A NATIVE HOUSEHOLD IN JAVA.
The Malays.

The Malays.

The Malays are a great branch of the human family dwelling in the islands of the Indian Archipelago, in Madagascar, and in the numerous islands of the Pacific. They comprise the inhabitants of Malacca, Sumatra, Java, Celebes, Borneo, the Moluccas, the Philippines, and Madagascar. Mr. Prichard comprises under this head the Polynesians and the Maoris, but we prefer the division given above.

The Malays are a brown complexioned race, darker than the Chinese, but not as dark as the Hindus. They have long black, shining, but coarse hair; little or no beard; large mouth; dark eyes; short nose; high cheek bones. The Malay language is simple and easy in its construction, and is easily acquired. In religion, the civilized Malays are Mohammedans, having embraced that faith in the 13th or 14th century. The tribes in the interior and on some of the islands are idolators of the most debased kind. The Malays are generally passionate, treacherous, and revengeful.

The Country and People of Java.

Java is a large island in the Eastern Archipelago, 666 miles in length, and from 58 to 126 miles in breadth, and has an area of 50,260 square miles. It is hilly and mountainous, thirty-six of the lofty mountains being volcanoes. It is one of the colonies of the Netherlands. The last census we have seen, that of 1874, gave 48,522 Europeans, 305,897 Chinese, 13,088 Arabian and 19,518 Hindus. The Javanese belong to the Malay race, and are mostly Mohammedans, the remainder being "heathen," whose religion is a degraded superstition. In moral habits they are said to be superior to the inhabitants of the neighboring islands.

There are 29 Dutch Protestant and 10 Roman Catholic clergymen, all paid by the government, which fixes their sphere of labor and strictly prohibits proselytising. They chiefly labor among the the Europeans, half-castes, and intermediate races at the ports, and the natives of the interior are neither made acquainted with the Christian religion nor with European Education.

Generally the hair of the Malay in Java is long and thick, glossy but coarse, and of an ebony blackness. On leaving the bath in the morning the women let the hair float to dry it, afterward coiling it up very closely with a comb. It is not rare to see the young girls place among their hair some flowers of the ylang-ylang, which perfume is sought for in preference to all others. When the Malay women are very young their forms are often slender; their walk, slow and a little indolent, does not lack a certain grace. They are of excessive cleanliness; and the bath is for them a necessity of existence almost as much as the rice and the fruits on which they almost wholly subsist. Their sobriety is extreme; they are good housekeepers; the family bonds are very strong, and while their religion permits several wives, monogamists are not rare among them. However, man and woman do not live at all on a footing of equality. Man is master, but a devoted master, who protects the family and works for it, while woman is considered an inferior creature. She does not play the role of a slave or even that of a servant. Often, however, she aids in gaining the subsistence of the family. She sews, and she does not lack a certain adroitness in manual labors. In the season of rice harvest she goes to the fields and is as good a harvester as the man. Then is the epoch when the young couples learn to love and when marriages are arranged and concluded. The Malay children are pretty and intelligent. Among the little boys particularly, there is remarkable beauty of form. Misery is a thing almost unknown among them. A hut of bamboo costs them little more than the trouble of constructing it. The furniture is simple and easily made—a modest little bed, sometimes a simple mat of straw, a table and a chest is all that is necessary. Rice, fruits, above all bananas, and from time to time a little fish, are all their nourishment. Their necessities being so limited they lead a calm and happy existence. Care for the future counts for nothing. The Malays have great respect for old age, and never allow the helpless aged to suffer. They have good schools. The Holland rule is most paternal and elevating, and the prosperity of the island increases year by year.

The Malays indicate the hour by a curious instrument of wood called a tonton, each district being provided with its tonton, generally placed at the entrance of the village or near the market-place. This tonton is very unique. It is a hollow cylinder of wood; at the top is fixed a great cord, to the extremity of which is attached a wooden hammer. The blow struck by this hammer against the cylinder gives a vigorous sound, corresponding to the number of the hours. At night, two men called gardoes, reinforce the person in charge of the tonton, and together they form the police force of the district. One is armed with a forked weapon of wood, designed to pierce retreating robbers and thieves, "in the pursuit of whom," says a native critic, "they should occasionally be active, but whom they rarely succeed in reaching." (See page 198.) Policemen are much alike the world over, whether armed with a short baton or a long fork.

The Country and People of Borneo.

Borneo, next to Australia and Papua, is the largest island in the world, being 800 miles in length by 700 in breadth, and has an area of about 300,000 square miles. The population is about 2,000,000, and consists of three classes: the Dyaks, who are, the aboriginal inhabitants, and almost all heathen; the Mohammedans or Malays, Bui- ginese, Javans, Arabs, and Chinese. The Dyaks live chiefly in the interior and employ themselves with cultivating the land and with collecting gutta-percha, resin, gold dust, wax, etc. The Malays dwell on the coasta
and are traders and sailors. The Chinese are engaged in trade and mining. The largest part of the island is ruled by the Dutch.

**Dyak Marriage Ceremony.**

Our illustration represents a Dyak marriage ceremony in Borneo. The bride and bridegroom are made to sit on two bars of iron. The priest waves two fowls over them and then knocks their heads together. The bridegroom puts areca root and some betel leaf in the bride’s mouth. The fowls are then killed, which closes the ceremony.

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**The People of New Guinea.**

The Rev. W. G. Lawes of New Guinea spoke as follows at the General Conference on Foreign Missions held at Mildmay in October, 1878: "The large island of New Guinea is creating a considerable amount of interest in the commercial and scientific worlds; and both from its large size, from its proximity to Australia—from which it is only separated by the Torres Straits—and from its probable mineral wealth, it must come to occupy an important place in the consideration of all men. To the Christian philanthropist, above all, it is a country of great interest. We have an immense number of races in New Guinea. I shall not attempt to describe them, except those amongst whom our new mission has been established—the light-colored Malayo-Polynesian race round the coasts of the South-Eastern portion of the island. Our mission extends from Yule Island to the eastern extremity of New Guinea; and even there we have an immense admixture of races, though all of them, I believe, from their appearance, from their customs, and from their condition and languages, belong to the Malayo-Polynesian family. We have a great number of sub-divisions among them. When I tell you that I know of twenty-five different languages spoken on the 300 miles of coast with which I am acquainted, you will form some idea of how New Guinea is split up and divided. We find the people in a primitive state, which we almost fancy in this nineteenth century had become totally extinct. We find there the old lake villages, and there is still the stone age in full operation. I know of no vessel, implement, tool, or weapon made of metal which they employ. It is the stone age yet, and everything else agrees with this. Morally, we find what we should expect—viz., the people low and degraded, but by no means so much so as those we have had to do with in some other parts of the world, where they are now Christians. Liars, thieves, and murderers they are; but it is not the existence of these things that causes one so much surprise as the utter absence of anything like what may be called a tone of public opinion by which these vices could be at all stigmatised, or the evil-doer be disgraced. They would unblushingly bring back the goods they had stolen from you, and offer them for sale, without even an atom of shame. A dog stoned to death by boys in England excites far more horror and indignation than the taking of human life in New Guinea. Religiously the darkness is perhaps much greater. It is darkness which can be felt, but cannot be described. At Port Moresby and the district north I can say that they have no knowledge of a God or a Supreme Being. Along the coast they have an idea of a Great Spirit, but we have found nowhere any idea of worship; religiously all seems a blank. Their only religious ideas consist in a gloomy superstitious fear of death; but in it there is no idea of propitiating the Spirit or securing its favor.

Five years ago we went to this people and commenced a mission among them. We commenced it in connection with the London Missionary Society. I had had personally sufficient experience during eleven years’ residence on Savage Island in the South Pacific to know where we ought to begin. Men who never tried the experiment may believe in civilizing agencies. But we who have tried them may be pardoned if we decline to try the experiment over again.

The very agencies that are depended upon we find to be fruitless. Clothe the natives and they do not know how to use clothes. Ask them what they have done with the clothes, and they will say, as was said some time ago, we have wrapped our drums in them; the best use they could put them to. I have given them a good
Birmingham hatchet, and had it returned rather than that they should give up their stone ones. With true native conservatism they say: “This is our way and that is yours;” and they prefer to cling to their own. If there is no hope for them without civilization and civilizing agencies, then the salvation of New Guinea I believe to be hopeless. But my experience among tribes and races such as these warrants me in believing strongly that with them also the Gospel is the power of God unto salvation to every one that believeth. I believe it is the only power which can raise a people such as this. Those other powers are levers long enough and strong enough; but there is no fulcrum on which you can place them. It is only the Gospel that finds such a fulcrum in the human heart and then will raise it.

I have no time to tell you how we tried to do it. Of course, where there is such a Babel, we cannot readily appeal to them in their own way. We came ignorant of their language; they were equally ignorant of ours; and there are no interpreters there. But we have to go with human kindness; and I have found, sir, that this is a key which unlocks every door, however firmly it may be closed against us. The power of human kindness does win its way. We are now welcomed along the coast as the men who bring and make peace; and we are looked upon as their friends. 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. We cannot preach to them; but if we can get a footing in their villages we can begin to exert power for their salvation, and in that Christian life lies mostly our hope for the evangelization and elevation of New Guinea. To that we can add oral teaching, as soon as we have obtained a sufficient knowledge of the language. Is there hope for the elevation of New Guinea? I should rather ask, Is there any reason to despair? I know of no ground on which we can look gloomily to the future; but we may look with every confidence to the time when New Guinea shall be won for the Lord. There is no field white unto the harvest, but there is a glorious field for the ploughman and the sower.

Missionary Experience in New Guinea.

An Extract from an Address delivered at the Annual Meeting of the London Missionary Society in 1880, by the Rev. S. McFarlane.

Those of you who read our “Reports” may remember that in 1870 the directors of our Society asked me if I would transfer my services from the Loyalty Group to establish a mission in New Guinea. Although the directors had not requested that any prospective voyage should be made before I came home, I thought it would not be a bad thing to have a look at New Guinea, and take some teachers there, who might be carrying on the work while we were arranging about it here. Accordingly, in 1871 Mr. Murray and I went down and commenced a mission in New Guinea. We formed stations at Darnley and Danau and Saibai. These were the first stepping-stations to the mainland; but the first stations formed on the mainland were in the vicinity of the Fly River, at Katau and Turi-Turi. These were all amongst what is called the Papuan tribe. We had teachers simply from Western Polynesia, who were Papuans; and so we commenced among the Papuans. We then paid a visit to the lighter-colored races on the southeast peninsula, and sent to the South Sea Islands to get teachers of their color; and a mission amongst them was established in the following year, when I was in England, by Mr. Murray and Mr. Gill.

Mr. Lawes, was appointed to go from the Savage Island Mission and take charge of the New Guinea Mission, amongst the lighter colored tribes with whom he had been laboring on the south-east peninsula. I was requested to continue my work amongst the Papuans, which I did, and at the request of the directors gave five years more especially to the work of pioneering along the coast of New Guinea. We not only found that New Guinea was the largest island in the world—as long as from London to Constantinople, and 500 miles wide in some parts—but that it was the darkest and most neglected island in the world; that whilst all the great, stirring events of the missionary age have been taking place; whilst the light of God’s truth has been dispelling darkness upon 200 islands in the South Seas, and the Gospel has been sapping the position of ancient systems of idolatry in India, China, and different parts of the world, and families and whole islands have been giving up their idols and coming to take a place amongst the civilized and the saved; the people of New Guinea have been revelling in an abominable cannibalism and idolatry.

It has been so for ages. The people have been sitting in their cocoanut groves, under the trees, mending their bows and making their poisoned arrows, and preparing to make raids upon unsuspecting villages for victims for their cannibal feasts. There they are still, as they have been for so many years, decorating themselves and their houses with paint and feathers and human skulls and bones. Ah! they present a strange contrast to the beautiful island in which they live, with its magnificent forests; its splendid mountains; its fertile valleys; its rich plains; its sunny slopes; its green clad hills, and those grand rivers of which you have read, with flowing streams and dashing cascades; its groves of cocoanut trees and well-cultivated gardens, with its spices, masoii bark, and betel nut. There it lies beneath the blazing tropical sun, with its head lifted up four or five miles into the cool atmosphere above the sea.

Now, how is the work to be carried on in a place like that? Well, we have had the experience of a brave band of Dutch missionaries, who commenced a mission at the north end of New Guinea. All of them have passed away; their mission has been broken up; and there is but one man left to tell the tale in Germany. These men amid suffering, privation, and death, attempted, at least, to do a glorious work for their Master.
We had the experience of those men, and we had our own experience, and we had such information as we could collect from sailors, pearl-sellers, Dutch reports, and so on, all of which led us to feel that in a country like New Guinea you must move cautiously. Rashness simply means defeat. You must study the conditions of health in a country like that; for, if they are not studied and followed, a torrid clime rigorously inflicts a penalty in proportion to the neglect. I felt strongly from the first, that in order to open up a mission in New Guinea, you have to work upon different lines from those in the South Sea Mission. The best thing we can do there, the thing that has been done for years, is to settle down amidst the people, in order to work for them; but to try that out in New Guinea, along that 600 miles of coast, where the villages are near swamps or stagnant pools, would simply mean the death of our teachers, the leaving of the missionary, and the collapse of the mission. The great point is to select healthy centres. It is best to be on a hill a mile away, where you can live for years amongst them, and have a central educational department, where the natives could be trained, and you could acquire the language and work for the people—it is better to be a mile away, and have the trouble of going down to them and working for them, than to try and live amongst them for eighteen months and then have to leave altogether.

What has been the effect of the Gospel in New Guinea? I contend that if we had not done anything more than open up 600 miles of coast-line, and established thirty mission stations, and gained the confidence of the people at all those places, that would have been something for seven years' work. But we have done more than that. There are four languages reduced to writing. That is something. We have school-books translated into them. We have a catechism; and I had the pleasure before I left of giving the people the whole of the Gospel of St. Mark in their own language. Chapels have been built, and altogether there is a very great encouragement to go on with the mission.

Take our station at Murray Island. In 1871 one of the Lifu men built a canoe and went across to Murray Island, to introduce the Gospel among people who were then strangling their children and living in heathenism and idolatry. That was only seven or eight years ago; and now, eighteen months ago, having heard that in the South Sea Islands they collected all their idols together and burned them when they did not believe in them, I had the pleasure on coming back from a five month's cruise on the coast, to find that these people had collected their idols together, and said that as they did not believe in them any more, they wanted them to be burned. These people are not only rising in the scale of education, but they have a court-house, they have their magistrate, and they have appointed one of the chiefs as king. They have established a number of laws. They have twenty of their best young men appointed as policemen. They may do some very stupid things at first; but it will all come right by and by.

And now let me give you an illustration of how the Gospel began to take effect upon them. Saibai is one of the islands off the coast on which we first established the mission, and from which we had to clear out on two or three occasions. The natives are what are called skull-hunters; that is, they are constantly making raids on the mainland in order to get skulls, which they value as trophies. Well, I thought, if we could get those fellows, who seem to have a good deal of "go" in them, under the influence of the Gospel and into an institution, they would make splendid pioneer teachers for the Fly River and places where Europeans cannot live. So we worked away with the island for a long time, and...
two years ago I remember having a very interesting meeting with these people. A little chapel had been built, and they all got together, and promised that they would give up skull hunting. I did not attach too much importance to their promises, but I was very glad to get them. They said, "We will give up skull hunting, and we will embrace Christianity." We had a very nice service, and after I left, the teacher began to tell the people: "If you are going to embrace Christianity, you must do as we used to do in the South Seas. Instead of quarreling and fighting with people who come to see you, you must give them presents; and then when you go to see them they will give you presents in return." Well, by and by the Fly River men came down—notorious warriors known all round the coast—to visit those who used to be old enemies of theirs at Saibai. These men said to the Fly River men "No more fighting here. We are Christians now.” The Fly River men seemed to think there was nothing like making hay while the sun shone; so, after receiving presents of food, they began plundering the plantations, which they thought they could do with impunity. They filled their canoes and went away in the night. This was rather too much for the Christianity of the Saibaians; so they got out their fleet canoes and followed these men. On reaching them they did not give them a volley of arrows, as they would have done in days gone by; but they jumped into the water, pulled the outriggers off of the canoes, and sent the bananas and coconuts floating about. One of the Saibaians said: "Look here, you Fly River men, if we had not been Christians we should have killed you people." He said, "We have embraced Christianity now, and our teacher says we are to do good to those who injure us." I dare say the Fly River men could not see what good they had done them; but he said something to the men, who jumped into the water again, got the outriggers and collected the food, and then said, "Now you go away to your home, and look out you don’t come to repeat that.” It was a grand thing for us to feel that the natives did not give them their poisoned arrows, as they would have done in days gone by.

I shall never forget the first night I landed in New Guinea, and I should like to compare it with the last night before I left. It is all very well for the captains of our vessels and those on board. Their work is out at sea. But when they bring the vessel to a certain point and the anchor is dropped, they have their evening’s chat and turn in; when very often the missionary paces the deck in great anxiety, because he is to go on shore next morning amongst a number of savages. I remember the feeling that came across me that night. I could see the fires through the grove of coconut trees; I could hear the drums beating; and I heard sometimes the shrieks of woman. I knew that there was heathenism and cannibalism all round. Ah! but as I sat on the verandah of my little house at Murray Island the night before I came to this country, you must try and understand what my feelings were then. I was coming home to my own country and family. The opening up of the mission had been mostly accomplished, and here I was sitting on the verandah of this house, and I saw a fire in the coconut grove, just as I had done on that night before I landed. And as I sat there and thought of the work that had been accomplished during the six or seven years, there was a sound that came warbling up the hill. It was not the shrieks of women, but it was one of Moody and Sankey’s hymns. These people were engaged in their evening worship; and after the singing of the hymn, and prayer, and the talking of the teacher, then came about two hours of singing for they are very fond of it. They know nearly all Moody and Sankey’s hymns. All this has been accomplished within eight years. It was twenty years before the missionaries of Tahiti had their hearts cheered by knowing that a native was praying to the true God. We have not had to wait twenty years for that in New Guinea.

There were two, young men down at Dauan, about a mile and a half from the main. One of them was spearheaded by the young chief, to follow his father’s spirit into spiritland; but the other one became very serious and anxious, and made many inquiries from the teacher about the progress of Christianity in the South Seas. One day he walked out very thoughtfully; and the teacher, suspecting that he was going out to pray, went after him and followed him until he came to a banana plantation. There he saw him kneel down under one of those trees. He clasped his hands and this was his prayer: "O God, we hear that thou art the great God, the true God, the only God. My heart is dark, the hearts of my countrymen are all dark. Have pity on us and give us light." I was exceedingly touched when I heard it, and greatly delighted, because I look at that as New Guinea upon its knees asking God for the greatest of all blessings—that He would give light. You remember that when the world was without form and void, the very first step toward order and beauty and life, was the Divine command, "Let there be light." And now there is darkness brooding over New Guinea, and if we are only faithful, as we ought to be, we shall soon have that light spreading over that land. I was down yonder in Scotland a little while ago, and was talking to an old gentleman in the Indian navy about this young man, and I said: "The directors of our Society are talking about curtailing our mission in New Guinea for want of funds." As he bade me good-bye the tears were in his eyes, and he said "My good sir, you dare not let the people alone there. You cannot withdraw. You must not excite hopes like these in the minds of those people and then withdraw." I said, "It is for you;" and I say the same this morning: "It is for the constituents of this Society to say whether we are to curtail our efforts. Therefore let us only be faithful; not alone by giving, but by united prayer and effort. Of course, prayer without effort would be simple superstition; and effort without prayer would be idolatry. We want the two blended, and then we shall very soon see the prayer of this young man answered—the light of the Gospel spreading all over New Guinea, that Gospel of light and love and peace.
Glance at New Guinea and Adjacent Islands.

Prof. Christlieb gives the following "glance" at New Guinea and the adjacent islands: "New Guinea, which in the north-west has been appropriated by the Dutch missionaries, while in the south-east the London Missionary Society has carried on operations since 1871, chiefly by native evangelists drawn from the surrounding neighborhood. But here, owing to the degraded condition of the inhabitants, who are yet in their "age of stone," and to the diversities of race and speech (on the south coast, on a strip of land 300 miles long, as many as 25) we see no fields white unto harvest, but only a soil hardened for the sowing, on which, however, some few first-fruits have come to maturity. Celebes, with the crown of all Dutch missions. Minahassas, which has now become a Christian peninsula, of whose 114,000 inhabitants more than 80,000 have been converted—these are divided into 190 communities with 125 schools. Now, that they should be able to sustain themselves, the great error, that the Christians were never sufficiently trained to self-support, is, however, causing serious difficulties. The recently-formed Dutch missions in Java and the neighboring islands, where the lately completed seminary for evangelists in Depok shows that Holland is at last trying to make amends for long neglect. Yet the large Christian communities in Amboyna, Ki, and the Aru Islands, and the other fruits of missionary effort in Timor and Wetter, are still waiting in vain for a missionary. The Reformed mission in the southern part of Borneo, in the north of which island the Propagation Society is endeavoring to establish itself more firmly. The same society, too, is rapidly assuming the position of the Batak in Sumatra, where, including those in Nias and Borneo, there are about 6,000 native Christians, with 26 German missionaries. A barrier is thus formed against the advance of Islamism, which involuntarily the Dutch government is greatly aiding by the use of the Malayish language in the law courts, and the employment of Mohammedan as inferior officials."

The Country and People of Madagascar.

Madagascar is an island on the south-east coast of Africa, in length about 960 miles, and in breadth in its widest part 380 miles, with an area of about 225,000 square miles. It is about 300 miles from Africa. It was first visited by Europeans in 1506, when Almeida, the Portuguese viceroy of India, stopped there on his way to India. The population at the present time is about 2,500,000. The inhabitants of Madagascar, though living so close to Africa are not Africans but are allied to the Malays. Their physical appearance, habits, and language, all prove this.

The people are below the average height of Europeans. The color ranges from a brown and chocolate color to almost a black. The hair of the lighter races is generally long, black and shining, and of the darker it is inclined to be frizzy.

The Hovas who inhabit the central province are the lightest in color and the most intelligent. They are the dominant race. About a hundred years ago the Malagasy were divided into fifty distinct tribes, each governed by their own chiefs, but gradually the smaller tribes were absorbed into the larger ones until now, with but few exceptions, they acknowledge the authority of the Hova chief.

Marriages are celebrated at an early age, frequently as early as twelve or fourteen years. A description of a marriage is given by Rev. James Sibree, Jr. He says: "The bride in this instance was a pretty girl of thirteen years of age who had been a pupil in the mission school. The bridegroom was a year older, was connected with the same school. They first came to the chapel and were married according to the English Ritual. This was followed by the native ceremonies. They went to the house of the bride's father. Here a feast was being prepared, and the relations were assembled. The young married people were seated together, one mantle being thrown around them both; and as soon as rice and other food had been brought in, one dish was placed before them, from which they both ate, apparently as a symbol of the future unity of their interests. The bride's father then made a speech, formally announcing to those present that his daughter had become the wife of their friend, thanking them for their presence and sympathy, and invoking a blessing upon the newly married pair. Good wishes and congratulations were then expressed by one of the guests, as spokesman for the company, and all then partook of the food which consisted of rice, meat in a variety of dishes, bananas, peaches and other fruit. After a little time, the party proceeded to the house of the bridegroom's father, and here the same ceremonies were repeated. A piece of money was handed to an officer of the palace for presentation to the queen, this being considered as the legal completion to the marriage. Both bride and bridegroom are generally dressed as handsomely as the means of the family will allow.

The dress of the people is very simple, being scanty, loose, and flowing. The monetary system is rude and primitive. The standard coin is the Spanish dollar. All sums below a dollar in value are obtained by cutting up the coin into pieces of all shapes and sizes, and weighing it by means of little scales and weights, which every one carries about with him.

A peculiar custom is that of the Covenant of Blood. "This is an agreement entered into by two persons to aid and support each other in every circumstance of difficulty or adversity in which they may be placed. The covenant is made by a small portion of blood being drawn from the bosom near the heart, and each party swallowing some of that taken from his friend. By this solemn act it is thought that each partakes to some extent of the very life of the other, and is henceforth one with him. A long form of oath is repeated, binding the covenanting parties to help each other at all needful times with property, exertion, and even life, if necessary,"
THE GOSPEL IN ALL LANDS.

and imprecising fearful calamities upon their heads should the vow be broken."

A large portion of the people have accepted Christianity, but the old idolatrous rites are observed in some sections of the country. All the national idols have been destroyed.

Some Roman priests were introduced into the country in the early part of the sixteenth century. Toward the close of the last century the London Missionary So-

ciety determined to establish a mission there. But it was not until 1811 that the first missionary, Dr. Vanderkemp was sent out. He died before reaching the country. In 1818 the Rev. S. Bevan and Rev. D. Jones were sent out. Other missionaries were sent out in 1821 and 1822. At first the mission was successful, but in 1836 the missionaries were expelled and from that time until 1861 the laws were severe against Christianity, and many of the native Christians were put to death. On the 15th of August, 1861, Queen Ranavalona died, after a reign of thirty-three years. Her son, Prince Rakato succeeded under the name of Radama II. "The sun did not set on the day on which he became king of Madagascar, before he had proclaimed equal protection to all its inhabitants, and declared that every man was free to worship God according to the dictates of his own conscience, without fear or danger." The prisons were opened and the exiles recalled. It was soon known that there was perfect liberty of worship, and in 1862 the London Missionary Society resumed work there by sending four ordained ministers, a medical missionary, a school-master and a printer. From that time to the present, with but little interruption, there has been a steady progress in the mission work on the island.

