879, p. 72, *sqq.*

³ *Cf.* Allgemeine evangelische lutherische Kirchen-Zeitung, April 11, 1879, p. 359; May 11, p. 10.

making rapid progress.¹ The priests of the old religious systems are scoffed at; but there is a new and serious hinderance here to the reception of the gospel. Our old battle of the Church at home, between faith and unbelief, must be fought over afresh, in this extreme frontier of the Church, upon the ground of heathen civilization. Still the general impression from this young mission is a very hopeful one. Since the suppression, by the government, of a dangerous rebellion, missionary enterprise and reform² are now quietly going on their way. When, therefore, in a land upon the throne of which the family of the Mikado, in spite of one or two storms, has sat in one unbroken line for twenty-five centuries (a circumstance without parallel in history, even in that of China), a country which will not therefore easily make a change,³ — when with such a land before our eyes we see, within a few years, so many new influences making

¹ *Cf.* the remarkable address by a Japanese candidate on Scientific Education in Japan: *Missionary Herald*, October, 1879, pp. 365-370.

² According to the most recent proclamation of the Prime Minister, "the religion of Japan is no longer to be looked upon as a particular and large partition of the state, but merely as a branch of the ministry of the interior" (*Allgemeine ev. luth. Kirchen-Zeitung*, November, 1879, p. 1077); which very probably signifies the gradual withdrawal of government support, and accordingly the ruin of the old religions of the land.

³ *Cf.* specially the treatise by the Rev. Dr. Clark, *Ten Years in Japan*: *Missionary Herald*, November, 1879, p. 435, *sqq.*, and p. 442. The present emperor of Japan is the 121st of his line. See H. Stevenson, *Our Mission in the East*, 1878, p. 8.

way, and among them the gospel taking such deep root, we may, looking upon Japan as also upon the whole field of evangelical missions, exclaim with thanks to God, "Yes, the day is breaking."

IV.

ONE OR TWO HINTS AND WISHES WITH REGARD
TO THE DUTIES AND AIMS OF THE IMMEDIATE
FUTURE.

These, as they have pressed upon us during our long journeying through the many forms of Protestant missionary work, particularly in consideration of the relations of the various societies to each other, claim our special attention.

The present condition of the missionary work shows without question, that those who prosecute it have already learned much, and also that they have yet much more to learn.

I. And, first of all, may the friends of missions at home remember, in pronouncing judgment on the present method of operating missions, that the work is the greatest and most difficult on earth. If, on a question of missionary enterprise, even a Paul and a Barnabas could separate, "in sharp contention" (Acts xv. 39), we should not be astonished if at the present day among Christians the opinions as to the means and instruments, the ways and methods of work, should often differ widely. Nor must we forget that every mission field demands its special kind of treatment. Rules of general application can only be stated

here theoretically, but not easily put in practice. Many a good friend of missions has, as more than one director of mission boards has complained to me, only rendered the work more difficult by his well-meant suggestions. Whoever has looked deeply and correctly into the difficulties connected with the prosecution of missions will guard himself against rashly making new proposals, especially such as would part with methods now become historical. New experiments in the mission-field, as in education, are, for the most part, dearly bought. And how often do these arise from an impatience, which forgets the word, *Deus habet suas horas et moras*, and does not keep enough in the true path of support, "In quietness and confidence shall be your strength." Whoever seeks to encourage an interest in the kingdom of God at home, soon aids the work also abroad. The friends of missions, for example, could and ought to exercise a more powerful influence on the local press than heretofore, by sending in more interesting and more authentic reports.¹

As to the relation of theology, especially of practical theology, to missions, I shall be silent here in regard to the great duty of developing a science of missions. It is, as far as principles and technical methods of teaching are concerned, still in a preparatory state. The stones

¹ This, too, is the opinion of Warneck, *Belebung des Missions-sinnes*, p. 70.

for building are just being gathered. A systematic comparison of the present methods used in missions is not now practicable, since a great part of the requisite material has not been collected. It is very desirable that at least all the great missionary societies should publish, and so make accessible, the principles of their methods of work, and the most important rules which they on the ground of their long experience have given to their agents. The Church Missionary Society,¹ the American Board,² and the American Baptist Union,³ for example, have begun to do this.

Thus only can the science of practical theology obtain reliable material to work upon, and thereby exercise an entirely different influence upon the development of preaching and evangelistic work from that heretofore exercised. But young theologians, at least in Germany, easily concentrate their attention upon some question of detail, particularly an historical one, often of no importance: indeed, they are often accustomed to measure the whole progress of theology, by some new small discovery or hypothesis of scholars, without ever having had their attention called to the progress

¹ See *A Brief View of the Principles and Proceedings of the Church Missionary Society*, new edition, May, 1877.

² See *Missionary Tracts*, No. 1, *The Theory of Missions to the Heathen*; and No. 15, *Outline of Missionary Policy, &c.*

³ See, e. g., the *Reports of a special Committee of the Executive Committee of the Missionary Union*, March and November, 1878.

of the Church of Christ as a whole. They should, in our time, have the broad and true idea of the kingdom of God set before them as never before, so that they may take with them into the ministerial office a livelier interest in the spread of the gospel, and no longer consider the assistance given in the congregation (through missionary meetings, &c.) as an *opus supererogationis*. The command of the Lord reaches beyond what is prescribed in the forms of the Church as indispensable.

