THE

ENCYCLOPEDIA OF MISSIONS
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THE standpoint of this Encyclopedia is, primarily, that of one who, interested in foreign mission work, seeks to enlarge his vision and increase his knowledge; secondarily, that of one who, looking forward to a personal share in it, seeks to inform himself as to its various phases, that he may the more readily decide where he can probably labor to the best advantage. The basis is the Society in which each individual is more especially interested; its history, organization, development; its missions and stations. Then the view broadens to take in the countries, races, and religions in their relations to the work, not only of his own, but of other denominations. Special topics open up, individual workers stand out in prominence, and as one step after another is taken, it becomes apparent that the work is not divided, but is one; and all these with varied names are but portions of the one great army of the Church.

The plan thus includes two general departments: 1. The organized work—the societies, their origin and growth at home, and their work abroad; 2. The countries in which, the races for which, that work is carried on, and the religious beliefs that are encountered.

Accessory to these are: 1. A gazetteer of Mission Stations; 2. Biographical sketches of Missionaries; 3. Description and enumeration of Bible versions; 4. Articles on special topics closely related to the work of Foreign Missions; 5. Maps, appendices of bibliography and statistics, and indices.

It became early evident that to accomplish so much, minutiae must give place to perspective. However fascinating the details might be, they must be constantly used merely as illustrations. To do more, would not only have so enlarged its extent as to make the book unwieldy, but have blurred the distinctness of the impression that it has been sought to give. Thus in the accounts of the societies and their work personal terms are few. The history of Missions, both at home and abroad, is largely the history of individual men and women. Those who have stood at the helm and guided these great organizations were and are no less missionaries than those who have gone to the foreign field, yet even to mention the names of all within the space allowed would have almost made the work a mere chronicle. So of the countries and stations, the races and religions. The effort has been to give so much geography, history, etc., as would serve as a framework for pictures of missionary work and spiritual need.

With regard to the biographical sketches, it became evident very early that it would be necessary to draw the line sharply to exclude the living, and that to mention all, even of the dead, would be impossible. The sketches, too, must be brief, indicating rather than describing the work each did. So of the Bible versions; brief paragraphs were all that could be attempted.

When the question of special topics came up, the scope seemed unlimited. There were city missions; home missions; missions in their relations to commerce, music, the liquor traffic, the slave-trade; early Christian and medieval missions; the various questions under discussion in regard to methods of missionary work,—the lay element, education, self-support of native churches, etc. To treat even a few of these thoroughly, tho eminently desirable, would be impracticable. As careful a selection as possible has been made, and as much space given as seemed proportionate to the general scope of the work.

The plan led also to the decision to embody statistics and general lists in the form of appendices, which could easily be changed in subsequent editions, as the work developed. These appendices include: (a) A bibliography; (b) Lists of Bible versions, arranged alphabetically and geographically, showing the languages and dialects, the number of people reached by them, the linguistic families to which they belong, the characters
in which they are written, the amount of translation work done, and the society under whose auspices they have been prepared, and in the Index the page of the Encyclopaedia where they are referred to; (c) A list of missionary societies with the addresses of their secretaries, the date of organization, and the page of the Encyclopaedia where they are spoken of; (d) A list of missionary stations, giving their geographical location, the societies carrying on work in them, the number and sections of the maps where they are found, and the page of the Encyclopaedia where they are described; (e) Tables of statistics: (1) By societies and missions; (2) By countries and societies; (3) A summary of the whole. The General Index includes names of persons mentioned, places referred to, and general subjects treated. The maps cover all important mission-fields with as much fulness as is practicable. The effort has been made to locate every mission station of importance, and in some cases the outstations. The importance of political influence in Africa and of the languages of India has led to the furnishing of a map of each country specially designed to bring out those characteristics.

Specific statements as to the appendices will be found in prefatory notes to them.

Many questions came up for consideration. In the alphabetical arrangement of articles a difficulty arose in regard to the location of the societies. To place them under their corporate names would be confusing, and the effort has been made to designate each by the term by which it is most widely known, with cross-references wherever it seems necessary. If there is difficulty in finding any one, a reference to Appendix C will easily give the solution.

Then came the question of spelling. The spelling of foreign names is in hopeless confusion. No two societies agree. Often the same society is not consistent with itself. Governments have laid down rules, which few follow; and no two Governments make the same rules. Should we spell Beirut, Beyrout, or Beyroot; Maulmain or Moulmein; Harpoot, Harput, or Charput; Foochow or Fuhchau; Gurhwal or Garhwal; Punjab or Panjab; Hyderabad or Haidarabad; Assiout, Assyoot, or Siout; San Paulo or Sao Paulo; Otjimbenque or Otjimbingue?

But instances almost innumerable could be added. The reader will find a few of the perplexities noted in Appendix D. To be absolutely logical or consistent was impossible. In India names the spelling of Hunter's Encyclopedia has been adopted. In Africa, the Church Missionary Society and the ABCFM reports have been followed in the main; elsewhere the editor has done the best he could, and if in any instance some mission station eludes the patient search of the reader, let him make a note of his failure for the benefit of future workers in this line.

Numerous requests have come in for an indication of the pronunciation of the names of places. To do this, however, was so manifestly impossible that no effort has been made. Each reader is at perfect liberty to pronounce Kachchh or Njenhangli as he chooses.

Another difficulty arose from the recurrence of the same name. If one is perplexed to distinguish the Washingtoms that occur in every State of the Union he will understand the danger of confusing the various Saloms of Africa, the Bethels of the West Indies and India, or the Bijnours (Bijnours?) of the Northwest Provinces and Oudh.

The question of statistics was also a perplexing one. After much consideration it was decided to give the general statistics in the form of tables in an appendix, introducing into the body of the Encyclopaedia only such as were necessary in order to indicate the general nature and scope of the work in the different stations. So far as practicable, these have been brought up to date of publication.

At the commencement of the work blanks were sent to every mission society and mission station that could be learned of. The societies in almost every case responded, and many of the stations. With these as a basis and the careful study of the reports of the societies, the various Encyclopedias, etc., the great majority of the statements were prepared. In a few instances the society statements came from outside parties. Thus the article on the American Baptist Missionary Union was furnished by Dr. L. P. Brockett; that on the Moravian Missions, by Rev. B. Romig of Herrnhut; and so of a few others. Whenever it was practicable these statements were referred to persons connected with or specially informed regarding the societies, with a view to their being free from inaccuracy. Some countries, etc., were described by writers specially acquainted with them. Thus the India articles were prepared by Rev. C. W. Park, of
PREFACE TO THE FIRST EDITION

Birmingham, Coan., formerly of Bombay; Japan, by Rev. W. E. Griffis, D.D.; Brasil, by Rev. J. Beatty Howells, long a missionary in that country. The subjoined list will indicate most of the writers. The biographical sketches are chiefly the work of Rev. Samuel Hutchings, D.D., whose eighty-three years of age have not dimmed his interest or dulled the keenness of his pen. For the lists of Bible versions we are indebted to the kind courtesy of R. N. Cust, LL.D., of London. The sketches of the versions have mostly been prepared by Dr. Bernhard Pick, of Allegheny, who has made the subject a special study. The Arabic version, however, has been described by its translator, Rev. Dr. C. V. A. Van Dyck, of Beirut; the Turkish version by Rev. H. O. Dwight, of Constantinople.

In seeking for any title look first in the Encyclopedia; also in the Index of Appendix B for Bible versions; in Appendix C for societies or faith missions; in Appendix D for Mission Stations; and in the general Index for all. The page references in the appendices refer only to articles, not to places where mention of any topic is made in other articles; e.g., the station of Allahabad will be found, by Appendix D, on page 41 of Vol. I. It will also be found, by the general Index, on page 250, Vol. II., etc. So of the versions. Any person desiring to look up the whole work of a Society will turn from the account of the Society itself to that of the country where it works, the stations it occupies, and the biographical sketches of its missionaries, as he finds them mentioned in the different articles. In giving accounts of stations only those have been included in the body of the work with regard to which some definite information is given beyond the mere fact of their being occupied by a certain society. The complete list appears in Appendix D.

It is a pleasant duty to acknowledge the kind courtesy of the many who have assisted in the work: of the publishers, who have furnished the means and have left the editor so free to carry out the plan as fully as was practicable; those who have worked in the office with an interest that has shown their task to be no mere perfunctory duty; the contributors, whose patience, consideration, and ability have done so much to make the work not merely instructive, but entertaining; the officers of the Missionary Societies, whose unfailing willingness to answer innumerable questions has been so often put to the test. To name each one would be to give the list of all with whom the editor has come in contact in his work; yet he cannot but make special acknowledgments to Dr. Dalman, of Leipzig, for his article on the Jews; to the Rev. S. M. Jackson, for the Bibliography; to Dr. Cust, of London, for his table of Bible versions; to the officers of the Church Missionary Society, for the free use of their atlases of India and Africa.

That errors and omissions, some apparently inexplicable, will be noticed, must be expected. Any report of such to the publishers will be gladly received.

The work in truth has been a labor of love, and the highest return that can come from it will be the consciousness that it has furnished a link in the chain that is to bind together the great divisions of the one great army of the Church, as they come through its pages to know and understand each other better.

EDWIN MUNSELL BLISS.

NEW YORK CITY, March, 1891.
No long series of reasons need be given why The Encyclopedia of Missions demands revision after twelve years. Political changes have parcelled out among the nations the islands of the Pacific, have brought one at least of the Asiatic nations into parity of influence with Western Powers in shaping the destinies of the Far East, and have marked all Africa with the familiar national colors of Europe and made her mysterious central regions a field for the personally-conducted tourist, and a participant in the privileges of the Universal Postal Union. The body of experience in the mission field has crystallized into what is sometimes called a “Science of missions,” made up of more or less exact principles of labor, which are more and more widely accepted by missionaries of all nations as fundamental. The mere increase of missionary enterprises and the expansion of mission fields are notable facts, while above every other reason the growth of the Christian community in almost every non-Christian land requires the rewriting of every descriptive paragraph in the book. When the editors asked valued advisers in Europe and America what faults of The Encyclopedia of Missions most loudly called for correction in a Revised Edition, the answer, as unanimous as if the question related to some text-book of science written twelve years ago, was “Its antiquity.”

It is with grave misgivings, nevertheless, that this revision is offered to the public. Rigorous compression has been required in order to keep the Revised Edition within limits of bulk and cost which permit a considerable reduction of price.

Articles dealing with the various Missionary Societies have most persistently rebelled against our limitations of space. The history of societies of the first magnitude, the story of their origin, development and expansion under providential leadings; the record of the steadfast faith which has been demanded for their support, together with hints of the reasons why they are now recognized as instruments of a Divine purpose to shape the destinies of the race, would demand several volumes of the size of the one now offered.

The editors have, therefore, had no option but to give mere sketches of the Societies, showing salient points of history and general characteristics of effort rather than details of labors. Even so it has been impossible to mention, except in the Directory, many Societies which are doing noble work with narrow means and with but a handful, perhaps, of missionaries in the field. It is merely an introduction to the study of the missionary movement in the various nations and denominations which can be offered in this work. The great characteristics belonging to all the Societies in common: their motive, aim, difficulties, methods, mutual helpfulness, general relations and influences, direct and indirect, are treated in separate articles, all of which should be read by the student of the work of any one Society who would comprehend the fulness of its might as an agency for Christian civilization and the dignity of its position before those who hope for the elevation of the race.

One important change in the plan of the book, which some may regret, is the omission of maps. None of the old maps could be republished without radical and expensive changes. It is hoped that the wide circulation attained by Dr. Beach’s fine “Geography and Atlas of Protestant Missions” will go far to relieve inconveniences resulting from the absence of the maps in the Encyclopedia. As a further relief, an effort has been made, in describing mission stations, so to define their location that their approximate place can be found in any good atlas.

Descriptive notes of about 5,000 cities, towns, and villages are furnished in this work. Our aim has been to give some data concerning all places in non-Christian lands, which are of present importance in the missionary enterprise. In deciding what places
to omit through lack of space for all, we have tried to limit such omissions to outstations, and to stations which have shown little growth in a number of years, and may be regarded as in a dormant condition. The task of describing places, hundreds of which are found in no existing atlas or gazetteer, invites errors which we cannot hope to have escaped, and for which we must crave the leniency of critics. The spelling of the names of these places has caused much perplexity owing to diversity and even inconsistency of usage among the Missionary Societies. In order to avoid adding to the confusion we have thought best to follow as a general rule the system adopted by Beach in his "Atlas of Protestant Missions."

Success in our undertaking could not be possible without the collaboration of the officers of Missionary Societies all over the world. This has been freely asked, and we gratefully realize that it has been most cordially given. Moreover, many missionaries and others have placed at our disposal their knowledge as experts, or have prepared for the Encyclopedia articles on special subjects. A list of these contributions to the value of the book we give below, indicating at the same time the names of those whose articles in the first edition we were able to use without important modification. We would also make special acknowledgment of our indebtedness to Dr. Beach's "Atlas of Protestant Missions," whenever his laborious research has served to correct or to supplement our own endeavors. The general information found in Dr. J. S. Dennis' "Centennial Survey of Foreign Missions" has also been of great value in preparing for the Appendix the Directory of Missionary Societies and the List of Bible Translators.

In sending out this new edition of The Encyclopedia of Missions we cannot refrain from mentioning the astonishment mingled with awe aroused in our own minds by our close study of the growth of the missionary enterprise since the first edition was issued. It is our belief that if any will study this rapid advance and growth they will find the conviction unavoidable that this enterprise and its present power in the non-Christian world is the fruit of more than a merely human impulse. This book presents again an illustration of the fact that the "stone which the builders rejected is become the head of the corner. It is the Lord's doing and it is marvelous in our eyes!"
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<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tbody>
<tr>
<td>ABCFM</td>
<td>American Board of Commissioners for Foreign Missions</td>
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<tr>
<td>ABHMS</td>
<td>American Baptist Home Mission Society</td>
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<tr>
<td>ABMU</td>
<td>American Baptist Missionary Union</td>
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<tr>
<td>ABS</td>
<td>American Bible Society</td>
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<tr>
<td>ACM</td>
<td>Australian Church Missionary Society</td>
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<tr>
<td>AFFM</td>
<td>American Friends' Board of Foreign Missions</td>
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<td>AMA</td>
<td>American Missionary Association</td>
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<td>AWM</td>
<td>Australian Wesleyan Missionary Society</td>
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<td>B</td>
<td>Basel Missionary Society</td>
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<tr>
<td>BM</td>
<td>Berlin Missionary Society</td>
</tr>
<tr>
<td>BFBS</td>
<td>British and Foreign Bible Society</td>
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<tr>
<td>BMP</td>
<td>Foreign Mission Board of the Baptist Convention of the Maritime Provinces</td>
</tr>
<tr>
<td>BMS</td>
<td>Baptist Missionary Society</td>
</tr>
<tr>
<td>BOQ</td>
<td>Foreign Mission Board of the Baptist Convention of Ontario and Quebec</td>
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<tr>
<td>BTS</td>
<td>Bible Translation Society</td>
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<tr>
<td>BZM</td>
<td>Baptist Zenith Missionary Society</td>
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<td>C</td>
<td>Christian and Missionary Alliance</td>
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<tr>
<td>CA</td>
<td>Christian Church Missionary Society</td>
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<tr>
<td>CSFM</td>
<td>Church of Scotland Foreign Missions</td>
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<tr>
<td>CIM</td>
<td>China Inland Mission</td>
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<tr>
<td>CMS</td>
<td>Church Missionary Society for Africa and the East</td>
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<td>CP</td>
<td>Cumberland Presbyterian Missionary Society</td>
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<td>GSF</td>
<td>Church of Scotland Foreign Missions Committee</td>
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<td>DBE</td>
<td>Danish Bible Society</td>
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<tr>
<td>DNS</td>
<td>Danish Missionary Society</td>
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<td>DS</td>
<td>Danish Society for the Mission of the Gospel among the Jews</td>
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<td>EA</td>
<td>Evangelical Association</td>
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<td>ECS</td>
<td>Episcopal Church in Scotland Missionary Society</td>
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<td>ELCG</td>
<td>Evangelical Lutheran General Council Missions</td>
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<td>ELCMS</td>
<td>Evangelical Lutheran General Synod Missions</td>
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<td>ELUS</td>
<td>Evangelical Lutheran United Synod of the South</td>
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<td>Erm</td>
<td>Ernol Missionary Society</td>
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<td>FCMS</td>
<td>Foreign Christian Missionary Society (Disciples)</td>
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<td>FM</td>
<td>Finnish Missionary Society</td>
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<td>FFMA</td>
<td>Friends' Foreign Mission Association</td>
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<td>GER</td>
<td>German Evangelical Synod of the United States</td>
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<td>JU</td>
<td>Jerusalem Union of Berlin</td>
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<td>KIM</td>
<td>Kurk Inland Mission</td>
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<td>ЛМС</td>
<td>London Missionary Society</td>
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<td>MCC</td>
<td>Mission of the Methodist Church in America</td>
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<td>ME</td>
<td>Missionary Society of the Methodist Episcopal Church in the United States</td>
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<td>MF</td>
<td>Missionary Society of the Methodist Episcopal Church in South America</td>
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<td>MM</td>
<td>Malenezian Mission Society</td>
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<td>Mohawk Missionary Society</td>
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<td>MP</td>
<td>Methodist Protestant Missionary Society</td>
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<td>MR</td>
<td>Mission Romande (French Switzerland)</td>
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<td>NAM</td>
<td>North African Missionary Society</td>
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<td>NBC</td>
<td>Foreign Mission Board of the National Baptist Convention of America</td>
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<td>NBS</td>
<td>National Bible Society of Scotland</td>
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<td>Netherlands Missionary Society</td>
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<td>Neth.B</td>
<td>Netherlands Bible Society</td>
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<td>Neuk</td>
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<td>New Hebrew Missionary Society</td>
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<td>Old Yarkon</td>
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<td>Peabody Missionary Society</td>
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<td>PCC</td>
<td>Foreign Mission Committee of the Presbyterian Church in Canada</td>
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<td>PCG</td>
<td>Foreign Mission of the Presbyterian Church in Canada</td>
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<td>PFL</td>
<td>Foreign Mission of the Presbyterian Church in Ireland</td>
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<td>PCUSA</td>
<td>Protestant Episcopal Church of America</td>
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<td>PMMS</td>
<td>Primitive Methodist Missionary Society</td>
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<td>FR</td>
<td>Board of Foreign Missions of the Presbyterian Church in the U.S.A.</td>
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<td>Pruss. BS</td>
<td>Prussian Bible Society</td>
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<td>PS</td>
<td>Presbyterian Church in the U. S. A. (South) Board of Foreign Missions</td>
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<td>RMU</td>
<td>Regions Beyond Missionary Union</td>
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<td>RBS</td>
<td>Russian Bible Society</td>
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<td>RGA</td>
<td>Reformed Church in America (Board of Foreign Missions)</td>
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<td>Rhen</td>
<td>Rhenish Missionary Society</td>
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<td>RP</td>
<td>Synod of Reformed Presbyterian Church in North America</td>
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<td>SA</td>
<td>Salvation Army</td>
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<td>SAMS</td>
<td>South American Missionary Society</td>
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<td>SBC</td>
<td>Southern Baptist Convention (Foreign Mission Board)</td>
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<td>Scand</td>
<td>Scandinavian Alliance of the U.S.A.</td>
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<td>SDA</td>
<td>Mission Board of the Seventh Day Adventist Church</td>
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<td>SPCK</td>
<td>Society for Promoting Christian Knowledge</td>
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<td>SPG</td>
<td>Society for the Propagation of the Gospel</td>
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<td>SPGJ</td>
<td>London Society for the Propagation of the Gospel among the Jews</td>
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<td>Swed.M</td>
<td>Swedish Missionary Society</td>
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<td>Swed.N</td>
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<td>UM</td>
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<td>UNFC</td>
<td>United Methodist Free Churches of the Home and Foreign Missions</td>
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<td>UP</td>
<td>United Presbyterian Church of North America Board of Foreign Missions</td>
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<td>UFS</td>
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<td>Utr</td>
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<td>WCM</td>
<td>Welsh Calvinistic Missionary Society</td>
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<td>WMS</td>
<td>Wesleyan Methodist Missionary Society</td>
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<td>WU</td>
<td>Woman's Union Missionary Society</td>
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<td>YMCA</td>
<td>Young Men's Christian Association</td>
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<td>YWCA</td>
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<td>ZBM</td>
<td>Zambesi Bible and Medical Mission</td>
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<td>ZIM</td>
<td>Zambesi Industrial Mission</td>
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AANA: A settlement in Upolu, Samoa; station of the LMS.