The practice in Madagascar of holding slaves appears to have existed from the earliest times. Slaves are derived from captives taken in war; persons condemned to slavery for crime or political offences; and people who are sold for debt, and their descendants. Some of them are of African origin.

The London Missionary Society in Madagascar.

The Annual Report of the Society made in May of this year gives us the following facts concerning the Malagasy and the mission of the Society among them:

"The Madagascar Mission has shared in the progress of the last ten years more markedly than any other field. Twelve years ago the burning of the national idols in-

SLAVE GIRLS OF MADAGASCAR FOUNDED RICE.

augurated a social revolution in the Hova kingdom, from which there has been no going back, and which has been followed by most startling results. The changes produced in some of the South Sea Islands, where chiefs and people together have embraced Christianity, have here been witnessed on a larger scale, and in connection with a more advanced and consolidated government. And it is most instructive to observe the effect produced by Christianity when its teachings are intelligently accepted and acted upon by the rulers of a people.

From whatever point of view the Malagasy people are regarded, the change produced during ten years is most remarkable. One of the collateral results of Christian instruction is to be found in the political progress of the nation. In the social life and habits of the people the change has not been less marked. The Malagasy are by nature exceedingly impure, and in their heathen state licentiousness of the grossest kind was the open rule. Now, there is a very marked change in the outward morality of the people in those districts where Christianity has obtained a firm footing; and it is hoped that a real change is being slowly wrought in their opinions and feelings on this subject.

When the Sovereign declared her conversion to the new faith by burning her idols, it is not to be wondered at that the people, accustomed to follow their leaders, came over in large numbers to Christianity. The commencement of the decade found the missionaries overwhelmed by the magnitude of the movement which had
thus set in. Thousands had cast off heathenism, had banded themselves together in Christian congregations, and were trying to conduct Christian worship according to their light. It was necessary that prompt action should be taken to meet, so far as was possible, the cry of a people thus simultaneously stretching out feeble hands to heaven for the Bread of Life. And it was even more needful to make provision for the future nourishment and training of those who had thus committed themselves to the care of the Christian Church.

The immediate need was met by the services of a very large number of native preachers of very various capacity and knowledge of the truth. The permanent want was provided for by paying special attention to the subject of education. The provision made for the training of native pastors and evangelists has already been referred to. In addition to this a Normal School which has been carried on in a small and feeble way since 1868 was re-organized in 1872, and has done most useful work in preparing a staff of carefully trained teachers. A similar Normal School for the Betelico District was opened at Fianarantsoa in 1871; and a girls' Central School, providing a second grade education, was established in the capital in 1872. The Queen and Prime Minister have sympathized most heartily with these efforts to enlighten and instruct the people, and have done all in their power to insist upon the necessity of education. The result has been an increase in the number of schools from 359 at the end of 1870 to 862 ten years after, in which 43,904 children are receiving a good education by native evangelists. The ignorance and superstition of the Sihanaka as a tribe are proverbial; and these characteristics manifest themselves less in active opposition to the Gospel than in solid indifference to its message. So far as the outward observance of the Sabbath by attendance at public worship is concerned, but little is left to desire. The people, however, fail to take any personal interest in the truths taught, and are too unconcerned, either to question or to contradict them. Notwithstanding these drawbacks our missionary brother is not left without encouragement in his work. During his five years' residence twenty-four adults have been baptized, and some of them admitted to the church; and this number might have been greatly enlarged were the probation to which candidates are submitted less thorough and searching. Three Sihanaka youths are now under a course of training in the Normal School at Antananarivo, the capital of Madagascar. "It was commenced in 1889 as a theological institution for the training of native pastors and evangelists. In 1876 it was enlarged into a general college, having a secular as well as a theological department. Since its establishment, one hundred and nine ministerial students have been trained and sent forth, of whom twenty-seven are now laboring in connection with the mission, in addition to ten others who, after six years' faithful service as evangelists, have been called to occupy important positions in the Government. Thirteen secular students also finished their course of study at the close of the last session, and are to be employed in the service of the State."

The London Missionary Society report this year as follows respecting the Antsiranana Mission in Madagascar: "The Antsiranana Province lies to the north of Imerina, the journey between the respective capitals occupying six days. The province covers an area of some two thousand square miles, and it contains a population of about 40,000. Since the year 1875 mission laborers have been carried on in the district by the Rev. J. Pearse, assisted by native evangelists. The ignorance and superstition of the Sihanaka as a tribe are proverbial; and these characteristics manifest themselves less in active opposition to the Gospel than in solid indifference to its message. So far as the outward observance of the Sabbath by attendance at public worship is concerned, but little is left to desire. The people, however, fail to take any personal interest in the truths taught, and are too unconcerned, either to question or to contradict them. Notwithstanding these drawbacks our missionary brother is not left without encouragement in his work. During his five years' residence twenty-four adults have been baptized, and some of them admitted to the church; and this number might have been greatly enlarged were the probation to which candidates are submitted less thorough and searching. Three Sihanaka youths are now under a course of training in the Normal School at Antananarivo, who, it is hoped, will in due time return as teachers or evangelists to their countrymen. In a review of the mission which has just been issued from the local press in the capital Mr. Pearse thus writes:—

"Every vestige of public idolatry has been swept away from the Antsiranana District. The chief influence which brought about that result was the conduct of the Queen of Madagascar in ordering the Royal idols to be destroyed in 1889. This was referred to by the Prime Minister in the speech he made at the opening of the Chapel Royal, in April last, and was spoken of by him as a "wonderful thing" to have taken place in Madagascar; and in it we all gratefully acknowledge the power of God and the operations of the Holy Spirit. The pop-
population of Antsihanaka may now be described as non-
idolators and non-Christian. It is a blessed thing that we can affirm the former. The great mass of the people, however, including those who attend our services, are still undoubtedly heathen at heart, and also in many of their beliefs and practices; and the tenacity with which they cling to their superstitions, after having given up their idols, reminds me of the Welsh chief who, having embraced the Gospel in a way, abandoned the profession of heathenism, but still retained the practice of cannibalism; and, that there might be no need for work on the Sunday, had his human victims killed and also cooked on Saturday.

In my Report for 1877-78, I gave a short account of how large numbers of the people at that time wore a single grain of Indian corn around their neck as a talisman against a disease which it was affirmed, a tenerec had announced would appear. During this year, a similar story agitated the people. In the month of February, a report was circulated that a dog had spoken, and announced that a hurricane, causing grievous famine, would devastate the district; that immense hailstones would descend; and that even the heavens would fall. To prevent this calamity the people were told to get six black and six white beads, and to wear them round the neck, as that would prevent any harm overtaking the wearer. The result was that men, women, and children were seen with these twelve beads hung by a thread round the neck, believing in their talismanic power to preserve them from evil.

"Only a few weeks ago, among those who came into the dispensary, was a man far advanced in life, who wore around his neck a greasy string upon which were threaded two black and two white beads. I asked him what was the object of wearing them. On hearing my question, he put his hand to the string, which had the effect of breaking it. "Oh!" he said, "it is of no further use since it is broken." She said so," he continued; "yes, she said that if the thread broke it would avail no longer. "Well," I asked, "what is the meaning of it?" "Oh!" he replied, "a sorceress in our village told us to wear four beads like that and we all obeyed her. She said that it was necessary, in order to cause the rains to fall; and when we did it the rain came last year, whereas if we had not obeyed her, there would have been a drought!"

The giant evil with which we have to contend, and the greatest practical hindrance to our work here, is the extensive manufacture of rum, and the rum drinking by which the Sihanaka are enslaved. Even in Christian England it is, alas, too well known that drink is the prolific parent of almost every other evil; and here it is abundantly manifest that by it the Sihanaka are chained to ignorance, superstition, and sins.

The Rev. J. Sibree, Jr. of Madagascar said at the Mildmay Conference: "How long has Christianity been at work in Madagascar? The Jesuits had a mission there in the seventeenth century and have had influence, more or less, over portions of it for nearly two hundred years past. But their mission was without permanent result on the country, and this may be easily accounted for by this fact, that they never gave the people the Word of God. They gave them the Lord's Prayer, the Hail Mary! the Ten Commandments—with the second of course left out—and short portions of the Bible; but they never gave them so much as a single book, either of the Old or New Testament.

Our Protestant missions date from 1820; and our missionary work in Madagascar has three very distinctly marked periods: the period of planting the Gospel; the period of its persecution; and the period of its progress. The first of these lasted sixteen years, the second twenty five years, and the last (from 1862 to the present day) another period of sixteen years. Our brethren who began to labor in the Capital in 1820 laid the foundations upon which we have been building for several years past. They did a noble work; they reduced the language to writing; they gave the people their own tongue in a written form; they translated and printed the whole Word of God; they gave the people an educational system, provided them with a considerable literature, and taught them many of the useful arts of civilized life. Their labors laid the firm foundation which resisted for twenty-five years all that a heathen queen could do to root religion out of the land. Then I am asked, What are the results; the results patent to any intelligent and honest traveler who may pass through the country? I think we have some very undeniable facts which may be brought forward to show that Christianity is now exerting a very real and solid influence upon the social life of the people. It is introducing civilization and opening up commerce in a way unmistakable to those who know what the country was a few years ago, and can contrast it with its position at the present time. With regard to the clothing, dwellings, and other matters connected with civilization, we have seen a wonderful advance during the last eight or nine years. I remember that when I went there last in 1868, there was not a single European house of business in the Capital. Now, we have a number of them, and trade is extending largely along the eastern coast, so that, in all other parts of the world, we find that Christianity is the true civilizer, and brings blessings both for this life and for that which is to come. We have seen the tone of morals in the last eight or ten years especially, greatly improved. The people were very immoral, and are so still where the Gospel is not known. Chastity and purity were almost unknown things. But now, in the central province of Imerina, polygamy may be said to have disappeared. We have a very enlightened and Christian public opinion growing up among the people, and such an influence is brought to bear upon them that many evil things, if done at all, have to be done in secret. We have seen also the kindly influence of the Gospel in doing away with cruel customs and laws. By the old code of laws in force during the time of the persecuting queen, a great number of offenses were punished by death, and the wife and family of a delinquent were reduced to slavery. That has all passed away. The law by which soldiers were burned alive for running away in battle is also now a thing of the past. We now see how the loving, kindly, and beneficent influence of the Gospel is doing away with the old cruel habits of the people. Then there is the amelioration of war. In
heathen times the Malagasy were extremely disregardful of life, and when at war the Hovas carried fire and sword and destruction everywhere. But when the last war expedition set out, the Prime Minister said to the leaders and officers, "Now, remember that you are not to do as you once did. You are going to fight with the Queen's subjects, and there must be no life taken except there is armed resistance." And so that became a Missionary expedition, by which the Gospel was preached among the heathen, and an opening made for the Gospel in the south-western part of the island, which I hope may soon be occupied by our native Missionaries. Christianity is spreading through a great portion of the country, and if our people rise to their responsibilities, it is only a matter of time for the whole island to be brought to the knowledge of our Lord and Saviour.

The S. P. G. in Madagascar.

The Society for the Propagation of the Gospel commenced work in Madagascar in 1864. The annual report for this year does not give the membership. The other statistics are, 11 missionaries, of whom 4 are native; 37 catechists. There are also connected with the Ladies' Association, 3 lady missionaries and 5 native teachers.

At the College at Ambatoharanana there have been unavoidable delays and troubles in regard to the erection of the Church, but the work of the Institution has made progress which calls for devout thankfulness. The Rev. G. H. Smith writes that he is now settled at St. Paul's College, assisting the Rev. F. A. Gregory. The Bishop on his return found that the Mission Staff, in diminished numbers it is true, had worked with much unanimity during his absence; he was struck by the change which had come over the coast regions, where foreign capital is now largely employed, and the English and Creole population so increased as to lay serious responsibilities on the Church. A new church is in progress at Andoveranto; and another of most church-like appearance, of which the catechist was both architect and builder, was recently opened at Ambohimanga. An unusual kind of endowment has been provided at Ambotiany; two cows have been bought by subscription, through the exertions of the catechist, as Church property, the sale of their milk being a source of income."

Mission Work in Madagascar.

In addition to the London Missionary Society and the S. P. G., there are the Missionary Union of the Quakers and the Norwegian Lutheran Society. The Quakers, or Friends as they are sometimes called, were active in procuring the abolition of slavery, which was accomplished in 1877. They have also erected school-houses and given special attention to the educational work. Last year they reported 85 schools, with 2,860 scholars. The Norwegian Lutheran Society reported in 1879 that they had 1,000 baptized converts, 4,000 children receiving instruction in their schools, and had 20,000 adherents.

Native Missionary Society in Madagascar.

It is one of the cheering proofs of the prosperity of the native churches in Madagascar that they have their own Missionary Society, managed by their own people, and supported by their own contributions; the work of
which is being carried on with much success.

The Society was started about five years ago, and early in 1876 they sent out two missionaries to a wild heathen tribe, who soon got suspicious of them and drove them away. The missionaries feared that this would break up the Society; but no, they met again a year after, and decided to send two more. Mr. Richard-

son of the London Missionary Society accompanied them in their journey to the west of the island. They found the people very barbarous, and many of them drove them from their towns. At last among the Tan-

oasy they met with a chief named Radobo, who welcomed and promised to protect them, and with him they settled down. Mr. Richardson continued his journey to the coast, where he was set upon by a number of savages, who murdered one of his attendants, robbed him of everything he had except the clothes he stood up in, and threatened his own life. With only one lad he had to take the journey of 800 miles back to the capital, under the heat of the tropical sun. Meanwhile the native mis-

sionaries remained under the protection of Radobo, and for some months all went on well, and the prospect looked very encouraging.

But the jealousy of the neighboring tribes was aroused, and Radobo found himself exposed to their attacks in consequence of the support he was giving the mission. Shots were fired into the town, and several were killed. “We will give you to the dogs,” was the threat to the missionaries themselves. They stood their ground bravely, but at last were obliged to leave, and thus the second attempt to establish a mission failed also.

It is greatly to the credit of the Malagasy that they were not disheartened. Another band of missionaries offered, and it was determined to send them to a remote district, southeast from the capital. At the dedication service held July 11, 1878, the Prime Minister of Madagascar was present, and delivered a most excellent ad-

dress. “As Prime Minister of Madagascar,” he said, “I have no business here, but as a man loving the Lord Jesus Christ, and desiring to promote His kingdom, I have as much right here as any of you.” He spoke of how he had once gone to that same district in a war, in which ten thousand of the people were killed. Then turning to the missionaries he said, “It is not on an er-

rand like that that you are going now, but to bring those people to know Jesus Christ and His salvation. Do not threaten them. Remember how Christ bore with the ignorance of His hearers. He threatened not, nor was He easily angered. Gentleness and meekness were his method of winning them to Himself. Let such be your practice.” Then turning to the congregation at large, met as they were in the Memorial Church, built on the rock from which the martyrs had been hurled, he said, “Years ago there were gathered on this spot some off-

icers of the kingdom, and my father among them. They had come to carry out the sentence of death upon the Christians. My father saw in the company of the martyr a girl, fourteen years’ of age. ‘Take that child away,’ he said; ‘she is a fool.’ ‘No, sir, I am no fool,’ she answered, ‘but I love the Lord Jesus Christ; throw me over with the rest.’ ‘Take the child away,’ my father said the second time; ‘she is a fool.’ Again she an-

swered, ‘I am no fool, I love the Lord Jesus Christ; throw me over.’ If a girl in those dark times could give her life for the love of the Saviour, shall we hesitate to give of our substance to send the missionaries to the heath-

en?” The speech of the Prime Minister was received with the greatest enthusiasm, the audience again and again clapping their hands for joy.

The mission thus inaugurated has been remarkably successful, and 70 congregations have already been gathered.—Stanley Pumphrey, in the Friend of Mis-

sions.
Christianity in Madagascar.

BY ALFRED H. GUERNSEY.

The history of the introduction of Christianity into Madagascar, and of the persecutions which ensued, is of singular interest. Within the space of a single generation, and in our own days, there have been enacted on a smaller stage all the essential scenes of the great persecutions under Nero, Domitian, and Diocletian. The English Protestant martyrs who were burned under Mary, and the Catholics who were hanged under Elizabeth, have their representatives among the Malagasy; and it would seem that the establishment of Christianity in the Roman Empire through the conversion of Constantine is likely to have its parallel in Madagascar by the conversion of Queen Ranavolana II.

Toward the close of the last century King Iamboasalama ascended the throne of the petty Hova kingdom of Imerina. He made war upon his neighbors, whom he subjugated right and left, even down to the coast. Assuming the name of Impoin-Imerina, "The Desire of Imerina," he established his capital on a hitherto uninhabited hill, to which he brought conquered subjects from all parts of his dominions. He died in 1808, and was succeeded by his son Radama, a youth of sixteen. The young monarch extended still wider the bounds of his dominions, and was soon considered the sovereign not merely of Imerina, but of nearly the whole island of Madagascar.

The French from Mauritius and the Isle of Bourbon made some attempts upon Madagascar; but Radama only laughed at them. "I have two generals," he boasted, "General Forest and General Fever, in whose hands I can safely leave any invading army." Still, he was well pleased when in 1810 Mauritius fell into the hands of the English; and when in 1816 the British Governor sent an embassy to him, the envoy was gladly welcomed and he even sent his two young brothers to be educated under the eye of the Governor of Mauritius. He agreed to abolish the slave-trade upon condition that the English would annually supply him with a certain amount of firearms and ammunition, two horses, and a complete suit of fine clothes for himself. He also induced an English officer to remain with him to instruct his soldiers in European tactics. The subject of Christian missions was broached; and to these Radama had not the slightest objection. He sent a letter to the Directors of the London Missionary Society, in which he said:

"Being satisfied that the missionaries sent out by your Society have no other object than to enlighten the people and show them the means of being happy after the manner of European nations, I request you to send me as many missionaries as you may deem proper, together with their families if they desire it; provided that you send skillful artificers to make my people workmen as well as Christians. The missionaries who are particularly required at present are persons who are able to instruct my people in the Christian religion, and also in various trades, such as weaving, iron-working, carpentering, and the like."

The Missionary Society had long had an eye upon Madagascar as a field of labor; and in 1818 two Welshmen, David Jones and Samuel Beaven, were sent thither, each being accompanied by his wife and child. Unfortunately, they established their station upon the unhealthy coast, where they were attacked by fever, and in a few weeks all were dead except Mr. Jones, and he was obliged to go to Mauritius to regain his exhausted strength. But his heart was upon the work to which he had been called, and in 1820 he returned to Madagascar going straight to the capital, where he was warmly welcomed by Radama. Before long, he was joined by David Griffiths, like himself a Welshman. These two men were the pioneers of Christian missions in Madagascar.

A little later two other ordained missionaries, two missionary printers, and six skillful mechanics, were sent out, and to their combined labors is due much of the immediate success which attended the enterprise. Livingstone's cardinal idea, that for the successful prosecution of missionary work the arts of civilization must go hand-in-hand with preaching, was thus practically anticipated. Schools were established; the language was first practically reduced to writing, although the Arabs had long before expressed Malagasy words, after a fashion, in the cumbrous Arabic characters, and Radama had already learned to read it. Before ten years had passed a Grammar and Spelling-book had been compiled; the whole Bible was translated and printed; and there was fully fifteen thousand native youth, many of whom were converts, who were able to read their own copious and flexible language.

Radama, as long as he lived, was a firm friend of the missionaries, although he never became even nominally a Christian, or abandoned the superstitions of his fathers. But he had a keen appreciation of the material benefits accruing from the work of the missionaries and artisans. In 1825 there was a public examination of the schools. Radama was present and made a speech to the pupils. "The knowledge which you are gaining," he said, "is good—good for trade." And good for Radama too; for in Madagascar the labor of all men is the property of the sovereign, he had now at his command several thousands of men more or less instructed in such useful arts as iron-working, tanning, carpentering and building.

Radama died July 27th, 1828, at the age of thirty-six. For some time his death was concealed from the people. He had no living son, and it was believed that he had named as his successor his nephew, Rakatoba, who was strongly inclined toward Christianity, and his accession boded ill to the ancient heathenism. Of what followed we know only the chief results. Two days after the death of Radama a kabary or convocation of the people was summoned to be held in the great Place of Consecration, that all might take the oath of fealty to "whomever the King should appoint as his successor in the Government," the death of Radama being still kept concealed. On the 30th of August public proclamation was made that the great Radama "had retired—gone to his
fathers," and that he had named as his successor Ranavalona, his "sejior wife," who thereupon assumed the sovereignty. Her title, however, was of the frailest. The King of Madagascar may have twelve legal wives; but of these only one is recognized as Queen, and Ranavalona was not that one.

To make good her hold upon the sovereignty, she had to wade through seas of blood. Rakatana appears to have been murdered before Ranavalona was proclaimed. But there were still others who might be dangerous, and these were ruthlessly made way with. Most of the near relations of Radama were put to death; his mother, brother and sister by starvation.

Ranavalona at first showed no disposition to interfere with the work of the missionaries, for she perceived as clearly as Radama had done the material advantages which her kingdom was reaping from the instructions given by the artisans connected with them. In 1831, eleven years after the establishment of the mission at the capital, the direct results of Christian labor had become apparent to all. Several converts had been baptized, two native churches had been organized in the capital, and large and ever increasing congregations assembled every Sunday to listen to the teachings of the missionaries. It was clear to all men that a new order of things was imminent in Madagascar. The Queen had been gradually falling more and more under the influence of the heathen leaders, who spared no efforts to inflame her against the Christians. Circumstances favored their purposes. The French had built two small forts on the coast, had made an attack upon the port of Tamatave, and had shown a disposition toward further aggressions. It was reported that the English also meant to make the work of the missionaries, for she perceived as clearly as Radama had done the material advantages which her kingdom was reaping from the instructions given by the artisans connected with them. In 1831, eleven years after the establishment of the mission at the capital, the direct results of Christian labor had become apparent to all. Several converts had been baptized, two native churches had been organized in the capital, and large and ever increasing congregations assembled every Sunday to listen to the teachings of the missionaries. It was clear to all men that a new order of things was imminent in Madagascar. The Queen had been gradually falling more and more under the influence of the heathen leaders, who spared no efforts to inflame her against the Christians. Circumstances favored their purposes. The French had built two small forts on the coast, had made an attack upon the port of Tamatave, and had shown a disposition toward further aggressions. It was reported that the English also meant to make themselves masters of the island, and that the native Christians were in secret league with them. At length one of the most important chiefs prostrated himself before the Queen, and begged that she would give him a new and sharp spear. The foreigners, he said, had dishonored the ancestral idols of the Hovas, and were on the point of seizing the land. He wanted the spear in order to thrust it through his own heart; for he did not wish to live to see the ruin of his country. The Queen sat silent for half an hour, and then announced that her mind was made up. She would put an end to the old religion, if it cost the life of every Christian in her dominions.

On the 29th of February, 1835, an edict was issued addressed to all the English and French residing on the island. They were told that among themselves they might observe all their religious rites; but the Queen would not permit the Malagasy to change the observances of their ancestors; and there must henceforth be no public Christian worship, nor any baptism of her subjects.

Sunday, March 1st, 1835, is a day which is to Madagascar all that the revocation of the Edict of Nantes, just a century and a half before, was to France. A great kabary, or convocation had been summoned in the Sacred Place of the capital, and it was announced far and wide that an edict of high import was to be proclaimed. At early dawn the booming of cannon called the people together. Fifteen thousand soldiers were drawn up on the eminences overlooking the plain. When all preparations were complete, the Prime Minister read aloud the royal edict. It is very long, and we quote only a few of its leading passages:

"I am not a sovereign, saith Ranavalona-manjaka, that deceives or is deceived. I announce to you what I mean to do, and how I shall govern you. To whom hath the kingdom been left but to me? Now on the subject of reviling the idols, treating the divinities as a trifle, and throwing down the tombs of the Vazimba, I abhor that, saith Ranavalona-manjaka. You say the idols are nothing; but by them it is that the Twelve Kings have been established; and, now they are changed to nothing. The sovereign counts them sacred; and are the people to esteem them as nothing? This is my affair, saith Ranavalona-manjaka, and I hold him guilty who destroys them.

"As to baptism, observance of the Sabbath, societies, and places of worship distinct from the schools, how many rulers are there in this land? Is it not that rule? These things are not to be done, saith Ranavalona-manjaka, for they are not the customs of our ancestors, and I do not change these customs, except as to things alone which improve my country.

"Now then, those who have observed baptism, entered into societies, or made separate houses for worship, I grant you one month, says Ranavalona-manjaka, to confess; and if you do not come out within that period, I denounce death against such; for I am not a sovereign that deceives, and servants are not to be deceived. Mark the time. It is one month from yonder sun of this Sabbath that I give you to confess."