II. In the relations of different societies to each other, many things which I have observed compel me to express a wish, which I must put here in the form of an earnest entreaty, that the societies would seek more to learn from each other than heretofore. The experiences of one are not valued nearly high enough by another. Many look almost nowhere else for experience to guide their practice, but to the history of their own society. Hence the disinclination of the Episcopal Church of England to take special notice of the missionary literature and practice of the Nonconformists, has already led to numerous failures, as well as the repetition of mistakes, — mistakes from which no lessons had been drawn. And, without doubt, the same has happened *vice versa*. Livingstone says of a High Church bishop in the mission in South Africa, “At home his sectarian prejudices seem to have prevented his acquiring any knowl-

edge of missionary work; and he begins with a poor savage, as pitiably ignorant of native character as if no one had ever penned his experience in such matters.”¹ A bishop of the Propagation Society, a few years ago, made a journey into Swaziland (South-east Africa), and thought that he was the first one who had sought to bring the gospel to this stalwart people. He seemed never to have heard of the successful labors of Allison, or the travels of Merensky and Hardeland, in this district.²

And it is because often the missionaries of different societies know, or care to know, so little about each other, that — here and there, at least — there is not that cordiality between them in the work, which there should be. In particular, the societies of different lands often take but little notice of each other, especially if the diversity in languages forms a barrier, since the overcoming of it is particularly difficult for our good friends from England, in spite of their annual excursions on the Rhine and into Switzerland. It may be said, with nearly perfect truth, that what is not translated into their language is not in existence for them. Most certainly every society has enough and more than enough to do with its own affairs; each must have its own periodicals which serve its

¹ *Missionary Sacrifices: The Catholic Presbyterian*, No. 1, January, 1879.

² See *Allgemeine Missions Zeitschrift*, 1874, p. 202.

own cause, and report first of all the work of its own missionaries. But there is surely a common interest for all. It is therefore not an unreasonable demand, that, at least, the larger and more scientifically conducted missionary magazines of the great societies should seek, in addition to reporting the missionary work of their own particular society or denomination, to present to the public more fully the entire work of evangelical missions, in order to open the eyes of Christian people in general to its grand extent, so as to transform the sectarian interest into an interest for the whole kingdom of God. This is being done in Germany by the "Evangelisches Missions-Magazin," and the "Allgemeine Missions Zeitschrift."

But how astonishingly little attention have the large missionary magazines in the English language paid, for instance, to the work of the Germans! I wish to expose no one to ridicule; but what blunders of ignorance as to all non-English missionary history are often to be found in the large English and American works on missions! What is to be said, when in the catalogue of the literature given by the "English General Missionary Encyclopædia," the mention of German works is almost entirely wanting? How seldom — without doubt, through too great press of work — do the secretaries and directors of the great societies¹

¹ Those of the American Board of Boston form a praiseworthy exception. It is to be hoped that there are others still.

endeavor to gain a general knowledge of the present Protestant mission work, which in their position is so very desirable! Beginnings of improvement in this direction have been made, through the great General Missionary Conferences, in New York, 1854, then more especially in Liverpool, London, Allahabad, Shanghai, and on the European Continent in Bremen. They have all given cheering testimony to the fact, that the brotherly meeting together of the separated workers of various societies results in an increase of strength for all.¹

Let such conferences be kept up, at proper intervals, for they give blessings and encouragement to the work both at home and abroad. I must also speak here in praise of the fact, that the directors of nearly all the Protestant missionary societies in London meet together once a month for prayer and exchange of thought upon missionary questions. By this means much controversy is either avoided or nipped in the bud, and offensive thrusting forward of denominational peculiarities and interests is prevented. Similar monthly reunions of missionaries are held in Madras, Calcutta, and Bombay.

With regard to missionary literature and magazines I suppress many other wishes. In Germany

¹ Cf. the address delivered by the late Dr. Mullens, on *The Increased Co-operation of Missionary Agencies*, Mildmay Conference, pp. 22-27; *Allgemeine Missions Zeitschrift*, 1879, p. 180.

for a long time (and here and there even to-day) such publications were in no way up to the times in outward form and style, a serious obstacle to their circulation among the educated. In regard to their contents, the warning has often been given against all indulgence in over-coloring, and "the serving-up of sweetmeats, which are enticing and delicate, but apt to spoil the stomach,"¹ with the request to confine themselves to the strictest moderation and objectiveness. Such requests are still not superfluous, especially in regard to England and America. The endeavor to present to the reader only that which is most interesting and exciting not only destroys the taste of many of the friends of missions (*cf.* the reading public of America, so greedy of sensational news), but leads to entirely uncritical and unwarrantable embellishments, which put dangerous weapons into the hands of the enemies of the present system of missions. There is, however, in recent popular missionary narratives, an advance from the former unthinking enthusiasm to greater moderation.²

It is particularly desirable for the missionary historian, that there should be more uniformity in dealing with the tabular statistics of missions, in

¹ See, e.g., Graul: Nachrichten der ostindischen Missions-Anstalt, 1867, pp. 168-170.