ABACO ISLAND. See Great Abaco.

ABADIYEH: A village in Palestine near the southern end of the Sea of Tiberias; mission station of the Friends' Foreign Mission Society, with a school and a dispensary.

ABASA: Village E. of Cape Coast Castle, Gold Coast, W. Africa; outstation of the WMS, with six village schools and about 600 professing Christians.

ABBOTABAD: Town in the district of Peshawar in the northwest frontier province of India; mission station of the CMS, and of the Church of England Zenana Missionary Society, with a dispensary and a number of pupils in the zenanas.

ABDUL MASIH (Servant of Christ): The new name which was adopted by Sheikh Saleh, converted through the influence of Henry Martyn in 1809; and soon afterward admitted to the Church at Calcutta. He was born at Delhi, was Persian and Arabic Moonshi of Lucknow, then became keeper of the King of Oudh's jewels and was for years a most zealous Mussulman. Just after he had been horrified by the atrocities of his coreligionists in the Rajput State of Jodhpur, he became deeply impressed by Martyn's preaching, and accepted Christ as his Savior. The Sheikh Saleh's conversion caused great excitement among his former associates; and he became an able and influential minister of Jesus Christ. He was the first native pastor under the Church Missionary Society in India.

ABEBIFY: Town in the Gold Coast Colony, W. Africa; 4,000 inhabitants using the Ashanti language and worshipping idols or fetishes; station of the Basel Missionary Society, having connected with it 17 outstations, in which are 15 village schools. The Christians of this place number 735. Name also given as Abetifi.

ABEEF: Town in the Gold Coast Colony, W. Africa; 4,000 inhabitants using the Ashanti language and worshipping idols or fetishes; station of the Basel Missionary Society, having connected with it 17 outstations, in which are 15 village schools. The Christians of this place number 735. Name also given as Abetifi.

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important commercial center. The growth of the city was greatly stimulated about 1840 by the arrival there from Sierra Leone of freed Christianized slaves, who were natives of the Yoruba country. These men set themselves against the human sacrifices and other cruelties of the fetishism, and the atrocities of the slave-trade of which this city was a center. They also prepared the way for the establishment of missions.

A mission was opened in the city by the CMS in 1846; by the WMS about the same time, and by the SBC (of America) in 1856-1876. Hostility of slave merchants and liquor dealers to the enlightening effect of Christianity has led to several fierce attempts to destroy a reform which opposed both. At last a general uprising against the English took place in 1867, during which all white men were driven from the city, and 2,000 native Christians fled for their lives; the churches were sacked, and Christian influence might have been destroyed for years had not Mr. Johnson, the able negro preacher, held to his post throughout the troubles. At present the four native chiefs who rule the city attend church regularly, and form a regular Council of Government. A Board of Education for the Yoruba region under these chiefs has taken the place of the savage councils of the fetish priests, which terrorized the land in the first half of the 19th century. Intemperance and polygamy are forces which still resist advances of spirituality among the people, and the influx of foreign traders facilitated by the railway is not an unlimited benefit to the city.

Paganism, Mohammedanism and Christianity are the prevailing religions at Abeokuta. There is a Roman Catholic mission there. The Protestant Christian community consists of about 5,000 souls, of whom 1,700 are communicants. There are 11 missionaries, and 73 native workers, men and women, connected with the three missions. A high school and 650 church members. It has 14 village schools, and the SBC reports 2 outstations and 1 village school.

ABETIFI. See ABEHYFI.

ABKHASIANS: A warlike tribe, inhabiting the country between the Black Sea and the Caucasus. Under the Roman Emperor Justinian they became Christians, but subsequently adopted Mohammedanism, to which religion they still nominally belong, though their religion in fact consists of a barbarous mixture of Christian, Mohammedan and heathen notions and usages. The greater part of these people have been induced by the Turkish government to remove to Asia Minor, where they form agricultural and commercial communities, living apart from the rest of the population.

ABO: Town on the Rombi river in the German Colony of Kamerun; station of the German Baptist Missionary Society, opened in 1900. Also written Abo.

ABOKOBI. See AGBOBRA.

ABOMEN: The capital of Dahomey. It was captured by the French in 1892. It is now a mission station, but has been reached by the Wesleyan Missionary Society. It has about 20,000 inhabitants.
The Introduction of Christianity: Abyssinia has been called the first and only mission field of the Coptic Church. It was converted to the Christian faith early in the 4th century, in this wise: Meropius, a philosopher of Tyre, went on a voyage of travel and observation to "India"—a much-abused title, supposed to designate in this case South Arabia. He had with him his two young nephews, Frumentius and Edeius. The ship put into a port on the west coast of the Red Sea and its passengers were promptly slain by the natives. Frumentius and Edeius alone were saved alive as slaves, and taken to Axum, the ancient capital of Abyssinia. Frumentius was instrumental in introducing some knowledge of Christianity among the people and, having asked help in his missionary labors from the Church in Egypt, he himself was consecrated bishop of Abyssinia. He is known in the church of that land as Abu Salama, "the Father of Peace."

The venerable translation of the Bible into Egyptian dates from the 2nd century, and, if not finished by Frumentius, was doubtless set under ecclesiastic influence with the finished by Frumentius, was doubtless set under ecclesiastic influence with the. Bishop Gobat of Axum, the ancient capital of Abyssinia. It was converted to the Christian faith early in the 4th century, and by Bishop Gobat, broke disease and death, and had to leave the country. Mr. Kugler died. Later, Mr. Isenberg and Dr. Krapf took up the work. The Jesuit cloud again appeared on the horizon in the shape of Sapeto, who was sent out by the Propaganda. His intrigues aroused the ignorant and suspicious king Theodore. An English military force relieved the captives in 1868, and the CMS has not renewed its efforts for the Abyssinians. The Swedish Evangelical National Society in 1866 began a mission near Massawa on the Red Sea in what was Abyssinian territory, but is now the Italian colony of Eritrea. Its missionaries have gradually pressed toward the Abyssinian frontier and now they have 5 stations W. of Massawa manned by 18 missionaries and 13 native workers, both men and women, and with a printing house, schools, and about 300 communicants connected with their churches.

The Jesuit Episode: In 1490 A.D., the Abyssinian Christians were rediscovered by the naval officers of John II. of Portugal, who had sailed the whole way around southern Africa. The Christian world thought that at last the famous "Prester John" was found, and that the old legend of the kingdom of the king of the heavens was discovered in the present time.

The Abyssinian Christians are connected especially with the Coptic Church of Egypt, but hold to certain observances of Judaism. The clergy being the only educated people and holding great power in their hands, conservative influences and deep suspicion of foreigners have ruled the thought of the kingdom up to the present time. In the new Africa, Abyssinia is destined to play an important part. That its Christianity should be revived and made to live in the hearts of its adherents is the most pressing duty of the Christian Church.

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ADABAZAR: A town of Asiatic Turkey, about 60 miles E. of Nicomedia; a station of the ABCFM. Mission work resulted early in the establishment of a strong church, which supports its own pastor and schools and has become a center of great influence among the villages of that section. The church has taken upon itself responsibility for a girls' boarding school, the Board furnishing three unmarried women missionaries as its teachers.

ADALIA: A seaport on the southern coast of Asia Minor, the ancient Attaleia. The population is about 13,000 Mohammedans, with quite a number of Greeks. It is not occupied as a mission station, but is visited by colporteurs of the BFBS.

ADAMS. See AMANZIMTOZE.

ADAMSHOOP: Town in the Orange River Colony, S. Africa, founded by the son of a slave. Station of the Berlin Mission Society since 1867. One missionary and 20 native workers form the force at this station and 4 outstations and 500 church members.

ADANA: A city of 45,000 inhabitants, the seat of government of the province of the same name, S. of the Taurus Mountains in Asiatic Turkey. The people of the city are mostly Mohammedans, but there are a considerable number of Armenians, some Nusairiyeh and a small Greek community. The people of Adana are noted for their industry and force of character. It is a station of the ABCFM, with a working force of 5 missionaries and 22 native workers, men and women. It has an excellent girls' boarding school, an orphanage, a fine church building with 650 church members. Adana is also an outstation of the RP for work conducted in Arabic. The ABS has a Bible depot and subagency there.

ADDA, or Ada: A town on the Gold Coast, W. Africa; station of the Basel Missionary Society, with several outstations and 6 village schools and a kindergarten. The number of professing Christians is about 250.

ADDYMAN, John: Born in Leeds, county of Yorkshire, England, on October 22, 1808. Converted at sixteen, he at once threw himself earnestly into evangelistic work, first in Leeds and then in London. He was at this time connected with the Wesleyan Methodists, but his views on the subject of church government having undergone some change, he left the Wesleyan community and united himself with the Methodist New Connexion. He was called into the ministry of that body in 1833. Just at this time the subject of commencing a mission in Canada was seriously occupying the members of the New Connexion and Mr. Addyman was chosen to be the pioneer of the movement in the Far West. His labors in Canada were very trying, involving great privations and dangers, and often attended by romantic experiences. During what is known as the Canadian Rebellion he was in great peril, his life being threatened; also, on suspicion of being a spy, he was arrested and kept for some time in prison. At length, through his arduous toils and trials, his health failed, and in 1845 he returned to his native land, having been the main instrument in establishing 177 churches, which contained more than 4,000 members, but which have since expanded into large and flourishing centers, and now form part of the Methodist Church of Canada. He died June 7, 1887.

ADELAIDE: A village of 1,200 inhabitants, on the left bank of the Koonap River, in Cape Colony, S. Africa. Religion, the denominations common in Britain and America; the native fetishism also exists. It is a mission station of the UFS, established in 1861, and has a working force of a missionary and his wife with a native worker. There are 185 church members.

ADEN: A fortified seaport at the southwestern corner of Arabia, belonging to Great Britain, having been bought from the Turks in 1839 by the British East India Company. The climate is hot and very trying to Europeans. The population is almost exclusively Mohammedan, but of several races and tribes who go to Aden for commerce from the interior of Arabia and from Africa. The UFS has a mission station at Shikub Othman in the district of Aden. Three missionaries and 2 native workers, men and women, compose the force which carries on a high school, a hospital, and a dispensary.

ADMIRALTY ISLANDS: A group of islands lying N. E. of New Guineas, belonging to Germany and forming a part of Bismarck Archipelago.

ADOWA: Capital of Tigre, Abyssinia; a town of about 3,000 inhabitants. It has not now any missionary enterprises.

ADRIANOPEL: Capital of the Turkish province of the same name (Turkish Edirne), on the Maritsa (ancient Hebrus), in Thrace, 130 miles northwest of Constantinople. Population, 85,000 Mohammedans, Greeks, Armenians, Jews, with a few Roman Catholics and a small group of Protestants. The scenery of the city is beautiful, the gardens of the wealthy citizens delightful, and the appearance of the 40 mosques most picturesque. The trade, centered in a capacious bazaar, is considerable, and the city possesses strategic importance. Founded by Emperor Hadrian in 125. Mission station of British Society for Propagating the Gospel among the Jews; 1 Jewish missionary; also an outstation of Constantinople (ABCFM); it has a native Evangelical church, and a Bible depot of the ABS.

AFGHANISTAN: A country of Central Asia, N. E. of India, which it separates from Russia and Persia. It is a mountainous country, with lofty tables and deep ravines, few rivers, and a climate that presents a great variety, changing from intense cold to tropical heat. The population is estimated at about 5,000,000 Mohammedans of the Sunnite sect, divided into two classes, Durrans and Ghilzais. They are a fierce, turbulent people, constantly at feud and difficult to govern. No mission work can be attempted at present in Afghanistan, but the British and Foreign Bible Society have published the New Testament, Psalms, and historical books of the Old Testament in Pashtu, or Afghani.

AFRICA: The continent of Africa is equal in area to Europe and North America combined, comprising nearly 12,000,000 square miles. Its greatest length is 5,000 miles, and its greatest breadth, 4,600. Both tropics cross it, and the equator intersects it a little below the center. By far the largest portion of its territory is
The wonderful discoveries of the last 60 years begin with the two missionaries of the Church Missionary Society, Ludwig Krapf and John Rebmann, who were the earliest explorers of Africa, from the eastern side (1844-46). Rebmann’s discovery of Mount Kilima-Njaro, in 1848, was the first great step forward in what has been well called the Recovery of Central Africa. In the following year Livingstone made his first important journey, in the far south, and reached the small lake Ngami. In 1854 Baikie took the second Niger expedition (with which was S. Crowther) up the Benue branch more than 600 miles from the sea; and about the same time Barth was prosecuting his extensive journeys in the Sudan and around Lake Chad. Livingstone was then gaining his great reputation in the south, particularly by his journey across Africa from Loanda to the mouth of Zambezi, by which the course of that river was determined (1854-55). In 1857 Burton and Speke, stimulated by the researches of Krapf and Rebmann, which had for several years pointed to a great inland sea somewhere in the interior, made their great journey from the East Coast, and in the following year discovered Lake Tanganyika and the Victoria Nyanza.
In 1859 Livingstone discovered Nyassa, and, not knowing that the mystery of the inland sea, heard of by Reebmann, had been solved, wrote home: "This (Nyassa) must be what the Church Missionary Society has been thinking of for many years." (The Portuguese, however, knew of Nyassa, and Coehome's capital, in the heart of the lake region, had been reached by Lacerda as far back as 1798, and by Monteiro in 1831.) In 1862 Speke, on his second journey with Grant, discovered Uganda, and the outflow of the Nile from the Victoria Nyanza, and sent home his famous message, the Nile is settled. While several Egyptian officers with Petherick had ascended the White Nile nearly to the Albert Nyanza, which, however, was first seen by Baker in 1864. In 1890 Livingstone, abandoning his southern fields, began his later travels in the lake regions, around Tanganyika, and on what are now known to be the headquartbes of the Congo. The search for him, when his long absence caused anxiety, led to Stanley's first journey (1871), and to that of Cameron. The latter was the first to cross the Congo from east to west (1874-75); but his too southern route missed the course of the Congo, which was determined by Stanley on his second journey in 1876-77. This was the journey in the course of which Stanley explored the Victoria Nyanza, and visited Uganda. Meanwhile, the remarkable explorations in the Sudan of Schweinfurth (1869-71) and Nachtigal (1869-74), particularly those of the former in the territories west of the Upper White Nile, revealed to the world countries and peoples utterly unknown before, notably the Monbuttu and Nyam-Nyam districts and races.