This edict was no idle threat, although it was more than two years before the punishment of death was actually inflicted. Four hundred officers of the army were degraded, and two thousand persons were mulcted in heavy fines. The missionaries, though not directly molested, were hampered in so many ways, that they were forced to abandon the field of labor; David Jones, one of the first to come, being the last to leave, in July, 1836. Christianity was to all seeming effectually trampled out in Madagascar. But it had taken deeper root than any man could have dared to believe. The Bibles which had been printed were most effective missionaries; and little bands of converts met secretly, here and there, whenever and wherever they could, to read the sacred pages. The first Christian that was put to death was Rasalama, a young woman. When brought to the place of execution, she asked to be allowed a few moments for prayer. This was granted; but while upon her knees, the spear of the executioner pierced her body. It is affirmed that, like our Blessed Lord she passed away from this mortal life before the weapon had touched her. Upon the spot where the proto-martyr of the Malagasy was imprisoned before her execution now rises one of the Memorial Churches of Antananarivo, the first building in Madagascar ever erected expressly for Christian worship. It is of stone, and would be counted a handsome structure in England or America.

From this time for twenty years persecution was unrelenting, but the year of 1849 was one of special severity. This appears to have been occasioned by the charge
that the Prince Royal now twenty years of age, had some time before become a Christian.

The numbers who were put to death in this persecution, are not known. The most probable estimate is from sixty to eighty. But these form a small fraction of the number of martyrs. At one time more than a hundred who had preached, or were found with books in their possession, were reduced to slavery, together with their wives and children, their property being confiscated; more than two thousand were subjected to fine or imprisonment; and many—no one knows their number—were compelled to hide in the caves and forest depths. The actual death roll of the Recording Angel doubtless contains the names of many hundreds who died from privation, and from the severe labor which was imposed upon them.

After the departure of the missionaries in 1836 there was, for twenty years, little intercourse between Madagascar and the rest of the world, only an occasional trading vessel touching at the ports. In 1852 letters were received stating that owing to the influence of Rakotandiama, the Prince Royal, great amelioration had been made in the condition of things; and Mr. Ellis, the Foreign Secretary of the London Missionary Society, was deputed to visit the island to see for himself the state of affairs. In 1853, and again in 1854, he went to Tamatave, but was not allowed to proceed to the capital. In 1856 he went again, and found the Government more complaisant. The English had just paid $15,000 as an indemnity for some injury which they had inflicted ten years before; the Queen was in high good humor, and she invited Mr. Ellis to visit the capital. Ranavalona received him with much honor, and he became quite intimate with the Prince and Princess Royal, of whom he formed the highest opinion. He found abundant reason to assure himself that Christianity was by no means crushed out. The public schools had indeed been abolished, but those who had been instructed in them were tactfully allowed to teach others to read, and he learned that secret meetings were still held in the depths of the forest, in lonely dwellings, in caves, and in ruined tombs. But it was evident that no public profession of Christianity would be allowed so long as Ranavalona lived. Indeed, in 1859, two years after his departure, there was another sharp outburst of persecution, in spite of the efforts of the Prince Royal.

At length on the 15th of August, 1861, the long reign of Ranavalona, which had lasted thirty-three years came to an end. She had named her son as her successor; but a plot was formed to set him aside in favor of his cousin. This, however, came to naught, and Rakotandiama was proclaimed in the Place of Consecration, under the title of Radama II. His accession seemed to promise the opening of a new era for Madagascar. He took no vengeance upon the Prince who had aspired to the throne, or upon his adherents. He openly avowed himself the protector of the persecuted Christians, recalled those who had been banished, and gave free per-
mission to missionaries to enter the island. Three Christian congregations were immediately formed in Antananarivo, hundreds began to assemble for worship in the light of open day, and before long the stones of a Memorial Church began to rise on the spot where the first martyr had met her fate.

The good news was not long in reaching England, and in 1862 Mr. Ellis, accompanied by six missionaries was sent to Madagascar. They went straight to the capital, and found that there were there and in its neighborhood five thousand avowed Christians, gathered into twenty-five congregations for worship. But the young King proved unequal to the task of government. His imperious mother, although always recognizing him as her destined successor, had never allowed him any share in public affairs. He now associated himself with unwise companions of his own age, who brought him into disrepute with the nobles. He gave himself up to intemperance; and, if we may judge by some of his acts, lost his reason. Discontent increased, which was at length brought to a climax by a strange act on the part of the King. He announced that he was about to issue an edict by which any persons, or even villages, who had a quarrel with each other might be allowed to settle it by fighting, upon giving due notice; and if any one was killed the slayer should go free. The nobles remonstrated, but Radama would not listen to them. A tumult broke out, and Radama shut himself up in his palace. On the morning of May 12th, 1863, a small body of the malcontents forced their way into the palace and seized the person of the King. "Do not hurt me," he cried; "my person is sacred!" "We do not know that," was the reply; "but we do know that you have brought ruin upon the kingdom!" The Queen was present; but whether she was privy to the movement is uncertain. She begged that the life of her husband should be spared; they might depose him, she said, but not shed his blood. It was in vain. A cord was passed around the neck of the unhappy monarch, and a black mantle thrown over his head. Strong hands twisted the fatal cord, and when in a few minutes the cloth was removed there was disclosed the blackened and distorted visage of the dead Radama II. When night came the corpse was borne, like that of a felon, to a village six miles from the capital, and buried, a small hut being erected over the grave.

The Queen was placed upon the throne by the nobles, she assuming the name of Rasoherina. She was not a Christian, but showed no disposition to interfere with Christianity. Indeed, if she had the disposition to do so, she had been deprived of the power; for she had signed a compact, in virtue of which the sovereign was no longer absolute in Madagascar. This document, which we may style the Malagasy Magna Charta, provides that the nobles and heads of the people were to have a voice in making the laws; that no one should be executed unless a jury of twelve persons found him guilty of some crime by law punishable by death; that
the trial by ordeal should be abolished; that religion was
free to all, natives and foreigners, Christians and non-
Christians; that, while domestic slavery was not abol-
ished, and slaves might be sold in the country, none
should be sold abroad; and, finally, that the Queen
should drink no intoxicating liquor.

Queen Radama II. She and her husband, who had been made
Prime Minister, had been known as at least strongly in-
clined in favor of Christianity; and from the moment
that she was proclaimed Queen it was apparent that
some decisive changes were in contemplation. How
great the changes were to be were manifested at her
coronation, which took place on the 80th of September,
five months after her accession. It was significant that
this solemn ceremony was held, not in Imahamiasina, the
old Place of Consecration, but in Andohalo, the open-air
Place of Justice, an oval valley of some seven acres, with
sides sloping to the center. From the very extremities
of the kingdom multitudes had assembled here on that
bright Spring-day—for in the southern hemisphere Sep-
tember answers to our April. From early dawn the
great crowd, dressed in their brightest colors, had filled
the broad space. At nine o'clock the procession moved
from the royal palace. There were all the great func-
tionaries of state and the chief civil and military officers.
The Queen was borne in her palanquin of scarlet and
gold, by the side of which walked a hundred ladies of
the highest rank, all dressed in European costumes. In
the centre of the natural amphitheatre rises a sacred
stone upon which the Malagasy sovereigns had been
wont to take their place on great public occasions. The
Queen alighted from her palanquin, and mounted the
sacred stone, where she stood a few moments. But it
was another significant fact that the coronation was not
to take place on this rock.

Near it was erected a platform covered by a canopy
of green velvet embroidered with gold, having a dome
shaped top, of scarlet velvet ornamented with silver spear-
heads. On the four sides of the platform were inscribed
in the native language the mottoes: “Glory to God,”
“Peace on Earth,” “Good will to Men,” and “God be
with us.” At the right hand of the Queen was a table
on which lay a Bible and a copy of the Laws of Ma-
agascar. In vain did the wondering spectators from a
distance look for any of their old national idols, which
had held a conspicuous place even at the coronation of
Radama II. In their place was a white silken flag, with
the cipher of the Queen and a royal crown. Into the
royal speech was interwoven passages of Scripture, such
as: “The commandment is a lamp, and the law is a
light;” “Mark the perfect man, and behold the upright,
for the end of that man is peace.” Near the close of
the speech was this notable utterance: “And as to the
praying”—that being the usual word by which the
Christian religion is designated—“it is not compulsory,
nor is there any hindrance, for God made you.” Thus
perfect freedom of religion became part and substance
of the civil institutions of Madagascar.

Events now pressed rapidly toward the foreshadowed
issue. Within less than two months after the coronation,
a regular religious service was instituted in the
royal palace. Soon a proclamation was issued that no
public work should be performed on Sunday, and that
the markets should be held on some other day; not long
after, it was ordered that the people should abstain from
their ordinary labors on Sunday and Easter Day. On
Sunday, February 21st, 1869, the Queen and her hus-
bond were publicly baptized in the name of the Father
and of the Son, and of the Holy Ghost. In September
the image of Kelimalzala, the chief idol of the Malaga-
sy, was publicly burned in the sacred village of Ambohi-
amambola. An officer was sent to the village, who drag-
ged the idol from its shrine and exposed it to the people.
“Whose idol is this?” he asked. “It belongs to the
Queen,” replied the bystanders; to which the officer
made answer: “If this idol be mine,” saith Ranavalona-
manjaka, “I need it not; let it be burned.” This was
followed by an immediate burning of all the idols through-
out the central provinces, and as far as the Hova do-
ninion was practically extended.

When Ranavalona II. came to the throne the number
of those who avowed their adherence to Christianity
was about 20,000. Within nine months there were 37,000;
a year more, and there were 183,000; another year,
and they were numbered at 231,000; in 1875 they were
estimated at 300,000; and there is no doubt that by this
time the numbers have very considerably increased. At
the dates of the latest reports there were in Madagascar
thirty missionaries connected with the London Mission-
ary Society, five or six with the Friends’ Foreign Mis-
sion, about twenty with the Norwegian Missionary So-
ciety, and ten or twelve with the Society for the Propa-
gation of the Gospel in Foreign Parts. More than a
thousand congregations have been formed, and several
thousands of native agents are engaged in various kinds
of Christian work. The schools are numerous; there are
seven or eight hundred in connection with the London
and Friends’ Societies alone, and there are three Mission
printing-presses at work, which issue about 200,000 vol-
times a year.—Sunday Magazine.

Mr. Henry Clark, of Madagascar, said at the Mildmay
Conference, “The Malagasy Church is rising to a sense
of its responsibility. They have received the light and
they are desirous of sending that light to others. I in-
dulge the hope that the Malagasy Church will rise to a
higher work than they are now doing, and will send Mis-
sionaries across into Africa, to which large Continent
they owe so heavy a debt. A large part of the great
results which we have reaped in Madagascar must be
put down to the Bible. When the Missionaries were
driven from the island they left the written Word
behind them. It proved to be the power of God unto
salvation.”
The American Board.

Annual Meeting of the American Board.

The American Board held its seventy-second annual meeting at St. Louis, Oct. 18–21, 1881. The Hon. Alpheus Hardy, of Boston, presided.

The treasurer's report showed that the total amount received during the year, outside the Otis legacy, was $451,214.10; the amount expended in ordinary work $453,273.30. For enlarging and strengthening of missions, and for the establishment of missions in Africa, $240,031.06 were drawn from the Otis bequest, bringing up the outlay for the year to $893,304.45. About 74 per cent of the receipts had come from New England. The committee on the treasurer's report said that the expense of administration is four and eight-tenths per cent. of the annual receipts.

A feature peculiar to the meeting was the setting apart each day, midway in the morning session, of one half hour for religious conference and prayer.

Secretary Clark made the statement that a large proportion of the missionaries that have gone and are going abroad this year are from the West and the states west of the Mississippi.

Rev. Dr. Alden said that from nearly 4000 Sunday-schools who were in the habit of making contributions to the funds, they had received as an average during the past five years $5,104. He believed that this amount should be multiplied at least ten fold. Fifty thousand dollars from the 440,000 members of these Sunday-schools would be an average of less than one cent a month.

The election of officers was held with the following result:

President—Mark Hopkins, D.D. LL.D.
Vice-President—Hon. Wm. E. Dodge.
Recording Secretary—Rev. H. A. Stimson.
Treasurer—Langdon S. Ward.

The next annual meeting will be held in Portland, Maine. We give the following extracts from the reports presented and speeches made:

MEXICO.

Rev. Robert West said that in Mexico was a population of ten millions of souls dwelling in darkness, and he could heartily recommend the expending of $100,000 in Mexico during the coming year. Think of delivering ten millions of people who for centuries have been the victims of slavery—transformed from one of the most enlightened countries in the world, when the Spaniards first undertook its conquest, to a land benighted with ignorance, superstition, and slavery. This is the result of a conquest and vaunted conversion of a people, who themselves 300 years ago comprised a nation of 30,000,000 of souls that could have instructed Europe, as it then was, in civilization; but who, those monsters that considered themselves the representatives of the highest civilization of the old continent, converted by their passion, avarice, and pride into 10,000,000 of degraded heathen, who, while they profess to practice the religion forced upon them, still look at the rising sun every morning, expecting Montezuma to return and deliver them from their bondage.

One great Catholic prelate boasted in a letter to his master at Rome that he had converted 260,000 of these people, but had to do it by means of torture. These conversions are said to have reached as many as 20,000 a day, and was brought about by whipping the poor wretches under the tropical sun with thongs until they fainted, and forcing them to work in mines where the ever present priest was at hand to ply his vocation, and in case of refusal on their part to become converted were immediately visited with torture.

The Committee in Mexico said that the work of the Board in Mexico was now represented by a single station from which the missionary in charge with his wife was about to withdraw; and thus far the effort had been unsuccessful to find three or four young men of ability and experience in Christian work to go to that field. The immediate demand was for men.

MICRONESIA.

The Committee on Micronesia stated that these missions planted amid privations, patient toils and personal dangers, have, during the past year been greatly blessed.

Rev. Albert Sturges, a missionary from Micronesia, told of the vast change that had been wrought since the first days of his ministration. In the island, before he left, 1,000 Christians brought him to their fine stone church, and he wept tears of joy where he had wept tears of sorrow because they had refused teachers.

Rev. Mr. Freer, of Honolulu, said that Micronesia differed from the rest of the world in its physical, moral and social conditions. The race was wasting and dwindling away.

DAKOTA.

The Committee on the Dakota Mission said that there were nine churches under the care of four missionaries and their assistants, and there were 616 members. The men are taking on themselves the drudgery which was formerly laid upon the women, and the women taught by the mission ladies are learning the more womanly duties of a Christian civilization. The mission is earnestly and heartily prosecuting its work of education, which is essential to secure abiding fruits from its evangelical efforts.

TURKEY.

The Committee reported that while the evangelistic work had been steadily carried on in Western Turkey, great prominence had been given to education. Much that was a permanent gain to the cause of enlightenment
and piety had already been wrought.

Rev. Dr. Washburn, President of Robert College at Constantinople, said that the temporal power of Mohammedanism will soon be at an end.

The Committee on the Central and Eastern Turkey Missions stated that all departments of missionary work had encountered great difficulty from the unsettled condition of affairs in the Turkish Empire. One of the most encouraging signs of progress was the newly awakened intellectual life, which not only sustains, but demands greatly enlarged facilities for education.

Rev. Mr. Parmelee said that in the Eastern field the number of Church members in the last eighteen years had increased from 383 to 1,897.

The European-Turkey Mission is primarily the mission to the Bulgarians. Bulgaria, though owing a nominal allegiance to the Sultan, is substantially independent. It has a population of about 6,000,000. The Bulgarian Church, though locally independent, is within the pale of the Greek communion, and affords a door of access to that body. The Committee recommend the strengthening of the mission.

INDIA.

The Committee reported that Mahratta Mission had met with painful losses during the year in the death of Mrs. Robert Hume, and of the native pastor in Bombay.

In the fifty years since the station at Ahmednuggur was opened, over 2,800 persons have been received into the churches, and nearly one-third of these within the last five years. Gratifying progress had been made by the churches in the direction of self-support, four of the 24 being now wholly independent. One of these was less than two years old. The millions of India are waking from their long sleep.

The Committee on the Madura and Ceylon Missions said that the report from these fields called for devout gratitude. Sometimes twelve castes were found in a single church. The fourteen native pastors in this district are all supported without foreign aid. More than half of all the offerings for various benevolent objects came from handfuls of grain and tithes. While the Board has in all 28 laborers from home in the Madura Mission, there are nearly 400 native laborers, pastors, catechists, teachers and Bible-women, whose work extends to some 350 towns and villages. In the Madura District there is an open door for Bible-women. It is estimated that not less than 20,000 have heard the gospel through this agency alone. The educational work in Ceylon had proven to be the long arm of the lever for the salvation of the people.

AFRICA.

The Committee on the Zulu Mission reported that there had been a reduction of the working force of the Mission, but re-enforcements were on the way. There had been an increase in the number in attendance on the schools. The chief interest in the Mission at the present time centered in the effort to extend its operations into Umzila's Kingdom, which is believed to be the most important point for new missions in Southeastern Africa.

The West Central African Mission has probably arrived at Bihe, and re-enforcements left in August and September of this year. Rev. and Mrs. Wesley M. Stover, Rev. W. E. Fay, and Miss Mary J. Mawhir are under appointment, waiting for the favorable traveling season of next Spring to proceed to Bihe.

CHINA.

Prof. Judson Smith read the report concerning the Foochow and North China Missions. The work in these interesting, but most difficult, missions has been prosecuted during the past year under unusual embarrassments, but with sound judgment and great fidelity, and with encouraging results. The growth of churches and communicants is slower than in many other missions, the delay in raising up a native ministry is more protracted, but the progress is much more rapid than in former years, and there is good reason to expect that the day of larger fruits and broadened work is drawing near. These missions should be re-enforced promptly and generously in order that the precious results of past labors may not be lost, and that new openings, which are rapidly multiplying, may be entered at once and in force. It is a most gratifying fact that the new Province of Shanxi is to be entered this year, and that an interest has been awakened in this particular field, which is gathering a special band at Oberlin for its immediate and permanent evangelization.

The many favorable signs in China, political, commercial, industrial, educational, and religious, the release of native Christians from the imposts of idolatry, the establishment of an Anglo-Chinese College, the introduction of mining operations, and of the telegraph, the general opening of China to commerce and travel; these things, which show that God's hand is upon China as well as upon Russia and England and America; these things all invite and urge upon the Board bold and aggressive measures in pushing forward the work so well begun in the missions already established, and in pursuing onward to the still unoccupied lands. We recommend that the breadth, the greatness, the urgency, the promise of this work, be clearly stated and earnestly pressed upon the attention of all our churches and ministers and teachers; that the call for laborers here, as God makes us to see it and feel it, be brought home to those who are now selecting the field and form of their life-work. We believe that there will be a hearty, generous response; that Christian zeal will follow eagerly the plain and glorious movements of God's providence and spirit, in opening this vast empire to evangelization, and will move steadily, patiently, strongly forward to the Christianization of this great people.

Rev. Dr. Judson Smith, of Oberlin, read a very interesting paper on China, a portion of which we will publish in January.

JAPAN.

The Committee reported that twelve years ago the American Board sent David Crosby Green as its first
missionary to Japan. Then the people were the slaves of despotism, suspicion and ignorance. To-day they have a common school system similar to that in New England, a system of colleges supported by the Government, and laws making education compulsory. They have a civil and criminal code modeled after that of France. They have local popular assemblies which are already exerting a strong influence on local affairs, and are gradually preparing the way for a national parliament. They have Courts to which the officers of the Provisional Government are amenable. Since 1873 religious toleration has prevailed, though imprisonment, exile, and even death, awaited those who dared to teach our first missionaries the language. Railroads and telegraphs have been introduced, and scores of their brightest young men have been sent to this country and Europe to be educated. While these rapid strides which the Japanese have made in civilization cannot be said to be directly owing to Christianity, they are owing to the ambition of the Japanese to copy what they have found best in the civilization of Christian countries. So we may say that, indirectly, they owe all their wonderful progress to Christianity.

Hardly less wonderful than this is the progress of the Christian religion among this people. This is owing undoubtedly in no small degree to the fact that the first work of our missionaries was among the Samurai, the retainers of the old Dominion, and who constituted what might be called the middle class of Japan. The intelligence of these men was such that when any of them became converted they were able to act at once as missionaries among their own people.

The progress of the missionary work in Japan during the past year has been very encouraging. There has been an increase of 27 per cent. in the church members, and the contributions have been at the rate of about $6 per member, an increase of $1.25 per member during the year, and which would be equivalent to at least $30 in this country.

Another remarkable evidence of progress during the past year has been the mass meetings which have been held at Kioto, Osaka, Tokio and other cities, where audiences of over 3000 people of all classes have been drawn together to hear the principles of Christianity stated and discussed by our missionaries and by the native preachers and teachers. At Kioto some 200 Buddhist priests were present. At Osaka the priests in vain endeavored to procure from the courts a condemnation of the Provisional Governor for allowing such meetings to be held. Such meetings, so largely attended, are a new feature in the history of modern missions.

AUSTRIA.

Rev. H. A. Schaufler, missionary of the Board in Austria, said that the Board had in Austria two principal stations—Prague, the capital, with 200,000 inhabitants, in Bohemia, whose population is 6,000,000; and Brunn, with 80,000, in Moravia, whose inhabitants are over 2,000,000. It had besides out-stations in Gratz (Stryia), in the Tyrol, and at Tabor, in the center of Bohemia.

It might be asked, What call was there for them, American Christians, to prosecute vigilantly the work begun nine years ago? In the first place they have precisely the same reason for preaching the Gospel in Austria to the Catholics that there is for proclaiming it to a population nominally Christians in Turkey. He did not hesitate to say that if the moral degradation of a people and their need of the Gospel was the standard by which they were to measure their obligation to bring it to them, then a greater obligation rested upon them to carry it to the Catholics than there did to those nominal Christians. You here, brethren, in St. Louis, do not know what the Catholic Church is, though you may know a great deal about it. You can only know what Catholicism—or rather, Romanism-Papalism—is by observing it in those countries where it has held sway for centuries, and carried the principles of its system to their logical and necessary results. Well did Dr. J. P. Thompson at Glasgow, in 1876, say in a brilliant speech that where Rome rules the people it ruins them, and that it has degraded, and is degrading, nations and individuals. One fact that bore testimony to this was that Rome fosters licentiousness, gross and refined. It did so before Luther's time, when it was said: "The nearer to Rome the nearer to hell." It did so in the time of Raphael, who painted Madonnas for the adoration of the "faithful," and Lewd pictures for the bedrooms of Cardinals. And so in Austria at the present day; the priests lead the way. Sworn to celibacy, they unblushingly live in sin, with large families of children around them, and nobody expects any better state of things. In Austria, women—nay, girls—had tearfully told his wife how they had fled affrighted and endangered from the confessional, whither they had gone to lay down their burden of sin, and where the indecent questions of the confessor had been suggestive of licentiousness. In Prague she had shed bitter tears when a girl had come in and spoken unblushingly of a misfortune which, had it befallen her in this country, would have broken her heart and driven her from virtuous circles. This manner of life was the rule, not the exception. Not long ago, a policeman in Prague, whose wife attended the evangelical meetings, drove her from his home, having mistaken the evangelist for a priest. He had often been on the night watch, and the scandals he had witnessed had determined him that no wife of his should frequent the company of a priest. In Prague, in Brunn, there are large hospitals maintained by the Government with every comfort, every facility for the victims of any rank to hide their shame, and when they depart they need not take their children with them. Friends of St. Louis, do you know that there is a secret establishment of the kind in this city?

Now, Rome is destroying the morals of every city over which it has sway in Austria. Therefore do they need the gospel. In the second place it was their duty
to support the gospel cause in Austria, because of the deliverance which God had wrought for them. He called on them to go forward and vanquish their mighty foes. A door had been opened for them, and they must go forward through it. And he would tell how it came about. In a village near Prague there was a well-to-do farmer's wife, very religious, and very worldly—they go together. Are there any such in this city? Very religious—giving altar-pieces to the churches; very worldly—given to balls and amusements. Some tracts and a Bible came into her hands. They seized on her heart and won it. She thought that the priest would be delighted by the same agent that had won her heart, and so she began to distribute tracts and testaments. But the priest pounced upon this inflammatory material and confiscated her boy's testament. Then fearing he had gone too far, and not wishing to alienate such a rich and influential parishioner, he called upon her and said: "I hope you are not offended by what I have done?" "No, I am not offended, but I am astonished. You yourself have preached to us from the pulpit that the English and Americans are prosperous because they observe the Sabbath and read the Scriptures." With Jesuit slyness he told her that he had no objection to the Bible, but she had other books and he would like to examine them, fearing she might lose her faith. "My faith, Mr. Parson! how could I lose it when I never had any?" So the priest, discomfited, gave up the contest, but Rome's favorite argument—persecution—was invoked. The gen-darmes chased the evangelical Christians from place to place. One Sabbath a policeman broke into the house of a devoted Christian who was having family prayers, tore the book from his hand and dashed it on the table, then held the bayonet to his breast and threatened to pierce him through and through if he would not desist from the praise of God. The sick wife was thrown on her sick-bed again, the children were terrified. But the enemy had overreached himself. God caused the wrath to bear the burning brand of sin, he rebuked. He stayed away, but the reverend speaker went after him to the workshop. He put before him the necessity of acknowledging himself a sinner and laying hold on the Saviour. But the man protested: "What, I a sinner, who work hard with my hands?" He had subscribed for a Christian newspaper, but had neglected it, and with a heavy heart the reverend speaker took him a couple of numbers. Behold! to his great surprise the master workman, also a Socialist, said he would take the paper himself, and showed his earnestness by going down in his pocket and paying for it. Soon that Socialist was attending the church meetings and sitting in a front seat with a steady stream of tears flowing down his cheeks. He was changed from a lion into a lamb, and the last Sabbath the speaker was in Brunn he had the inexpressible joy of welcoming him to the Lord's Supper.