² *Cf.* Dr. Kalkar's observations in his Geschichte der christlichen Mission unter den Heiden, recently published, Preface, i., pp. v, vi.

the compiling of which, very diverse principles prevail among the different societies,¹ both in regard to the quantity of statistics given, and the mode of calculation and classification. Many annual reports, from principle, give scarcely any figures: others deal too much with statistics. In the first case, the laborers in some of the stations, under certain circumstances, are incited too little to effort; in the other they are incited too much to use every exertion, only that at a particular time in every year, they may show an increase in numbers. Would it not be better if each society, say every five years, were to publish the exact statistics of their condition, with detailed reports; whilst in the annual reports, only the more important results of the preceding year would be chronicled along with the budget?

Now, I have a request to make of several Methodist and Baptist missionary societies, in regard to their annual reports, in which I know that I speak the mind of many. I shall subjoin it to one made formerly,² but not yet granted. It is, that in their reports, they should make a sharper

¹ See also Grundemann's remarks in the collected documents of the Evangelical Alliance in New York, 1873, p. 592.

² At the meeting of the Alliance in New York, I requested that they should, at least, appoint "the preachers and evangelists, whom they sent to Protestant countries, to such places where the pure gospel is not preached, where the church of the country either does not do her duty, or else has not as yet been able to do so for want of laborers." Cf. my letter to the Christlicher Botschafter (Cleveland), dated January 21, 1874.

distinction between missions in heathen lands and evangelization in Christian countries! It cannot but cause pain or give offence, when, e.g., often upon one page there is an account of the missions in New Zealand and Polynesia, and upon the following of those in France and Germany; or when missions in Norway and Italy are sandwiched between those of Southern India and Japan; or when on the list of agents A B figures as a missionary among the Zulus or Papuans, and C D beside him as missionary in Würtemberg or Switzerland!

III. It is further apparent how important and desirable in the interest of missions, indeed, for the character of the Evangelical Church in general, is the endeavor toward greater uniformity of practice in questions which are not purely of a confession of faith or of denominational peculiarities; for example, in the treatment of caste (see above), of polygamy, slavery, and as far as possible in the matter of baptism, especially with societies working together in the same territory. As this, however, is not always possible on account of difference in dogmatical and ecclesiastical views, an attempt at least should be made for a peaceable division of the field of labor, and to come to a friendly understanding upon that first principle of missionary courtesy, never to press into another society's sphere of labor, unless called

to help draw in the gospel net. This principle also should be impressed upon private missionaries, that with friendly help they should give at least moral support to the laborers of neighboring societies. The complaints of the violation of this principle, on the part of the missionaries of the Propagation Society, unfortunately have not yet ceased.

A very frequent source of distrust and misunderstanding between the representatives of the different societies is the wrong position which a new society takes, in beginning its work upon a new field (which applies equally to the work of evangelization in Christian lands). In order to advance as rapidly as possible, and be able soon to show some results to impatient friends at home, a newly started mission often has too little care as to the character of the members received into its communion, and the native workers employed. Those who have been excluded from other missions, or who are under church-discipline, gather around the messenger of the new society, and in a short time a whole congregation is formed out of such elements. Sometimes, indeed, agents who have been dismissed from other stations may be found here in important positions, with large salaries. How necessary that there should be a previous brotherly understanding with the representatives of the older societies! How desirable that here, and in many other cases, the special

denominational interests should be made entirely secondary to the one great common task of bringing, in peace and without offence, salvation to the heathen! that is, apart from the immediate gain to their own particular church, and simply for the sake of Christ's kingdom, to rejoice, without envy or jealousy, in the success of a neighbor! Is not this command given especially to the messengers of Christ: "Look not every man on his own things, but every man also on the things of others"? He who seeks honestly and unselfishly the good of others, really cares best for his own interests.

It is of course true — as the history of missions clearly proves — that each denomination considers itself relatively the most perfect in confession, worship, and constitution. But let no society thrust prominently forward simply its one peculiar *charisma*, its special gifts and mission, without acknowledging also, in Christian humility and modesty, its bounds, the limits of its ecclesiastical power and capabilities, which often begin just where the special *charisma* of another denomination ends. Thus it will learn its capacities and needs.¹ Just as, in a parliament, the deputies are not simply to represent the special interests of their own districts, but are first of all to seek the common good of the whole land, so "Christ's rep-

¹ See Christlieb, *Der Missionsberuf des evangelischen Deutschlands*, pp. 15-32.

representatives," the missionaries, must not look after the affairs of their own church merely, but of the whole kingdom of Christ. Though there may be many divisions, there is but one army, under one Leader, against one foe. May, then, the directors of the various Protestant missionary societies, while justly holding fast to the peculiar excellences of their own particular church, impress upon the hearts of their missionaries this idea, in order that with all due self-assertion, there may also always be united, true self-denial and well-wishing carefulness for others!