The Congo particularly, within eight years of the discovery of its course, became a comparatively familiar stream. The vast territories bordering it have, by European treaty, been formed (so far as commerce is concerned) into a Congo Free State.

Among the events and ongoings that in more recent years have contributed to the enlargement of our knowledge of Africa, may be mentioned the protean practically assumed over Egypt by Great Britain since 1883, the long continued troubles in the Sudan, and especially events that culminated in the overthrow of the Orange Free State and the South African Republic, and reduced them to British colonies. To these happenings should be added the activity manifested by Great Britain in pushing its African railway enterprises, aided by some other powers, a process that promises to bring into railway connection with the whole world the entire east coast and the eastern portion of the continent.

The more recent explorations have been undertaken less to discover new regions than to increase our knowledge of regions already reached. The best known of the expeditions since 1885 was that of Stanley, undertaken to discover the fate of or whereabouts of Emin Pasha (Snitzer). This went up the Congo, traversed the continent from north to south, investigating the feasibility of a "Cape to Cairo" railroad, and making many valuable discoveries. Donaldson Smith explored Somaliland with good results, Foucault crossed the Sahara to the Congo, and Mar-
to fix, but the best authorities are fairly agreed in arranging them by language, and the linguistic grouping has made such progress of late years that the above may be taken to be a fairly consistent outline grouping of the races of the continent.

IV. Religions of Africa. The missionary to Africa has the task of making himself acquainted with a greater variety of religious customs and superstitions than can be found in any other quarter of the world. These religions are characterized in general by a belief in a supreme being, in many quarters by the worship of ancestors, somewhat as in China, by Fetishism with its priests, sorcerers and groveling rites, and by superstitious fears, incantations, charms and barbaric ceremonies. Idolatry, in the sense of the making and worshipping of images, is not so widely diffused as might be supposed. There is nothing in Africa like the elaborate image-worship of India. Invisible idols are common among the West African Negroes; but in Ceylon, so far as is known, none are to be found. But what is called fetish worship is universal. A fetish is a charm; and almost any object—a tree, a stick, a stone, a shell, a plant, the limb of an animal, a vessel filled with some strange compound—in fact, anything whatever—may have power imparted to it by certain medicine-men—power to preserve the owner or bearer from danger, or power to injure his enemies. Particular fetishes fulfill particular purposes. All these native religions may be comprised under the pagan, the Christian, and the Moslem heads. Of the pagans on the whole globe, six-sevenths are in Africa, which is therefore emphatically the pagan continent. Of the imported religions of Africa the leading representative is Mohammedanism. Carried in the 7th century by Áre and sword over North Africa, this faith has, in the last two centuries, advanced its borders considerably, and now prevails widely in both the Western and Eastern Sudan, in West Africa and along the east coast, and its missionaries are more or less actively spreading their faith among the populations of Central Africa.

The Christian populations of Africa comprise the Copts, descendants of the Monophysites of the 5th century, numbering about 750,000; the Abyssinians, whose ecclesiastical system depends upon the Coptic Church; and many who have had missionaries in Africa continuously since the 16th century, and now aggregate about 2,450,000; and Protestants, numbering about 3,250,000, including the English and Dutch of South Africa. Nearly all dwelling on the east coast of the continent, number about 250,000 in Africa; and according to varying estimates there are from 550,000 to 750,000 Jews, chiefly on the Mediterranean coast.

V. Missionary Work in Africa, General View: The first Protestants to undertake evangelizing work in Africa were the Moravians, who began in 1732. Since that time nearly every Protestant denomination has undertaken missionary work in some part of the dark continent. For details of this work the reader should consult the articles upon the political and territorial divisions of the continent, and particularly the statistical tables found in the Appendix to this work.

Statistics naturally take no account of the great number of Christian men and women in Africa not directly related to missions, but who exercise evangelizing influences in innumerable ways. The established and self-supporting churches are naturally evangelizing agencies, and it is further to be considered that very much work by Christians cannot be identified nor reduced to statistical form.

Obstacles and Difficulties encountered in Missionary Work in Africa: These are many, but not insurmountable. The first is the climate of many parts to which missionaries have undertaken to go. Time spent in acclimatizing African or Americans who spend any time on the coast in the lowlands.

The vast number of languages spoken by the 175,000,000 or more of the inhabitants of Africa is a very serious obstacle to missionary labor. Nowhere is a universal speech more of a desideratum.

Slavery and the appearance of the Arab slave-trader are still real terrors in many regions, and sadly interfere with the progress of the Gospel; but there is reason to hope that this great crime against humanity is permanently under restraint, so that its vitality will steadily fail.

The traffic in liquor is another obstacle, to the missionary enterprise and the spread of the Gospel, particularly on the west coast of Africa. Steps have been taken to limit this evil.

Other difficulties and problems that confront the missionary in Africa can be only mentioned. The brutal animal nature of the natives in many regions makes the instilling of a pure religion seem nearly impossible. The brutal animal nature of the natives in many regions makes the instilling of a pure religion seem nearly impossible. The brutal animal nature of the natives in many regions makes the instilling of a pure religion seem nearly impossible. The brutal animal nature of the natives in many regions makes the instilling of a pure religion seem nearly impossible. The brutal animal nature of the natives in many regions makes the instilling of a pure religion seem nearly impossible. The brutal animal nature of the natives in many regions makes the instilling of a pure religion seem nearly impossible. The brutal animal nature of the natives in many regions makes the instilling of a pure religion seem nearly impossible. The brutal animal nature of the natives in many regions makes the instilling of a pure religion seem nearly impossible. The brutal animal nature of the natives in many regions makes the instilling of a pure religion seem nearly impossible. The brutal animal nature of the natives in many regions makes the instilling of a pure religion seem nearly impossible. The brutal animal nature of the natives in many regions makes the instilling of a pure religion seem nearly impossible. The brutal animal nature of the natives in many regions makes the instilling of a pure religion seem nearly impossible.
## AFRICA, German Southwest

See GERMAN SOUTHWEST AFRICA.

### AFRICAN METHODIST EPISCOPAL CHURCH; Parent Home and Foreign Missionary Society of the, (1847): The foreign mission work of the African Methodist Episcopal Church is found in Africa, South America, West Indies and elsewhere. The first foreign field of the church was Haiti, 1830, where the society now reports 10 stations and 2,000 adherents. It reports 15 missionaries in the Windward Islands, and 3 missionaries in Cuba. Its missions in Africa include stations in Sierra Leone, Liberia, the Lagos Colony (on the west coast of the continent), in Cape Colony in South Africa, extending northward as far as northern Rhodesia. In Africa it reports altogether 300 preachers and a membership of 11,000. The origin of the work of this organization in South Africa was the withdrawal, in 1894-95, of a number of native church members from the WMS churches in the Transvaal. The seceders formed a new body which adopted the name, "Ethiopian Church." The movement was in some measure a protest against a color line in the churches of Africa. In 1896 the Ethiopian church united with the African Methodist Episcopal Church of the United States, and the movement is spreading with some energy among native churches in Africa.

The Woman’s Parent Mite Missionary Society (1872), and the Woman’s Home and Foreign Missionary Society (1892), are auxiliaries, the last named having its chief support in the Southern States. The headquarters of the society are: 61 Bible House, New York City. Organ: Voice of Missions.

### AFRICAN TRAINING INSTITUTE (Colwyn Bay, North Wales): This Institution was founded in 1889 by the Rev. W. Hughes for the purpose of giving a thorough English training to exceptionally gifted Africans. The plan was heartily approved by many of the African Christian clergy and others, and is supported by auxiliary committees established at several points in W. Africa. The Training Institute is located in a delightful part of Wales, at Colwyn Bay, and has already shown its usefulness. It has educated more than 300 Africans now working at about 15 places in W. Africa, mainly in the Congo region, and who, by so much, become the direct channels of the influence of the Institute. The Institute teaches its pupils some of the arts which will find place for application in Africa and it has 5 auxiliary or preparatory schools in Africa, the most intelligent of whose graduates will be taken to complete their training in the mother institution. The number of students now in training is about 75.

### AGARPARA: A village near Calcutta, India; station of the BMS, opened in 1900.

### AGBOBGA, or ABOKOBI: A town N. of Accra in the Gold Coast Colony, W. Africa; station of the Basel Missionary Society, with 21 outstations and 15 village schools. The number of professing Christians is about 500.

### AGNEW, Miss Eliza: Sailed from Boston to Ceylon, under the ABCFM, in 1839, and for forty-three years she labored as a missionary of the Cross, never returning to native land. She was the first unmarried woman sent as a missionary to Ceylon, and for forty years she was the efficient principal of the girls’ school at Oodooville. In June, 1883, Miss Agnew received a paralytic shock, and during the same month she passed into her heavenly rest.

### AGRA: A city of about 170,000 inhabitants, capital of the district of the same name in the United Provinces, British India. It has several magnificent architectural relics of the Mogul Empire, and is venerated by the Hindus as the scene of the incarnation of Vishnu. It is an important center of Mohommedanism. The climate is good except from April to September. It is a station of the BMS, opened in 1811, and now carried on by 5 missionaries, men and women, and 24 native workers. There are 2 outstations and 9 village schools, an orphanage, and 70 church members.

### AGU: Town in the German colony of Togoland, W. Africa; station of the N. German Missionary Society, opened in 1900.

### AGUADILLA: Town on the W. shore of Porto Rico; a flourishing station of the Presbyterian Home Missionary Society, with about 150 adherents.

### AGUASCALIENTES: Capital of the smallest State in the Mexican Republic, 270 miles northwest of Mexico City. It takes its name from the hot springs which abound in the vicinity. It is surrounded by rich gardens abounding in olives, figs, vines, pears, etc. Climate, temperate; population, 32,000 Mexicans; language, Spanish; religion, Roman Catholic. Mission station of Cumberland Presbyterian Church (1888): 1 missionary and wife, 2 unmarried women, 7 native workers, men and women, a printing house, 2 industrial schools, 1 outstation, 3 common schools, and 106 church members.

### AHMADABAD: The capital of the district of the same name, Bombay, British India. It was formerly one of the most magnificent cities of India, and its superb architectural monuments still testify to the fact. It is an important center of the Parsees. It is a mission station of the PCI, established in 1861; with 6 missionaries and 30 native workers, men and women, a theological seminary, 2 orphanages, a high school, and 11 common schools. There are 100 members in the church.

It is also occupied as a mission station by the ME, with 1 missionary and his wife and 5 native workers, and by the Christian and Missionary Alliance, and the Salvation Army, statistics in regard to which are lacking.

### AHMADNAGAR: A city in the presidency of Bombay, British India, standing on the Deccan...
PLATEAU and on a line of rail joining Dhond on the Bombay and Madras line, with Manmad on the Bombay and Cuttack line. It has 35,000 inhabitants, of whom 3,572 are Christians, for the most part connected with the mission of the ABCFM. This mission was commenced in 1851. Up to 1855 the whole number of converts amounted only to 78. But then a movement arose which spread to about 100 villages, and brought over 600 communicants into the church. A convert, Krishnarao, introduced, in 1862, the Kirtan at the meetings—songs on the life of Christ, sung with instrumental accompaniment. The present force of the mission consists of 17 missionaries, men and women, of whom 2 are physicians and 3 industrial instructors. It maintains 1 theological seminary, 1 training school for women workers, 2 high schools, 1 industrial school of great efficiency, 1 industrial school for women, 1 hospital, 1 dispensary. Connected with the mission are 2 churches in the city which pay the expenses of their own Christian inhabitants, of whom 3,572 are Christians, for the Bombay and Calcutta line.

9. The most part connected with the mission of the

A convert, Krishnarao, introduced, in 1862, the

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brought over 600 communicants into the church.

The SPG entered Ahmadnagar in 1870, and has its headquarters outside of the city with a somewhat extensive work in the district to the north.

The Christian Literature Society for India has a publishing house in the city and conducts a normal training-school.

The Industrial Missions Aid Society has a rug factory in the city which gives employment to boys trained in the industrial schools of the Mission.

It is a notable fact that while the population of the district decreased by 52,000 in 10 years, 1891-1901, the Christians of the district increased in the same time from 6,734 to 20,864.

AHOUSAHT: Village on the W. coast of Van­

in Canada, with 1 missionary and his wife,

missionary woman, 1 Sunday-school and 1 village

school.

AILDAIN: A city 57 miles southeast of Smyrna, Turkey. Population, 35,000, chiefly Moham­

dans, but with a few Greeks and Armenians.

It is purposely situated on the Missus River, and built out of the ruins of the ancient city of Tralles, once occupying this site. Out­

station of the ABCFM worked by the mission­

aries at Smyrna.

AILSA CRAIG: Village in West Shire, Nyasa­

land, Africa; station of the Zambesi Industrial

Mission, with an industrial school and 2 village

schools.

AIM OF CHRISTIAN MISSIONS: The aim of foreign missions is not to be confused with the aim of the Christian Church in the world, or of the Christian nations of the world. There are many good and Christian things which it is not the foreign missionary enterprise to do. And we must not confuse the aim of foreign missions with the results—an easy confusion—because there is no other force so powerful to accomplish results accessory and indirect. It is misleading also to confuse the ultimate issues with the immediate aims; it is not only misleading, it is fatal. Some things can only be secured by those who do not seek them. Missions are powerful to transform the face of society, because they ignore the face of society, and deal with it at its heart. They yield such powerful political and social results, because they do not immediately concern themselves with them. Again, we must not confuse the aim of missions with the methods of missions. It is an easy thing to select a method with the view to the accomplishment of some given end, and then because the end is difficult of accomplishment, because the method is easy of operation, because its results, apart altogether from the main aim, are good and useful in themselves, it is easy to exalt the method into the place of the end.

Having cleared the ground so far, what is the aim of foreign missions? It is a religious aim. It cannot be stated too strongly in an age when the thought of men is full of things, and when the body has crept up on the throne of the soul, that the work is not immediately and primarily a philanthropic work, a political work, a secular work of any sort whatsoever. It is a spiritual and a religious work. Of course religion must express itself in life, but the missionary does not go into the world primarily as a politician, but as an exponent of a better social life. He goes as the trustee of His life. Who said of Himself, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." "I came that they may have life, and may have it more abundantly." "The bread which I will give is my body, which I will give for the life of the world" President Seeley's lectures on Christian Missions have the great merit of laying chief emphasis on this predominance of the religious and spiritual character of the aim of missions.

The aim of missions, then, to borrow Dr. George Washburn's phrase, is to make Jesus Christ known to the world. Other phraseology may be used. We can say the aim of missions is the evangelization of the world. Or, we can say the aim of missions is to preach the Gospel to the world. And if we understand these terms in their Scriptural sense, they are synonymous with the phrase just quoted. But many persist in using them at less than their Scriptural value. It makes clear what the aim of missions is, to say: The aim of missions is to make Jesus Christ known to the world.

And almost any method, almost any agency, may be recognized as legitimate which subjects itself with fidelity to this supreme aim. As Alexander Duff said in 1854, in the first Missionary Conference in New York City, "The chief means of divine appointment for the evangelization of the world are the faithful teaching and preaching of the pure Gospel of salvation, by duly qualified ministers and other holy and consistent disciples of the Lord Jesus Christ, accompanied with prayer, and savingly applied by the grace of the Holy Spirit; such means, in the providential application of them by human agency, embracing not merely instruction by the living voice, but the translation and judicious circulation of the whole written Word of God, the preparation and circulation of evangelical tracts and books, as well as any other instrumentalities fitted to bring the Word of God home to men's souls, together with any processes which experience may have sanctioned, as the most efficient in raising up everywhere indigenous ministers and teachers of the living Gospel." This is fair and broad. It sets out opengl a range of mission effort that will throttle and restrict no useful missionary enterprise, and it
The supreme aim of missions is to make Jesus Christ known to the world, with a view to the full salvation of men, and their gathering into true and living churches, which shall be outward evidence of the grace and salvation of God. We are to establish and foster native churches, self-extending, self-directing, which shall carry down into the generations to come that link of loving sympathy which binds us to its death; we cannot sever ourselves from that link of sympathy which binds us to His life. We are meant to be between His life and its death, channels of the grace of the salvation of God. The aim of missions is to make Jesus Christ known to the world with a view to the salvation of men for that eternity which embraces alike the time that is to come and the time that now is. We cannot narrow salvation to but one world, this one or the next. And further we must not state the aim of missions in purely individualistic terms. Our duty lies certainly to our generation, but it does not stop there. We are bound to preach to every person in the world the Gospel of the only Savior; we are bound to make known that there is a body of Christ which is His Church, and to gather up all responsive men into visible churches, which shall be outward evidence of the body of Christ, and shall secure to the Gospel an influence and perpetuity which institutions and not individuals must supply. Henry Venn, Dr. Warneck and Rufus Anderson have given proper emphasis to this element in missionary policy and duty. We are to establish and foster native churches, self-extending, self-maintaining, self-directing, which shall carry out to their own people, whom we may not reach, the message that has come to us, and which shall carry down into the generations to come after them, the blessings which we have given them as their own. This is the aim of missionary missions, to make Jesus Christ known to the world, with a view to the full salvation of men, and their gathering into true and living churches to which the missionary enterprise may commit the larger and enduring Christian duty of 'regions beyond.'