He read a short extract from a letter of Counselor Sarasin praising the work, and kindly refrained from reading another of eighteen pages, written by Pastor Schubert. The pastor placed great value upon the work done by this little church; only for its fighting, the evangelical element would be crushed to earth. In conclusion the speaker told the story of the Roman matrons who, when their country was in danger, cast all their jewels and ornaments upon its altar, and expressed the hope that the missionary spirit would inspire his hearers to sacrifice all that they were and had.

In addition to what has been given above we append extended extracts from two very valuable papers presented to the Board:

**Annual Survey of the American Board of Foreign Missions.**

[Presented at the Annual Meeting at St. Louis, in October, 1881.]

**BY REV. N. G. CLARK, D. D., FOREIGN SECRETARY.**

The year past has been one of steady progress and enlargement in the missionary work. Without neglecting the various enterprises already in hand, it has seemed but just to follow the leadings of Providence into such new fields as presented the greatest needs and the largest opportunities, and were most closely connected with the world's evangelization. Though among the last to be opened to the influences of the Gospel, China and Africa, the two strongholds of heathenism, may be said to have peculiar claims on the Christians of the United States; one, because of its immense population and first walking from the slumber of ages, our near neighbor on the west; and the other our neighbor on the southeast, that some fitting reparation may be made for centuries of abuse by the so-called Christian world.

**Changes in the Missionary Banks.**

It is with profound regret that we speak of the removal of so many valued laborers taken away in the midst of their days and of their usefulness:—Rev. Wm. Pinkerton, a man of rare self-sacrifice and devotion, as he was on the way to establish a mission in Uzunga's Kingdom; Mrs. Laura E. Smith, of Marsovan, Western Turkey, greatly beloved by all who knew her, for her sweet, Christian spirit; Miss Mary F. Chambers, of Erz-
Africa has been consecrated by a costly sacrifice. The first word to greet Mr. Richards on reaching Africa was tidings of the death of him with whom he had hoped to be associated; but, nothing daunted, with a consecration of which his few words in his farewell address at Lowell gave promise, he expressed himself as ready to go forward and take up the work which Mr. Pinkerton had laid down.

While efforts are in progress to open a new field, the old Zulu Mission, which must serve as a base of supplies for native laborers, is not to be neglected. New missionaries are to strengthen the hands of the men grown gray in the service, and to enlarge and reorganize the training school at Adams in keeping with the growing work.

Thus far everything seems to confirm the wisdom of the Board in selecting the region about Bihe as a field of missionary effort from the Western coast.

**TURKISH MISSIONS.**

Missionary effort in the Turkish Empire is still hindered by the political and social condition of the country, from which there seems to be as yet no relief. The people are becoming poorer every year and less able to help themselves. It is only as the Gospel rouses to a better hope, and as education is introduced, that any light appears to dispel the general gloom. How long such a state of things can endure is a problem that is the puzzle of statesmen—a puzzle that is, perhaps, waiting its solution at the hands of American missionaries.

With a view to securing accurate information from those best qualified to give it, inquiries were addressed a few months since to one of the older missionaries in each of the Turkish Missions in reference to the following points: the development of education in the old communities outside of our work, the observance of the old rites and religious ceremonies, and especially in regard to the religious life of the people.

From the replies received it is evident that no figures can measure the indirect results of the missionary work in enlightening the popular mind. The new generation is unlike that of fifty years ago, when William Goodell entered the harbor of Constantinople. The education among the Armenians of that day was limited to an A. B. C. book, collections of psalms, and a volume on the ceremonies of the church, and rarely anything further, and all in a dead language practically unknown to the common people. To-day, school-books, as arithmetics, geographies, grammars, histories, etc., in the language of the people, are prepared and published by native authors. Many of the text-books, issued by the missionaries are now introduced into the schools, and they are used more and more every year. The immediate result is the breaking away of the younger class from the superstitions of the old church, and often, too, from all moral restraint. This latter result comes largely from the influence of immoral and skeptical teachers sent out from Constantinople to meet the demand that is coming up from all quarters for education.

A sentiment of nationality holds thousands of men from coming out as Protestants, and retains them in the
old communion, whose rites and forms have ceased to be regarded. This sentiment is carefully nurtured by a selfish priesthood, and every effort made to hold them under their influence. If there were vitality enough in the old church to secure a reform, we might rejoice in such a result, and welcome it as the fulfillment of our object in sending missionaries to this field. But the drift is not toward reform, but toward the rejection of all religion. This is true not only of Armenians, but also of Greeks and Bulgarians.

At this point should be mentioned an effort on the part of certain English churchmen, ostensibly, to help forward a reform movement by the introduction of the English liturgy and services. They kindly recognize the great work done by Americans in enlightening the people and preparing them to accept a system of worship and polity more in accordance with their previous tastes and habits. How far this effort may be successful backed, as it is said to be, by promises of pecuniary aid, cannot be foreseen.

**INDIA AND CEYLON.**

In India and Ceylon the number of additions to the churches is increasing year by year, and the influence of the Gospel is more and more recognized in the character and lives of those who bear the Christian name. No better illustration of the power of a godly life has been given of late to the world than upon the death of Pastor Vishnupunt, at Bombay, when all classes—Mohammedans, Hindus included—joined with the Christians in a hearty tribute to his memory. Few Christians anywhere have shown more self-denial and readiness to make sacrifices to sustain the institutions of the Gospel than the members of the churches in the Madura Mission.

At Pasumalai, in the Madura Mission, a new hall built to accommodate advanced students, is named after Mr. Otis, to indicate the source from which the funds came for its erection. Jaffna College reports continued success and increase of members. But best of all is the fact that two-thirds of the three older classes are professed followers of Christ.

The points of special interest in these missions are the following: the large and constantly increasing number of Mohammedans who attend on the preaching of the Gospel in Bombay; the efforts to prepare a well educated and efficient native agency; the remarkable growth and success of women's work in the Madura and Ceylon Missions through the labors of missionary ladies and well-trained native Bible-women. Through these agencies during the past year not less than 20,000 women and girls have been told the story of Christ in the Madura Mission. In general, it may be said that the prospect in these missions was never more encouraging, and the same may be said of the missionary work of all missionary societies in India.

**CHINA**

The advantage of having Christian men as representatives of our Government in foreign lands has been happily illustrated in China. Through the good offices of Dr. Angell, American Minister, and Mr. Holcomb, United States Secretary of Legation, that which is known as the opium clause, forbidding Americans to engage in the opium traffic in the Chinese Empire, was inserted in the late Treaty; and Protestant Christians have been released from all taxes and contributions for the support of idolatrous worship and ceremonies. The first act, decreed in some quarters by interested parties, was honored to our country, and called forth from a Chinese official the significant remark that this clause is in keeping with the doctrine of our Jesus. It is to be hoped that this is to be the beginning of the deliverance of the Empire from a most unjust abuse suffered at the hands of so-called Christian nations. The second act, the exemption of Protestant Christians from the cost of, and for from complicity with, idolatry, presents a pleasant instance of toleration and generous consideration on the part of a heathen government. Add to these notable events of the year the beginning, if not the completion, of a telegraph line from Shanghai to Peking, indicating the advance of Western civilization, with all that it signifies in the near future, and we may well say of these three events that they mark a new era in the history of China, and are likely to be of the greatest moment in relation to its evangelization. The apparent reaction seen in the recall of the young men studying in this country will only hasten a result which it was intended to defeat. These young men after breathing for years the intellectual and moral atmosphere of New England, will return as the champions of free institutions and advocates of progress.

In singular connection with these events is the success now attending missionary effort and the rapid growth of native churches and Christian communities. A hundred and dozen professed followers of Christ forty years ago, are represented today by over 300 churches and 20,000 communicants, more than half of whom have been added during the last five years, and China is open to Christian effort throughout its vast domain. Shall we improve the opportunity? The Foochow Mission though suffering greatly from loss of workers by death and illness, reports healthful progress, additions on professions of faith, and especially growth in Christian grace. The Northern Mission has been strongly reinforced; two female physicians long needed, and new men to strengthen existing stations, have been sent out. Better still is the organization at Oberlin of the “China Band,” with a view to establishing a mission in provinces to the westward that have long waited for the heralds of the cross, and have remained practically unoccupied.

**JAPAN.**

Three points are worthy of special consideration in the Japan Mission: The success of the Kioto Training School in sending forth able and self-denying preachers of the Gospel; the practical realization of just views of self-support as seen in meeting expenses for churches, evangelists, and pupils in the schools, and the wonderful
eagerness of the people to hear the Gospel, great audiences reckoned by thousands crowding the public places of resort, and listening hour after hour to the preaching of the Word by native preachers and missionaries. There has been nothing like it in the history of modern missions. "No other topic," writes Mr. De Forest, of Osaka, "will now draw the multitudes together in Japan like discussions on Christianity." More copies of the Scriptures have been put in circulation the past year than in all the previous history of the mission. "Christian books of all kinds are in great demand. Nothing has so fully shown the value of a thorough Christian training of young men for the ministry as the practical ability, good sense and devotion of most of the native pastors and preachers in this field. They justify and commend to all who have the privilege of preparing young men for this work the following method set forth by one of the missionary teachers in Kioto. "Oh, how I have travailed for each one of them! How many of them I have sometimes almost given up as I have struggled and wept and prayed over them and with them, trying to help them over their difficulties! It is the Lord who has done it and not I. I left them again and again with Him. I have left them with Him now, and the work also." Such immediate personal influence tells on the character of young men.

MICRONESIA.

The special interest in Micronesia the past year centres on the Gilbert Islands, long regarded as the least hopeful. The audience of from twelve to thirteen hundred that welcomed Mr. Taylor on his return to a portion of his field might well have strengthened him for his future labors, and prepared him for the great trial in store for him months after in the death of his wife. The Micronesia field is one of peculiar trial and hardships, despite all efforts to provide for the comfort of missionaries. During the year two missionary families have been constrained by ill health to return to their native land. On the other hand, Mrs. Snow, with an associate missionary, Miss Cathcart, has gone back to Kusaie, one of her former homes in the Marshall group, where she hopes to do good work among the women; and nearly five hundred new members were added to the Church in this field during the year,—results in some degree proportioned to the difficulties encountered.

Dr. Hyde, in charge of the North Pacific Institute, finds happy proof of the value of his work in the men he is sending forth to be pastors and preachers. He is also active and quite indispensable in every good work for the benefit of all classes in the Hawaiian Islands. There is special need of such a man and of the dozen more men and women who have recently gone to the Islands as teachers and preachers, though not in immediate connection with this Board. A great change is going on in the character of the population. The Chinese adult men outnumber the Hawaiians; Portuguese Romanists are coming in large numbers from the Madeira Islands; thirty French priests are busy in the interest of the Papacy; Bishop Willis would make all Anglicans. Mormon agents do not miss their opportunity, while the incoming heathenism, with low and debasing customs, tend to drag everything down to its own level. So the contest is renewed and maintained that the field once won shall not be lost.

NORTH AMERICAN INDIANS.

The work of Christianizing and civilizing the Dakotas goes on with little change. While popular attention is largely drawn off to Hampton and Carlisle, it is believed that work quite as well adapted to the real wants of the Indians, and at far less expense, is practicable at Santee Agency and at other points in the Dakota Mission. The offensive restriction imposed by the Commissioner of Indian Affairs was afterward removed by Mr. Schurz, on representations made as directed, by the Board last year, and the way is now open to send well trained native teachers and preachers to any portion of the Sioux remaining uncared for.

PAPAL LANDS.

The work in Western Mexico has not been satisfactory.

In Spain healthful progress is reported, and it is in contemplation to establish a school of a high grade for the Christian training of girls and young women, and a school of evangelists for young men.

In Austria the church at Prague is growing in numbers and in moral character. Individuals at other points give evidence of true spiritual life, and are thus commending the Gospel to their fellow men. But more than figures can express, the work of the Board in Austria is of vital moment to the Free Church movement in Germany and Switzerland, as well as in Austria, in holding up a true standard of Christian life and church discipline.

CONCLUSION.

The year will be remembered for the establishment of a new mission in Central Africa; for encouragement to enlarge missionary operations in China; for the remarkable interest developed in Japan; for the advance in higher Christian education in the Turkish Empire and in India; for the manifest blessing attending woman's work in nearly every mission field; and the illustration of the value of the boarding school in the development of Christian character where, removed from unfavorable home influences, the pupils are brought day by day under the personal care and influence of Christian teachers.

The statistics show an increase of seventeen in the number of missionaries, and one hundred more places where the Gospel is preached, over two thousand additions to the churches on profession of faith, three hundred more youth in higher institutions of Christian learning, and twenty-five hundred more in common schools, and thousands more of women visited in their homes by missionary ladies and Bible women under their direction. If the year has not fully realized our hopes in the number of souls who have turned from idols to
serve the living God, we may gratefully recognize his blessing in the work accomplished and in preparation for larger results in the future.

GENERAL SUMMARY 1880-1881.

MISSIONS.

Number of Missions ........................................ 17
Number of Stations ........................................... 81
Number of Out-stations ...................................... 738

LABORERS EMPLOYED.

Number of ordained Missionaries (5 being Physicians) ........................................ 139
Number of Physicians not ordained, men and women ............................................. 11
Number of other Male Assistants ........................................ 10
Number of other Female Assistants ........................................ 250
Whole number of laborers sent from this country — 430
Number of Native Pastors ...................................... 141
Number of Native Preachers and Catechists ........................................... 865
Number of Native School teachers ........................................ 1,065
Number of other Native Helpers ........................................ 306—1,717
Whole No. of laborers connected with Missions —— 2,147

THE PRESS.

Pages printed, as far as reported (Turkish, Japan, North China, Zulu, and India Missions) ........................................ 25,000,000

THE CHURCHES.

Number of Churches ........................................... 273
Number of Church Members, as nearly as can be learned ........................................ 18,440
Added during the year, as nearly as can be learned ........................................... 2,161

EDUCATIONAL DEPARTMENT.

Number of Training, Theological Schools, and Station Classes ........................................ 51
Number of Pupils in the above ........................................ 1,468
Number of Boarding-schools for Girls ........................................ 38
Number of Pupils in Boarding-schools for Girls ........................................... 1,420
Number of Common Schools ........................................ 701
Number of Pupils in Common Schools ........................................ 39,472
Whole number of Pupils ........................................... 38,800

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Our Great Trust.

BY REV. N. G. CLARK, D.D., FOREIGN SECRETARY.

We are come to one of the critical periods of history when the future of races and countries turns on the decision almost of an hour. The lines of providence converge on this age as on the first century of the Christian era. The world in every part is now for the first time opened to Christian effort,—nations long sunk in ignorance and superstition, startled from their slumber by the light of a new era, are shaking off their old faiths and turning eagerly to Christian nations for light and guidance. Shall it be to receive the infidelity and materialism of our time, a stone instead of the bread of life? Ten years now may be better than a century twenty or thirty years hence. Can we afford to neglect these millions that are ready to perish? We may well be instructed by the example of the early church. Our Lord charged his disciples that repentance and remission of sins should be preached in his name unto all nations, beginning not “at,” as the old version has it, but “from Jerusalem,” a correction worth to the cause of Christ all that the revision has cost. He gave his disciples ten days to tarry at Jerusalem, prayerfully to wait for the ending with power from the Holy Ghost, and then they were to go; important as they might deem it to remain in their own country, so central, so remarkably situated for influence on other nations, they were to go. And the command with the promise of the Master’s blessing still is, go.

The two branches of the missionary service must be carried on together, and neither can be neglected without loss to the other. If the home field must be cultivated for the sake of the needful supplies, these supplies must be used, and the work abroad continued on for the sake of its healthful reaction at home. The dictum that the foreign work has reached its limit, and that enlargement should henceforth be chiefly within our own borders, is bad philosophy and worse Christianity. We cannot do without the examples of self-denials and self-sacrifice, and of personal consecration which are presented to us in the foreign field. The giving up of kindred and friends, and all the attractions of our high Christian civilization in unselfish devotion to the welfare of those who can make no return, never fails to stir the hearts of men and rouse to generous Christian sentiment. Who shall measure the home influence of men like Bishop Patteson, David T. Stoddard, and David Livingstone; or of women like Harriet Newell and Fidelia Fiske? We cannot do without the illustrations of the simple power of the gospel, shown in the transformation of individual character amid the utmost varieties of race and culture, from the lowest barbarian of the Southern Seas to the learned Brahman or Buddhist of India or China. The gospel, unaided by the influences of education or popular favor, thus approves itself to be the power of God unto salvation to every one that believeth.

The spirit of missions, whether at home or abroad, is the spirit of Christ. And by how much the need is the more urgent, the wretchedness more complete, the self-sacrifice the greater, the more influential is the spirit of missions on Christian life at home, in saving us from absorption in the comforts and pleasures and luxuries of our civilization, and from yielding unduly to the demands of our social positions and relationship. No side issues can be made on questions of time. The world is now one in its great interests, and the work of Christ is urgent everywhere. Every vigorous appeal, whether for evangelists, for Christian colleges and seminaries, or for a religious press to help forward the work at home, will apply with equal if not greater force to every foreign field. The same motives may be urged for sending men to Uzzi’s country, to the Chinese province of Shan-si, to the Dakota Territory, and to New Mexico. The difference is only in the relative need, and in the possibility of becoming acquainted with the gospel in the several localities.

Yet, with all our enlarged opportunities, with all our growth in numbers and in power as churches of Christ in this country, it is a painful fact that distinctively missionary effort has not kept pace with other religious activity. Immense sums have been spent on church-build-
ing and the accessories of public worship; on local benevolent enterprises of every grade and name; on public institutions,—colleges, academies, and libraries,—all valuable in their place, but absorbing too large a share of the means of the church, and leaving too little for evangelical efforts. The gospel should be first, the incidentals afterwards. Only a just recognition of the trust we hold for the world, our own country included, can lead to a wise economy of our stewardship. Can it be in accordance with the plan of God, in accordance with our vows of consecration to his service, that so little should be done for the work abroad, that so little advance should have been made in the donations of the constituency of the American Board; that during the last thirty years the membership of the Congregational churches should have increased by fifty per cent., and in resources doubtless a hundred, probably even two hundred, per cent., without a proportionate increase in their offerings to the cause of Christ in foreign lands? In the time of distress two years ago, when the work was cut down to the lowest point possible without giving up a portion of the field occupied, a great bequest was poured into the treasury of the Board, every dollar of which is being used for enlargement from the point of that fearful reduction,—given, it would seem, to beckon us to better things, and to suggest to the churches the true scale of effort.

Now comes the practical question, How shall the trust be fulfilled? There must be the awakening of a profounder missionary spirit throughout the land, and a renewed spirit of consecration to the Head of the Church. In order to do this, the members of our churches must be made acquainted with the condition of other nations now without the gospel, with the favorable opportunities to reach them, and with the progress and success attending missionary efforts. The public mind must be disabused of its prejudices and misapprehensions, now strangely misled by unjust comparisons and misrepresentations, repeated over and over in public addresses and in public journals till they gain popular credit, or are quietly acquiesced in. Let the truth, and the whole truth, be made known, and we may trust to the spirit of Christ in his people to meet the exigencies of the missionary work in every part of the globe. Let pains be taken to secure the widest possible circulation of missionary intelligence in every form, through missionary magazines, through the religious and even secular newspapers, till all men everywhere shall recognize that this is emphatically the missionary age, and recognize, too, the supreme duty and privilege of the hour.

Every wide-awake pastor will seek to keep his people alive to the great issues of the time; to elevate and to broaden their sympathies, and to prompt them, however poor and weak in numbers, to have some part in all the great benevolent enterprises of the church. The poorest ought not to be deprived of the spiritual blessings to their own hearts and homes that come from self denial and sacrifice for their fellowmen. One meeting for prayer every month, in which the thoughts of Christians shall be turned away from their own interests and brought into fellowship with the saints of all lands and ages, and into loving sympathy with the Master, is a necessity to healthful growth in grace. No man deserves to be called an intelligent Christian who does not keep himself informed in regard to the great religious movements of the time; and how shall he be informed if he read not the Missionary Herald—or other missionary magazines? Let the Woman’s Boards have their auxiliaries in every church, and so unite the Christian women at home in living sympathy as fellow-laborers with their sisters in the foreign field, and then let them instruct fathers, husbands, and brothers in the work, and train up their children to share in it. Let every Sabbath school be educated to give to all the great benevolent enterprises, instead of wasting, as is too often done, its contributions on secondary or minor objects, many of which are of doubtful value. A missionary concert once or twice a year in the Sabbath school may add greatly to the interest of the scholars, and help educate the men and women of the future to generous work in the cause of Christ.

Christ for the world! This is the great lesson chanted in the temple service at Jerusalem, the inspiration of prophecy, the special charge of our Lord, illustrated in the lives of individual Christians of every race and clime, and, in the historical development of different nations, in singular correspondence to the purity and fullness of their Christian life. The providence of God prepares for it, making all material progress of use to the breaking down of prejudices and opposition, sweeping away the false teachings of centuries, beckoning us ever onward, while the successes that attend our efforts, so disproportionate to the means employed, give evidence of higher than human agencies. To us is given the great privilege of having part in the last and greatest triumphs of the Redeemer’s work, in the spiritual and social regeneration of mankind. To us pre-eminently is given the establishment of Christian states and empires round the globe. By every sentiment of gratitude that can stir a generous Christian heart, in view of what the gospel has been to our country; by every sentiment of loyalty to our great Leader that should prompt to a loving obedience to his command; by the loftiest motives that can move a redeemed soul eager to offer its tribute of love, conscious of its high privilege as an heir of glory, we are called to accept and to fulfill our sacred trust. Christ for the world, and the world for Christ!

The China Band of Oberlin.

Professor Smith made an address before the American Board last month, showing what a band of devoted young men had done for China in the Seminary wherein he is professor. The story is called a Sketch of the Formation of the China Band in Oberlin Theological Seminary, and is as follows:

Some two years ago Rev. D. Z. Sheffield, of the North China Mission, spent two days at Oberlin, giving public addresses and conversing familiarly with our theological
students on the missionary work in China, its difficulties, its attractions and its needs. One of the students was attracted and interested by these interviews so much as to offer himself to the Board for China.

A great revival of missionary interest followed these events through all the year. The meeting of the American Board at Lowell last October, and the call for volunteers in the missionary service, so powerfully presented there, came like the call of God, and brought several of them to the purpose of entering the foreign field.

The studies in church history in the Seminary providentially fell upon the deeds of the missionary monks of England, who went out in the seventh and eighth centuries in bands of twelve, with a leader, to convert the Franks and Germans, and gave definite shape and direction to the forming plans of the young men. They reasoned that what was a good plan for the conversion of Germany in the eighth century, must be a good plan also for the conversion of China in the nineteenth century. And so they formed themselves into a band engaged to missionary labors, and asked the officers of the Board to assign them some new unoccupied field which they might enter and win for Christ. And thus the China band was formed, and Shanse selected as its field.

It was the wish of these young men that one of their professors should go out as their leader, and they gave him an earnest call to go before them. This could not be; although that Professor felt that no call to labor had ever come more directly from God, and would have deemed it the greatest privilege of his life to have led such a noble band to such a glorious work.

Two men are already sent out to this work; two more are under appointment of the Board, and the band is constantly re-enforcing from the lower classes in the seminary and from graduates of the seminary who are already settled in the ministry. Oberlin has done many a noble piece of work in the past, but this opportunity to evangelize Shanse with its 14,000,000 souls is the grandest work she has ever yet attempted. And it is the fixed and prayerful purpose of her teachers and her students that this great trust in Christ's Kingdom shall not have been committed to her in vain.

Rev. John F. Smith, of Turkey, said at the meeting of the American Board that the whole sum and substance of the Bible is loyalty to God and love of neighbor as of ourself, but loyalty to God is infinitely more than love for neighbor or self. It is so with the ten millions of Christians of the evangelical churches, the members of which are giving on an average twenty-one cents a year for missions in foreign lands, and twenty-eight cents for home work, or forty-nine cents for every interest outside their own immediate neighborhood? What the church needs to take home to itself is that it is more blessed to give than to receive. If the cause was but rightly appreciated, instead of the missionaries being told there was no money for them, the people would be thrusting it upon them.

General Articles.

Native Christians in India.

Mr. Jones, of Mana Madura, gives the following account of his discovery of a little company of disciples in an out-of-the-way corner of the southern portion of his field. The village is a small one, and difficult to reach, and Mr. Jones had never visited it before. He writes:

"I had heard that there were three families of the pariah caste who wished to unite with us; but since Mr. Capron's death they had been neglected entirely. I was also told that they were good Christians, and on that ground I was urged to do something for them. On visiting them, I found them living in the meanest hovels. They are the poorest of the poor, and as a natural accompaniment to this, they are humble in intellectual capacity. In order to have a good opportunity to speak to them, we went under a tree, and had a delightful meeting; and there I learned about them and their affairs.