With this true evangelical liberality toward other fellow-laborers¹ stands another fact, immediately connected, as above hinted, — the wisdom in teaching, with respect for the national character and customs of the heathen, so far as these are justifiable. Missionaries should learn in the mission-work, more than they have as yet, to accommodate the peculiarities of their denominations in respect to forms of worship and constitution, to the character and needs of the heathen people with whom they labor — should seek first of all to satisfy these, and not the sectarian fanatics at home, who would at all costs make even the smallest

¹ It is very cheering to hear that the Lutheran mission, too, exhorts to this: e. g., "Nachrichten der ostindischen Mission-Anstatt zur Halle, 1876, p. 13: "Teach Lutheran friends of missions to rejoice in the extension of the kingdom of God in the wide world, whoever it be that preaches Christ; that is true liberality and many-sidedness."

details incumbent on the heathen converts. It may appear evident after a time, that one heathen people according to its whole natural disposition and history, its customs and habits of life, may have an inner predisposition for this, another for that, evangelical form of worship and constitution, while for a third, in course of time, an entirely new ecclesiastical form or combination of forms must be developed.¹ It is precisely from this point of view that the numerous divisions of the Protestant churches and their missions appear as a blessing. With the manifold variety of our ecclesiastical forms, we are prepared to meet the different peculiarities and wants of the heathen nations; and, if we possess enough wisdom and self-denial, we can give the gospel to each, in the ecclesiastical form best adapted to it, and with the liberty necessary to its development. Therefore let each division of the Protestant Church seek out the field of labor for which it is most gifted, and so to which it has the strongest call! Then will the manifold gifts and powers of the different denominations, without being mixed, but in brotherly combination, form them into one imperial army, able to carry on a mission truly ecumenical and universal. For it is not this or that church form, but only the gospel of the kingdom, which has

¹ Cf., e.g., the peculiar combination of a Congregational and Presbyterian constitution in the numerous mission congregations of the American Board in Turkey. See above.

the promise of eternal duration and extension throughout the whole world.

But for this there is more need, and, even in respect to the question of funds, it is the chief requisite for the future, — of better quality than greater quantity in the missionaries sent out. A few self-sacrificing missionaries baptized with the Holy Ghost, with keen, precautions sagacity and firm will, who earnestly wish to become acquainted with the people, because, in spite of their errors, they love them, and bear them about on their hearts, — these are of more value, and obtain more enduring results, than many who are only half capable. They, as men somewhat of an apostolic type, will have wisdom and tact enough to respect the peculiarities of the people, and so, from the first, establish only what is absolutely necessary, leaving room enough for the natives, with their numerous, justifiable race characteristics, to develop in the future an heathen-Christian church, which in its own way will also contribute glory to the one great Head of the Church. Further, — and this is our other *ceterum censeo*, especially for the German missions, — the missionaries should incite with all their power the heathen-Christian churches, inasmuch as they are to form a special link in the long chain of mother and daughter churches for all the future, to self-support, both as regards means and native talent. Thus the work of evangelization introduced from

without will gradually become indigenious, and with self-support the way will be opened for self-extension through missionary operations, without extraneous aid.

Yes, thank God! our century is a century of missions, the like of which has never been. In it, the age of the world-embracing mission has begun. More than all the generations on whose dust we tread, we can to-day take up the psalm, "All the ends of the earth have seen the salvation of our God!"

"I have," said the Rev. Mr. Parkhurst, not long ago, after he had made a journey round the world, "nowhere seen a new heathen temple: they were all old and dilapidated." What cheering news for the friends of missions! But what a responsibility rests at such a time upon the home churches, which God has so highly honored, in that he has thrown the gates so wide open, trusting to the Christians of the present to hear his voice, understand his beckoning, and follow him! And though the abundance of forces and the present great staff of workers, which Protestant Christendom has placed in the field to accomplish this work, may seem to some to be sufficient; to the magnitude of the task,¹ to the thousands of millions of unconverted heathen and Mohammedans, they are a perpetual *mis-proportion*. When,

¹ See, too, the treatise, *The Wide Work and Great Claims of Modern Protestant Missions*. Mildmay Conference, p. 407, *sqq.*

a short time ago, the missionary secretary of the Irish Presbyterian Church mentioned above, Mr. Fleming Stevenson, returned from his journey round the world, in which he visited all the principal mission fields, he exclaimed with deep emotion, in a large meeting, "If only people would think of the tremendous magnitude of the mission work to the Brahmins, the Buddhists, the Moham-medans, with all their power of culture and all their literary attainments, and with their ingenuity and subtilty, they would never have dreamed of fighting them with those slight forces which all the churches together sent out!"¹ Let us carry away with us also, from our survey of the world to-day, this rebuke for our great lukewarmness and neglect in the cause of missions!

One more incentive, in view of the condition of things at home. The preaching of the kingdom to all the heathen world is accompanied to-day, to a great extent, by a decline of faith in Christendom. That word of the Lord, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. xxiv.), follows immediately after the mention of the false prophets, who should deceive many; of the abounding of iniquity, and the love of many waxing cold. If this double process—the spread of faith abroad, and at the

¹ See the Transactions of the United Presbyterian Synod in Scotland, 1879; e.g., Daily Review, May 8, 1879, p. 6.

same time the declension of faith and love in many places at home — is, and is becoming more and more, the sign of our time, then we need missions to-day, more than ever, for the defence of Christianity in the times before the end.