This is the supreme aim. It is a just thing to challenge the world to sympathy with missions, because of the philanthropic and social results that missions achieve, and the heroic spirit which they display. But their supreme aim is neither to establish republics or limited mon·archies throughout the world, nor to lead Chinese or Hindu people to wear our dress, nor to remodel their social institutions, where these are already wholesome and clean. The supreme aim is to make Jesus Christ known. Any true view of the world, not only for other forces than missions, God is King, and assuredly as His hand is upon the work of missions, it is upon all the great forces that are making the world. We cannot acknowledge that the force of political influence has escaped from His control, that He stands impotent before the commerce and civilization of the world. His hand is upon these things. They play at last into His almighty purposes. They are but part of His influence. They and all the forces of life run resistlessly on to the great goals of God. But these forces are only supplementary to the power that the missionary holds in his hands from His pierced hand Who died and rose again, and Who is King of them that reign as kings, and Lord of them that rule as lords.

This aim of missions should have determining authority. We sometimes allow ourselves to drift into methods of work that presuppose a quite contrary aim. When we lift off the shoulders of a new native church, for example, the burdens that it must bear if it is ever to grow, the act seems like kindness, while it is fatal to the Church and regretful of the supreme missionary aim. It is easy to slip into indirect conceptions of duty, or to do what God can do through other agencies. Missions are to do their own work, and not the work of other agencies or other forces. Methods of work, in their proportion and in their perpetuation, should be ruled by the supreme and determining aim of the missionary movement.

And not alone the method of missions, but the spirit of the enterprise should be ruled by that aim. It proposes no promissory and indefinite project. It has its own clean-cut piece of work to do. To be sure it is often confused enough in the actual work among men, but the circumstances which confuse it show also how important its clearness and precision are. If this is the aim of missions, the enterprise is not a miscellaneous and undefined task. It is a clear and practicable project, well justifying the words of Simeon Cathoun, the 'Saint of the Lebanon':

"It is my deep conviction, and I say it again and again, that if the Church of Christ were what she ought to be, twenty years would not pass away till the story of the cross would be uttered in the ears of every living man."

**AIMARA LANGUAGE:** In Bolivia nearly 400,000 people speak this language. It belongs to the South American family, but has been modified by the Spanish. It is written with Roman letters.

**AINUI LANGUAGE:** Ckssed among the aboriginal languages of the Extreme Orient family, the Ainu has no literature and has been written for missionary purposes and in Roman letters only. It is spoken by about 150,000 people found in Japan.

**AINUS:** Tribes inhabiting Sakhalien, Yezo, the Kurile islands and various adjacent regions, partly under Japanese and partly under Russian jurisdiction. As in the case of many aboriginal
races the name of this race means simply men. Tradition says that the Japanese were originally Ainus, and only became a distinct race by intermarrying with the Chinese. The Ainus are different from other Mongolian tribes, and in their more vigorous physical formation resemble the Caucasians type. They are short and planted like savages, they are inoffensive and hospital, but rather shy. They are pagans, and practise polygamy. Groups of 10 or 12 families live together in miserable huts, with a chief for each group. They support themselves by hunting and fishing. Thos of them who have been converted to Christianity have shown sturdyness and enthusiasm.

AJMERE: A city of Asiatic Turkey, about 35 miles west of the Euphrates, in the province of Aleppo. It has 30,000 inhabitants, chiefly Mohammedans and Armenians. One of the most flourishing stations of the ABCFM, with a large female seminary and a college founded in 1874. There are 4 large churches, 2 of them having stone buildings, with accommodation for over 1,000 each. The Protestant community is one of the most influential in Turkey. The effort in 1863, to establish an Episcopal cathedral failed. The common schools are on the graded system, are supported entirely by the people, and are of very marked efficiency. The Central Turkey College at Antab althc independent, is closely connected with the mission. The hospital and dispensary has been most efficient. The work of the station is carried on by 12 missionaries and 132 native workers, men and women. It has 27 outstations, 61 primary schools, 7 high schools and an orphanage. The number of church members in the field is about 3,500.

AIN-ZAHALTA: A village in the Lebanon district of Syria; station of the British Syrian Schools Society, with a dispensary, 6 outstations and 6 village schools.

AITUTAKI ID. See HERVEY ISLANDS.

AIYANSH: A station in the CMS in the diocese of Caledonia, British Columbia, founded in 1883. It is carried on by a missionary and his wife and 5 native workers, men and women. An industrial school and a publishing establishment are carried on, and the number of communicant Christians is 73.

AJERMANDIDI: A mission station of the Netherlands Missionary Society in the Minahassa Peninsula of Celebes.

AJMER: A territory in Rajputana, India, governed by a Chief Commissioner, appointed by the Governor General of India. Its area, including the district of Nerwara, which forms its southern portion, is only 2,711 square miles, and its population (1901), 476,912.

Hinduism is the prevailing religion. Mohammedans are also found and a small number of Christians. The language is Hindustani.

The province adjoins the Rajputana desert, has a limited rainfall and is subject to destructive famines.

Missionary work is carried on in Ajmerez by the CMS, the UFS and the ME. The whole number of places occupied as stations by these societies is four.

AJMERE: Capital of the commissionership of Ajmere in British India. Its population numbers (1901) 72,839. The prevailing religions are Hinduism, Jainism and Mohammedanism. It has a very fine and old Mosque built on the site of a Jain temple. It is a mission station of the UFS (opened in 1862). The ME and the SPG also have native workers here. The UFS has a publishing establishment, a dispensary and a hospital in this place. The aggregate working force is 8 missionaries and 140 native workers of both sexes. The total number of communicants, Christians is about 700.

AJNALA: A town in the district of Amritsar, Punjab, India; station of the CMS, with 21 native workers, and of the CEZMS, with 4 women missionaries, and 8 native women workers, 4 village schools, 1 high school and 1 hospital. There are 33 communicants.

AKADE: A town on the Benue river, Nigeria, W. Africa; station of the CMS, opened in 1897. The people are in the main fetish worshippers, with a few Mohammedans among them.

AKIDU: A village on Lake Kolar, Madras, British India. A flourishing station of the BOQ, established in 1890, and operated by 3 missionaries and 42 native workers, men and women. It has 9 outstations, a dispensary, a high school and 22 common schools, with 1,700 communicants in the field under its supervision.

AKITA: A city in the island of Hondo, Japan, with 50,000 inhabitants. A station of the FCM, with 3 missionaries and 4 native workers, men and women. It has a dispensary, a nurses' training class, 9 outstations and 220 church members. It is also an outstation of the ME in charge of 2 native workers.

AKKAWAY, or Aseaawai: This is a language of the South American family spoken by a limited number of the people of Guiana. For missionary purposes, it has been written with Roman characters.

AKROPONG: A town in the Gold Coast Colony, W. Africa, in the domain of the Ashanti language.

The religion of the people is Fetishism. The Basel Missionary Society opened a station here in 1835, which has been very successful. Ten missionaries and 38 native workers, men and women, form the corps of instructors for the people of the town and of 14 outstations. The total number of communicant Christians is 2,100.

AKWAPIM: A dialect of the Otshi language spoken in parts of the Ashanti country in W. Africa.

ALABA IS.: The northernmost group (commonly known as the Torres Is.), of the New Hebrides Islands. The Melanesian Mission has kept teachers in the Torres Islands since 1878.

ALASKA: The northwestern corner of North America, formerly known as Russian America, and purchased by the United States in 1867 for $7,200,000. It embraces all of the N. American continent W. of the 141st meridian of W. longitude, together with a narrow strip of land between the Pacific ocean and the British dominions, and also all islands near its coast, as well as the Aleutian archipelago. Including islands, its area is 590,883 miles; an area about equal to that of the Northern States east of the Mississippi, with the addition of the Virginia, Kentucky and Tennessee. The exact eastward bounds of the southern coast strip of Alaska are still unsettled. The population (1906) is 63,592, of whom 25,000 are Indians and Eskimos. The white population is rapidly increasing in conse-
quency of the discovery of several very rich deposits of gold in the western and central part of the country. The native tribes of Alaska are pagans, mostly worshipers of departed spirits, cruel in their rites, and superstitiously subservient to their medicine men or religious leaders. The climate of Alaska in its southern coast regions and in its islands is much less severe than in the same latitude on the eastern coast of the continent. On the central plateau, 600 miles long from east to west and 400 miles wide from north to south, the summers are quite hot, while the winters are very cold. Below the border of the hot summers the cereals and many vegetables of the temperate zone can be grown, and Alaska may yet prove to be an agricultural region with a large population. Access to the interior of the country is facilitated during the summer by the Yukon River, which is one of the great rivers of the continent, being navigable for 1,500 miles.

The Russian (Greek orthodox) Church had opened missions among the Aleutian islanders and two points on the mainland before the cession of Alaska to the United States, and had made some converts. Since the country became a dependency of the United States, various Protestant denominations and the Roman Catholic Church have established mission stations in various places. The Protestant missions in Alaska have about 20 stations, occupied by 118 missionaries and 13 native workers, men and women, with places of worship, schools and hospitals. These missions are maintained by the Presbytery Home Mission Board, the Presbyterian Domestic and Foreign Mission Board, the Moravian Church, the Friends, the Methodist Episcopal, the Baptist, the Congregational, and the Lutheran Churches (Swedish and also Norwegian), the American Missionary Association and some smaller societies. Some of the mission stations occupied are within the Arctic circle, where daylight in winter is a sunless sort of twilight of but three hours duration. One station (Point Barrow), on the northernmost point of the territory, is reached by runway. The number of Indians and Eskimos have been drawn under the influence of these missions. In the southern part of the country, men engaged in the liquor traffic seduce and destroy a certain number of the simple-minded natives. But in all the stations, education, especially industrial education, has been made an ally of religion in lifting the ideals and enriching the lives of the people. The total of Protestant Christian natives is (1900) 7,000 souls.


ALBANIA: The region called Albania includes the two provinces of Jannina and Skodra (Scutari), in European Turkey, stretching along the eastern shore of the Adriatic from 39° to 45° north latitude and from 18° to 22° east longitude. Its extreme length is about 300 miles from Montenegro to the Gulf of Arta and the frontiers of Greece, while its breadth varies from 50 to 100 miles, from the Adriatic to an irregular line on the east, generally following lofty mountain ranges. It is a mountainous region throughout, being traversed by two or three elevated ranges which run parallel, in general, to the shore of the Adriatic Sea. It is also well watered, although its rivers are not navigable. Its large lakes of Jannina, Castoria, Ochrida, and Scutari impart a peculiar interest to the country.

The earliest authentic notices of the country occur in connection with the Greek colonies of Epidamnus, or Dyrrachium (now Durazzo), the ancient port of transit from Brundusium (Brindisi) and Epidaurus in Dalmatia, to which we may add the later colony of Jannina, which seems to have grown up almost unnoticed, not far from the ancient Oracle of Dodona, on the western shore of the lake of the same name.

The name Albania, first applied to this country in 1079, originated from Elbasan, the seat of the tribe of Albanii in the center of the land. Anciently the region from Preveza to the mouth of the Voyussa was called Epirus, and was considered more or less as a province of Greece, while all north of Voyussa was known as Illyricum. Hence we may conclude that Paul himself preached the Gospel in Albania, when he tells us (Rom. 15: 19), that "from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ." Albania is the least civilized of all the provinces of Turkey. Except at rare and short intervals, under honest and energetic Pashas, brigandage, with its cruel murders and atrocities, may be said to be an almost constant feature of the country; so much so, that the districts of Dibra, Jakova, Ipek have long been inaccessible, while the Mirdites, southeast of Scutari, retain even now a barbarous semi-independence, to guard which all strangers are jealously excluded. The soil is fertile, and in several districts is well cultivated; but much of it lies waste, partly from defective methods of agriculture, but also from the insecurity of life and property in consequence of the bands of robbers that so frequently infest the country and commit the most frightful excesses. It is difficult to form any reliable estimate of the population, but probably 2,000,000 may not be far from the truth.

There is no missionary station in Albania. The BFBH has colporteurs and book depots at various points, and the ABCFM has native workers who are Albanians teaching one or two schools in the borderland between Albania and Macedonia.

ALBANIAN LANGUAGE: As the term "barbarian" was applied by the Greeks to all who spoke a different language from their own, we know that the Pelasги in Greece itself, the Epirotes, and the Illyrians, with many of the Macedonians, spoke not Greek, but a different language, which there is every reason to believe is the same as the Albanian, now spoken by their descendants. The original and chiefancestors of the Albanian have been the subject of much discussion, some regarding it as belonging to the Indo-Germanic class, and others pronouncing it a Turanian language. In fact, like the Armenian, it partakes of the characteristic features of both these classes; but from its evident resemblance to its peculiar roots to the Greek, Latin, Sanskrit, Celtic, etc., it is classed by many scholars not as a derivative from any of these, but as a sister of equal antiquity. A great obstacle to the
critical study of Albanian is the absence of any literature except of comparatively recent origin. No Albanian alphabet exists. The Ghege, or northern group, has been written with Roman letters, while the southern or Tosk dialect has been written with Greek letters. A modification of the Roman alphabet will probably prevail as the one mode of writing Albanian.

Not a little care is needed to distinguish the original terms and forms of the language from the many words adopted later from the Greek, Latin, Slavic, Turkish, and other languages. The subject has engaged much attention, and we may notice as prominent in this department Dr. H. Hahn, who compiled an Albanian dictionary and grammar, with many characteristic specimens of the language, and Demetrio Camarda, who studied the language chiefly among the Albanian colonies of Calabria and Sicily, and has written largely on its structure and affinities. To promote these studies care has been taken to commit to writing such historical ballads as have been handed down to the present time, as well as other poems which have been preserved in various forms of writing. The publications also of the British and Foreign Bible Society and a few also by the Religious Tract Society, of London, have greatly aided these studies. Several grammars also have been published, among which we may mention that for the use of Greeks, by Mr. C. Christophorides, a native of Elbasan. It is worthy of note that the prelates of the Greek Church in Albania and the religious teachers of the Mohammedan body alike oppose with some violence every effort to transform the Albanian into a written language. The cause of this opposition seems to be the same in each case — the intolerant principle of independent growth in a subject people.

ALBANIANS: A people chiefly found in European Turkey, whose subordinate political existence, lack of literature, and tendency to wander abroad have arrested their national development and obscured their origin and racial affinities. Groups of Albanians are found in Sicily, Calabria, in Greece, and in some islands of the Greek Archipelago. Traces of the Albanian language or of a tongue closely allied to it are also found in Southern Italy. These and other considerations have led some to conclude that the existence of isolated groups of Albanians points to their being the remnants of a people originally inhabiting Greece and Southern Italy, and retaining to this day their distinct language and racial peculiarities.

According to this view the Albanians are of one stock with the ancient Pelaqoi. However this may be, they cling with an intense nationality to their language and their tribal organization and the wild diversities of physical surrounding which belong to Albania. Their strong clan feeling has prevented anything like cohesion to maintain a national unity. But their modern history offers instances of a temporary union of the clans to resist a common enemy. Such a general union took place in resisting the Bulgarian invasion of Albania in 517-559, and again under Prince George Castriot in resisting the Turkish invasion in 1443-78. The military ability shown by Albanians in these episodes of their history and in such a case as that of Ali Pasha of Australia is a quality by which the Turks still profit. The flower of the Turkish army is composed of Albanians; and of the great Albanians who have risen to distinction in the service of the Sultan, it is only necessary to recall the name of Mehmed Ali Pasha, the renovator of Egypt and founder of the present Turkish type, to see that Turkey does well to seek Albanians for positions requiring initiative and courage.

The Albanians are called "Arnaouts" by the Turks. They call themselves, however, "Skri­ters," the Eagle People, a name given them by the Greeks and others from the eagle emblem of their flag. They are divided into classes so sharply separated as to introduce dialects into the language. Their clan feeling the Turkish Government has used with skill to foment jealousies that shall prevent the Albanians from uniting to throw off the yoke.