"For several years no missionary or catechist has visited them, and so they have not during that time listened to the Gospel news from those without. I saw one in the midst of them who is most severely afflicted with leprosy. His body is being consumed by that terrible disease, and, as a consequence, he can hardly move from place to place. It required some strength of nerves to look upon him; and were it not that he showed a particularly bright and happy face, I might have shunned him. I found on inquiry that he was the faithful pillar of that—shall I call it a church?—I presume not, for not one of them is baptized. Mr. Capron, some years ago, when that leper was a healthy boy, took him to the Mana Madura boarding school, and kept him in it for a year, until he could read a little, and had learned not a little about our blessed religion. The boy then went back to his village. There he learned more by practicing upon God's Word. Not long after, about five years ago, he was attacked, by leprosy. Mr. Capron very kindly did all he could for him in preventing the progress of the disease, but without any apparent effect. But his Christian kindness and charity did bear fruit in the sick one's life. For, after Mr. Capron had gone home to his reward, this leper, being the only one in the place who can read, held meetings with his people, and instructed them in God's Word according to his limited strength and means. He seems very evidently to be one of those who is taught of God. They have prayers together, and never retire, they say, without turning first heavenward in prayer and praise. They listened to my words with absorbed attention, and drank in all, that was said with an apparent joy that spoke for itself. Then they importuned me so earnestly for a catechist who should come to them at least once a week, and they were so well spoken of by all who had been to see them, that I am confident that the Lord has, among the lonely people in this secluded spot, raised to himself a peculiar people."
Mr. S. W. Howland writes of a series of meetings held at Chavagacherry:

"At the last meeting on Sabbath evening I noticed sitting on the same mat a Brahmin and his wife, two Mohammedans, four farmers, three coonias, former slaves, and two low caste tree-climbers. In former times this would not have been done. The meetings were not without results. An educated surveyor who had brought trouble on himself and family by drink, was reconciled to his Christian wife, took the pledge, and is trying to live as a Christian. Sabbath afternoon services were started in a distant village, to be carried on by the people themselves, with occasional visits from pastor or catechist. Week-day prayer-meetings were also started in two villages. We took our portable organ with us everywhere, as we find it a great help.

"The work here at Oodoopitty is going on about as usual. Three were received to the church two weeks ago; two of them from the boarding school, and the other, the son of Christian parents, his mother having been received last year. As I write, I hear the noise of men and boys, as if in great sport, accompanied by blows of pickaxe and crowbar and falling masonry. They are demolishing a temple in front of our gate. It would be a joyful sound were it not for the fact that their object is to build a larger. I have had two calls late at evening, for fear of being seen, by a young man, of the family of gurus, or priests. He is a neighbor of one of our graduates, and becoming interested in Bible truth, talked with her father. He took his daughter's Bible to read, but being uneducated and not a Christian, found difficulties, and the daughter was called in to explain. Such a proceeding would not have been considered proper were it not for his position as priest. He seems really interested, and would like to enter our training-school."

Jaffna College.

The report from this college for 1880 says that the average number of students for the year has been sixty-seven. A class of ten was graduated last summer, and a new class of eighteen entered. Mr. E. P. Hastings writes:

"There has been no special religious interest in the college during the year. Students have been attentive at the daily prayers and in the meetings. The prayer meeting among themselves has generally been well sustained. From twelve to fifteen have attended the inquiry meeting on the Sabbath. Nine have been admitted to the church during the year. There are now, at the close of the year, sixty-six students connected with the college, of whom twenty-three are communicants, and twelve others sons of Christian parents. One church member, a member of the senior middle class, has been removed by death. He united with the church in April, and died in November, having been sick but a short time."

The desire for Education among the people of India has greatly increased.

Benares.

Benares is a city on the left side of the Ganges in India. It covers about three miles in front and one mile in depth, the immediate margin of the river, which is comparatively steep, being chiefly occupied by flight of steps, where crowds of all classes spend the day in business, amusement or devotion. This scene, backed by the minarets of about three hundred mosques, and the pinnacles of about one thousand pagodas, presents a very picturesque appearance to spectators on the opposite shore of the Ganges. It has a population of about 200,000.

Rev. Narayan Sheshadri on Mission Work in India.
The following is the synopsis of a lecture delivered last winter by Rev. Narayan Sheshadri in Toronto, Canada.

He said that thirty-eight years ago he was a Brahman of the Brahmans, and was ashamed to acknowledge that, imagining himself a deity, he had blessed grey haired men and women. In 1838 he went to Bombay, but not to join Christianity; his great ambition was to obtain a thorough knowledge of the English language. When he went there he thought that half a dozen missionaries could not convert him, but he found out his mistake. He studied there under the late Dr. Wilson, Dr. Mitchell, and the late Dr. Nisbett, from whom he learned the truths of Christianity. The Hindus, he said, were great philosophers, and had been such when the inhabitants of other lands were naked savages. Their philosophy declared that God was not a person, but an immutable principle without life. How they could evolve life out of this principle it was impossible to say. This was a mystery; but then the great scientists of the present day, walk in the midst of mysteries, and yet refuse to believe the mysteries of religion. Part of the doctrines of his forefathers was simply the evolution of modern times, yet they lived centuries before Darwin. Mr. Sheshadri declared that his conversion from idolatry had taken place by noticing how wonderfully the prophecies of the Bible had been fulfilled. When he had embraced Christianity he had abandoned his mother and all his family, but that he thought nothing of when he remembered the sufferings of Christ. In 1844 he went to Jolna, about 400 miles from Bombay. He went there to see two young Christians who had located there. In 1860 these had reached the number of 600. In 1884 these two young men could not read, but now 400 persons were able to read the Bible in their native tongue. The Government had donated to the Christian settlement there 800 acres of land, upon 500 acres of which there was a small assessment, but the remaining 300 was a perpetual grant. This settlement he had called Bethel, and the church Zion Church. They had planted there 250 Mango trees, which he considered the best fruit in the world, and would not be surprised if that had been the fruit of which old Eve had been forbidden. The people there were greatly given to thieving, and had asked him if they could not now and then steal a few bananas. There was another station in charge of his wife at no great distance. During the great famine they had taken charge of about 50 orphan children. He
The Gospel in All Lands.

had at other stations 500 converts, in addition to the 600 which he had mentioned, so they could see his labors had not been altogether in vain. And after all he was only one laborer in the great mission field of India. Part of the work of the pioneer missionaries had been to translate the Bible into twenty different languages; that had been a grand work. There were now in India 500,000 converts to Christianity, and these would certainly increase immeasurably. In one year 60,000 persons had been added. He thought, however, that the world was only just beginning to understand missionary work, and believed his country would be Christianized within two hundred years.

First Hindu Convert.
The first Hindu convert of modern Protestant missions was brought to Christ by means of a physician. When Dr. Carey went to India, Dr. Thomas, a surgeon, accompanied him. They labored six years without seeing any results, but one day a carpenter, while working about the mission, fell and injured his arm. Dr. Thomas was called, and while binding up the wound, he told the story of Christ to those gathered about him. The carpenter was so touched that he went to the missionaries to hear more, and soon became an earnest Christian. Although greatly persecuted, he came out boldly and was baptized by Dr. Carey in the Ganges in the presence of crowds of Hindus and Mohammedans who came to the banks to watch the scene. He lived twenty years after to work for Christ, and wrote tracts and several hymns, one of which begins:

"O, thou, my soul, forget no more
The Friend who all thy sorrows bore;
Let every idol be forgot,
But, O, my soul, forget Him not."

Missionary Colloquy.
(To be spoken by young girls in costume.)
BY MRS. MARY BRAINARD.

MEXICO, first.

I come from the land where the light and the darkness,
The good and the evil, are ever at strife,
To plead for the famishing ones ere they perish,
For you have the bread and the water of life.

I fled, O my friends, from the cell of a convent,
A place where the monk and the priest have control,
Where the dark, secret Jesuit holds inquisition
To crush out the light of the Lord from the soul.

Oh, send to my people the Gospel of Jesus,
Let the words of the Master their fetters unbind!
"Come over and help us," for dark superstition
Debanches the soul and bewilders the mind.

INDIA, second.

I come to you here from the land of the Vedas,
Where the bars of division are stronger than death,
Where man is feared more than the beasts of the jungle,
Where the ties of affection dissolve at a breath.

Oh, rich in its gems is the home of my childhood,
Strange flowers spread its landscape, strange stars dot the sky,
Where Nature is crowned as a priestess forever,
In all our green vales, on our mountains so high.

Yet send to our people the Gospel of Jesus,
In all our zenasas to teach of His love;
Oh, tell those who dwell by the glorious Ganges,
Of the River of Life, and the Eden above!

CHINA, third.

I come from the far-away land of the sunrise,
Where Buddha is worshipped, and Christ is unknown,
Where sin hath its root in the heart of the nation,
And poisons all life, from the hut to the throne.

Oh, dark is the fate of the wife and the mother,
Where the lot of a woman is worse than a slave,
Enshrouded in gloom and encircled in sorrow,
Till love's dearest gift to a girl is the grave.

Oh, send to our people the Gospel of Jesus,
Let our priests and philosophers bow at His feet,
Let His heralds come to us from over the waters,
And quickly His offer of mercy repeat!
I come from a land where darkness has thickly
Brooded over our tribes like the night of the grave,
Till the world, in its scorn, has given us only
The brand of the serpent and the lash of the slave.

Your traders came to us across the wide waters,
But oh! 'twas for greed, 'twas for gold that they came.
They filled all their ships with our sons and our daughters;
Their civilization was only a name.
Oh! send to our people the Gospel of Jesus,
That blesses the nations all over the earth!
Oh! spread out His banner of mercy above us,
Till the latest-born child of His kingdom has birth!

AMERICA, fifth.
Dear sisters, we give you this Gospel of Jesus,
Sent down from the Father above.
Our hearts have grown glad in the light of His presence,
While telling His story of love.
O sisters, believe there is rest for the weary,
There is hope for the sin-darkened soul,
There is strength for the weak, there are gifts for the needy
More precious than silver or gold.

He died to redeem us. Now, risen in glory,
He has triumphed o'er death and the grave.
Go home to your people, and tell the glad story
That Jesus is waiting to save.

—Heathen. Woman's Friend.

Stirring up the gifts.
BY EMMA L. BURNETT.

One Sabbath a minister preached from the words, "Stir up the gift of God which is in thee" (2 Timothy 1: 6); and after a brief explanation of the import of the words as they were originally spoken, make use of them to deliver a forcible and pointed discourse concerning the duty of all persons to make the most of their talents in God's service.

The next day several ladies of the congregation happening to meet at Mrs. Lyle's, they fell to talking about the sermon, which had rather stirred them up. Very likely this is what the minister expected, or, at least, hoped for.

"Well," said Mrs. McKinlay, "I don't know that I have any gifts to stir up."

"You wouldn't like any one else to say that," remarked sharp Minnie Lyle.

Mrs. McKinlay laughed good-naturedly. "No, I don't suppose I should; but what I mean is, that though I may have kind of a knack about Rome things, I have no decided talents—nothing you could call a gift."

"But your kind of a knack is just the very thing," exclaimed Miss Lansing eagerly. "You know Dr. — said in his sermon that all endowments and qualities of every kind which God bestows upon us are gifts. Personal attractiveness, grace of body or mind, acquisitions of wealth, knowledge or skill, places of power and influence, he regarded as gifts which we are to use for God's glory."

"That is all very true," said Mrs. Lyle. "But we may have some of these gifts and yet they may not be available, for some reason or other we may not be able to make use of them."

"That is exactly where part of the stirring up comes in," replied Miss Lansing. "We must make them available. We must shape them so that they will fit in when they are needed. I will read you something else the doctor said, for I took some notes. He said, 'It is necessary also that we develop our gifts. All the forces with which God endows Christian life are susceptible of growth, culture, enlargement.' Then again: 'To stir up the gift which is in thee is to obtain all information, obey all rules, improve all opportunities, acquire all arts, do all work, lay hold of all advantages and facilities by which your own life may be made happier and stronger and your efforts for the world more successful.'"

"Oh yes," said Mrs. Lyle, "it's very easy to stand up in the pulpit and say all that, but it isn't so easy to put it into practice."

"I don't know about that," said Bessie Lansing. "When one is very much interested in anything, it is wonderful how all the energies of one's body and soul are brought to bear on that object."

"I suppose, Miss Bessie, you think gifts and everything else ought to be stirred up in behalf of foreign missions—that's your hobby," said Mrs. Lyle.

"Yes," answered Bessie, brightly; "and I don't know of any gift which cannot be turned to some account in that work. It takes in everything."

"Now, I'm sure," said Miss Dawes, "there's nothing I can do. Foreign missions is not in my line at all. I can take an interest in Dorcas societies and ward committees, but the other is so far away."

"Far away!" exclaimed Bessie, with shining eyes.

"Far away! when people in Philadelphia, Chicago, and Omaha, and people in Tokio, Allahabad, and Corisco are pouring out their hearts in letters to each other; when our sons and daughters, our brothers and sisters and dearest friends, are preaching and teaching in all parts of the world; when workers at home and workers abroad are always praying for each other! It isn't far away! It's the very nearest thing!"

"Well," said Miss Dawes, breaking the short silence which followed what Bessie had said, "I should like to help in the work if I felt there was anything I could do."

"I'll tell you, said Bessie; just go to a good presbyterian meeting, or a meeting of some wide-awake auxiliary, and get stirred up yourself. Then you'll soon begin to search around for gifts, and you'll find them."

"Tell me one," laughed Miss Dawes.

"I have heard that you write the most delicious little notes to your friends."

"Why no, indeed!" disclaimed Miss Dawes, yet blushing with pleasure; "and even if I do—if people think so —how is that going to help on the missionary cause?"

"Easily enough. You can in that way interest people in the work. Tell them about such a good meeting; then the next time they will want to go, and then they
will want to do. The thing is to give them a start.

Laura Forbes told me it was because of a spicy little note she received from you, telling about Prof. Widner's lectures on Rome, that she was induced to attend them, and became so interested that now she is deep in the study of ancient history—much better for her than reading so many novels."

"I'm glad you told me that," Miss Dawes said, looking pleased; and the little Machiavellian Bessie felt sure she had touched the right spring.

"Bessie and I were just saying the other day," remarked Miss Lansing, "that many things ladies do now can be turned to such good account in missionary work. For instance, many ladies are studying elocution—having their voices trained, and becoming good readers. Now, when so much of the interest in the work is created and kept up by means of the various meetings which are held, this kind of training comes in very good place. Then music is such an important feature, and in every little circle there are ladies who can sing and play and know how to select appropriate music. There are ladies, too, who have great gifts in the way of organizing and directing, so, other things being equal, they are the very ones to have charge of bands and circles."

"Yes," said Mrs. Lyle, "it's very good work, and I hope young people will do all you can; but I can hardly be expected to take much part. When a woman gets to be forty-five or fifty she naturally feels like leaving all such things to her daughters."

"I do not feel so," remarked Mrs. Reid, who, in her quiet way, was a devoted "foreign worker," "I want to do something myself—and forty-five or fifty is too soon to retire. One may look forward to twenty or thirty years more of life, and what wonderful years the next twenty or thirty years are going to be in mission work! I shouldn't want to be left out."

"Nor I," burst in Bessie, half crying; "just when everything is coming true, too!"

"Coming true?" questioned one of the ladies.

"Well, being fulfilled. When deserts are blossoming like the rose, and nations are being born in a day, and the knowledge of the Lord is spreading and spreading! It's just sublime to be allowed to help a little!"

"I dare say it would spread a great deal faster if we could pray," answered Bessie, softly. "Thy kingdom come' can be heard from the lowest depths of the darkest dungeon."—Woman's Work for Woman.

How Can We Interest Young Children in Missions?

BY MRS. DR. KNOX OF ELMIRA.

This is a very important question, and one that should find an appropriate answer if the children are to be prepared hereafter to carry on vigorously the work of Missions, now so auspiciously begun in all parts of the world.

Those who are now young children will soon be the active men and women of our churches, on whom will devolve the prosecution of all branches of Christian work. Good habits formed early, and information acquired in childhood, will create a character for the future, and give the foundation of knowledge that will be the only sure basis for good work hereafter. How can this be accomplished?

1st. We must be intensely interested ourselves. Children are discerning, and will not be influenced by pretenses. If we, who attempt to teach them, are not thoroughly interested, they will discover it, and as there will be no sincerity, there will be no response.

2d. In order to secure interest in Missions, ourselves, we must acquire information. It is impossible to be deeply interested in that of which we know little, or in that of which we possess but a general knowledge. We must be familiar with facts and details. We may hear that there has been a destructive fire in Chicago, or Boston, or any other place with which we are familiar, and this general information strikes no responsive chord in our hearts. We feel no special pity and no lasting interest unless we learn some of the particulars of the great disaster. We may read that a terrible fire in Tokio, Japan, burned over a district three or four miles long, and three quarters of a mile wide. We say that was dreadful! It must have produced much suffering. If this is all we learn of the fact, it produces only a slight and passing emotion. But let some eye-witness tell of the crowds rushing through the streets, towards the river to escape the fast pursuing fire; of the aged, the young, the sick, the dying, rudely and suddenly torn from their beds, and carried hastily, with slight covering, through the screaming, and rushing, and frightened crowd; especially let some personal friend relate the minute circumstances by which he barely escaped with his life—losing clothing, furniture, everything; and we feel such stirrings of sympathy as lead to offers of any help within our power to bestow. It is precisely so with missions and missionaries. If they hold only a
THE GOSPEL IN ALL LANDS.

shadowy, distant, indistinct place in the mind, no real interest is excited. But become familiar with the very town where some men or women are nobly toiling against great obstacles, to give the Gospel to a heathen people; learn how they live, and work and study; become acquainted with the natives, their manners and customs, their prejudices and life-long habits, their ignorance and vice, their superstition and degradation; and interest is awakened, pity excited, sympathy enlisted; until the question is, How can I help in this grand work? How much can I do to assist those self-denying and hard-working missionaries? The more we know about mission fields and mission work, both at home and abroad, the more deeply shall we be interested, and the more willing shall we be to help on the good work.

3d. A deeper feeling and higher motive, which will lead to better work and more systematic, prominent effort, is love to Christ, and a consequent sincere desire to follow His last command. The last words of a loving friend assume a sacredness, and those who cherish the memory of such a friend make strenuous efforts to carry out expressed wishes. Then, when we consider what a friend we have in Jesus, if our hearts are filled with love to Him, we have the highest impelling motive for labor in His cause.

4th. To interest children, we must impart to them this interest existing in our own hearts, derived from a knowledge of facts and a love to Christ. The facts must be told to them in a simple, natural, interesting manner, that will take hold of their imagination, sympathy and memory. Relate incidents that they can understand. Take an imaginary journey with them, and visit heathen lands; describing scenery, people and objects. If done in an enthusiastic, natural manner, they will accompany the tourist with great delight. It must be remembered that children like minute details. For instance, to give them some adequate idea of distance, of which they know very little, talk to them somewhat in this style:

Children! I know a lady, or I once heard of a lady, or, better still, in the fascinating story style, begin with—Once there was a lady, who went to a country far, far away. She started in the cars, and rode all day or all night, until she came to the great city of New York. She went that way (pointing in the direction of New York). When there she went on board a great steamship, and sailed away off out of sight; sailed all day, and had her dinner and supper on the boat. Then, when it grew dark, she went into a reef cunning little bedroom to 'sleep,' and the boat sailed on and on all night. Then the place was so far away, she had to stay on the ship all day and all night, again, and again, and again, until Sunday came, etc. It usually seems long from one Sunday to another, to a young child; and by the time the story had been stretched so as to cover a week, they would begin to wonder at the distance.

Then, to interest them in the far-away land, describe the arrival; tell how the strange people came swarming around the ship, asking to help the people on shore; and when this good lady reached the city, she was astonished to find the children running around the streets without clothing. She found their homes so-and-so, according to the country to be described. Their sympathies could be easily excited, so as to induce them to contribute towards a supply of clothing.

Beginning with material facts, go on to spiritual wants. Show how misery and degradation and vice prevail where the Bible is not known. Refer to the various common blessings enjoyed in this Christian land, and show how we owe them to God, our Heavenly Father. Then the transition is easy to show the difference between the one, only living and true God, and the false gods of the heathen.

From this proceed further, to show how Jesus Christ has left this work for us to do. We work for Him, we work with Him; it is a duty, a privilege, a pleasure.

The minds and hearts of young children are plastic and responsive. It is a high and noble work to train them in ways of righteousness. It is a work that richly repays the laborer, when well, wisely and thoroughly done.

5th. This educational work must be commenced early by the parents, particularly the mother. Sow the good seed before the enemy sows tares. Enforce and substantiate these teachings with the Word of God. Plant Bible verses pertaining to the subject permanently in the memory. As soon as a child can talk and memorize, teach it Bible verses. The Word is the seed, and God will give it increase, for His Word shall not return void.

The Sunday-school teacher must supplement the home teachings as the child grows older; but the Sunday-school instruction can never take the place of home work. At home, in the earliest years of life, the good foundations should be laid; and then the Sunday-school teacher may help fill in the superstructure. Then, in brief, to instruct children in the subject of Missions, we must

1st. Be interested ourselves.

2d. Promote our own interest by gaining information, and by love to Christ.

3d. Impart our information to the children in a way that will interest them, and train them to act also from love to Christ, and give them plenty of the good seed of the Word which the Holy Spirit will bless.

4th. Parents must begin the work early, and teachers cooperate as the child grows older.

Accompany this all with earnest prayer, and there will be no trouble about interesting children in the cause of Home and Foreign Missions.—N. Y. Evangelist.

Rev. J. H. Layenberger writes from Chefoo, China, that in the village of Martewang where eighteen persons were baptized, ten children, ranging from 8 to 12 years, were discovered in a room by themselves wrestling with God for a blessing; praying that they might be saved. Let Christian children pray for the Chinese children.
Missionary Tea Parties.

We have heard of "quitting-bees," "pound parties," and the "Boston tea-party," where over three hundred chests of tea were speedily disposed of, but it was left for our Santa Barbara auxiliary to originate the idea of a missionary tea-party. It has there proved so great a success, that we are glad to give to our readers the following full and interesting description of one of these gatherings, as sent us by Mrs. Guild of Santa Barbara, at the request of Mrs. Noble.

On alternate months in the full of the moon our meeting is appointed at the house of one of the members, the ladies freely offering their homes for this purpose. The last, our annual meeting, held in August this year, was at the residence of Mrs. John Hunter, in the Montecito, and perhaps I cannot do better than to describe it to you as a sample of the rest. At half past three o'clock on Friday afternoon a company of forty ladies were assembled in Mrs. Hunter's parlor. The drive thither of four miles over a pretty road, with the grand old mountains on one hand and the sparkling sea with its invigorating breezes on the other, was an excellent preparation both physically and mentally, for the meeting. There is always a stimulus in a full room, too, hence on this special occasion our programme seemed unusually interesting.

We listened to the reports of our officers, and learned that we have a fund of about eighty dollars in the Treasury; have held nine meetings during the eleven months—one being omitted on account of a storm, the other on account of the absence from town of many of our members; of these nine meetings four were held in the church, and five at private houses. We also had very interesting letters, one from Mrs. Col. Otis of Alaska, describing the manners and customs of the Aleutian Islanders; nor was earnest, fervent prayer omitted. It was nearly five o'clock when the meeting closed, but no one thought the session a moment too long. For a little time the ladies clustered together in social groups, or sauntered about in the beautiful orchard surrounding Mrs. Hunter's cottage. Then some young ladies appeared in the parlors, bearing the "missionary tables," which being a specialty of our society deserve special mention. Light frames were prepared about three feet long and two feet wide, upon which are tacked pieces of white oil-cloth; thus are made tables, which resting upon the laps of two people, one at either end, afford a comfortable sitting for six people, holding a cup and plate for each. Portable, readily cleansed, easy, a dozen or more of these little tables are carried in their bag to every place of meeting. The incoming of the tables, a sure sign of something pleasant to follow, brought in all the wanderers from the garden. Meanwhile the party had been largely increased in numbers by the arrival of the gentlemen who are always invited to "tea," and a number of ladies who could not come earlier. Ninety in all sat down to the well-served "tea," which offered a menu varied and delicious. After the appetites were thoroughly satisfied there was more social visiting, some music and recitations. Then a collection was taken up, for the benefit of those who had no opportunity of giving in the afternoon, or who preferred to give to Home Missions, to which the evening collection is always devoted. Seven dollars was taken on this occasion. Early in the evening, considering the distance from town, the "tea-party" adjourned till next month, when we meet at the church, where there is always a good number present.

Our average attendance is twenty-six. We have adopted the plan of selecting from month to month a special mission-field upon which anybody who can is expected to report. To our main society we have added a sort of sub-auxiliary known as the "Advanced Guard and Sisterhood" composed of young people of both sexes. This is a regularly organized and officered society, holding their own monthly meetings, also meeting occasionally with us, and always contributing as they are able to the treasury. Altogether we have had a very successful year. Mrs. Welden, our President, is full of zeal and enthusiasm. It is largely to her efforts that our society owes its increased membership and popularity.—Pacific.

Home Missionary Work.

It was a gray, windy afternoon—such an one as March dispenses frequently—splendid for kites and welcome to the boys, but not so agreeable to ladies who wish to go out and make calls. Mrs. Ellis felt quite justified in undertaking some work which she had been deferring until she should have an afternoon free from many interruptions. She was clever and popular, and her house was conveniently placed for the running in of callers, and therefore her leisure was liable to be invaded.

"I'll just go over those accounts and straighten them out," she said to herself, "answer Sister Kate's last letter, write to Jennie Wells about the formation of an Auxiliary at Briaredge, and rip my brown silk apart, so that it shall be ready for the dressmaker."