The sword of attack is at the same time the shield that defends. Missions, that is to say, the embodied courage of the Church, the touchstone of her faith, of her unchanging hope; missions, that is to say, the world-subduing Christianity of deed, of witness-bearing, of self-sacrificing love, — are their own best apology; and therefore we need them more and more. They must confirm the promises of Scripture, and so help confound the attacks made upon the Divine Word. They must help to expose the foolishness of all merely earthly wisdom, the wisdom according to the flesh; be it that which makes a god of this world, or that which despairs of the world and life; all speculation of the mere present, all conceit and selfishness. And they must aid in proving unanswerably the superiority of the gospel and true Christian culture, over all merely human means of education. Yes: missions are called upon, under the guidance of God, to solve many a problem which is too difficult for the politicians of our day.

What is doing most to-day toward the solution of the dark Indian question in America? The gospel and missions. What will best solve the

Eastern question, and those relating to East India and China beginning to appear behind it? The gospel and missions; the spirit of Christ, that is, the spirit of serving and saving, of life-giving love!

But it is high time that Christendom in general should be more fully aware of this, and that all colonial governments should at last clearly perceive that their former, and in many cases present, indifference and hostility toward missions, has brought upon them heavy loss, in influence and respect; yes, of men and money, which a Christian and sympathetic attitude toward missions would have saved them. If we believe in the destroying power of sin, we cannot deny that the longer we leave the heathen to themselves, the deeper they must sink. Many tribes are dying out to-day; not a few are already dead, and their death will be a heavy charge against a mission-less Christianity.¹

But, along with such rebukes and incentives to zeal in the kingdom of our Lord, let us take with us also the great consolation, that the work goes forward to-day as never before; that the Lord is opening a way for his cause, in many places, more plainly than ever before; often, even, using our mistakes to further it. The nearer the end comes, the more rapid the development.

The period of world-wide missions, on the com-

¹ Christlieb, Foreign Missions.

mencement of which we have entered, will be the last. If, in the history of missions, there have been times now and then, when the development long prepared for seemed to hasten and to mock the former slowness of its course; in our age of universal missions, it will appear, ever more widely, that the slow and tiresome work of undermining the chief strongholds of heathenism must lead soon to a tremendous crash. Without wishing in the least to bring the set time nearer, may we not say in looking, not only at the South Seas and America, but also at Africa, India, China, and Japan, that, in spite of our errors and weaknesses, we are approaching the time when a harvest will be gathered, which will infinitely surpass all previous proportions? Wait a little longer, and the full day will break; already the shadows flee away, and the glow of morning shoots athwart the sky! And therefore for our own encouragement, in prayer and in firm faith, we call out to the heathen world: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee!" Yea, "the Spirit and the Bride say, Come! And let him that heareth say, Come! Amen, even so, come, Lord Jesus!"

ADDENDA.

[Several notes from the fourth German edition, which have overrun the pages, are placed here.]

MEDICAL MISSIONARIES, p. 76. — As a result of this appeal, a gentleman in Basel has recently placed five thousand francs at the disposal of the Basel Missionary Society, with the promise to repeat the gift for four years in order to educate a physician, and send him into the mission. The Continental Missions-Konferenz in Bremen (May, 1880) was also occupied with this question.

WOMAN'S BOARDS, p. 77. — Compare, for example, the Woman's Board of Missions (which, under its own management, co-operates with the American Board in Boston), and others in connection with various missionary societies; also the Woman's Union Missionary Society in San Francisco, which has schools for the Chinese children in that city; the Woman's Union Missionary Society of America for Heathen Lands, which publishes a bi-monthly journal; the Missionary Link for the Woman's Union, etc. (New York: 41 Bible House). See Illustrated Missionary News, February, 1880, pp. 15, 24.

MORAVIAN MISSIONS AMONG THE PAPUANS, p. 81. — The missionaries of the Hermannsburg Society have recently completed, with wonderful courage, their settlement, called Hermannsburg, in Central Australia, and are now engaged in translating into the Aldulinga language. It

seems very difficult to reach the natives there. See *Allgemeine Missions-Zeitschrift*, May, 1880, p. 239.

NEW GUINEA, p. 83. — With its exceedingly unhealthy climate, New Guinea is not yet a field white to the harvest, but hard, and requiring many sacrifices for sowing the seed, yet a land where already a few first fruits have ripened; partly in the islands lying before it, especially in Murray Island; partly along the coasts of the mainland. There have been founded, mainly by the London societies, thirty stations; four languages have been given a literature, and the Gospel of Mark has been translated into one of them. See Macfarlane, p. 139.

The union of the leading Holland (Rotterdam) Society with modern liberal elements, the need of money that led to it, the offer of the missionary schools to the government, which has now established its own non-religious schools with high-priced teachers, so that the Christian schools could have less and less sympathy, produces a great crisis. See *Allgemeine Missions-Zeitschrift*, May, 1880, p. 235, *sqq.*

SAMOAN ISLANDS, p. 85. — Of the population of the Samoan Islands, in which the Germans especially are interested (thirty-four thousand two hundred and sixty-five), according to the last census (1875), twenty-six thousand four hundred and ninety-three belong to the London Missionary Society, forty-seven hundred and ninety-four to the Wesleyan, twenty-eight hundred and fifty-two to the Roman Catholic. See *Missionary Herald* (Boston), February, 1880, p. 65.