Since the conquest of Albania by Turkey in 1478 the Albanians have been alternately harassed and tempted by appeals to their love for a military life, and about one-half of their number have become Mohammedans, still clinging to their own language, however, and not regarded as thoroughly orthodox in belief because still admitting the ties of race. Of the Albanians who have refused to accept Mohammedanism, those living in the southern part of Albania belong to the Greek Church, and those in the northern part, including the semi-independent Mirdites, are Roman Catholics. In each case the ineradicable love of the Albanians for their language has tended to keep the masses of the people in dense ignorance. The Roman Catholics and the Mohammedans, taught to read in Italian or Servian. The Greek Church follows its usual policy, insisting that schools and churches among its Albanian adherents shall use the Greek language. As to the Mohammedan Albanians, their schools are conducted in Turkish, and their religious connection, worship is an unintelligible pantomime, and education, an opportunity for culture in a foreign tongue from which a few may and do profit, but from which the masses derive little benefit because the women are wholly illiterate and the "bookless Albanian" is the sole language of the home-life.


ALBERNI: Town in Vancouver, B.C., British Columbia, station of the Canada Presbyterian Church, which has an industrial school there for the Indians.

ALBINA: A town on the Maroni river in Surin­nam; station of the Moravian Missions, opened in 1884 for East Indian coolies. It has 2 chapels and 2 village schools with about 40 professing Christians.

ALCHUKA-FU (A-sha-ho): Town of some importance on the Transsiberian Railway, in Manchuria; station of the U.S. One of the resident missionaries is a physician. There are about 60 professing Christians there. (Also written Aibut.)

ALEPPO: A city of Asiatic Turkey, on the borders of the Syrian-Ambani Desert, and capital of the province of the same name. The city is encompassed by low, barren hills and irregular mounds, intersected by fertile valleys. It is a city of thoroughly oriental type, with its minarets, mosques, bazaars, numerous mosques, and people remarkable for their elegant bearing. The streets are
unusually good for the East; and the stone houses are very well built. The city, being on the only safe route between Syria and Eastern Asia, is a center for the Damascus and Bagdad caravans. The inhabitants are noted for their shrewdness in trade. There has been a considerable European colony in Aleppo since the middle of the 16th century. It was the principal factory of the English Levant Company until Napoleon’s Mediterranean enterprises broke up their trade. The city has about 120,000 inhabitants, chiefly Malays and Kurds. There is also a strong Roman Catholic element in the population besides Greeks, Armenians and Jews. The ABCFM has occupied Aleppo as a station at various times but has abandoned it on finding no extensive response to effort. The PCE opened a station there in 1895 for work among the Jews. It has 2 missionaries and 4 native workers, with a primary school and a dispensary.

ALERT BAY: A settlement of the Kwagutl tribe on the northern coast of Vancouver Island; station of the CMS, with 2 missionaries and their wives, 2 unmarried women and 2 native workers. There is a school, an infant school and a primary school. The communicants number 22.

ALEUTIAN: This language is spoken by the people of the Aleutian Islands, and belongs to the Arctic Coast branch of the North American family. It has been written with Russian letters.

ALEXANDER, Bishop Michael Solomon: Born in Prussian Poland, 1799. He was brought up in the strictest principles of Rabbinical Judaism. When he was 16 he was a teacher of the Talmud and the German language. At the age of 21 he went to England, having not the slightest acquaintance with Christianity, not even knowing the existence of the New Testament. He settled in a country town as tutor in a Jewish family. Whilst there the sight of a handbill of the London Society for the Conversion of the Jews aroused his curiosity, and he obtained and read the New Testament. Shortly afterwards he accepted the post of Rabbi in Norwich and subsequently at Plymouth. There in the providence of God, he became acquainted with the Rev. B. B. Golding, curate of Stonehouse, to whom he gave lessons in Hebrew, and through whom, after much inward conflict, he came to the truth of Christianity. He used to steal silently down to Stonehouse Church on Sunday evenings, and, under the shadow of its walls, would stand riveted to the spot, while he listened to the songs of Christian praise, in which he dared not as yet take part. His congregation heard of his leanings towards Christianity, and he was suspended from his duties as Rabbi. Further trials awaited him, but the Lord strengthened his faith and on June 2, 1825, in St. Andrew’s Church, Plymouth, he was baptized in the presence of 1,000 people. His wife’s baptism followed six months later. In 1837, Mr. Alexander translated Legendre’s Geometry, and prepared a text-book on surveying and navigation for the Lihmain
luna Seminary. His efforts, in conjunction with Dr. Armstrong, to establish a boarding-school for the missionaries' children, resulted in the founding of the Ponahue School (chartered in 1855 as Oahu College). Failure of health requiring a change to a drier climate, Mr. Alexander left the Waialoi parish, and took charge of the seminary at Lahainaluna, on Maui, in 1843. This was a high-school established for the special purpose of educating teachers. Mr. Alexander's health having suffered from his sedentary employment, he was granted, in 1849, a year of respite from school-teaching. This year he spent in surveying land for the Hawaiian Government on East Maui. During this period the Hawaiian Government was changed from an absolute to a constitutional monarchy, and the poor serfs were granted their homesteads in fee simple. In this movement Mr. Alexander was greatly interested, and gave its leaders his earnest cooperation. Besides his labors in the Lahainaluna Seminary, he published a Pastor's Manual, common school and Sunday school books, two standard books on the Evidences of Christianity and A System of Theology. He died at Oakland, Cal., in 1884.

ALEXANDRETTE: A seaport in the province of Aleppo, Asiatic Turkey, at the extreme north of the Syrian coast. It is the chief port of entry for the trade of Mesopotamia. It is low, marshy, and unhealthy, and most of those who do business there reside in the city of Beylan, on the mountain, about 12 miles distant. It is also called Iskanderun.

ALEXANDRIA: A city of Egypt, on the shore of the Mediterranean. Founded by Alexander the Great, 332 B.C. During the Roman Empire it was the capital of the country and a large and important city. It was the seat of a patriarch, and an important center of learning in early Christian history. During the Middle Ages it declined greatly in importance, and at the time of the Mameluke rule (1300-1800 A.D.) the inhabitants were reduced to about 5,000. Under the Turkish rule, however, and especially during the Mohammed Ali (1811-1849) period, Alexandria grew rapidly, and now the population numbers about 320,000. Of these 250,000 are natives (chiefly Mohammedans), speaking the Arabic language. The remainder are from every country in Europe and almost of the world, so that it is even more of a Babel than is Constantinople. The presence of a large number of European residents there throughout the year has had a great influence in making the city one of the most attractive in appearance on the Mediterranean, with broad streets, fine buildings and pleasant drives. Beng on the sea, the heat is not as intense as at Cairo, and there have grown up a number of suburbs, among which Ramleh is one of the most popular.

The general character of the people is very low, the natives having acquired most of the vices of the Europeans. Some of these foreign residents, however, are men who take an interest in the public welfare, and are liberal in sustaining hospitals and other benevolent and philanthropic undertakings.

The Mohammedans have acquired a very bitter feeling toward the Christians and the Jews, and are ever ready to join in any demonstration or insurrection against them, if they have any reason to suppose that such a movement is agreeable to the rulers of the city. This feeling found expression in a massacre during Arabi Pasha's rebellion, when the city was bombarded by the British fleet, June 11, 1882, and occupied by British troops the next day.

Next to the Mohammedans the Syrian Catholics are quite strong. The Greek Church is wealthy and influential, but the Coptic community is small and feeble.

Mission work is carried on chiefly by the Missions of the United Presbyterian Church of the United States, who maintain 2 schools, one for boys and a very flourishing and efficient one for girls.

The Kaiserwerth Deaconesses also have a fine school here, opened in 1857. The Bible distribution is under the care of the BFBS. The Church of Scotland has a mission to the Jews in the city carried on by 10 missionaries, men and women, who have 4 schools. The North Africa Mission, the Egypt Mission Band, and the WMS also have stations in this city.

ALGERIA: A colony of France in North Africa, lying on the Mediterranean between Morocco on the west and Tunis on the east, indefinitely bounded on the south by the Sahara. It has an area of about 184,474 square miles, and a population of 4,739,931 (1901). Of this the French population numbers 292,464, the Jews 57,132, Tunisians and Moroccans 26,266, Spaniards 155,266, Italians 38,791, and about 25,000 other foreigners. The Algerian Sahara contains about 125,000 square miles and has about 50,000 inhabitants.

The native population is wholly Mohammedan, and consists mainly of Berbers (75 per cent.) and Arabs (15 per cent.). The Roman Catholic Church has 2 bishops and 386 priests. There are in the colony 21 Protestant pastors and 7 Jewish Rabbis. Government grants to the religious establishments are shared by the Protestants in proportion to their numbers. Orcan, Algiers and Constantine are the capitals, respectively, of the three districts of the same names into which the colony is divided.

Laws of the colony protecting Mohammedanism as the prevailing religion restrict Christian missionary effort in Algeria. The Protestant missionary societies laboring there are the French Society for the Evangelization of the Jews, the Penny Collection Fund for Israel, the Algiers Spanish Mission, Miss Trotter's Mission, the Swedish Missionary Society, the NAM and the PB. Four central towns are the field occupied by these Societies.


ALGIERI: Capital of the French colony of Algeria, North Africa. Population (1901), 96,542. French, 20,000, including Jews, 6,000, who own most of the land in the city, and native Arabs. The town is built in the form of an amphitheater, on an elevation of 500 feet, and, seen from a distance, presents a very imposing appearance, heightened by the dazzling whiteness of its houses, which rise in terraces on the side of the hill. The climate is so equable as to make it a health resort. It is a strong Roman Catholic center. It is the seat of an agency of the BFBS with a Bible depot, colporteurs and Bible women. The North Africa Mission also has a station there with 6 mission-
aries, men and women. Several societies especially devoted to Jewish work also have missionaries.

**ALIGARH:** City and railway station in the United Provinces, India, southeast of Delhi. Population of city and suburbs (1901), 70,434. The religions found here are Hinduism, Jainism, Mohammedianism. There are also a very few Christians. The climate is changeable and uncertain in temperature. There is a dispensary here. The general work is under charge of a married missionary and his wife, with 31 native workers, both men and women. There are 3 outstations, 10 village schools and about 100 communicants.

**AL-I-ILLAH:** A sect existing among the Mohammedans of Persia and Turkey. They are known under different names, as Dawudi, Abdolegi, etc. There is great resemblance between their religious beliefs and those of the Nusiriyyeh of Syria, if indeed the sects are not one and the same. They hold their real opinions in secret, while professing before Mohammedians to be Moslems, and in their presence conforming to all the rites of Islam. But to Christians they declare their hatred of the Mohammedan prophet and law, and do not hesitate to violate the Moslem ritual. Nevertheless, even to Christians they will not reveal their secret doctrines or practices with any particularity. They have no books. The Dawudi division profess to have great respect for the Psalms of David. Apparently this strange religion is but a heathenish conglomerate of Pagans, Mohammedians, Jewish, and Christian superstitions. Its adherents number many hundred thousands in Persia. It is understood that many of them are becoming Babis. Considerable attempts have been made to lead them to Christianity, but with little success. Their gross superstitions and ignorance, with their great fear of the Mohammedan rancor of bigotry, hold them fast in their present deplorable condition.

**ALIWAL NORTH:** Town and railway station on the Orange river in Cape Colony, South Africa; mission station of the Primitive Methodist Society, with 4 missionaries of both sexes and 5 native workers. It has an industrial school, 2 theological classes, 2 village schools, and about 1,200 professing Christians.

**ALLAHABAD:** Seat of the Lieutenant Governor of the United Provinces, British India; situated at the confluence of the Ganges, Jumna, and Saraswati rivers; the stronghold of Hinduism, which for centuries has fought successfully in this region against Mohammedianism. The population is (1901) 172,032, Hindus, Mohammedans and Christians, with many less important religious groups. It was the first point in India occupied by the CMS (in 1813). It is now a station of the CMS, the PN, the ME, the Zenana, Bible and Medical Mission, and the Woman's Union Foreign Missionary Society of America. The total force stationed at Allahabad consists of 37 missionaries and 109 native workers, men and women. The various enterprises which they carry on include a Divinity school, a training school for women, 4 high schools, 3 orphanages, 43 village schools, a dispensary and a hospital. The Bible Societies and the YMCA also make this a center for their work in the Province. The total of communicants connected with the various missions is about 550.

**ALLEN, David Oliver:** Born in Barre, Mass., September 14, 1799; graduated at Amherst College, 1825; graduated at Andover Theological Seminary, 1827; ordained and sent out as a missionary of the American Board for India, June 6, 1827. There he was connected with the mission press for many years. In 1847 an edition of the whole Bible in Marathi, translated by the members of the two missions, was revised by Mr. Allen, editorial superintendent of the American Mission Press, and member of the Committee of the Bombay Bible Society. Dr. Allen was a faithful worker and wise counselor. His services, especially in connection with the press and the translation of the Scriptures, were of great value to the missionary cause. Dr. Allen published a valuable work on Indica, Ancient and Modern, and was the author of several articles in periodicals. He resided at Lowell, Mass., from 1860 until his death, from congestion of the lungs, July 27, 1863.

**ALLEPPIE:** A seaport at the foot of the western Ghats, in Travancore, India. Population, 22,000. In 1816 the CMS founded a station there, principally for the purpose of redeeming the Syrian (Jacobite) community, which had been settled there since ancient times, but had utterly degenerated. In the beginning the undertaking seemed destined to succeed. The Syrians even allowed the missionaries to preach in their churches. But in 1836 a new bishop suddenly broke off all relations with the mission, and the missionaries addressed themselves to the heathen. The mission is now carried on by one missionary and his wife with 26 native workers, men and women. It has 8 schools and a special mission to lepers. The Mission to Lepers in India and the East also has a station and leper asylum here. A reform movement originating in the Jacobite Church now promises good results.

**ALGEMEINER EVANGELISCH-PROTESTANISCHER MISSIONSVEREIN.** See Germany, Missionary Societies of.

**ALLUR:** Town in the Nellore district, Madras, India. It was occupied as a station by the ABMU in 1873, and has a missionary and his wife and 10 native workers, men and women. It has 5 outstations, 2 preaching places and about 300 church members.

**ALMORA:** Capital of the Kumai district, United Provinces, India, situated among the Himalayas, 5,337 feet above the sea, near the frontier of Tibet. Climate temperate, making it a resort for invalids during the hot and rainy season. Population of city and suburbs (1901), 185,314, consisting of Hindus, Muslims, Europeans. Language, Hindi (Kumauni dialect). Mission station LMS (1850), with 10 missionaries and 48 native workers, men and women. It has 10 outstations, a college, a hospital, 6 dispensaries, a leper asylum, a high school and 18 common schools.

**ALVAY:** Village near Point Pedro on the N. side of the Jaffna pen. and of Ceylon; occupied as a mission station by the WMS in 1880. It now has 1 missionary and 23 native workers, men and women, with 6 outstations and 8 primary schools.
ALWAR: A city of 53,000 inhabitants in Rajputana, India, and capital of the native state of the same name. A station of the UFS was established here in 1880. It is occupied by a missionary and his wife and 28 native workers, with 6 common schools and 2 outstations. Also called Ullwar.

ALWAYE: Village in Cochin, S. India, S. E. of Trichur. It is a station of the CMS since 1881 and is occupied by a missionary and his wife, and 21 native workers. There are 3 outstations and 4 village schools.

AMALAPURAM: Town in the delta of the Godavari river, Madras, India, occupied by the Plymouth Brethren as a station with a missionary and his wife and 3 unmarried women.

AMALIENSTEIN: A village in Cape Colony, S. Africa. Mission station of the Berlin Missionary Society (1853). The mission premises were originally presented to the mission by a German lady enthusiastically interested in missions, and her name is perpetuated by the name of the station. The work is carried on by 4 missionaries and 23 native workers men and women. There is an outstation and there are more than 600 communicants, mostly Hottentots.

AMANZIMTO: Town in Natal, South Africa, S. W. from Durban; station of the ABCFM, which has founded there important educational institutions, including a girls' boarding school, an industrial school and a theological class. It is also called Adams.

AMARWARA: A village in the Chhindwara district in the Central Provinces, India. The Swedish National Missionary Society has a station there, opened in 1886, and now occupied by 4 missionaries and 4 native workers. There is a hospital there and 2 outstations.

AMASIA: A city of about 30,000 inhabitants in the province of Sivas, Asiatic Turkey. It was the birthplace of Strabo, and the capital of the last kings of Pontus, of whose tombs and defensive fortifications there are remains. It lies on the Yeshil Irmak River, about 60 miles from the Black Sea coast. It is an important trade center. There is a small German colony in the city and a Protestant Armenian community of some vigor connected with the ABCFM. The majority of the inhabitants are Mohammedans.

AMATOLE: A village S. of Stutterheim, Cape Colony, S. Africa, where there are 8 outstations and more than 400 church members under the care of native workers connected with the Wesleyan Missionary Society of South Africa.

AMBALA: City of (1901) 78,638 inhabitants on the Punjab Railway, and capital of the district of the same name in the Punjab, India. It is on the whole a healthy place of residence. The majority of the population are Mohammedans, but a little more than one-third of the inhabitants are Hindus. Both the Punjabi and Urdu languages are in use. The PN Society has a station there occupied by 7 missionaries and 19 native workers. There are a hospital and dispensary, special work for lepers, 2 high schools and 4 village schools. The WMS also has a station here under the care of a missionary and 2 native workers. Also written Umballa.