Books and papers spread upon the desk, the inkstand open, the pens in order, and Mrs. Ellis, who had an aversion to such work, fairly in the midst of it, when the door bell rang. Presently Miss Sparks was announced. Miss Sparks of all people! The dullest, slowest, most monotonous of women, always going over the same story of sickness, of neglect, of discouragement. Always complaining that the minister never came to see her, and acknowledging that his wife did, but that wasn't the same thing you know; a body wants to see her pastor and talk of experimental religion and receive advice and sympathy, and really Mr. Ames did not cross her door once a year, and old Domine Riker—he, when alive used to come every few week and never left without praying with her; but she knew she wasn't situated as she was when dear father was living, and could pay for one of the best seats in the sanctuary, etc., etc. Always telling how badly the young people of this generation behave, and how much flirting there was in the choir, and how probable it was that Cleanthe Dingwall's engagement to
Squire Holden’s grandson would be broken, etc., etc.

Mrs. Ellis sighed when she heard her visitor’s name. The wind came howling around the corner of the house, and the blinds rattled as if they had the ague. The bronze clock on the mantle, with its sweet, far-away cathedral chime, struck the hour of three. The fire was burning cheerily in the grate, a red glow at its heart, and light blue flames playing over its top. Mrs. Ellis said:

"Here’s an end of my afternoon," and felt cross. But presently a better thought stirred in her mind. "This neighbor of mine is not a happy woman. She is lonely, she has few resources, she is growing old, and she has not many to love her. I will accept what has come in my way, and try to make her hour with me a pleasant spot in her day."

So the round-faced, cheery, sunny lady went to an Italian. These convictions, your Eminence, do not meet the sharp, angular, sour-visaged lady, with a cold hand and a welcoming smile. And though the accounts were not balanced, nor the letters written, nor the brown dress ripped that afternoon, so long did the visitor stay, yet I think it was home missionary work which Mrs. Ellis did, and fairly to be counted among that which the Lord will recognize when He shall say, "Inasmuch as ye did it to one of the least of these, ye did it unto me."—Christian Intelligencer.

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**Conversion of a Prominent Roman Catholic.**

The papers have given us information of the conversion of Count Enrico Campello, a canon of the Vatican at Rome. He has connected himself with the Methodist Church. His letter to Cardinal Borromeo is worthy of preservation and is here given:

**Most Reverend Eminence:**

During the last years of the Pontificate of Pius IX., I was more than once on the eve of directing to your Eminence a letter to express that which I now write to you. But I was always deterred from doing so by the fear of giving pain to so old a man and one to whom I felt a sense of gratitude. When Poochi succeeded him in the Pontificate, I hoped at first, like so many others, for a better future for the Church and for our Country. But now that hope has disappeared, and nothing remains for me than without hesitation to fulfill the imperious duty imposed by my convictions as a Christian and as an Italian. These convictions, your Eminence, do not permit me to longer be a member of an institution which, conquered in the struggle by progress and liberty, still keeps its ministers in the midst of society like an Indian caste.

I hoped from the new Pontiff at least a truce to the evils that so long have afflicted us; but the condemnation of the recent publication of Curci, which redoubles the outrage previously made to Audioso, tears away the veil and shows plainly that the wrath of the party is
now im plausible. Yet history shows that such condemnation formerly inflicted on the greatest men of Italy and other nations which now attack two venerable priests, of pure life and orthodox faith,—those condemnations, I repeat, have always resulted in honor of the victims and unpopularity, or worse, of the judges. In the meantime, all this is manifest proof of the worst of all tyrannies, which not only condemns but oppresses the victim and imposes silence,—that silence once having been procured only after his last sigh of agony.

What proof more convincing and what more certain consequence can be drawn from these condemnations? No other than that this strife will never end, and that the reconciliation between Church and State desired by every good Christian citizen will not take place. If, therefore, the strife is irreconcilable from the obstinacy of those who govern Catholicism, a necessary consequence of the system and strengthened by the cupidity of men,—if the conquered party obstinately continues the combat without good reason, heedless of schisms and even of the Christian idea,—I say that this blindness finds no example except in that of Judaism. How true this is, is proved by the last Allocution—a collection of facts either not true or exaggerated,—with which it was sought to aggravate the condition of the Papacy and involve Italy with it in a common ruin, so that a new power might arise. These facts cause every veil of prejudice to fall from my eyes and forcibly relieve me from every bond.

I issue from the ranks of the Roman Clergy to fight in that of the pure Gospel of Christ, thus remaining true to my vocation and persuaded that I shall find peace for my soul. Thus strong in the doctrines of my Divine Master, neither adulterated or counterfeited, I may openly profess myself a Christian without hypocrisy, and an Italian citizen without being a traitor to my country.

To this decision none will suspect, and, least of all, your Eminence, that I have been induced by ill-treatment or unsatisfied ambition. I can, instead, affirm that although well received everywhere, I was especially honored by the kindness of my colleagues, of which I shall always preserve affectionate remembrance, and will be the cordial friend of all; without exception. The dignity of Canon of the first church in the world I valued above all earthly ambitions. These, therefore, are the reasons that urge me, and also the disgust for a life spent almost entirely in the uninterrupted celebration of a service five or six hours a day. This can only be considered by reasonable persons as a stupid feticism and the most degrading idleness. The chief reasons that have encouraged me to this step have been the study of the faith in the unsuspected pages of ancient Christianity, and in the modern works of the immortal Rosmini, Giberti, Ventura, and of the excellent priest and curate of Rome, De Sanctis.

I beg your Eminence, therefore, to acquaint the Pontiff with my voluntary resignation of the office of Canon of the Patriarchal Basilica of the Vatican, and I insist particularly on its being voluntary, as I will never permit my resignation to be classed with that of many victims from whom, as lately from my excellent and unfortunate friend, it was violently exacted. After ten years of mature reflection, of internal inquietude, of deluded hopes; I can to-day swear before God and Jesus Christ, who will judge us all, that for no other reason than the peace of my conscience do I take this step, and many distinguished ecclesiastics with whom I have had confidential conversations could testify to it. I know too well that, like many others, I too must sustain atrocious and cowardly attacks, especially from those newspapers paid by the party that reigns supreme in the Vatican. But, God be thanked, their vile arms have long been despoiled. I shall respond only by silence and by the prayer with which I shall close this letter. God grant that my example may have many imitators from those who, like me, deceived in youth, and afterwards kept in fear by this worst of systems, now wear the chains of their slavery. For many of these the light of science, the continual decepciones of a long life, the anguish and oppression which they suffer, are not sufficient to free them. Only from the peace of the sepulchre do I hope for the cessation of every internal and external strife, and the reward of so much sorrow in the blessed immortality of a second life.

King Mwaza and Protestant Missions in His Kingdom.

Mr. Stanley in the course of his travels became acquainted with Mwaza, king of Uganda, a powerful monarch, whose dominions border on Lake Victoria Nyasa, in Africa. He, and other travelers represented the king as friendly to the English and willing to encourage the introduction of commerce and Christianity into his country. The English Church Missionary Society, had already commenced a mission at Mpwapwa, about 300 miles inland, and determined to send missionaries to Uganda. The missionaries left Mpwapwa in October 1876, and reached the southern shore of Victoria Nyasa, in April 1877. Here they put to their mission boat and launched it upon the lake, and in June, moved to Ukerewe, a large island on the lake, the chief of which had shown himself friendly. Here they received letters from King Mwaza urging the missionaries to come to him. One of the missionaries, Dr. John Smith, had died on the way. Two others, Lieutenant Smith and Mr. T. O. Wilson, commenced the journey and reached Rubaga, the capital of Uganda, on Saturday evening June 80, 1877, but Ukerewe remained the head quarters of the mission, Mr. O'Nall, a missionary, remaining in charge.

Mwaza was most friendly and showed an earnest desire to know more of Christianity. Mr. Wilson, writing from Rubaga, on Nov. 29, 1877, said, 'The services at the palace on Sunday mornings have been regularly held, and are fairly well attended; this is a great thing in so young a mission, and before one knows the language, to be able to give sums, at any rate, the opportunity of hearing regularly the Word of God, and of receiving some instruction in the truths of our holy religion. The people are, as a rule, very attentive, and seem to take an interest in what is read and spoken to them, especially on our Lord's parables. I make the services more like classes in a Sunday-school than a regular service, as I find it keeps their attention better, and gives them more opportunities for asking questions, and so letting me see how far they understood or not. I begin by reading a chapter from the Old Testament. I read four or five verses at a time, and explain and comment on them, answering any questions that may be asked; then a chapter from the New Testament is read in the same manner; a short address follows, and I conclude with a few prayers from the Prayer-Book, the people all kneeling and joining in the Amen. The questions that are asked are often decidedly intelligent, and I must say I have often had to teach far more instructive and unsatisfactory classes in England.'

In 1878 a quarrel arose between Lukonge, the chief of the island of Ukerewe, and Songoro, a resident Arab Merchant. Lieutenant Smith, returned to Ukerewe in November, and Songoro begged that his wives and children might be sent away on the boat belonging to the mission. This was done, leaving Smith and O'Nall on the island with only six men belonging to the mission. Almost immediately afterward, in the first week in December, Songoro and his men being attacked by Lukonge with a large force, fled to the mission station for protection. Lieut. Smith, refusing to give up Songoro, he and all with him were
killed with the exception of a native carpenter who was taken prisoner. When the boat returned, the native carpenter who was in charge of her, hearing what had happened, went to Rubaga, and took the news to Mr. Wilson. Mr. MacKay who had been sent out with the original party and had been detained on the coast by the state of his health, joined Mr. Wilson at Kagei, at the southern end of the lake. The chief Lukongeh, on being visited, stated that he never intended to kill the white men, and they were killed by his soldiers by mistake, and he still wished that white men should come and teach his people. The mission was re-enforced in 1876.

Three of Mesa's chiefs accompanied Rev. C. T. Wilson and Dr. Falkin to England, arriving there in April 1880. After they left Uganda the latter part of 1878, a change was manifested by Mesa in his treatment of the missionaries. A revival of the original idolatry of the land was attempted by some of the chiefs, and "Mesa and his chiefs, in solemn concourse, resolved to reject both Islam and Christianity, and cling to the superstition of their fathers."

The Rev. C. T. Wilson, speaking of the religious ideas of the Waganda, the people of whom Mesa rules, says, "Their religious ideas are not of a very high order, though superior to those of many negroes. They have one god, Katonda, i.e., the Creator, of whom they know but little, beyond the fact that he made the world and mankind. They have other gods, however, to whom they make offerings, such as the native deities Mukusa and Chiwika, and they render similar propitiatory homage to thunder and small-pox."

The missionaries have had much to contend against in the Roman priests whose plan is "to buy little boys and girls, and place them in seminaries, teaching them the forms and ceremonies of the Roman religion."

The chiefs that arrived in England in April of 1880 as envoys to the Queen, returned this year, reaching Uganda on the 19th of March, and, together with Messrs. O'Flaherty and Stokes of the English Church Missionary Society, were received in a cordial manner. The last reports show that the Missionaries of the Church Missionary Society are stationed as follows: Messrs. O'Flaherty and MacKay in Uganda; Mr. Pearson at Kagei, and Messrs. Litchfield, Stokes and Copplestone at Cyuni.

Pray for the Missionaries.

Restoration of Solomon's Temple.

The Daily Telegraph of London says: "Reef Pasha, the Turkish Governor of Jerusalem, has recently received imperative orders from Sultan Abdul Hamid to resume the work of restoration of Solomon's Temple, commenced under the reign of Abdul Aziz, but discontinued some five years ago. The Pasha has also been instructed to clear the great square fronting the Temple of all the rubbish and rank vegetation with which it is at present encumbered. In this square stands the famous Mosque of Omar, which derives a revenue of some £15,000 a year from pilgrim contributions and other sources. Hitherto the greater portion of this sum found its way annually to Stamboul. The Sultan, however, has deemed that henceforth it shall be applied to defraying the expenses of the work above alluded to, the present resumption of which, as well as their original inception, is due in reality to suggestions made at different times to the Ottoman authorities by members of the Austrian Imperial Family."

"The restoration of the Temple ruins was begun at the instance of Francis Joseph during his visit to the Holy Land, shortly after the accession of Abdul Aziz to the throne; and it was the recent pilgrimage of the Archduke Rudolph to Judea that imparted a fresh impulse to the interrupted enterprise. Not only has the Commander of the Faithful signified it to be his sovereign will that the works should be carried out without further delay, but two officials of the Sublime Porte, Serid and Raif Effendim, have already left Constantinople for Jerusalem with instructions to take measures on their arrival for insuring the literal fulfillment of His Majesty's decree. The gratitude of Christians and Jews alike is due to Abdul Hamid for lending his high authority to so generous and enlightened an undertaking."

Mr. Kesub Chunder Sen's new church in Calcutta has adopted the title of "The New Dispensation." It is producing a powerful impression. Its preaching is eloquent and fervid; its worship is attractive to Turks; its teachings incalculable many high lessons of New Testament morality; there is great earnestness and zeal. The article, however, by Dr. Knighton in this month's Contempory Review compels the fear that the new system is a development of that "magnificence of unrighteousness" which is to mark the last days. It recognizes the Koran and the Hindu Vedas as well as the Bible. If it so exalts Jesus as to catch the ear of Evangelicals, it also claims something for Buddhism, Hindus, and Mohammedans to admire.--The Christian.
Malayan Missions.

The beautiful islands of the south-eastern coast of Asia are still mainly under the influence of the most degraded heathenism. Borneo with its two millions has a few stations under the Rhenish and English Propagation Societies. Java with its nine millions has a larger number of churches and laborers, amounting to less than thirty under the Dutch Societies. New Guinea, the largest island on the globe except Australia, has only been accessible to missionaries for seven years, but in that time the London Missionary Society has planted about thirty stations along its immense coast and among its numerous races, and a portion of the New Testament has already been translated into one of its languages. Nothing can surpass the story of courage, tact and devotion on the part of these noble pioneers. Something has been done in Sumatra by the Propagation Society and the Dutch missionaries. Celebes is the most prosperous of all the missions of the churches of Holland, and they have also some important stations and many thousand converts among the Malays of the neighboring peninsula.

But Madagascar is the crown of Malayan, as, indeed, of modern missions. After thirty years of persecution unequalled since the days of Pagan and Papal Rome, the lovely and prosperous island has enjoyed twenty years of peace and Christian progress. The blood of Malagasy martyrs has borne abundant fruit. Happily, but few foreign churches have contested the field or divided the native converts into sects and parties. The London Missionary Society has had the highest honor in this great work. Over seventy thousand communicants are enrolled in its churches, and more than three hundred thousand natives are now nominal Christians. There is a native Missionary Society with over seventy churches. The Society of Friends, Society for the Propagation of the Gospel, and Norwegians also occupy the field. Queen Ranavalona has recently issued a decree in favor of Sabbath observance and public morals which places the Government of Madagascar in favorable contrast with the most enlightened Christian Government, not excepting Great Britain or America.

The American Board.

The annual meeting of the American Board at St. Louis has just closed. It was very largely attended and among the members were many of the most distinguished ministers and missionaries of the Christian Church. Among the latter were Messrs. Park of India, Schaufler of Austria, Washburn of Robert College, Constantine, Blodgett and Walker of China, Parmeele, House and Reynolds of Turkey, Green and Gulick of Japan, Rand and Sturges of Micronesia, and Miss Pinkerton of South Africa. The annual sermon was preached by Dr. Behrends of Providence, and Dr. Clark the Senior Secretary read two very elaborate and comprehensive papers on the aspects and claims of the work. Forty-two new laborers were sent out during the past year. Including a large appropriation from the Otis legacy the sum of $692,904 was expended during the year. The contributions of the churches amounted to about $250,000, and the legacies to over $90,000. There are now 2,161 laborers in the seventeen missions of the Board, of whom 438 are American, and 169 of these are ordained. There are 18,446 communicants connected with the 272 churches, and the conversions of the year amounted to 2,161 new members, an increase of about 14 per cent. In the various schools there are over thirty-three thousand pupils. The educational work of the Board is receiving much attention especially in Turkey, where a thousand young men are enjoying the advantages of higher education.

In India more than twenty thousand women have been reached during the year by the various female agencies, and in Ceylon a great spiritual movement and ingathering seems imminent. In China, Christians have been relieved from the government tax for the support of idolatry, and Americans have been prohibited by the late treaty from the infamous opium traffic. A China band has been organized in Oberlin Seminary, dedicated specially to missionary work in China, from which one laborer has gone forth already to the almost unoccupied province of Shanze. This Board is now laboring among a population of 40,000,000; a field as vast, almost, as the whole United States. Japan reports much encouraging success in the training of native preachers, deep and widespread eagerness among all classes to hear the Gospel, the attendance of vast audiences of thousands upon the public discussions of Christianity, and a spirit of independence and self-support on the part of the native Christians. Eighty-one out of the ninety students in Kioté are meeting their own expenses. A great conflict with Romanism and the moral evils of civilization is going on in the Hawaiian Islands. The work in Austria and Spain is hopeful and very important. The Mexican and American Indian fields report few changes. The African mission is the object of perhaps the deepest solicitude. The attempt to enlarge the Zulu mission by entering Umzila's kingdom has cost the life of its heroic leader and failed as yet, but the new West Central African mission, to be located at Bihe, is making hopeful progress, and eleven new missionaries are under appointment. Upon the whole it has been a year of steady progress and considerable enlargement. The spirit of the meeting was evidently charged with the highest and warmest impulses of consecration, enthusiasm and power. There is no such missionary gathering in America as the annual meeting of the American Board, and those religious bodies which simply append their missionary gatherings to the business proceedings of long Ecclesiastical Assemblies, might well add to the efficient
and faithful, but often cold, machinery of the Board room, much more of the warm enthusiasm of the great popular missionary convention. Hundreds go forth from such an interview with quickened and kindled impulses which, as Dr. Withrow well said in his closing address, are as necessary in the support and expansion of the glorious work as systematic training and all the machinery of giving and administration.

Missionary Statistics.

A valuable volume has just been published, The Problem of Religious Progress, by Dr. Dorchester, giving some interesting statistics of missionary progress. The figures are somewhat larger than former authorities have given for the results of missions, and the logic of arithmetic is certainly very startling as read in the light of these statements.

Fifty years ago, there were 502 mission stations in foreign lands. There are now 5,765, an increase of eleven fold. Fifty years ago there were 656 ordained missionaries, native and foreign. There are now 6,696, or an increase of more than tenfold. Then, there were 1,236 other laborers and assistants. Now there are 38,856, an increase of nearly thirty fold, and forming a total army of over 40,000 laborers engaged in the evangelization of the world.

Then, there were about 70,000 communicants; now there are 857,332, an increase of twelve fold. These 857,332 communicants, however, are reported from only about three fourths of the actual churches, leaving enough margin to make the aggregate over a million. The actual hearers of the Gospel and nominal adherents are estimated at over 3,000,000. The contributions of American Christians in this field have risen from about $250,000 a year to $2,500,000 per annum, an increase of ten fold. These hopeful figures, however, have another aspect of contrast and significance. These six thousand ministers are but one in ten of all the Protestant ministers in Christendom. These 40,000 laborers are but one out of every three thousand Protestants, and one to every 20,000 heathen; so that were every one of them a separate and distinct missionary, he would have a parish of 20,000. These 1,000,000 converts are but one in every 1200 of the world's lost population, and these $2,500,000 per annum are but in the proportion of eight cents for every Protestant in the land, or twenty-five cents a year for every professing Christian in America.

True, American Christians have raised in the past fifty years fifty million dollars for foreign missions. But Americans spend more than that sum in one year for tobacco. And for alcohol the people of the United States in a single day just twice as much as all the churches of the land give annually to evangelize the world. Fifty millions in fifty years for the waters of life. Why, the saloons, distilleries, and excise departments receive that much every ten days for the waters of death! Oh, when will we stop this idle self-complacency and awake to the fact that we are trifling about God's solemn work, and men's perishing souls? The "Problem of Religious Progress" will be much simplified when men honestly face the question of religious selfishness.

Missionary Specimens.

It is said that in the early days of Indian missions an English gentleman advertised for a native convert to fill a situation. It was long ere one appeared, but when at length he presented himself as a native Christian, his intending employer was scandalized and astonished to find him, after a brief interview, begin to swear. Such a disappointment must have been felt by many Christians when, a few weeks ago, after the announcement of the visit to our metropolis of the enlightened king of the Sandwich Islands, and the cheering account of their progress in civilization and Christianity, it was reported in the Monday papers that he had spent the Sabbath-day in pleasure travelling and sin. We have no right to assume that king Kalakaua is a Christian because many of his subjects are, but it is a discouragement to find him coming from the loving reception of the little Christian church in Japan, whose first edifice his own people sent the means to erect, to sanction by his example a habit which is sapping the foundations and relaxing the spirit of public religion and morals in this land to a greater extent than the most ardent friends of the Sabbath dream. Few people know the degree of wickedness associated with many of our popular Sunday excursions. In contrast with such examples, it is delightful to find the native journals in Japan speaking of the lives of Christians as the special commendation of the new religion, and recommending its practicability on the ground of its superior morality.

Chinese Students.

The recall of the one hundred or more Chinese students who have been studying in American colleges seems to have been prompted by the influence of the party of conservatism in the Imperial Government. It cannot defeat the diffusion of enlightened ideas in China. From Japan, from California, from its own selfish commercial spirit, from the intense activities on every side, a spirit is abroad against which even China can erect no more ancient Wall of partition. Perverted it may be, atheistic and godless they may become, but free thought and modern culture must pervade the millions of China.

We are not sure that the Government officials were wholly wrong in the report that the students were learning evil as well as good. We are not sure that they will all carry back with them to China, hearts as pure, principles as evangelical, culture as Christian, as their intellectual discipline has been thorough and stimulating. American colleges are not always the best places to learn the spirit of Christian missionaries.

As after the next number we shall send out the Gospel in all lands every week, we ask our readers to pray that it may greatly aid the Missionary cause.
African Notes.

In connection with the loss of Major Malan, one of Africa’s truest friends, and whose death has been so widely regretted, all whose eyes are turned in Christian solicitude to the Dark Continent, will rejoice to learn of Stanley’s recovery, and the continuance of his valuable labors, in opening up the most important avenue to the heart of Africa. The appointment of the Rev. Dr. Garnet as American minister to Liberia, one of the last and wisest acts of the late President, will also assure for a wise and able friend of that land great opportunities of advocating and aiding its all important interests. In the same connection we rejoice to hear of the encouraging progress of the new American mission to Biverse, and their kind reception by the sovereigns and chiefs of the interior. We notice from the Catholic World that the Catholic invasion of Africa is regarded as one of that Church’s most cherished enterprises, and armies of Propagandists are pressing in with the same unscrupulousness as ever marks their proselytizing march. Mr. Robert Arthington, the princely friend of new African missions has lately offered large sums to the American Baptists and English Wesleyans to induce them to attempt new enterprises in that great field.

Belief of a Buddhist Priest.

The annual report of the S. P. G. Society contains the following account of a conversation with a Buddhist priest of the Shinshiu sect in Japan: “He had been educated at a school where the most advanced opinions of modern science are current, and being able to read English, he was well acquainted with many of the arguments most antagonistic to Christianity. I asked him how it was that he, a believer in evolution, and educated in such a school, was a member of the Buddhist priesthood? He answered: 1. That in his sect the priesthood was hereditary; 2. That he looked upon Buddhism, Christianity, Mohammedanism, Confucianism, as aids to morality; and 3. That evolution was quite in accordance with Buddhist teachings. By this last statement he referred of course to the doctrine of the transmigration of the soul. He then expressed his disbelief in the existence, or the necessity for existence, of a personal God, stating that he thought the doctrine of evolution sufficient to account for every phenomenon of existence; that he had no manner of dislike to Christianity; that though he felt assured that it would be impossible for him ever to become a believer, still he would like occasionally to read the Scriptures with me. ‘However,’ he added, ‘my principal object in coming to-day was, if possible, to learn something of the constitution and practical working of the Church of England. My sect is in great danger. Its government has always been on the principle of absolute monarchy. Now, however, a majority of the priests are anxious to bring about a form of representative government—a change which, in my opinion, would be fatal. I quite agreed with him in this, and after some further conversation he retired, promising, in Japanese idiom, ‘to give me trouble another day.’ This great sect is far the most powerful in Japan, and the only one likely, I think, to give trouble to Christian teachers.

The Defection of Count di Campello.

The Foreign Missionary says:—“No wonder that the defection of Count di Campello from the canony of St. Peter’s to the Methodist Church in Rome has brought upon him the bitter denunciation of Italians, and of some even who claim to sympathize with the Liberal party. They have not ceased to be Catholics, and his apostasy startles them. His letter of resignation addressed to Cardinal Borromeo, September 18th, gives evidence of a remarkably clear and comprehensive mind, and it puts the weak points of the hierarchical system of Rome in the most unenviable light. The Lombardia, a so-called Liberal paper of Rome, accuses him of having changed his religion merely to give loose rein to those unexampled courses which he had been known to follow from the first, and it predicts that he will yet return to the bosom of the church. And this raises the queries, How could one known to be so corrupt have been suffered for years to occupy so high a position in the church? Why should the Holy Father be anxious to clasp such a prodigal to his bosom?”

The Baptism of God.