DUTCH GUIANA, p. 97. — Recently the Moravians have sent two missionaries to the Bush negroes, toward Gansee, where, since 1850, no European missionary has been stationed. See *Missionsblatt der Brüdergemeinde*, 1880, No. 3. Concerning the later deplorable disturbance in the congregation at Paramaribo, through one of their missionaries, compare *Allgemeine Missions-Zeitschrift*, May, 1880, p. 233, *sqq.*

MISSIONS IN AFRICA, p. 102. — Already in England a new auxiliary missionary society for the promotion of native missionary activity in Africa — “The Native African Missions Aid Association” — has been founded by Major Malan, who was formerly actively engaged as an evangelist in South Africa. This society publishes a quarterly journal, “Africa.”

p. 103. — For the latest good news respecting the overthrow of superstition, and increasing attendance on the service of God, see Baptist Herald, 1880, p. 57, *sqq.*

The English Primitive Methodist Connection have stations upon the Spanish island Fernando Po, and are seeking energetically to carry on the work begun there by the Baptists, in spite of the hinderances of the Spanish laws. See the annual report of this society, May, 1880, in the Christian World, May 18, 1880, p. 1, *sqq.*

p. 109. — The recent attempt of the Catholic mission by a Zambesi expedition to force its way into the London mission stations among the Bamangwatos was summarily turned back by the Protestant king Khame, who, through the labors of the missionary Mr. Mackenzie, of the London Society, has become a decided champion of the gospel, and is described as a sagacious ruler. The last Zulu war created much disturbance among the related Matebeles, whereby the strengthening of the stations of the London Society among this people — at all times difficult to maintain on account of the general fear of the despotic chief — will be rendered still more difficult. See Evangelical Missionary Magazine, January, 1880, p. 7, *sqq.*; March, p. 127. For further particulars concerning King Khame, see the interesting pamphlet by J. Mackenzie, “Ten Years North of the Orange River:” Edinburgh, 1871. Also, London Missionary Society’s Report for 1879, p. 39; and Chronicle of the London Missionary Society, June, 1880, p. 123, and January, p. 14, *sqq.*

p. 110. — The Berlin missionaries were able, during the

year 1879 alone, to baptize twelve hundred and sixty-four persons ; that is, a few more than in the first thirty years of their labors all told. They teach twenty-four hundred children in their schools. Recently considerable territory has been given to this society for the establishing of more missionary stations in the captured Sekukuni's country, as a token of gratitude for the services which many Christians connected with the mission gave as nurses for the sick during the war. Hence the outlook for the decided extension of this mission is at present very favorable. The stations relinquished for a time have almost all been occupied again. See *Allgemeine Missions-Zeitschrift*, May, 1880, p. 234, *sqq.*

p. 113. — In the city Aliwal, north on the Orange River, the important terminus of the railroad now being constructed from Algoa Bay to this river, the Society of the English Primitive Methodist Connection has been at work for a number of years near the Dutch Reformed, among the Basutos and Fingoes, and has a flourishing mission, with one hundred and twenty-six full church-members and six native local preachers. See Report of Missionary J. Smith, *The Christian World*, May 18, 1880, p. 2.

MADAGASCAR, p. 116. — The Missionary Union of the Quakers was organized in England in 1865, and entered the work in Madagascar in 1867. Along with their congregation of five hundred Christians in the capital, there are now under the care of the Quaker missionaries and their twenty-one native evangelists, one hundred and eight rural congregations, with thirty-two hundred and fifty church-members and twenty-six thousand Christians, eighty-five schools, with about three thousand male and female scholars.

THE BLANTYRE MISSION, p. 118. — Much less encouraging news reaches us from the Scottish State Church Mission in Blantyre, on the east side of Murchison Cataract in the Shirè Mountains, south of Lake Nyassa ; where the missionaries, by taking the law into their own hands and inflicting

punishments upon the natives, seem to have lost the confidence of the natives. See *Christian Express*, Lovedale, Dec. 1, 1879. May all the pioneers not change the Christianization of the land into the Anglicizing of it by instruction in the English language!

Incited by these Scotch missions, an English-Scotch trading company, Livingstonia Central-Africa Company, has been formed, which navigates the Shirè with steamers, and is seeking to make direct communication between the coast and Lake Nyassa.

JESUITS IN UGANDA, p. 119. — By calumniating the Protestant form of worship as false, and making great difficulties, the Jesuits have completely deceived the capricious king as to their intention, and are trying by all means to win his favor; so that a part of the English have been obliged to withdraw for a time. Many other signs also show that the Evangelical Mission in South and Central Africa will have a dangerous enemy in a systematic Catholic opposition.

AMERICAN BOARD'S NEW MISSIONS IN CENTRAL AFRICA, p. 120. — Its pioneers are already (May, 1880) *en route*, in order to explore the land south of the Zambesi and north of St. George's River for the establishment of mission stations in Umzila's kingdom, thereby to extend the Natal-Zulu Mission of the American Board toward the north. See the pamphlet just published by the American Board: *Umzila's Kingdom a Field for Christian Missions*, Boston, 1880. This Board is also opening a mission to the interior through Benguela to Bihè. The exploring company is already on the way to Benguela.