AMBALANGODA: Town on the S. W. coast of Ceylon; station of the WMS with 1 missionary and 15 native workers, men and women. There are 3 outstations, 2 preaching places, 5 common schools and 25 church members.

AMBARAWA: Town in the western part of Madagascar, near Antananarivo. Has a college founded in 1881 by the SPG and a community of nearly 700 Christians connected with that Society.

AMBATOMAKANGA: A district in the outskirts of Antananarivo, Madagascar; station of the LMS (1881) with 2 missionaries and their wives and 1 unmarried woman and 202 native workers; 1 high school and 48 village schools, and 3,116 church members.

AMBATOMANGA: A village S. E. of Antananarivo, Madagascar; station of the Paris Evangelical Society, with 1 missionary and his wife and 1 unmarried woman and 99 native workers, men and women. It has 40 outstations and 40 village schools, 1 high school, 1 industrial school, 1 dispensary and 900 church members.

AMBHOHIBELOMA: A town in the province of Imerina, west of Antananarivo, Madagascar; Mission station of the Paris Evangelical Society, transferred from the LMS after the French occupation of the island, it has 1 missionary, 5 native workers, men and women, 32 outstations, 25 village schools, 1 high school, a dispensary and about 200 communicant Christians.

AMBOHIDRAZIRIMO: A village in Madagascar, situated about 10 miles N. W. of Antananarivo, formerly capital of a petty kingdom. Station of the LMS (1901) formed by separating a portion of the Amparibe district, including 40 churches. It now has (1903) 1 missionary and his wife, 350 native workers, men and women, 58 day schools and 5,331 professed Christians, of whom 1,899 are church members.

AMBOHIMAHASOA: A town in the eastern part of Madagascar, north of Fianarantsoa; station of the LMS (1890), with a missionary and his wife and 119 native workers, 40 village schools, 1 dispensary and 1,200 church members.

AMBOHIMANDROSO: A town of south central Madagascar. The neighboring districts are thickly populated, the native population being Betsileo. The uneducated people are extremely dull, superstitious, and suspicious. Mission station of the LMS since 1875. There are 8 missionaries and 260 native workers, men and women. There is a dispensary, and a belt of 91 village schools in the surrounding region. The church members number about 1,000.

AMBOHIMANGA: A town N. of Antananarivo, Madagascar, station of the LMS (1862), with 2 missionaries and their wives and 242 native workers, 46 village schools and 2,063 church members. Station also of the SPG, with 1 native worker. Station also of the Norwegian Missionary Society; no statistics.

AMBOHIMADANA: A town in the western part of Madagascar; station of the Friends Foreign Mission Association, with 1 unmarried woman missionary and 187 native workers, men and women, 18 outstations, 1 dispensary, and 475 church members.
AMBONINA. See Molucca Islands.

AMBONIRIANA: A town in the central portion of Madagascar; station of the LMS transferred in 1898 to the Paris Evangel Society. It has 5 missionaries and 150 native workers operating in about 100 outstations, a dispensary, a Bible depot, 4 high schools, a training class for women workers, and 80 village schools. The number of professing Christians is 1,200.

AMBRYM. See New Hebrides.

AMBUR: Town of 10,000 inhabitants in the Eastern Ghats, not far from the border of British India; station of the mission of the German Evangelical Lutheran Synod of Missouri, Ohio, etc.; with a missionary and his wife and 2 native workers and 2 common schools.

AMESCHHOVE: A town in German Togoland, W. Africa; station of the North German Mission Society (1860), with 4 missionaries and 3 married women, and 25 native workers, men and women, 7 outstations, 11 village schools, 1 college and 353 communicants.

AMERICAN AND FOREIGN CHRISTIAN UNION: The Society was formed in the city of New York in the year 1849, for the uniting of all Christian denominations in the work of the world's evangelization. Its early labors were among the so-called alien populations of our own country, especially in the large cities. It also wrought vigorously in foreign lands, with main reference to giving God's Word and the preaching of the Gospel to those who were in the territories of Roman Catholicism, Italy, Bohemia, Austria, France, Spain, the countries of South America, the West Indies and Mexico were included in its wide field.

As the denominations became more numerous and strong, there arose the not unnatural tendency to conduct their missionary labors through their own denominational agencies. Hence the Society found its resources gradually lessened, and was compelled to limit the field of its work. At present it devotes its energies to the evangelization of France.

The Union owns the site and building of the American Church, 21 Rue de Berri, Paris. The maintenance of that most important church is included in the Union's care. It also cooperates with the French missionary societies. At the same time the Union is trustee of the funds raised in this country for the building of an American church in Berlin.

Headquarters: The Chelsea, 222 W. 23d St., New York.

AMERICAN BAPTIST MISSIONARY UNION: The constituency of this society is composed of the Baptist Churches of the Northern and Western States. The Lott Carey Convention (colored), and the German Baptist Churches of North America cooperate with it in several missions.

A. History: The Baptists in America entered heartily into the missionary movement at the beginning of the 19th century. As early as 1812 had afforded substantial assistance to the English Baptist Mission at Serampur, India. Many of the missionaries of that society had been obliged to go to India by way of America, because passage was denied them for the vessels of the East India Company. While their presence and addresses in the United States had aroused such much enthusiasm, no organization to promote foreign missions was formed until, in consequence of their careful study of the Bible on the passage to India, Mr. and Mrs. Adoniram Judson, and Luther Rice, of the newly organized ABCFM, became Baptists and were baptized at Calcutta. Mr. and Mrs. Judson remained to establish a mission wherever Providence might indicate, while Mr. Rice returned to America in the hope of inducing the Baptists there to aid in the enterprise. The first church, then, which was entered upon by the Baptist churches with enthusiasm. A meeting of delegates representing all sections of the country was called to meet at Philadelphia; and there, on May 18, 1814, was formed the "General Convention of the Baptist Denomination in the United States of America for Foreign Missions." This body was incorporated June 15, 1821, when the words "and other important objects relating to the Redeemer's Kingdom" were added to the title.

From its organization, in 1814, until 1845, this Triennial Convention was supported by the churches of the whole denomination in the Southern as well as the Northern States; but the period, 1840-45, had been one of great excitement and agitation on the subject of slavery, and in 1845, upon the appearance of divergences of view as to the eligibility of slaveholders to appointment as missionaries, the churches in all the Southern States withdrew from the Triennial Convention, and a separate association, with the title of the Southern Baptist Convention, was organized. This action necessitated a reorganization of the friends of missions in the Northern States, which was brought about at an extra session of the Triennial Convention, held in New York City in November, 1846, when a new constitution was adopted, and the new Convention went into operation in May, 1846, under the name of the American Baptist Missionary Union. The enthusiasm of both the November and May meetings was greatly increased by the presence of Dr. Judson, their visiting his native land for the first time since he left it, in 1813. Missions about to be abandoned were reinforced, upon Dr. Judson's earnest pleadings, and new work was entered upon. The debt of the Convention, amounting to $40,000, was paid, and contributions were largely increased.

B. Organization and Constitution: "The single object of the American Baptist Missionary Union is to diffuse the knowledge of Jesus Christ, by means of missions, throughout the world." The Union is composed of missionaries in service, life-members and honorary life-members. It meets annually the fourth Tuesday of May, when its officers—president, two vice-presidents, recording secretary, and the Board of Managers—are chosen by ballot. The Board of Managers is
composed of 75 elective members, of whom not more than three-fifths shall be ministers, and not less than one-fifth shall be women. Immediately after the annual meeting, the Board of Managers elects its officers and an executive committee of 15 (not more than 8 ministers), whose duties comprise the management of the entire missionary work of the Union, and the control of the finances at home and abroad. The latter are in accordance with the instructions and approval of the Board of Managers.

All the officers and members of the Board of Managers, the secretaries, and all missionaries employed by the Executive at the request of the Board, shall be members in good standing of regular Baptist churches.

C. Development of Work: 1. Asiatic Missions: Owing to the fact that, when Mr. and Mrs. Judson were compelled by the East India Company to leave Madras, the nearest vessel in which they could secure passage was bound for Rangoon, the missionary work of the Baptist Convention had its commencement in Burma rather than in India, as was the first intention. The mission that started for the Burmese in Rangoon, in 1813, was gradually extended, and it is now in addition to stations among the Burmese, the Sgaw-Karen, Pwo-Karen, Shan, Kachin, and Chin races. In 1831 the mission to Siam was commenced.

In 1835 the Board of Managers were authorized by the Triennial Convention to "establish new missions in every unoccupied field where there was a reasonable prospect of success." Accordingly, that same year the Telugu Mission of India was established, and the following year work was begun in Assam at the request of the English Commissioner in that country. The same year the Bangkok Mission in Siam was removed to Hongkong, the work being chiefly among the Chinese. In 1872 a mission was commenced in Japan, a mission having been previously begun in the Lu Chu Islands. In 1884 the Livingstone Mission in Africa was transferred to the Union, and in 1900 work was begun in the Philippine Islands. The Society also supports or aids Baptist work in France (1882), Germany, Austria and Bohemia (1834), Denmark (1891), Sweden (1855), Finland (1889), Spain (1870), Russia (1887), and Norway (1892).

The Woman's Baptist Foreign Missionary Society, Tremont Temple, Boston, Mass., was organized in 1871 as the result of appeals from the wife of a missionary in Burma for single women to work among the women of that country. In response, a general meeting for women to work among the women of that country. In response, a general meeting for women was convened in Boston, in April, 1871; a constitution was presented and endorsed by the two hundred women present; the object of the Society, as stated in the constitution, was "to furnish support, through the American Baptist Missionary Union, to Christian women employed by said Union as missionaries, native teachers or Bible women, together with the facilities needed for their work, with such Republican teachers as this Society," In December of the same year their first missionary was sent out, and at the end of the first year they had six missionaries in the field, while the home organization numbered 14 auxiliaries, and the receipts were $9,172.

The Home Department consists of a Board of Managers, meeting twice each month for an entire day to transact the business of the Society; this Board is divided into various committees which meet more frequently. State secretaries are appointed by the Board, and they in turn appoint Associate secretaries. The Home Department includes (1902) 1,523 circles with 37,946 members; 419 young ladies' circles with 8,591 members; 452 junior organizations with 12,705 members. Total receipts, $121,771.26. There are 78 missionaries on the foreign field, 453 schools with 16,090 pupils, and 134 Bible women.

The Woman's Baptist Foreign Missionary Society of the West was organized in 1871 on the general lines of the other Woman's Society, working through the A.B.U. The first missionary was sent to Burma in December, 1871, and the receipts for the first year were $4,245. Its Home Department (1902) reports 17,873 contributors in the senior circles; 62 young ladies' circles, and 154 junior organizations. Total receipts, $60,280. It now has 53 missionaries on the foreign field; 220 schools with 6,771 pupils; and 100 Bible women.

The Woman's Baptist Foreign Missionary Society of California was organized in 1875, in San Francisco, and the Woman's Baptist Foreign Missionary Society of Oregon was organized in 1882. In 1902 a joint committee of the Missionary Union and the Woman's Societies was appointed to consider the relation of the latter to the Union. This committee recommended that the Societies of California and Oregon be merged into the Society of the West. This was accordingly done in 1903.

D. The Fields: I. Burma (1813): On being driven from Bengal by the East India Company, Dr. and Mrs. Judson went to Madras intending to found a mission in the Penang Straits. Failing, however, to find a ship for Penang, they embarked for Burma, not wishing to wait at Madras lest the East India Company should compel their return to England. They landed in Rangoon July 13, 1813. In 1816 G. H. Hough and wife joined them, bringing a printing press given by the Serampur Mission. June 27, 1819, the first convert was baptized, and others soon following a church was formed. The Emperor of Burma having died, the brutal conquest of his successor by the East India Company in the War with England (1824-26). On the capture of Rangoon by the English in 1824 Mr. Judson and Dr. Price were arrested and imprisoned by the Burmans, their captivity culminating in the horrors of Oung-pen-la, from which they were released only in January, 1826, when the king needed Mr. Judson's services as interpreter in the negotiations for peace. The mission was reinforced after the restoration of peace, and supplied with a skilled printer and all appliances for issuing books and tracts. In 1838 Dr. and Mrs. Judson went to Madras intending to found a mission in the Penang Straits. Failing, however, to find a ship for Penang, they embarked for Burma, not wishing to wait at Madras lest the East India Company should compel their return to England. They landed in Rangoon July 13, 1813. In 1816 G. H. Hough and wife joined them, bringing a printing press given by the Serampur Mission. June 27, 1819, the first convert was baptized, and others soon following a church was formed. The Emperor of Burma having died, the brutal conquest of his successor by the East India Company in the War with England (1824-26). On the capture of Rangoon by the English in 1824 Mr. Judson and Dr. Price were arrested and imprisoned by the Burmans, their captivity culminating in the horrors of Oung-pen-la, from which they were released only in January, 1826, when the king needed Mr. Judson's services as interpreter in the negotiations for peace. The mission was reinforced after the restoration of peace, and supplied with a skilled printer and all appliances for issuing books and tracts. In 1838 Mr. Judson completed the translation of the Scriptures into the Burmese language, and it as well as the other issues of the Mission Press were eagerly received. The Religious Herald, which is still continued, was founded in 1844. After the death of Dr. Judson in 1852, the extension of the British possessions in Burma gave opportunity for the enlargement of the mission. The station at Rangoon was reoccupied at once, and there the missionaries found a small group of 16 church members who had survived the 16 years of persecution. The expansion of the missions in Burma assembled at Maulmain in 1853, which decided that Burma missions should be at once permanently estab-
lshed in Rangoon, Bassein, Henzada, Prome, Tavoy, Charsaw, and Shwegyin, who are very bigoted Buddhists, was established in 1860 by Dr. Bixby at Tavoy. Ten thousand Shans had settled in the district shortly before Dr. Bixby arrived there, they having fled from civil war in their own land. It being impossible to enter the Shan country, schools were established for them at Tavoy, where a small church was soon organized. In 1871 the Gospel of Matthew and a grammar of the Shan language were published. In 1872 a Karen journal, was commenced. The Karen Theological Seminary was instituted in Maulmiddles in 1846, and in 1848 the Karen pastors in the Bassein district assumed self-support. In 1850 a Home Missionary Society was formed, entirely under the direction of the Karens. The jubilee of the Karen Mission was celebrated at Bassein, in 1878, by the dedication of the Ko-thah-byu Memorial Hall, paid for by the Bassein Sgaw Karens, and set apart for the use of the Karens. Bases in gardens) and the hill men such as the Garos, Naga region; and 51 in elementary schools. The aggregate number of pupils in all these educational institutions is 19,430.

II. Assam (1836): Direct evangelistic work is done among the Assamese, Bengalis, Kols (imported from Nagpur to work in the tea-gardens) and the hill men such as the Garos, Nagas, Mikirs, etc. Rev. Nathan Brown and Rev. O. T. Cutter and their wives commenced the mission in Assam at Sadiya in 1836, being followed in 1837 by Rev. Miles Bronson, D.D., who was stationed at Jaipur. Both of these stations were given up later, in favor of Sibsagar and Nowgong. The Scriptures have been translated into Assamese and printed in Roman letters and schools have been opened. But the Assamese do not seem to have been deeply touched by the Gospel. The Assamese churches at these two stations number about 725 members, while the Garos and other hill men and the immigrants from Bengal are far more ready to receive Christianity with heart and soul. The first two Garo converts were baptized in 1863. They instantly began working among their own people, with such success that when Dr. Bronson visited the Garo country in 1867, a church of 40 members was formed at Rajasima. Since then the missions among Garos have been most successful.

There are (1903) in Assam 12 stations and 147 outstations; 173 American missionaries and 1,756 native workers, men and women; 741 churches with 41,770 communicants; 2 theological schools, 33 boarding and high schools, and 511 elementary schools. The aggregate number of pupils in all these educational institutions is 19,430.