A German paper gives the following: A missionary in China met a Chinaman who, to the great surprise of the missionary, declared himself to be a Christian. “To what church do you belong?” asked the missionary. But the man had never heard of a church. “But who baptized you?” questioned the missionary further. “O, sir, God the Father baptized me.” In great astonishment, the missionary asked him where he had heard of the Gospel. “Thirteen years ago,” was the reply, “when I was a soldier, I accidentally heard a Dr. M. preach. After the sermon, I talked with him; and he gave me a New Testament, that I studied faithfully. In reading it, I found that baptism was needful, and I had a great desire to be baptized. One rainy day, as I was sitting in the door of my cabin, I read the words, ‘He that believeth and is baptized, shall be saved.’ And I said to myself, ‘I believe, but how can I receive baptism?’ for far and near there was no missionary. Then, as my eyes followed the falling rain, the thought occurred to me, ‘It is God who sends down the rain; can I not pray him to baptize me?’ So I bare my neck and breast, that they might be sprinkled, went out, fell upon my knees, and cried, ‘Heavenly Father, I receive thee baptism in the name of the Father, of the Son, and of the Holy Spirit,’ and now, in my heart, I have the conviction that I have received baptism from God himself.”

We are pleased to hear, just as we go to press, that the Annual Meeting of the Inter-Seminary Missionary Alliance, held in Allegheny City, was well attended, and was rich in spiritual power.
Two Mites: A Little Misunderstanding.

SUCH a funny thing is told to me,
And now I tell to you,
What a child as poor as poor can be,
For the missions tried to do.

The story of the widow's mite
Had taught this lesson, good;
Each gift is blessed in the dear Lord's sight.
When we have done what we could.

Next Sabbath day said the little child,
"I've got two mice for you."
"Two mice!" the teacher said, and smiled,
"What with them can I do?"

"I've brought my own two mice," she said,
"My story begins; these,
You said, you know, that with two mice
The dear Lord once was pleased."

Hushed was the rising merriment;
The two mice soon were sold; Freely for them the rich ones spent Their silver and their gold.

And how they raised and raised the price, All for the mission store!

Thus, sure enough, the gift was blessed,
The giver's heart made glad; And so grew "more than all the rest", That poor child's and she had!

The Desert-Palm Society.

UT in a big farmhouse not far from the city of T—live two little girls named Mollie and Daisy. Mollie is nine and Daisy is seven (at least, they were nine and seven a year ago, when our story begins), and very bright, wide-awake children they are. They had always lived in the city; but a year or two ago their mother decided to move to the farm.

Of course, Mollie and Daisy were delighted to be out in the country through the long summer days; but when the days began to grow short and the evenings long, they would have been glad to be back in the city. Some of you who think it is a great trial to go to school, or to Sunday school, will be surprised to know how Mollie and Daisy longed for them both. Now that they couldn't go to them they seemed very attractive places.

Then there was another thing that they missed, and that was their mission-circle. Dear Miss Brown who was at the head of it, had always made the meetings so interesting; and then she had made them feel that missionaries were real people, and that boys and girls in this country could be a real help to them, till they had come to think it was a very grand thing to have a part in the conversion of the world. The little girls' mother was very fond of missionary work, too, and she was sorry to have Mollie and Daisy lose their interest in it. At last a bright thought came into her head.

It was a cold, blustering day in March, and the wind howled around the house in a melancholy way, and sudden snow-squalls now and then made it very uncomfortable to be out. Mollie and Daisy and their mamma were sitting in their cozy sitting-room by a bright open fire, when their mamma said,—

"What do you suppose I am thinking about?"

"Oh, what is it? Something nice?" asked both little girls at once.

"I think it is nice," she answered.

"Guess what it is." And they went on questioning till they were so far away from the truth, that at last mamma said,—

"Yes, something to do," said their mother. "What do you think it is?"

"Something for this afternoon?" asked Daisy, who had asked for "something to do" several times since lessons were over.

"Yes," said mamma,—

"Is it something to do?" asked Daisy, who had asked for "something to do" several times since lessons were over.

"Yes.

"Is it to make candy?"

"No.

"To pop corn?"

"No.

"What can it be?" And they went on questioning till they were so far away from the truth, that at last mamma said,—

"Dear me! you will never guess. I shall have to tell you. I propose that Miss Mollie and Daisy should have a missionary society."

"A missionary society!" exclaimed Daisy. "How can we? Who will come to it?"

"Who will be officers?" asked Mollie, who remembered very well the importance of the votes she had given for officers in the "CheerfulWorkers" when they lived in the city.

"Why, there are only just us two children anywhere near. How can we have a missionary society?" asked Daisy.

"We will see," said mamma, looking very wise. "I will now give notice that a meeting will be held in this sitting room this afternoon at four o'clock" (it was then half-past three), "and all interested are invited to attend." 

At four o'clock precisely the meeting began. Mamma presided, and Mollie and Daisy did the voting. First, they must have a constitution. Mamma wrote it, and the meeting voted upon it. This was the constitution:

ART. I.—This Society shall be called "The Desert-Palm," auxiliary to the Woman's Board of Missions.

(They had quite a discussion about the name, but at last settled on "The Desert Palm," which was approved by all present at the meeting. The other articles were passed very quickly.)

ART. II.—The officers of this Society shall be a Secretary and Treasurer, chosen annually.

ART. III.—The object of this Society shall be the collection of money for missionary purposes, and the cultivation of a missionary spirit among its members.

ART. IV.—All money raised by this Society shall be sent to the Treasurer of the Woman's Board of Missions for the purposes of their organization.

ART. V.—Any person may become an honorary member by the payment of twenty cents annually, a working member ten cents annually, and a life member one dollar.

Then they must have by-laws, which were these:

I.—Meetings for work shall be held every Wednesday afternoon.

II.—Each working member shall contribute one cent weekly, and a fine of one cent if not engaged in society work.

Then came the election of officers. The names were written,—or printed rather: they were not old enough to write,—and given to mamma to read. Daisy voted for Mollie as secretary, and Mollie voted for Daisy as treasurer; and it was quickly settled. Then mamma read some missionary stories; and almost before they knew it the hour was over, and the meeting closed.

From that time regular meetings were held every Wednesday afternoon, and it soon came to be one of the pleasantest hours in the week to the children; and it must be something very important indeed to make them give it up.
Very soon the secretary began to be quite busy writing letters to people who had heard of the society, and the list of honorary members grew quite fast.

It wasn't long before the money began to come in, and then came Daisy's turn to have a good deal to do. Such a time as she had with her treasurer's book, keeping all the accounts straight, and counting the money over and over again to be sure it was all right!

But they did not depend on what people gave them, by any means. They had their missionary hens and ducks and turkeys, their missionary fruits and vegetables; and in the winter they were quite busy making articles to sell to their friends. What they liked best was their poultry. Mollie decided to give her favorite ducks and turkeys, their missionary hens and turkeys, over and over again to be sure it was all right!

One night the turkey and her little ones didn't come home. The next morning they found the old one; but what do you think! There was not one little one with her. Poor Mollie was rather discouraged at this; and papa said he thought that turkey was a hopeless case, and she had better be sold; so Mollie took her to the market, and sold her for fifty-five cents.

Daisy had a hen which she called Black-striped White-head, which she thought was a "perfect beauty." Her chickens were all named after Japanese missionaries. They were Mr. Nee-sama and his sister, Mr. Alpheus Hardy, Mr. and Mrs. Wheeler, and Mr. Tracy; then Mrs. Tracy, Miss Tracy, and Mr. Tracy, then Mrs. Tracy, and Mr. Tracy.

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Never were ducks and chickens watched with greater care than those; but in spite of all their little owners could do, they met with a great many hair-breadth escapes. Busy-Bee mistook the family she belonged to, and ventured into the ducks' tub one day, and would have been drowned, if Daisy hadn't happened to see her, and pull her out. Columbus was always wandering off, perhaps to see if he could find a new world; and—

The step-father hired the boy to horse-racers and saloon-keepers, and in various ways kept him under bad influence and away from school. The boy and his mother were ambitious that he should be educated; and when, a short time previous, the step-father had sickened and died, one obstacle seemed removed.

Another obstacle was lack of means, and for that the student appealed, in a letter written in answer to one from our people here, and it was for that purpose that the concert of last Sunday night was given by the Young People's Missionary Circle of the Congregational Sabbath-school, organized since the little girls' doll show enterprise. But now the enterprise is shared with them by the other churches, for they all suspended their services on this occasion, and Messrs. Sanders, Walter, and Monroe participated in the devotional exercises, and their people swelled the congregation. The exercises, recitations, essays and Jubilee songs were creditable and entertaining.

A collection was taken for the
benefit of Master Walter, the ambitious Mississippi boy, and then a novel feature was introduced. Mr. Dickenson stated that last spring one of the boys in the congregation had noticed for two Sundays, in one corner of the church, a potato, from some source unknown. The thought came to the boy that he would take it home and plant it, for the benefit of missionary interests. He had done so, and now brought the proceeds, some twenty or thirty potatoes, big and little, but mostly little, and desired them to be sold to separate persons who would make the same use of them next year.

The potatoes were thereupon offered for sale, and bought up, mostly at ten cents a piece; and we may expect to hear more about that missionary potato next year. Potatoes $2.25.

The proceeds of the evening amounted to $15.05, which is forwarded to the student at the University, where he has already taken the boy Walter, trusting that the needed help will come. The student's name is McClellan. — Cambridge (III.) Chronicle.

Tsay Yin's Temper.

TSAY YIN was lately a pupil in the mission school of the Methodist Episcopal Church at Kiukiang. Her story of how she got rid of a bad temper, may be profitably read and conducted imitated by others besides Chinese girls. "I came here to boarding-school years ago, and with other things I soon learned about the doctrine (Gospel). When I came I was exceedingly bad, and with every other bad trait had a fiery temper that made it very hard for Miss Howe to govern me. After a while I believed the doctrine, and tried to obey God's commandments and learn to pray. I grew a little better, but my trouble always was my quick temper. Sometimes I made up my mind to be a Christian, and would do very well for a few hours, but something was sure to happen to make me angry; and then I would do something bad. Last year I came to help Dr. Bushnell in his dispensary. I soon learned to like her very much, and tried very hard to be good. But my trouble is with my ugly temper! Last Sunday the 'doctor miss' called me and talked to me, because I had not done some work she had told me to do, and said I must do it on Monday. I was just as angry as I could be,—oh, so very angry at being reproved, and when the 'doctor miss' left me, I went to work as hard as I could, though I knew it was Sunday. I was working hard and was very angry, when the doctor came into the room and exclaimed, 'Why, Tsay Yin, what do you mean,—have you forgotten that it is Sunday?' And then I threw down the work and ran to my room, thinking all the time what a dreadfully wicked girl I was, and what wrong things my temper led me into. Miss Howe had talked to me often of a new heart, and a Holy Spirit who would dwell within me and help me; but I never knew what she meant by it, and I did not understand how anybody could know her sins were forgiven. But that Sunday morning I prayed all the morning to God that He would forgive the great sin I had committed, and make my heart pure and clean; and do you know, after a few hours I knew my sins were forgiven, and I have been exceedingly happy ever since, for now I know that Christ has manifested Himself unto me."

A Novel Entertainment.

It was given by boys connected with the Presbyterian Church at York, Pa., in the interest of Foreign Missions, and demonstrated two things: 1st. That lads between twelve and sixteen, can be interested in subjects that are dignified and profitable. 2d. That a popular assembly can be equally interested in the presentation of such subjects.

On the evening of the 14th inst. was held the third anniversary of a missionary society called "The Band of Cheerful Workers." Under the leadership of Mr. Henry Small, an indefatigable laborer in every good cause, twenty bright intelligent boys have been in the habit of meeting every month to consider some subject connected with Foreign Missions, and to contribute for the cause moneys which they have specially saved for the purpose. Thus, also, they have incidentally become acquainted with methods of conducting business, preparing minutes, etc.

For this anniversary, a large platform had been prepared, tastefully decorated with flags and mottoes, in the midst of which stood a missionary clock which was to be used in one of the pieces, to strike out the rapidly passing hours, and emphasize the call for haste in sending the gospel to millions that are perishing for lack of knowledge.

An opening address of welcome to the audience was appropriately given by one of the boys, after which all joined in singing, "Jesus shall reign where'er the sun doth his successive journeys run." Prayer was next offered by the pastor, Rev. Dr. Niles, and another hymn sung. Then came the original and impressive exercise connected with the missionary clock, participated in by thirteen boys. Following this, a duet, "Watchman! tell us of the night;" then a recitation, "The Beautiful Hand." That Christian patriotism's hymns, "My Country," tis sweet for me to sing, was next sung with fine effect; after which, the most attractive and elaborate piece was enacted by about ten boys, entitled, "Seeking Information."

Before one of the tallest and most dignified, who represented America, with her wealth of civil and religious privileges, under the Gospel of Christ, appeared successively the representatives of different nations, dressed in characteristic costume, and making known the condition and wants of their unevangelized millions. The improvised African, stammering in broken English, pleaded eloquently for the Dark Continent which Livingston and Stanley had visited. The Persian, in the rich robes of the sun-worshiper, told of the land of Ahuasuerus and Esther, fallen from her high position, and of late famishing both with spiritual and physical hunger. Dressed in loose flowing garments, with wooden shoes and long queues, came the Chinaman, who made an earnest appeal, "all the same, for the 400,000,000 of the Celestial Empire, and then gave way to a brothér in gorgeous dress in the style of that interesting country. Then came the representative from India, with cool white garments and fleeting turban, to plead for the land where Martya and Sanduder toiled and triumphed. Next the Turk in his magnificently garb of crimson and gold, asked for something better than the followers of the False Prophet had been taught. He was followed by the North American Indian, with stripped blanket, and coronet of feathers, offering the pipe of peace to such as were friendly, but armed also with scalping-knife, and demanding justice in return for past outrages.

All together formed a striking tableau. It was an object lesson, showing the responsibility of Christian Americas, with all her resources and distinguishing privileges, to other nations of the globe. And in the closing reply to these assembled representatives, it was fitting in behalf of our civilization and our Christianity, should offer words of sympathy, and assurances of missionary help. After this, reports of the work done by the Society of Foreign Missions, and the generous addresses from the Pastor and Rev. Mr. Dunsmore, of Kansas. Finally, with the doxology and benediction, the audience was dismissed. — Observer.
Eastern Conference Mission Notes.

Dr. Reid stated that of the 37 bodies represented in the Conference, but 9 had entered the foreign heathen fields—namely, the Wesleyans of Great Britain, Methodist Episcopal Church, Methodist Episcopal Church South, Methodist Church of Canada, Unied Methodist Free Churches, Methodod New Connection, Primitive Methodist, United Brethren, and, Australian Methodists. The Methodist communicants of India, Ceylon, and China were estimated at 13,157, with 815 ministers and 156 local preachers; those of Africa, Australia, and Polynesia at 126,700 members, with 612 ministers and 9,338 local preachers.

Rev. E. E. Jenkins said that Jesus was the most popular name in India—not the most loved and honored, but next to Vishnu and Buddha, the most widely known, the most frequently upon men's lips; and, without exception from a human point of view, the most powerful. Jesus was the avowed leader, and the New Testament the avowed text-book of the most recent philosophical school in India.

Rev. Dr. Sulzberger read a paper which took the ground that missionary work in Papal and semi-Inidel nations was absolutely required for their salvation and that it was a work of the Almighty, and could only be fulfilled by godly men who have an especial call to it.

Rev. H. J. Piggott, of Italy, insisted that the best hopes of their work in Italy lay with "honest skeptics" and "honest Catholics" of whom there were many, and that such persons would never be won by polemics, but by the teaching and preaching in the right spirit of the positive truths of Christianity. The great hope of a pure Christianity in Italy was in the practical testimony of the lives of their converts.

Rev. Robert Stephenson said they had in India and Ceylon 25,000 who were called Christians many of whom had forsaken all for Christ. They gave £20,000 for the support of the ministry and the development of educational work.

Rev. R. S. Maclay, D. D. of Japan, said that it took the Buddhists 900 years to win the Japanese to their religion, that is from the fourth to the thirteenth century. In 1540 the Jesuits entered the country and remained until 1630 when they were expelled. The influence of the Jesuits had been such that when Protestantism entered in 1589 it found a terrible legacy of bad feeling to overcome. The Methodist missionaries were sent out in 1872. In that year the first Christian Church was formed in Yokohama, comprising twelve members. Now in all the open ports of the Empire, and many large towns and cities of the interior, the Gospel has been preached and Christian churches planted.

The German and Switzerland Conference numbers 83 preachers and about 12,000 members and probationers. The Wesleyan Church are in the same field and there seems to be little reason why the whole Methodist Church should not be, ere long, organized in one body, independent of the home church both in America and Great Britain. He had come
away impressed that the Methodist Church has done a great work in Germany and Switzerland and was still doing a great work there. The older churches had been greatly quickened in spiritual life by the influence of evangelical missions and that these churches are yet supported by the State has lately operated to hinder the secession from them of persons who have received their spiritual life from the Missions. With spiritual privileges now enjoyed in their former communion, these new converts will not readily assume the burdens incident to entering an independent organization. The less proportionate increase of membership in the mission in the last few years finds its full explanation in this fact. In Sweden, most remarkable demonstrations of the Gospel were witnessed. The gratitude, love, and fervency of worship could not be excelled. Here are about 65 ministers with over 9000 members and probationers. They are rapidly building churches. Comparatively few years will bring self support. The work in Norway though not so extensive or enthusiastic as in Sweden, is on a solid basis. In Denmark a better era had opened for the Mission. The preachers were united, hopeful, and the charges prosperous. It is time to begin expansion there. There is room for three times the present force in prominent and hopeful places. Throughout Scandinavia the people are able and willing to build their own chapels, requiring but the inspiration of a small grant from the Missionary Society.

Some attempt is being made in each of the nationalities in Scandinavia to promote theological education, but the means used hitherto are quite inadequate and inefficient. The work cannot become what it ought to be in the present plan. A Union Seminary for the three nations should be established, and the Sweden and Norway Conferences and the Denmark Mission have united in appointing a committee to confer with each other on the subject. They were encouraged to hope that some benevolent man in the United States would provide the needful building for such an institution.

Rev. L. N. Wheeler, D. D., and party have arrived in Yokohama. Dr. Wheeler has gone out to establish the new Methodist West China Mission. He sailed with his colleague, Rev. S. Lewis from San Francisco, Sept. 6. Rev. G. R. Davis, and F. D. Gamewell for the North China Mission, and Rev. L. W. Squire for the Japan Mission were of the company. The health of these brethren and that of their families has continued good except in the case of Mr. Lewis. Beside this party there were several other missionaries on board the “City of Peking,” twenty-seven in all. A goody proportion of them, representing four different denominations, united in the daily study of the Scriptures during the voyage, and, incidentally, in the discussion of subjects directly pertaining to missionary work. These circumstances and a formal resolution which was passed by the company illustrate in a very happy way the tendency toward increase of spirit and action exhibited in many of our Protestant Foreign Missions. The following is the resolution:

“...as much as a few of us—missionaries of different denominations, fellow voyagers on the steamship, the “City of Peking,” have found our social intercourse, the joint study of God’s Word, and the study of topics related to our common cause mutually pleasant and profitable; therefore, Resolved, That we join in thanks to Almighty God for his gracious care over us, and for having moved us to this Christian intercourse; and furthermore that we assure each other of our determination to do all in our power to maintain in our various fields of labor that true spirit of Christian unity which is well pleasing to our common Lord and Master; and that we pray that the same spirit of Christian unity may animcate the Church of Christ everywhere; and finally we devoutly pray God to accompany each one of our number with his blessing and to crown our labors with abundant success.”

Bishop Bowman writes as follows to the Secretaries concerning the meeting of the Japan Mission of the Methodist Episcopal Church, under date of Sept. 2: “We had a good session. A good spirit was manifested among the members, and the reports presented were quite satisfactory. The foreign missionaries showed great care and thought in regard to all the interests of the Mission. The natives, in the Conference discussions, in the prayer-meetings and love feasts, and in the public exercises, gave evidence of study and other qualifications for their work, while at the same time they gave evidence of marked spiritual life. They have manfully been well trained, and are making fine improvement. The work generally seems to be in good condition. There is a great need of more men to occupy the field which should be occupied. As you will remember, the centers were chosen when it was supposed more men could be furnished. As the work is somewhat scattered, it has been difficult to accomplish what has been done, and perhaps more could have been gained if the work had been more concentrated. It will not do, of course, to retire from any of the fields. But those new men should be sent as soon as possible, in order that the centers now occupied may be strengthened. Much work can be done out through the country. In order to do this well, the foreign missionaries must travel considerably, and organize and oversee the work. This they cannot do now so thoroughly as is needed. If we may judge from what we see and hear, Japan is open to the gospel. Of course, it will take time, men, and money. But the results cannot be doubtful. I have been brought in contact with some of the oldest and best of the missionaries of other Churches, and with the agents of the Bible Societies. All are full of faith and hope. It is wonderful to hear how the Bible is received and sought for. Thousands of the Bibles are being distributed, largely by sale, all over the country, and this prepares the way for the missionary—indeed, it often leads to the calling of the missionaries by the people. The Japanese converts appear to hold out about as well as those of other countries. The schools are doing well.”

Presbyterian.

Rev. Gerald F. Dale writes from Zaleh, Syria, July 7, 1881.—Yesterday was communion day in Maalakas, and, as usual, the church in Zaleh was closed that the Protestants might attend the service in the neighboring village. Before the appointed hour groups of men, women and children might be seen upon the road, and in such numbers as to show what a hold the missionary work was taking upon the people. The church in Maalaka was full. An Englishman living in the neighborhood presided at the organ. And the attention throughout was unusually good. After the preliminary exercises, and a sermon from Rom. 15: 13, seven persons—all under twenty-one years of age—arose and gave asent to the confession of faith, which was read in their hearing. It was a most touching sight, and made a deep impression upon the congregation which had gathered. One of the seven was a teacher of considerable promise in the new school at Deir Al Ghazel. Another was a quiet girl—a servant in Mr. March’s family. Another was a lad whose brother is a priest, and whose mother is known far and wide for her violence and bigotry. Another was a young man whose father is still a Greek, and who was opposed to having his son profess Protestantism. Another was an earnest teacher in the British Syrian schools. But the two youngest were even more interesting cases. One, a mere boy, was the son of our bookstore keeper, who for several months has been giving undoubted evidence of a change of heart. As one of his relatives said, “the old Faraj has taken his departure, and a new Faraj has come in his stead.” With two or three other boys he has been having a little prayer meeting in the vineyards, after returning from school. And some time ago his conscience was so uneasy because he had been accustomed to steal grapes from a neighbor’s vineyard that he sent a little relative to confess what he had done, and to ask forgiveness. And even then he was not satisfied till he went in person to the owner of the vineyard to assure him of his repentance. As he has attended the mission
schools for several years, and has studied
the Bible and mission catechisms (including
the Westminster), his examination before
the session was most satisfactory. The
father and mother, three brothers, and
three sisters, are all, now, church members.
But the youngest of the seven was the
dughter of our preacher, and only nine
years of age. She has been accustomed for
some time past to take her turn in leading
the family devotions, and in taking part in
the family in extemporeous prayer. Her
father is a man of prayer, and we have
heard him say that he was determined that
his children should know how to pray. It
is not surprising that the three older chil-
dren, aged fourteen, twelve, and nine years,
are consistent professors of religion. This
little girl's examination was most satisfac-
tory. Her answers were so clear, so simple,
so childlike. No member of the session
doubted for one moment that our Saviour
would receive her into the visible church.
And as she sat by her teacher, her little
feet scarcely reaching the ground, she seem-
ed surprised that the teacher had not, long
go, made a profession of her faith. She
asked her teacher whether she too was to
unite with the church the next Sabbath,
and then, nesting closer and looking up
into her face, as if conscious that a new
and sacred relationship now existed between
them, she said, "Why, we are sisters."
Fifteen persons have united with the sta-
tion church since the beginning of the year.
It costs something to be a Christian in Syria.
We find that persecution from without is
hard to bear, but a father's anger or a
mother's tears are almost irresistible.
Within a week three young people, who
give satisfactory evidence of a change of
heart, and who show an earnest desire to
profess Christ before men, have been kept
back by their bigoted parents.