SYRIAN MISSIONS, p. 142. — The Quakers have two stations in Syria, with seven flourishing schools, an orphan-house, and hospital. See *Illustrated Missionary News*, February, 1880, p. 15; and *Allgemeine Missions-Zeitschrift*, April, 1880, p. 180.

CASHMERE, p. 147. — Recently some missionaries from

the Church Missionary Society have been endeavoring to press forward from Candahar and Dera Ghazi Khan to the Beludschis tribes. See the report upon the first year of the Beludschis Mission, in the Church Missionary Intelligencer, April, 1880, p. 222, *sqq.*

INDIA, TINNEVELLY, p. 156. — On the 20th of January, 1880, the centennial jubilee of the founding of the mission in Tinnevelly by the German missionaries (Mr. Schwartz) was celebrated in Palamcotta; and the statistics of both the English Episcopal Missionary Societies in this district, showing their condition on the 30th of June, 1879, were given as follows: The Church Missionary Society had in eight hundred and seventy-five villages, besides the European missionaries, fifty-eight native ministers, thirty-four thousand four hundred and eighty-four baptized converts, and nineteen thousand and fifty-two receiving instruction previous to baptism: the Propagation Society had, in six hundred and thirty-one villages, thirty-one ordained native ministers, twenty-four thousand seven hundred and nineteen baptized converts, and nineteen thousand three hundred and fifty receiving instruction previous to baptism: making a total of ninety-seven thousand six hundred and five under the care of the English churches, of whom thirteen thousand two hundred and sixty-five were communicants. See Church Missionary Intelligencer, May, 1880, pp. 301, *sqq.*

ROHILCUND, p. 163. — The American Methodist Episcopal Church have in Rohilcund District, in nine stations, eleven hundred and thirty-two; in the Oudh District, in seven stations, two hundred and forty-five adult members; in the former, in eighty-five day schools, twenty-nine hundred and eighty-eight scholars; in the latter, in seventy-five day schools, twenty-seven hundred and ninety-six scholars; in the Kumoos District, in four stations, ninety-one full members and thirteen hundred and fourteen scholars, in thirty-five day schools. See Annual Report (January, 1880), p.

138; and, for further particulars, in the thorough work of Dr. Reid, *Missions of the Methodist Episcopal Church, 1879*, vol. ii., pp. 100-243.

BOMBAY, p. 165.—The mission of the Scotch State Church in Bombay is especially of importance on account of its schools. The mission work of the Irish Presbyterian Church in the Gujarat and Kattyawer Districts is more extended, especially among the aborigines. In six principal stations, Ahmedabad, Borsad, Surat, &c., which are divided into two synods, there are nine European missionaries at work. The number of those baptized, about one thousand, has recently begun to increase very rapidly.

SIAM, p. 189.—In Siam the American Presbyterians have two small congregations in Bangkok, and in Petchaburi and Bangkokaboon one each, with one hundred and thirty-three adult church-members in both places; a number of flourishing day and boarding schools, with three hundred scholars; also industrial schools for women, conducted by American female teachers; and a mission press. The great extent to which the influence of evangelical missions is already beginning to tell in this land, so similar to Burmah with its beautiful pagodas, wherein until now one hundred million marks were annually appropriated for the support of the Buddhist priests and cloisters, may be seen by the recent royal decree, which ordered a decided reduction of the number of lazy priests, and forced many of them to exchange their idle cloister life for one of honest work. Still further, the present king, a short time ago, took the bold step of appointing the American missionary, Dr. McFarland, superintendent of public instruction, and principal of the State high schools, in which influential position he can now make the whole instruction of the youth of Siam more in accordance with the principles of the gospel.

Five hundred (English) miles to the north of Bangkok, these Americans since 1867 have had a mission in Chieng-

mai among the Laos, with a missionary physician. In September, 1869, two of the newly won Christians, on account of the caprice of the despotic ruler, died courageously the martyr's death, praying for their brethren in such a manner that it moved the executioner to tears. Now there is a congregation of thirty-one communicants in that city, and besides this there are two out-stations. Recently also the conversion of a state officer of high rank caused some persecutions. But an appeal on the part of the missionaries to the chief king in Bangkok resulted in his commanding the Laos authorities in a public proclamation to exercise religious toleration, and even protect the observance of the sabbath. See *Foreign Missionary* (of the same church), March, 1879. *Calwer Mission-Bl.*, 1878, p. 30, *sqq.*; *Illustrated Missionary News*, 1880, p. 75.