III. India; Telugu Mission: The enterprise of the ABM in India began in 1828 with the work of Dr. Francis Mason at Tavoy, who was baptized by Dr. Francis Mason at Tavoy. After the deposition of King Thibaw and the annexation of Burma by the English in December, 1885, Sharland itself was open to the missionaries. A station was opened at Haipaw, in the Northern Shan states, in 1890; and at Mon, South of Mandalay, in 1892. In both stations medical work has an important part. The Chins are allied to the Karens and are nominally Buddhists. They are found on both sides of the Western Yoma range of mountains, stretching from Arakan to the Naga hills of Assam. Those to the south are divided into 4 tribes using different dialects; those of the north are less known. The first Chin convert was baptized by Dr. Francis Mason at Tavoy, in 1807. The Chin language was reduced to writing twenty years later by a Karen preacher from Bassein, who baptized 40 of these wild people. It was not until 1884 that an American missionary established himself in the Chin country. The Kachins, also allied to the Karens, are found in northeastern Burma, their country extending into China and Assam north to Tibet. They are a wild and savage people. Among these tribes work was opened by Rev. J. U. Cushing, in 1877. Several Karen teachers from Bassein were then sent into the Kachin mountain villages and since then Karens have been laboring among them, wholly supported by the Karens in Bassein. The first Kachin Church was formed in 1882 at Punwai. The Kachin language was reduced to writing by Rev. Ola Hansen, who also translated the Gospel of St. John, a catechism and some smaller works. Since then a system of applying the Roman letters to the Kachin language has been adopted by the missionaries and by the Government. In 1894 Rev. and Mrs. W. F. Armstrong were especially set apart among the half million Telugus and Tamils, who have migrated to Burma. They have a large and self supporting church at Rangoon. Other missionaries are doing more or less work among them. The ABM has in Burma (1905) 27 stations and 640 outstations; 173 American missionaries and 1,756 native workers, men and women; 741 churches with 41,770 communicants; 2 theological schools, 33 boarding and high schools, and 511 elementary schools. The aggregate number of pupils in all these educational institutions is 19,430.
erty, schools, and the little church of seven members, including the two Telugus, was left in the care of a Eurasian preacher, and the question of abandoning the Telugu Mission was seriously considered. Mr. Day, however, recovered his health and, with Rev. Lyman Jewett, returned in 1848. The next five years were full of struggle. In 1853 a deputation sent by the Society to examine the Asiatic Missions by the Rev. Mr. Norre, advised that the mission be either strongly reinforced or relinquished at once. The Board of Managers of the ABM U threw the responsibility on the denomination, as represented in the annual meeting, which decided to reinforce and continue the mission. Other difficulties having arisen, in 1862 the question of abandoning the mission was again raised. The missionary map, always in view at the annual meetings of the Union, had upon it a number of red marks to indicate the stations of the Board in India; and at one of the meetings, when the question of abandoning or reinforcing this mission was under discussion, it was spoken of as the "Lone Star Mission." Dr. S. F. Smith, author of "My Country, 'Tis of Thee," wrote that night a poem picturing in place of the one star, a glorious constellation in that region. The prophecy has been fulfilled.

In 1864 the working force was increased by Rev. J. E. Clough, the "Missionary for Onagol." The following year four Telugus were baptized and from that moment fruit from the long period of seed-sowing began to appear. At the end of another decade there were nearly 4,000 baptized converts in that mission field. Then came a time of trial; famine, flood, cholera, and another and a terrible famine. Sorely were the new converts tried, but neither their faith nor the faith of the missionaries failed. During the period of famine the missionaries deemed it wise to put off all baptisms until the work of distributing relief was over. Then between June 15 and September 17, 1878, 9,147 were baptized, 2,222 in one day. The work went on, and in December, 1890, another revival occurred, when 1,671 persons were baptized in one day and during the following five months nearly 10,000 were baptized at the various stations.

There are (1903) 25 stations, 55,985 pupils, and 388 outstations in the Baptist Telugu Mission, 90 American missionaries and 1,008 native workers; 116 churches with 54,995 communicants; 1 theological school with 149 students; and 549 other schools with 10,664 pupils.

The Central China Mission was commenced in 1893 at Han-yang-fu by Rev. and Mrs. J. S. Adams and Rev. and Mrs. W. F. Gray. In 1895 the First Baptist Church was organized. Medical work was begun in 1897 by Rev. G. A. Huntley, M. D., and each year has witnessed a steady growth. In 1992 a mission hall and dispensary were erected and the new Metropolitan Tabernacle of the Baptists in mid-China was erected and dedicated.

There are (1903) in the southern, eastern, western and central China Missions 15 stations and 202 outstations; 77 American missionaries and 232 native workers; 85 churches with 3,870 communicants; 2 theological schools with 49 students; 6 boarding and high schools with 313 students and 35 other schools with 544 pupils.

V. Missions in Japan: Jonathan Goble was sent to Japan by the American Baptist Free
Mission Society in 1860, where he labored for his own support in part until 1872, when the Free Mission Society in the same year joined with the ABM Society, which had been established in 1821. The joint work was directed by Mr. Gold's support and appointed Rev. Nathan Brown as their first missionary. To him the Japan mission largely owes its early development. The first Baptist Church in Japan was organized at Yokohama in 1873 with eight members, and the following year a station was opened in Tokyo. In 1878 Kobe was occupied, and Sendai in 1882. In 1886 a station was opened in Shimonomori, in Southern Japan, but the mission headquarters were later transferred to Chofu. In 1891 native helpers were sent from Kobe to work among the people of the Luoshu Islands, located in the city of Naha. Osaka was occupied in 1892, Mito in 1899 and Otaru in 1902. The progress in all these stations has from the first been steady and substantial.

There are (1902) 2 stations and 5 outstations; 58 American missionaries and 137 native workers; 30 churches, with 2,157 communicants; 1 theological school with 19 students; 5 boarding and high schools with 332 students; 6 other schools with 313 pupils.

VII. Philippine Islands Mission: The interest of the American Baptists centers in the Visayan group of islands. Rev. Eric Lund, for 20 years a missionary of the ABMU in Spain, was chosen to open the work. Early in 1900 Mr. Lund arrived in Ililo in the island of Panay, a station opened by Rev. Braulio Manikan, a young Visayan who had been sent from the Philippine Islands to Spain to be educated for the priesthood, but had been converted at Barcelona, in the mission under the care of Mr. Lund. By an interdenominational agreement the work in the north of Panay and the western provinces of Negros became the distinctive field of the Baptists, and Jaro, which is an important trade center, was chosen as the headquarters for the work. Reenforcements were sent out, and in June, 1901, a church of 42 members was organized at Jaro.

Tracts and leaflets were distributed by the thousand, a religious newspaper was founded, and the work continued with accelerating movement. In Negros, as in Panay, the work reached the central station into the country. Under Louis Philippe, the American society in the United States, their work to be supplemented, as in Asia, by native preachers; while the missions in Germany (1854), Sweden (1884), and in other Protestant countries were from the first prosecuted by native preachers, the Convention exercising only a general superintendence, and rendering counsel and financial aid when necessary.

The work of the ABMU in France dates from 1832, and was the result of the report of a committee sent by the Union to investigate the need for missions. Among the missionaries who went to Europe, a distinction was soon established between missions to lands where the Greek or Roman Catholic is the State Church, and those where Protestantism prevails. Thus, missions to France (1832), Greece (1836), and, later, Spain (1870), were conducted as foreign missions, and missionaries were sent to them from the United States, their work to be supplemented, as in Asia, by native preachers; while the missions in Germany (1854), Sweden (1884), and in other Protestant countries were from the first prosecuted by native preachers, the Convention exercising only a general superintendence, and rendering counsel and financial aid when necessary.

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and 31 preachers, 30 churches, and 2,409 members are reported (1903).

The Baptist work in Germany was inaugurated by the baptism, in 1819, of families found without the Bible far exceeded

31

In 1870 the ABMU adopted a work commenced in Spain a few years earlier by Prof. W. J. Knapp, an independent missionary. The work has not progressed rapidly. There are 4 preachers, 4 churches, and 135 members.

Summary: The Society was organized in 1814 with two missionaries in the foreign field, and with the object of converting from heathenism in 1819, had, in 1840, 97 missionaries, 68 churches, 44 schools, and more than 2,900 baptized believers; and an income of $56,948.42. In 1870 the number of communicants had grown to 478 missionaries of the Union were laboring in 7 heathen countries and preaching the Gospel in more than 25 languages. The converts in heathen lands alone numbered 111,650, organized into 1,038 churches, of which 698 were entirely self-supporting. In heathen lands there were 1,473 schools of all grades with 37,356 pupils, 2 colleges and 7 theological and Bible schools for the training of a native ministry. The receipts from all sources (1902) reached $224,713.79 and the average annual income for the previous five years was $853,777.

AMERICAN BIBLE SOCIETY: Headquarters, Bible House, Astor Place, New York City, U.S.A.

Undenominational, representing all the evangelical communities of the United States. Combines both home and foreign work.

History. Prior to the Declaration of Independence, the American colonist of Great Britain had been dependent on the mother country for all their English Bibles. The hostilities which ensued cut off the supply of books printed in London, and a memorial was addressed to the Continental Congress urging that the government take the publication of an edition of the Scriptures. The committee to which the matter was referred, after consultation with printers in Philadelphia, reported that the cost of an edition of the Bible would exceed £10,000, and that neither the type nor the paper could be procured in this country, but recommended the purchase, at the expense of Congress, of 20,000 copies in Holland, Scotland, or elsewhere. During the next thirty years private enterprise did much to meet the immediate wants of the nation, but failed of course to reach the homes of indifference and poverty.

The British and Foreign Bible Society was organized in 1804 at London, and its first foreign edition of the Scriptures was The Gospel of John (2,000 copies), in Mohawk and English. This was followed by efforts to secure an organization in America which resulted in the formation of the Philadelphia Bible Society in 1809. Similar societies were also formed in Connecticut, Massachusetts, New Jersey and New York, all with the well-defined object of putting the Scriptures into every destitute family within the immediate circle of their direct influence, and through the thinly settled regions on the frontier.

Samuel J. Mills, one of the four who, at the haystack prayer-meeting at Williams College, gave the impulse that resulted in the formation of the ABCFM, after his graduation from Andover Seminary in 1812 made two tours of investigation, and his report that the number of families found without the Bible far exceeded all expectations raised a deep conviction that some more efficient means must be found for meeting the want.

Early in 1816 Elias Boudinot, President of the New Jersey Bible Society made a public communication in favor of a national Bible movement. The New York society was 272 members who followed this with formal action, resulting in the calling of a convention, which met May 8, 1815, in the consistory of the Reformed Dutch Church in Garden Street, and organized the American Bible Society. Thirty-five local organizations united in this action, and eighty-four became auxiliary to it during the first year of its existence.
In the earlier years the offices of the Society were in the lower part of New York, but the great increase of work necessitated better accommodations, and in 1853 it took possession of its present quarters. The outlay involved in this building was provided for by individual subscriptions made for the purpose and by rentals received after its completion, no funds raised for publication and distribution being invested in it.

**Constitution and Organization:** The American Bible Society is incorporated under the laws of the State of New York for the sole purpose of publishing and circulating the Holy Scriptures without note or comment. It is required by its by-laws to put the prices of all its publications as low as possible, and practically sells them at lower prices than would be charged if all the ordinary elements of cost were taken into account.

The business of the Society is conducted by a Board of Managers consisting of thirty-six laymen, residents of New York or its vicinity, one-fourth of whom go out of the State, and may be re-elected. Any minister of the Gospel who has been made a life-member by the contribution of thirty dollars is entitled to be present and vote at the monthly meetings of the Board, with all the power of an elected manager. The executive officers are three corresponding secretaries and a treasurer; district secretaries are appointed in the United States, while the foreign work is chiefly under the care of specially appointed agents. A large number of Auxiliary societies are in close relation with the National Society. These are expected to see that their own districts are well supplied through depositories, colporteurs, or voluntary agents, and to donate any surplus to the National Society for the general work. Until 1874 the Society had only two special agencies, in the Levant and La Plata. That number has been increased, until now it has its own representatives in Brazil, Central America, China, Cuba, Japan and Korea, La Plata, The Levant, Mexico, Philippines, Porto Rico, Siam and Venezuela. These agencies are, some of them, quite large, and have the charge of the translation and manufacture of Bibles, as well as of their distribution, chiefly through colporteurs. It also acts through the various missionary societies that naturally look to it as an American organization in their Bible work, or through other local Bible societies—e.g., the Bible Society of France. This action takes the form of grants of Scriptures when the versions used are published by the Society, and of sums of money for expense of colportage or printing or purchase of Scriptures not published by the Society. In the foreign field the aim is always to work in complete harmony with other organizations of whatever kind that have the same end in view. Whether at home or abroad, it is the conviction of the Society that the best results are reached by sale, the without profit, rather than by free distribution. This does not preclude special grants, but such are discouraged rather than encouraged.

**Versions and Translations of the Bible Circulated:** As early as 1818 plates of the New Testament in Spanish were procured for the Spanish-speaking nations of America, and at the same time provision was made for giving the printed Gospel to some tribes of North American Indians. Others followed, until the whole number comprises more than eighty languages and dialects. Many of these have been printed on the Society's own presses, or immediately at its own expense, while others have been printed or purchased by means of grants to missionary societies.

A large portion of these individual subscriptions have been prepared by missionaries, the expense of publication having been assumed by the Bible Society. Within the first seven years $37,000 was thus expended. The establishment of distinct foreign agencies has lessened the amounts paid directly to the Missionary Boards, but the Society always looks to the missionaries of every name for the hearty cooperation which it has received in the past, and to the Board for the principles upon which the American Bible Society was originally founded; ordinarily no translation is printed and published until a committee of missionaries or other persons skilled in the language have given it their approbation.

Among the more important versions are the Chinese (Mandarin, classical, and a number of colloquials); Japanese; Siamese; Korean; Mongolian; Armenian; Bulgarian; Turkish; Arabic; several of the dialects of the Pacific islands, and a number of Africa. Conspicuous among them all stands the Arabic version, prepared at the sole expense of the American Society, and which is recognized by scholars everywhere as one of the finest versions of the Bible in existence.

**Development of Foreign Work:** It was natural that the attention of the Society should be directed to the Spanish colonies of America. In 1818 plates of the New Testament in Spanish were procured, and a few years later a special report in regard to Mexico led to the sending of supplies of Scriptures to that country. South America also was visited about the same time by an exploring expedition sent out by the American Board, and in 1833 the Bible Society sent a special representative to report on the conditions along the west coast. No continuous work was done, however, beyond the making of grants to the missionary societies, until 1844, when a regular agent, Mr. Andrew W. Milne, was placed in charge of the La Plata field.

The development of missionary work in other parts of the world was not overlooked, and grants in aid of versions and for the distribution of Scriptures were made in many countries. In 1836 the Rev. Simeon H. Calhoun was appointed to represent the Society in Syria, but he served only a few years, and it was not until 1854, when the Rev. C. N. Righter was sent to Constantinople, that the Levant Agency was fairly inaugurated. In 1876 there was a new impulse given to the work by the sending of the Rev. Luther Halsey Gulick, M.D., to China and Japan, and it was rapid. Special agencies were established, and not long before Dr. Gulick realized that the field entrusted to him was too large for any one man, and he devoted himself to China, leaving Japan, with the subsequent addition of Korea, to form a separate agency. From that time the pace of this enterprise was rapid, with special agents appointed in 1878 for Mexico; 1882 for Cuba; 1888 for Venezuela; to which Colombia has been added, 1890 for Siam and Laos; 1892 for Central America. The opportunities opened up by the war with Spain were promptly met; both as regards the
needs of the army and of the newly acquired provinces; and special agents were commissioned to Porto Rico and the Philippines.

In this general development, as was inevitable, the Society's work has frequently come into close relations with that of the British and Foreign Bible Society. In some countries a division of territory; in others, a combination of forces; while in others the two great societies have worked side by side, each realizing that there was work enough for both.

Statement of Foreign Work: South America: The American Bible Society has three agencies in South America: the La Plata, Brazil, and Venezuela and Colombia. The La Plata agency covers all of South America not included in the other two, especially Argentina, Uruguay, Paraguay, Ecuador, Peru, Chile and Bolivia. The Rev. Andrew W. Milne is still in charge (1903) after nearly forty years of service, with his headquarters at Buenos Aires, Argentina. The language used is chiefly Spanish, though there are versions of portions of the Bible in some of the Indian dialects, notably the Quichua and Aimara. This Agency has had from its inception to contend not only with the bitter hostility of the Roman Catholic priesthood, but with the opposition of the new governments to every form of evangelical work, which, however, is changing to a more favorable attitude. The following summary by decades shows how vigorously the work has been prosecuted:

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<th>Decades</th>
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</table>

118,196 127,056 319,352 565,622

The Brazil Agency is distinct from the rest of South America on account of the use of the Portuguese language. The work of Bible distribution from the headquarters at Rio de Janeiro is rendered easier than in the La Plata agency by the railways recently built and by the river navigation; but the general conditions are much the same: hostility on the part of the ecclesiastics; and absolute indifference on the part of the people. Each year, however, shows advance, and the total (1902) of about 408,000 volumes.

The Agency for Venezuela and Colombia, which has its headquarters at Bucaramanga, Colombia, is probably the most difficult field occupied by the Society. The continued revolutions, with the consequent disturbance of economic and social conditions; the rigid censorship, making it impossible for the agent to report fully and freely, have (1902) hampered severely. Yet, even under such conditions, more than 90,000 Scriptures were circulated in thirteen years; and with the establishment of peace and the opening of the Panama canal, great advance, as well as of the ecclesiastics; and absolute indifference on the part of the people. Each year, however, shows advance, and the total (1902) of 330,772 volumes distributed since 1876 shows the seed sown.

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Central America: This Agency covers all the States of Central America and has its headquarters at Guatemala City, Guatemala. The present agent (Rev. F. G. Penzotti) had a long and most trying experience in Bible work in South America, and the circulation of over 94,000 volumes in nine years, mostly in Spanish, is witness to his activity and success.