Rev. T. F. Wallace writes from Zacat-
ecas, Mexico: "El Refugio is a rancho of
about one hundred a. u., about nine or ten
miles from San Bartolo. This was the
first time it had been visited. The rancho
is in possession of seven brothers, a sister
and their mother over seventy years of age.
The sister and six brothers have families.
There are eleven families living in houses
solidly built together around an open court
a hundred feet square. They live thus to
be safer from Indians and robbers; and
although so closely together they live as
harmoniously as one family. When we arrived
we told the oldest brother that we had come
in accordance with his wishes, and that it
was for him to say whether it was worth
our while to stop. He would by no means
hear of our going on; said he would get
them together as many as possible, and at night
when others came from work would collect
them also, so that we might explain the
Scriptures and have them decide for them-
selves whether the religion they had been

A correspondent writes to Woman's Work:
"We were delighted with the Chinese
Christian Headquarters in San Francisco,
and with the best department and
most enthusiasm with which those seventy-
five years (who are educated to sto
dility from their birth) received the kind in-
tuctions of their teachers. The chapel in
which the school is conducted is very con-
venient and pleasantly arranged for the
work. It is a plain wooden building hav-
ing a basement floor which is divided into
several apartments. You first enter a
large room which contains a desk and chair
for the reader or leader at one end, and
about fifty chairs, arranged in proper order
for the audience. Upon the walls are
mottos and texts, and behind the leader's
desk are three large frames containing the
Cord, the Lord's Prayer and the Ten Com-
mandments, in the Chinese character.
Walking through this room we find a busy
pleasant-looking class of 'China boys' from
fifteen to twenty-five, reading the Chinese
classics. Their instructor was a remark-
ably interesting Chinese man, an intelligent
Christian, who takes every opportunity to
instil the higher doctrines of the great
Teacher while teaching his class Confucius.
This man acts as colporteur of the mission,
and also looks up the pupils attending the
evening schools, and visits any families
who are willing to receive a Christian
teacher. He is highly respected for his
work's sake. Coming out of the building
we ascended a short flight of steps, open
a large door, and are ushered into a large ap-
artment, divided into two rooms by fold-
ing-doors. Here is assembled the evening
school. Very pleasant are the faces of the
scholars, and very busy and intent they all
appear. Our entrance caused but a mo-
mentary glance upward; then every eye
was eagerly devouring its next syllable, for
nearly all were learning a reading lesson as
we entered. Being asked to teach a class
we gladly took a seat by the first boy at our
left. He smiled and began reading his les-
son as well as he was able. After teaching
him for an hour, the question was asked,
"Are you a Christian? 'No, not yet,' was the
reply. 'Do you want to be one?' 'Oh
yes; me learner.' We were told afterward
that he was a bigoted heathen but a few
weeks before, but that now he remained to
the devotional exercises at the close of the
school and was quite changed. Two teach-
ners have been sent back to China from this
school, two young men have recently gone
to Lane Seminary, and two have become
teachers and colporteurs among their breth-
ren in California. Surely this mission has
resumed bountifully already, and if more
prayer will but ascend continually, at the
little monthly meetings of our women's
missionary societies all over the land, for
this mission, will not God increase its power
for good a thousand fold, opening hitherto
closed purses and closed hearts toward it,
making it a very well-spring of good in this
spiritual desert? The Chinese throng in
San Francisco, and yet, heathen that they
are, they are most quiet, unobtrusive inhab-
liants. Can their hearts but be gained for
Christ, what a mission they may have
among the millions of their own country-
men? If repulsed and abused by so-called
Christians, what a curse they may become!
even as were the Canaanites to the children
of Israel—their sins in their sides throughout
their generations."
needs a more bracing climate. Mr. Gray bill had just returned from a tour of twelve days among the ranches, having made a circuit of two hundred miles, and preached at three ranches that had not been previously visited. We have a letter from Mr. Reid, of the 29th of August. His new dwelling was about completed, and he expected to take possession of it in a day or two. A white-sulphur spring had been discovered on his new premises, and he found the use of the water beneficial to his health. Miss Ronzone has just arrived in New York, expecting to spend a short time in the country for the improvement of her health.

Associate Reformed.

The Rev. Neil E. Presley, missionary in Mexico of the Associate Reformed Presbyterian Church in the United States, writes from Tampico, Mexico, to the Board of Foreign Missions: "Regular service has been held three times a week in the chapel; twice on the Sabbath day and on Wednesday night. The attendance varies from twenty to thirty odd. The great discouraging feature of the year is the indifference of the masses to everything spiritual. We did not have any of the fanatical spirit that seemed to prevail throughout the Interior in the spring, but there is an opposition, a hatred against all the better classes to the Protestant cause, that influences in a greater or less degree those of the lower classes. The least ridicule will embitter them against the cause. An organization was effected the first of July with fifteen persons, twelve native and three Americans. The sacrament of the Lord's Supper was celebrated the first Sabbath of July. Nine persons have been baptized this year, eight adults and one child. The school is in a prosperous condition, and is what would be called an average school. The roll has over seventy pupils. Some of the children made good progress; two or three of the most advanced are beginning to speak English. All that can read have bought Testaments, and we have a Bible class every morning, spending three-quarters of an hour in the reading and questions."

American Board.

The Missionary Herald says that the last letters received from the missionaries of the American Board, on the way to Bieha, Africa, are dated July 26. They were then at Kalay's village in Ballunda, some six days march from Bieha, and ready to move on. All three of the party were well, though each had suffered somewhat from the fever. They report that in the early mornings their fingers are cold, the thermometer going down to about 50 deg., sometimes to 40 deg., but rising at noon to between 83 and 86 deg. in the shade. The natives and especially the King of Ballunda, are friend-ly. The greatest difficulty is experienced in making the people understand the motives of our missionaries in coming among them. "You will not buy wax, rubber, ivory or slaves. What are you here for?" And when the object is explained, there seems to be no power to appreciate it. As to the language, Mr. Bagster reports that "Moses, Sanders and Miller can understand much of the conversation carried on among the natives. Mr. Sanders has now some 1,800 words written down, and is at work upon the structure of a language preparatory to reducing it to writing. Mr. Bagster writes: "We have no sighs and no discouragements in our camp. We just keep on rejoicing and going forward."

Dr. Gordon, of Kioto, Japan, writes, August 18:

"Are you in America tired of hearing that it is a 'critical period' in Japan? Certain it is that the crisis has not yet reached the turning point. There has never been a time when the friends of Christianity here have felt more hopeful; nor one in which its opponents have felt and feared its power so much. Within the past two months at least three anti-Christian tracts have appeared. One of them opens by saying that 'Christianity is spreading like fire on a dry grassy plain, so that in capital and country there is no place where it is not preached.' This is an exaggeration, of course, but it shows that they are no longer insensible to its presence here. These tracts are circulated widely, and priests are sent out where Christian work is done to counteract its influence.

"The last number of the Japan Mail, the leading journal (in English) in Japan, refers to the missionaries and their work, and the conflict of which I have spoken. 'The Buddhist priests have shown of late an unusual activity. Perhaps they begin to realize that the inertia of haguness does not furnish a sufficient safeguard against the active and untiring attacks of the Christian missionaries. If so they are not much mistaken. Their lazy existence, perfunctory incantations, and half-hearted homilies furnish an unmistakably in raked contrast to the never-failing industry and self-denying zeal of the Western missionaries. Long and tolerably intimate intercourse with the Japanese enables us to say that the pure, upright lives and single-minded earnestness of our own missionaries have not less power of persuasion here than the doctrine they preach. Fortunately men's minds, to whatever influence they may have been subjected, never lose their ability to appreciate the nobler aspects of human nature, and we are persuaded that many a native Christian believes quite as much for the sake of the teacher as for the sake of the thing taught.'"

"Another item in this connection is the story that some twenty priests of a Buddhist school petitioned the head of the sect to be allowed to enter the Christian church so that they might gain knowledge on which to oppose its advances. As was to be expected this opposition has a very inspiriting effect on our young preachers. Their 'esprit du corpe' was never better. The chief danger is that that may induce them to embrace methods which the spirit of truth may not approve. Another danger is that the 'personal liberty' party in Japan may seek to use the growing power of Christianity to accomplish its own ends. We all need the wisdom of the serpent and the harmless of the dove."

Southern Methodist.

A child's paper, called El Amigo de la Nizve, was started by the Mexican Mission, of the Southern Methodist Church in Mexico in August. It is edited by Miss Hallaran.

Amecapanca is a city of six thousand inhabitants, fifty miles south-east of Mexico. A church is now being built there with money furnished by the Rosebud Missionary Society of Virginia. The Southern Methodist Mission have here a flourishing school of one hundred and forty-five pupils.

General.

The Civilla Evangela reports from Rome that orders have been despatched to the missionary Jesuits in Africa to perform the office of spies on the Protestant missionaries, for the destruction of all their powers to evangelize the idolatrous tribes among whom they are laboring.

The London Times reports that Rev. Duff MacDonald and his mission party have met with much opposition on their way homewards from Basutie, Central Africa, and that Mr. Rainey (engineer of the mission) with all his men have been massacred. The mission party are now endeavoring to reach the Zambeet by way of Senna. A school for evangelists is to be opened at 48 Rue de Lille, Paris, on the 15th of this month for the training of pioneers for the Gospel in France. It will be open to Christians of evangelical principles, who wish to devote themselves to the work of evangelism, colporteurs, scripture-readers, or Sunday-school teachers.

The last census for the town and suburbs of Calcutta shows the following numbers of Christians classified in their denominations:

- Church of England, 8,768; Presbyterian, 1,628, Roman Catholics, 11,953; Armenians, 449; Greeks, 113; Lutherans, 820; Wesleyans and Baptists, 1,548; Independents, etc., 846; others not specified, 5,663; total professing Christians, 30,490; Unitarians, Thalists, and Agnostics, 79.

A missionary writes from India: "In the twenty-four years that have passed since I first came to India, I have never seen such a spirit of hopefulness and faith among the missionary workers of all denominations as..."
THE GOSPEL IN ALL LANDS.

there is now. The native Christians are waking up and becoming conscious of power, and becoming alive to their responsibilities and privileges."

Jerry McAlley, of the Water Street Mission, New York, has rented Cremona Garden, in West Thirty-second street, at $500 a year, and is fitting it up for a Mission. The neighborhood has become the worst in the twenty-ninth precinct. The repairs and improvements on the building, which it is expected will be ready to open about the end of the month, will cost about $5,000.

The Santhals number about 8,000,000 and occupy the country in India between Bhagulpore and Midnapore. They are intensely superstitious and worship the sun and demons. Among these people there are German, English, Scotch, American and Scandinavian missionaries at work. They believe that all diseases are caused by a spirit taking possession of a person, and that different diseases are the effects of different spirits.

H. W. Hubbard, Esq., treasurer of the American Missionary Association, closed his books on September 30th, the last day of the fiscal year, and found a total of $344,578.96. This is an advance of 30 per cent. on the last year and leaves in the treasury a balance of $518.60. During the year the American Missionary Association has also used $77,131.97 of the Stone Fund in the process of erecting the buildings for which it was designed. This makes a grand total for the year of $321,710.98.

The Baptist Churches in the parish of St. Mary, Jamaica, have inaugurated the St. Mary Baptist Association Cooile Mission. Its object is to evangelize the cooilees who are carried there from India for the purpose of working upon the various sugar estates. They are said to be in gross darkness and superstition, and cling to their heathen practices. They generally remain but a few years, and when their term of service has expired they are sent back to India. To convert them in Jamaica is to send the Gospel into the benighted portion of India.

The Moravians have been taking the lead in self-denying zeal for the extension of Christ's kingdom. Although they do not number at home more than 30,000 souls, they have gathered into the fold 72,960 heathen, of whom 24,900 are communicants. Through their labors the evangelization of the Equinmaux in Labrador and Greenland are almost complete. They have four stations among the American Indians, and six stations on the Mosquito Coast. They are also at work among the negroes of the West Indies, among the Kaffirs in South Africa, among the Aborigines in Australia, among a Mongolian race of Buddhists in a high valley of the Himalayas, and have stations in Dutch and British Guiana. Let their zeal stimulate others!

An appeal is being made for assistance in establishing a Medical Mission in Damascus. It contains 250,000 inhabitants, and for them there is not a single hospital or dispensary where the poor can obtain medical advice and medicine. Dr. Temple, an English physician offered his services free as consulting physician, and he has induced a qualified native doctor to give his services as resident physician. Funds are needed to pay a native dispenser, to pay the rent of two rooms, to procure the necessary supply of drugs, and to pay for one or more English lady nurses. Subscriptions will be received by Miss Louisa Proctor, Superintendant of British Syrian Schools, Damascus.

After paying a visit to Algeria in Africa in 1878, Rev. H. Gresitt Guinnesse was deeply impressed with the spiritual destitution of the Kabyles, a nation of 3,000,000 of people totally unevangelized. He urged upon Rev. Geo. Peares and wife to go there as missionaries. They did so and were cordially received. Mr. Peares was in England last month to seek for other laborers and to awaken an interest for this nation of Mohammedans says that a mission house is being erected for him and he believes that much good can be done there, and the coast of North Africa from Tanger to Alexandria has been hitherto entirely overlooked, and there is not a single missionary for the natives along its whole extent. He also says that in addition to the work amongst the Kabyles, there is much to be done in the circulation of the Arabic Scriptures, and a wide sphere of labor amongst the French colonists throughout Algeria...

The Constantinople correspondent of the 'Daily News' telegraphed on Sunday: Application has been made here to obtain from the Porte a grant of land in Syria to be allotted to the Jews who wish to emigrate from countries where they are being persecuted. In order to encourage Jewish families to engage in agriculture, it is proposed to open up means of communication by the construction of roads, tramways and railways, and to establish colonies in blocks of land around the railway stations. The project has been initiated by some English and German gentlemen, who by their influence and financial strength are able to carry out the undertaking, and who are willing to give any profits which may arise beyond the sum necessary to make the undertaking work satisfactory to the Government. The Council of Ministers has accepted the application in principle, and the project is now being examined in detail. The Sultan is reported to be favorably disposed towards the scheme, which besides benefiting the persecuted Jews, would also be a source of new revenues to the Imperial Treasury. As the traditional policy of the Porte has been to protect the Jews, it is by no means improbable that this project will receive the Imperial sanction.

In the September number of "Evangelical Christendom" we find the following extract from a letter, dated the 4th August, from the Rev. T. R. Sampson, Athens, which will be read with interest: "It will be of interest to you to know exactly what was done by the Powers in Constantinople in reference to the question of religious liberty, and for which the Greek branch of the Evangelical Alliance has been working so hard. The third article of the recent treaty between Turkey and Greece is as follows: "The life, the property, the honor, and the religion, and the practices of the inhabitants of the provinces that shall be ceded to Greece, and who will remain under the Greek Government, shall be preserved strictly inviolate." In Thessaly we have had a school and a church, with a bell on it, and free from taxation, but which have not been allowed by the Greek Government to the Greek Evangelical Church without restrictions, and these cannot be submitted to. It will greatly interest many of your friends and the Presbyterian readers of "Evangelical Christendom," to learn that a Presbytery was created in Athens in May last, with the title "The Presbytery of the Greek Evangelical Church," perhaps the first Presbytery held in Greece for fourteen centuries. The members of it are the Rev. Stavros Michaelidis, of Ymias; Rev. Demetrius Iliostef, of Velos; and the Rev. Apostolos Aygypianos, of Salonic. The following ministers were also present at the organization: the Rev. Dr. Alexander Thomson, the Rev. M. D. Kalopotaske, the Rev. Joshua Phipps, and the Rev. T. R. Sampson."

Rev. Samuel Manning, LL.D., the Secretary of the Religious Tract Society of London, died on September 12.

LITERARY.—The American Board have published a new map of China, size five by six feet. They are sold at 75 cents on paper, and $1.25 on cloth. Orders can be addressed to C. N. Chapin, 1 Somerest street, Boston, Mass. This map is a cheap and good one, but it would be improved if it had more of the stations noted that are occupied by other Societies. As it is, its use will be mostly confined to those who are specially interested in the work of the American Board.

The large number who are in all lands studying the International Bible Lessons make any improvement in them of general interest. The devotional element is generally overlooked. In the Lesson Helps, Red-acting this, the Rev. Dr. Deens, of New York, will write an article on each lesson for 1882, entitled, "The Lesson in the Closet," which will show the spiritual truths taught, or suggested by the lesson. They will appear in the Lesson Help Quarterly, published at 74 Bible House, New York.
THE GOSPEL IN ALL LANDS,

Office: 74 Bible House, New York.

"Gospel in all Lands" will be published every week, and will give an account of Mission Work in all lands by all denominations. "Christian Tidings" is our Children’s Missionary Paper. "Sunshine" is for the little children, and "Young Folks’ Paper" is for the older boys and girls. "My Picture Lesson" contains the International Lesson for the youngest, and our three Quarterlies, the "International Lesson Quarterly," the "Light on the Lesson Quarterly," and the "Lesson Helper Quarterly," furnishes the International Lessons for all grades of scholars and teachers. These Publications are all Evangelical and Undenominational.

CHRISTIAN TIDINGS

THE CHILDREN’S MISSIONARY PAPER.

It is important that the children shall be early taught to feel an interest in the spread of the Gospel, and be willing to give for Missionary purposes. We are therefore publishing a cheap paper, illustrated, which can be used in the Sunday-school and in the Monthly Concert. Four pages monthly—25 cents a year. One hundred copies and over, each six cents a year. Same rate for ten or more copies. Six copies, fifty cents a year. Subscriptions received for one or more months at yearly rates.

SUNSHINE

Sunshine contains Beautiful Pictures, and Interesting Stories for the younger children. Four pages monthly—25 cents a year. One hundred copies and over, each six cents a year. Same rate for ten or more copies. Six copies, fifty cents a year. Subscriptions received for one or more months at yearly rates.

YOUNG FOLKS’ PAPER

Young Folks’ Paper is an eight-page monthly paper, illustrated and instructive. We published it in 1880, and then discontinued it, sending "Sunday Companion" in its place for 1881. That we may give our subscribers a greater variety we shall discontinue "Sunday Companion" and send Young Folks’ Paper in its place for 1882. It previously had four large pages a month. To make it better for binding it will have eight smaller pages, containing as much matter as formerly. Price, 25 cents a year. One hundred copies and over, each twelve cents a year. Same rate for ten or more copies. Five copies, 75 cents a year.

EUGENE R. SMITH, Publisher, 74 Bible House, New York.
THE GOSPEL IN ALL LANDS.

The REv. CHARLES F. DEEMS, D.D. LL.D., Pastor of the Church of the Strangers, New York, will write comments on each of the International Lessons for 1882, for the Lesson Helper Quarterly and the Light on the Lesson Quarterly, under the title of THE LESSON IN THE CLOSET, being Devotional Thoughts suggested by the Lesson. They will greatly aid in the Spiritual application of the Lesson, and be helpful to those who lead the Sunday School in prayer.

An experienced Sunday School worker and pastor writes:—"The publications of Eugene R. Smith, New York, are equal to the best,—cheap,—helps, not crammers,—lucid as to method,—fresh as to matter, and brimming full of the Gospel."

The Lesson Helper Quarterly contains the Scripture Text of the International Lessons, References, Explanatory Notes, Questions, Summary, Bible Dictionary, Hymns, Review Exercises, Maps, Illustrations, Opinions of the Best Commentators on the Lesson, Incidents that illustrate the lesson, etc.

One hundred copies and over, each twenty cents a year. Same rate for twenty or more copies. Fifteen copies, $2.30 a year. Ten copies, $2.40 a year. Four copies, $1.00 a year. One copy, 30 cents a year.

The Light on the Lesson Quarterly contains the Scripture Text of the International Lesson, References, Explanatory Notes, Questions, Dictionary, Hymns, Reviews, Maps, etc.

One hundred copies and over, each fourteen cents a year. Same rate for twenty or more copies. Fifteen copies, $2.25 a year. Ten copies, $1.60 a year. Six copies, $1.00 a year. One copy, 20 cents a year.

The International Lesson Quarterly is a Cheap Quarterly for all grades of Scholars. It contains the Scripture Text, Questions, Hymns, Review Lessons, Opening and Closing Exercises, etc.

One hundred copies and over, each seven cents a year. Same rate for twenty or more copies. Ten copies, 75 cents. Six copies, 50 cents. One copy, 12 cents a year.

FOR LITTLE CHILDREN.

My Picture Lesson is a small four-page weekly (mailed monthly) which makes the International Lesson simple and interesting to the little children. Its pictures and stories instruct and delight the children, and greatly aid the teacher.

Twenty-five cents a year. One hundred copies and over, each thirteen cents a year. Same rate for twenty or more copies. Fifteen copies, $2.00. Ten copies, $1.50 a year. Six copies, $1.00 a year.

EUGENE R. SMITH, Publisher, 74 Bible House, New York.

The Gospel in all Lands.

The Gospel in All Lands was started in February, 1880, and was continued through 1880 and 1881 as a Monthly. The following subjects were considered:

VOL I, 1880.
February—Africa; March—China; April—Japan; May—India. There was no June number.

VOL II, 1880.
July—Turkey; August—Palestine and Syria; September—Persia; October—Polynesia; November—Australia and Malaya; December—Siam and Burmah.

VOL III, 1881.
January—American Indians; February—Roman Catholics of Europe; March—The Africans; April—Roman Catholics of America; May—The Chinese; June—The Oriental Churches.

VOL IV, 1881.
July—The Japanese; August—The Jews; September—The Races of India; October—The Mohammedans; November—The Malays; December—Unoccupied Mission Fields.

Only a portion of the Monthly numbers issued in 1880 and 1881 can be supplied. Those we have are furnished at twenty-five cents each.

Commencing with January, 1882, the Gospel in All Lands will be issued as a sixteen page weekly every Thursday.

Orders, Subscriptions, and Business and Editorial Communications should be addressed to the Publisher and Proprietor, EUGENE R. SMITH, 74 Bible House, New York.

The price of Gospel in All Lands for 1881 was $2.00 to ministers, missionaries, and missionary societies, and $2.50 to others. Hereafter the price is the same to all, as the larger circulation we can secure among those not now interested in the subject, the better support we believe will be given to ministers and missionaries.

What can you do to help us secure a very large circulation?

NEW MAP OF CHINA.

We have imported some copies of a Map of China, 17 by 18 inches, each of the 18 provinces colored, and giving the names of the mountains, rivers, and more than 5,000 towns and cities. It is correct to January of 1881, and is the best and most complete map of China that is published. Prepared by the China Inland Mission for its missionaries, it is of great value to all who wish to keep acquainted with the progress of mission work in China. A copy will be forwarded to any address, postage paid, on receipt of Twenty Cents.
ANNOUNCEMENT.

We believe the time has come when the increasing interest on the subject of Missions justifies the publication of an Evangelical and Undenominational Weekly specially devoted to the cause of Missions.

Commencing with January, 1882, the **Gospel in All Lands** will be issued every week. Each number will contain sixteen pages, and the main part be devoted to a particular subject as heretofore, and be complete in itself. More reading matter will thus be furnished for the year 1882 than our subscribers have had during the year 1881.

Each number will be illustrated, and beside the subject designated for special consideration, we shall give General Articles on Missionary Work, Items of Missionary News, etc. The increased frequency of the issue will make our news fresher, and no effort will be spared to make the only Weekly Missionary Publication in the World a valuable aid to the great Protestant Mission Work.

There will be two volumes a year, commencing with January and July. All subscriptions will be made to commence with the first of the month on which the order is received, unless the subscriber wishes it to commence farther back.

The **Gospel in All Lands** will be continued (except to subscribers in foreign lands) until ordered to be discontinued. Subscribers will be notified of the expiration of the subscription, and if they do not desire its continuance they should notify the publisher at once by postal.

**TERMS for GOSPEL IN ALL LANDS for 1882:**

Five cents a week.

$2.00 a year, if paid in advance.

$2.50 a year, if paid at the close of six months.

$3.50 a year, if paid at the close of twelve months.

A copy free for one year to any one who will send the names of six subscribers and twelve dollars.

Ten copies and over, each $1.65 a year.

Twenty copies and over, each $1.50 a year.

Postage free to subscribers in the United States and Canada. To others the postage will be an additional charge.

Subscriptions received for three or more months at yearly rates.

Fractions of a dollar can be sent in United States postage stamps. Canada or English postage stamps cannot be used. If checks are sent they should be on New York banks.

Make all checks and post office orders payable to "Eugene R. Smith, New York," and address orders to Eugene R. Smith, 74 Bible House, New York.

The **Gospel in All Lands** for 1882 will contain articles on the following:

**JANUARY.**

Jan. 5-City Missions.

12-Home Missions.

19-Missions among the Freedmen.

26-China.

**FEBRUARY.**

Feb. 2-Woman's Missionary Societies.

9-The West Indies.

16-Mexico.

23-Central America.

**MARCH.**

March 2-American Missionary Societies.

9-Missionary Concerts.

16-Ceylon.

22-Southern India.

29-Northern and Central India.

**APRIL.**

April 6-English Missionary Societies.

13-Medical Missions.

20-Siam and Laos.

27-Burma.

**MAY.**

May 4-Northern Africa.

11-Eastern and Central Africa.

19-South America.

25-Western Africa.

**JUNE.**

June 1-Bible Work.

8-Greenland.

15-Canada.

22-The Indians of British America and Alaska.

29-The Indians of the United States.

**JULY.**

July 6-Continental Missionary Societies.

18-Missions not Protestant.

20-Brazil.

27-South America, except Brazil.

**AUGUST.**

Aug. 3-Independent Mission Work.

10-Educational Mission Work.

17-Missionary Societies.

24-Pagan Religions.

31-Japan.

**SEPTEMBER.**

Sept. 7-Money.

14-Russia, Greece, and Bulgaria.

21-Turkey.

28-Persia and adjacent regions.

**OCTOBER.**

Oct. 5-Religions and Missionary Literature.

12-Protestant Europe.

19-Roman Catholic Europe.

26-Infidelity and Rationalism.

**NOVEMBER.**

Nov. 2-Polynesia.

9-Malaysia.

10-Australasia.

26-Syria and Palestine.

30-The Jews.

**DECEMBER.**

Dec. 7-Sunday School Missions.

14-Researches of Christian Missions.

21-New Mission Fields.

28-The World.

In addition to the above, each number will contain fresh missionary intelligence from all lands and by all denominations, and such other matter as will make it of present and of permanent value. Each year will be a record of Missionary progress in all the world.