CHINA, FUH-KIEN, p. 196. — How very promising were the accounts, given at the last anniversary of the Church Missionary Society (May, 1880), of the work in this province, the doors of which have recently been thrown open. After eleven years of work in the great city Fu-chau, they had there in 1861 three or four converts: in 1879, there were three thousand native Christians. A missionary related at this same anniversary that the gospel was first preached by him, in another small town fourteen years before, and that now there are from three to four thousand Christians connected with the Anglican and Methodist missions there. The Christians have provided their own churches, chapels, and native helpers, without any help whatever from the Church Missionary Society. In Lo Nguong, twelve years ago there were only a few Catholics: now there are fourteen evangelical churches and chapels in this district. In Ning Taip and its suburbs, there are seventeen churches, and from six to seven hundred baptized converts. A man from another district of the province asked repeatedly for a catechist (1879). It was impossible at the time to send one thither, and the man in despair

took his life! So great is the hunger for the word in that place. The Church Missionary Society alone has in this province over one hundred churches and chapels, one hundred stations, one hundred and twenty native catechists and teachers, and in 1879 an increase of four hundred Christians. The Methodist Episcopal Mission in Fu-chau District has forty-seven churches, with thirteen hundred and eighty-four adult members. See the unusually interesting report of missionary Wolfe, at the meeting of the Church Missionary Society in Exeter Hall; in the *Christian World*, May 11, 1880, p. 3, *sqq.* Also the annual report of the Methodist Episcopal Church, January, 1880, p. 69.

FEMALE MISSIONARIES IN CHINA, p. 204. — It is very desirable to notice this, as different persons (non-English), acquainted with China, have assured me that the independence and freedom with which some of the unmarried English and American female missionary helpers enter the houses, often in Chinese clothes, must cause great offence to the Chinese, with their ideas of propriety, and must awaken distrust. May they combine with their praiseworthy zeal and simplicity, necessary wisdom and care, in order not to increase the antipathy of the Chinese against every thing foreign!

FAMINE-STRICKEN DISTRICTS IN CHINA, p. 209. — Although Chinese pride in many parts of the land took pains to make it appear that these contributions came from the Chinese Government, that government through its ambassadors in England publicly expressed its thanks to the generous donors. Thus the Chinese Mission from this side also appears more hopeful. The preparatory work in "stone-breaking," of which we have been accustomed to speak until now, may become little by little in certain provinces, under God's blessing and protection, an extensive work in building. Elsewhere, especially in the southern coast lands, the old hatred of foreigners, encouraged by the Mandarins, continues for the most part. Although generally hidden

under the mask of outward politeness, it often breaks forth in partial persecutions, as it did a short time ago in a Basel station. Certainly it is less because of interest in Eastern reforms, than to obtain better means for the expulsion of all foreigners, that China is seeking to utilize for her army and navy European improvements in the science of war. On this account some missionaries consider a coming storm almost inevitable, which shall bring for a time an important crisis to the whole Christian mission in the Celestial Empire. It may be that the Lord, in the last decade especially through unexampled famines, must break down still more the unbounded Chinese conceit, by terrible judgments, external war, or internal rebellion and plagues, in order to make the masses of the people more accessible to the gospel, and to change the obstinate self-complacency into hunger for God's help. It may be that he will so overrule all, that also in the "Celestial Empire," the way shall be opened more fully for the kingdom of heaven.

JAPAN, p. 216. — Also upon the island of Schikoku (on the southern extremity of Nipon) in 1879 an unusually hopeful beginning was made by the missionaries of the American Board. In the city of Imabari and other places, they found a welcome reception. Already in these, and in outlying villages, numerous new congregations have been started. See Annual Report of the American Board, 1879, p. 75, *sqq.*

THE BATTLE OF THE CHURCH, p. 217. — Here in Japan so much the more is this battle to be fought, and so much earlier, since the majority of the converts up to the present time — an unusual circumstance — are almost entirely from the middle educated classes, who have little sympathy with the lower classes. The mass of the people are curious, but still waiting: the higher classes hold themselves indifferent. As they have little regard for their own religion, so but few of them have thus far shown interest in the life-giving power of Christianity; either of the "Buddhistic," as they

call that of the Catholic Church in Tokio (on account of the candles, flowers, pictures, rosaries, &c.), or of the "Shinto-Christianity," that is, the Christianity of the Evangelical Church (because in it there are no pictures, and the sermon is the chief part of the service, as in the Shinto temple).

ENTERPRISE AND REFORM NOW QUIETLY GOING ON THEIR WAY, p. 217. — The country is already divided by government into seven large school districts, and provided with twenty-four thousand public elementary schools. A complete change of their idea of the world will be wrought in the entire rising generation in the near future. Thousands of new books of every description appear annually; hundreds of newspapers furnish the Athenian curiosity of the people with food. The grove of Confucius, in old Yedo, once so animated, is now desolate. The immense park with its primitive trees lies forsaken; and with melancholy the statue of the deified master looks in loneliness upon the empty walks and halls, while young Japan streams into the new University. *Ev. Missionary Magazine*, June, 1880, pp. 225-228.

NOTE BY AMERICAN EDITOR. — The statement of the contributions of Congregational churches, p. 37, needs a slight qualification. A part of the Otis legacy is included in the estimate here given. About one dollar per head is the more exact fact as to Congregationalists.

CHINA'S POPULATION, p. 190, is given by Hon. S. Wells Williams, whose authority is of the highest, as about 340,000,000. *Missionary Herald*, February, 1879, p. 51.

"NEW HEATHEN TEMPLES," page 234, are seen by many missionaries, though Mr. Parkhurst saw none.

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