Mexico: From his headquarters at Mexico City, the agent of the Bible Society superintends the work both in Mexico and along the frontier in Texas. In no agency has there been more of individual labor, and special reference should be made to the work of Miss Melinda Rankin on the Texan border in 1852 and later. The circulation is chiefly in Spanish, and during the twenty-three years from the founding of the agency, numbered over 408,000 volumes.

Cuba and Porto Rico: The headquarters of these two agencies are at Havana and San Juan. The circulation in both is chiefly in Spanish and amounted in Cuba in nineteen years to 98,000 volumes, and in Porto Rico in three years to about 10,000, while in 1902, as many more were circulated.

The Levant: The prominent part taken by American missionary societies in the Levant has marked it from the first as a special field of the American Bible Society. The agency was at first somewhat undefined in extent, but included in general the entire Turkish Empire, in Europe, Asia, and Africa, with Greece and Persia, while a general superintendence of southern Russia and the Caucasus was ceded to the American Bible Society. At present the agency includes Bulgaria, European Turkey, Asia Minor, Mesopotamia, Syria, Egypt, and the Sudan. The agent's office is at the Bible House, Constantinople, and there are subagents at Beirut and Alexandria.

Few agencies reach so great a number of races and languages. The Scriptures are sold in Arabic, Turkish, (printed in three characters—Arabic, Armenian, and Greek), Armenian (Ancient, Ararat, and Modern), Greek (Ancient and Modern), Kurdish, Persian, Syriac (Ancient and Modern), Hebrew, Judeo-Spanish, Bulgarian, Slavic, Rumanian, Croatian, Russian, besides all the languages of Europe.

One characteristic feature of this agency is that the great majority of the Scriptures distributed in it are manufactured at the Bible House, Constantinople, and the Presbyterian Mission Press at Beirut. The work done at both places compares very favorably with the best work in the United States. Special versions have been prepared, some of them of the whole Bible, as the Arabic, Turkish, Armenian, Bulgarian; others of portions in special dialects. These have been printed in numerous editions to suit the taste of every class of men, from the Turkish or Christian ecclesiastic to the poorest day laborer. The total circulation of nearly 2,000,000 copies has been almost entirely by sale, the prices, however, being placed within the reach of the people, with comparatively little regard to the cost of the book. Thus a Bible in plain binding, which costs the Society $2 for printing and binding alone, is sold for 60 cents.

In Persia the British and Foreign Bible Society occupies the southern portion of the field, and the American Society's work in Northern Persia is conducted through the Presbyterian Mission Press at Tehran. The first regular agent of the American Bible Society to China was Rev. Luther H. Gulick, M.D., who was appointed in 1876. A son of a veteran missionary to the Hawaiian Islands, and himself connected with mission work.
work in Micronesia, and afterward in Italy and Spain, he proved admirably adapted to the work of organization that devolved upon him. Japan was also at first included with China under Dr. Gulick's care, but was, in 1881, made a distinct agency and Siam added, but was itself also made independent in 1889.

The flexibility that has marked the conduct of the Society's work is illustrated in China, where the entire agency is divided into six colporteur districts, each under the care of a foreign superintendent to whom the native colporteurs report, while the general agent has his headquarters at Shanghai.

As was natural, the first efforts of the agency were put forth in the line of Bible translation, and as fast as portions could be prepared they were offered for sale. The number of copies sent out from two of the three presses during the first year was 36,371, of which over 33,000 were portions. This number was nearly doubled the next year, and in 1901 the total circulation was 41,922, 26,076 copies of the Gospels, 12,941 Bibles, 33,534 Testaments and 384,252 portions; and this was a considerable falling off from the previous year owing to the Boxer outbreak.

The work of translation still continues, the different missionary societies uniting with the British and Foreign, Scotch National, and American Bible Societies to secure as great uniformity and accuracy as possible. The manufacture is carried on chiefly at Shanghai, but also at Fuchau and at Yokohama, in Japan. A conception of the work will be gained from the following table of publications in 1901:

<table>
<thead>
<tr>
<th>Place of Publication</th>
<th>District</th>
<th>Book</th>
<th>Volumes</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shanghai</td>
<td>Mandarin</td>
<td>New Test.</td>
<td>5,000</td>
<td>2,750,000</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Genesis</td>
<td>20,000</td>
<td>2,160,000</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Matthew</td>
<td>40,000</td>
<td>2,994,000</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Mark</td>
<td>40,000</td>
<td>1,704,000</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Luke</td>
<td>40,000</td>
<td>3,008,000</td>
</tr>
<tr>
<td></td>
<td></td>
<td>John</td>
<td>40,000</td>
<td>2,320,000</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Acts</td>
<td>40,000</td>
<td>2,880,000</td>
</tr>
<tr>
<td></td>
<td>Classical</td>
<td>New Test.</td>
<td>2,000</td>
<td>580,000</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Matthew</td>
<td>500</td>
<td>23,000</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Shanghai Colloq. Gen.-Ruth</td>
<td>500</td>
<td>211,500</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Scoodow Gen.-Ruth</td>
<td>500</td>
<td>211,500</td>
</tr>
<tr>
<td>Fuchau</td>
<td>Classical</td>
<td>Bible</td>
<td>3,000</td>
<td>2,576,000</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Fuchau Colloq. New Test.</td>
<td>5,000</td>
<td>6,118,000</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Mark</td>
<td>3,000</td>
<td>228,000</td>
</tr>
<tr>
<td>Yokohama</td>
<td>Mandarin</td>
<td>Bible</td>
<td>5,000</td>
<td>5,410,000</td>
</tr>
<tr>
<td></td>
<td></td>
<td>New Test.</td>
<td>12,000</td>
<td>6,960,000</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Psalms</td>
<td>8,000</td>
<td>706,000</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Canton Colloq. New Test.</td>
<td>2,000</td>
<td>1,136,000</td>
</tr>
<tr>
<td></td>
<td>Classical</td>
<td>New Test.</td>
<td>7,000</td>
<td>4,608,000</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td></td>
<td>273,700</td>
<td>46,102,000</td>
</tr>
</tbody>
</table>

An interesting and significant fact in Bible work in China was the interest taken in it by the young Emperor and the preparation and presentation to the Empress Dowager of a magnificent copy of the Scriptures in 1899.

Japan and Korea: On receiving information in 1872 that a Japanese version of some of the Gospels was nearly complete, the Society promptly made a grant to promote its publication. It subsequently assumed the support of Drs. S. R. Brown and D. C. Greene, and bore a considerable part of the expense of translating the New Testament, which appeared in parts and was completed in 1880. The next year Japan was made a separate agency, and the work was conducted until 1890, when the narrowness of the field and the peculiar intermingling of interests led to an arrangement between the American Bible Society, the British and Foreign Bible Society, and the National Bible Society of Scotland to act in union, apportioning the territory between them, and acting under a general Bible Society's Committee consisting of six missionaries appointed by the American Bible Society, four by the British and Foreign Bible Society and two by the National Bible Society of Scotland. The American Society is represented by an agent residing at Yokohama. The work done is indicated by the figures of circulation in 1901: 5,505 Bibles; 27,615 Testa.; 148,372 portions; total, 181,492. It is notable that nearly one-third of the Bibles and Testaments were in English. Of the total, about one-half was assigned to the American Society.

The work in Korea, under the general care of the agent at Yokohama, is as yet not fully organized. The work of translation is still going on and the distribution is for the most part under the care of the missionaries.

Siam and Laos: Bible work in Siam was for many years carried on by the missionaries of the PN under the general direction of Dr. Gulick; but as the work enlarged both in China and Siam, a division became necessary, especially as the advance included the Laos people on the north. The headquarters of the agent are at Bangkok, where most of the printing is done. From the organization in 1890 to 1902 the circulation was 282,264, the last year showing 37,216, an advance of 5,484 over the previous year. Of these, the great majority, 32,231, were Siamese, 3,615 Chinese, 942 Laos, the remainder Tamil, Cambodian, Malay and English.

Philippine Islands: This latest agency of the Society was established in 1899, and covers the entire archipelago. The agent's office is in Manila. The circulation for the first year was, naturally, small, but the second year rose to 52,798, and in 1902 to 91,260. The New Testament in Tagalog has been completed by the PN and distributed in the United States (including Porto Rico and Hawaii), and 1,258,909 copies in foreign lands. The total issues of the Society in 87 years amounted to 72,670,224 copies.

The Bible Society Record, as illustrated monthly, is the Society's official organ.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS

1. History: In 1806 Samuel J. Mills, with three other students of Williams College, fled for refuge from a thunder storm to the shelter of a hay-stack, and while waiting there pledged themselves to the work of foreign missions. Later they entered Andover Theological Seminary. In 1810 Samuel J. Mills, Gordon Hall, Adoniram Judson, Samuel Newell and Samuel Nott, students in the Seminary, conferred with the faculty, and a number of prominent ministers, in the home of Professor M. Stuart, and were counseled, "Go in the name of the Lord, and we will send you." The work of these ministers, Drs. S. Spring and S. Worcester, outlined a plan for organizing the American Board of Commissioners for Foreign Missions, which three days later, on the twenty-ninth of June, was adopted by the General Association of Congregational Churches of Massu-
The work thus being fairly inaugurated, the next step was to secure a charter from the Massachusetts Legislature. This met with some opposition, but at length on the 20th of June, the charter was granted, and the American Board anticipated the support of other than Congregational churches, but at its second meeting in 1811, a proposition was made to the General Assembly of the Presbyterian Church for the organization of a denominational society with which the Board might cooperate. The Assembly declined to do this, but recommended the Presbyterian churches to work through the American Board. Accordingly at the next meeting of the Board, in June, eight commissions were added to represent the Presbyterian Church.

In 1814 the number of Commissioners was increased by one number from the Associate Reformed Church, in 1816, by one from the Reformed (Dutch) Church, and later on from the Reformed German Church was added to the Board.

In 1825 a proposition was made by the United Foreign Missionary Society (Presbyterian), formed in 1817 for work among the Indians, to form a union of evangelical denominations. This was cordially endorsed by the General Assembly of the Presbyterian Church, and for twelve years the Board represented officially the Presbyterian Church. In 1837, on the separation between the Old and New Schools, the former withdrew from support of the Board, and every effort was made to arouse interest in the new enterprise. The following year (1811) Judson was sent to India, but the money for his support was not forthcoming, and he returned. In September of the same year Judson was selected as a promising field for the first enterprise of the Board. Owing to financial straits, it seemed unwise to attempt anything beyond what the actual cash on hand would warrant, and at a meeting of the Prudential Committee, January 27, 1812, there was at first but one vote—probably Dr. Worcester's—in favor of pledging the support of the men already appointed, but that one vote carried the day. It was decided to trust God, it was His work, and go forward, believing that the funds would be obtained. From this principle the Board has never departed.

By a special effort six thousand dollars was collected, and on February 6, 1812, Messrs. Judson, Hall, Newell, Nott, and L. Rice were ordained at Salem, Mass., and before the end of the month Messrs. Judson and Newell, with their wives, sailed from Salem, and Messrs. Hall, Rice and Nott, with Mrs. Nott, from Philadelphia, for Calcutta.

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During the first year the support of 7 missionaries and 11 Bible women was assumed. The field of work has been extended gradually until the support of all single and some married women, of girls' boarding and day schools, of primary schools in part, of kindergarten work and many Bible women laboring in the fields of the ABCFM is now provided by the Woman's Boards, which also sustain an extensive medical work. There are (1902) 34 branches with 1,136 senior and 579 junior auxiliaries and missionary circles, and 2,921 'candle rolls,' a total of 1,936 organizations, which hold, upon an average, as many as 12,000 meetings yearly. Christian Endeavor Societies, King's Daughters and Sunday Schools are affiliated. The Woman's Board of Missions now has 131 missionaries in 18 fields; 23 girls' boarding schools, 300 day schools, 200 Bible women. Its annual receipts are $139,607.22.

The Woman's Board of Missions of the Interior, also organized in 1868, and embracing the sixteen states of the interior and the Northwest, has its headquarters at 153 LaSalle Street, Chicago. It publishes a monthly magazine, Mission Studies, and provides a department in Life and Light for Woman. The whole number of societies contributing last year was 2,920, of which 1,154 were seniors, 102 young ladies, 542 Christian Endeavor societies, and 522 children's societies, including Junior Christian Endeavor, mission bands, Sunday-schools, and weekday schools.

It supports 72 missionaries, 70 native Bible workers, 136 native teachers, 2 colleges, 17 boarding schools, 2 training schools for Bible women, a kindergarten training school, and a large number of village and day schools; also evangelistic and medical work. Receipts, $80,820.01.

The Woman's Board of Missions of the Pacific was organized in 1873, and has five branches—Northern California, Southern California, Oregon, Washington, and Utah. It supports five missionaries, and helps in educational and medical work in India, China, and Japan. Receipts, $6,096.83.

II. Constitution and Organization: The ABCFM is a company incorporated under the laws of the State of Massachusetts, U. S. A., "for the purpose of propagating the Gospel in heathen lands by supporting missionaries and diffusing a knowledge of the Holy Scriptures." It is composed of corporate members, of whom one-third are by law laymen, one-third clergymen, and the remaining third may be chosen from either of these two classes. It is self-perpetuating, having full and sole power to fill all vacancies in its own body, elect officers, and to give final decision on all matters relating to the management of the mission under its charge. It has no ecclesiastical character or relations, nor any connection with any church or body of churches, and is legally amenable to no authority except that of the Legislature of the State of Massachusetts, and to that only if it violates the terms of its charter. There has been, however, of late years an increasing desire on the part of the Congregational churches for closer, if not organic relations with the Board, and this has been recognized and met by the Board itself. The number of corporate members was increased to 350, and again to 500.

Efforts have been made to secure uniform representation from the different parts of the country, based in general on the proportion of annual contributions from each section. Nominations to membership in the Board are made by the various State Conferences or Associations, the Board itself retaining the right of election. The regular meetings of the Board are held in different sections of the country, in the month of October of each year.

The actual business of the Board is entrusted to a Frudential Committee consisting of the President and Vice-president ex officio, and twelve members, six ministers and six laymen. The executive officers are three Secretaries, an Editorial Secretary, and a Treasurer. The offices occupied in the earlier years of the Board's history were generally small rooms in tenement houses, except in 1820-21, when they were in the basement of Lyman Beecher's Church in Hanover Street. For many years they were at 33 Pemberton Sq., the property of the Board. They are now in the Congregational House, 74 Beacon Street, Boston.

III. Development of Foreign Work: The two missionary parties that sailed for Calcutta in 1812 had Burma for their objective point, but the hostility of the East India Company and a change of views on baptism by Messrs. Judson and Rice resulted in the establishment of the Marathi Mission at Bombay in 1813. The next step, in 1816, to Ceylon, where Newell and his wife had visited, was a natural one. Meanwhile the interest grew, and mindful of the need of the heathen nearer home, the Board sent an exploring committee through Georgia and Alabama, whose report resulted in missions to the Cherokees, in 1817, and to the Choctaws, in 1818. In 1825 several missions started by the United Foreign Missionary Society were transferred to the Board, and in 1830-35 several other tribes were brought within the scope of their work.

Attention was then turned to the Levant. In 1819, Pliny Fisk and Levi Parsons landed at Malta, then removed to Smyrna, and from there visited Palestine, Alexandria, Syria and Cyprus. These visits and the translation of the Bible done at Malta and Smyrna laid the foundation for the missions to Syria, Egypt, Asia Minor, Persia, Greece and Bulgaria.

Simultaneously with the sailing of Fisk and Parsons for the Levant, Bingham and Thurston, with several associates, set sail for the Hawaiian Islands.

The ten years from 1819 to 1829 were chiefly spent in strengthening the work already commenced; but then again the impulse forward could not be resisted. Bridgman and Abel sailed for Canton and Eli Smith and Dwight conducted a grand exploring tour through Asiatic Turkey and Persia, which resulted in the commencement, in 1831, of the station at Constantinople, the general enlargement of work among the Armenians, the establishment of the Armenian church in Out Asia Minor, and the establishment, in 1834, of the mission to the Nestorians in Persia. The struggle of the Greeks for national existence had attracted the attention of the Christian world, and in 1831 Jonas King commenced a station at Athens. Abeel's journey from Canton to Singapore and Bangkok resulted in the formal opening of mission work in those places two and three years later. The slavery question and the efforts of the colonization societies had excited much interest in Africa, hardly
yet known even as the Dark Continent, and the
Gaboone mission on the West Coast was started
at Cape Palmas in 1834, and that to the Zulus
in South-eastern Africa in 1835, but it was not
until the bequest of A. O. A., amounting ulti-
mately to over a million dollars, that the ABCFM
felt able to undertake work in other parts of
Africa.

The early growth of the missions was rapid,
new fields ever opening before the Board. In
1834 work was begun in Madura, India; in 1836,
Eastern Turkey; in 1847, Central Turkey and
Persia; in 1851, Mexico. In 1880 it entered West
Central Africa; in 1882 Shan-si, China; in 1883
East Central Africa; and in 1902 the Philippine
Islands.

In 1857 the Amoy Mission in China and the
Amboyna mission in the Indian Archipelago, far
from the care of the Reformed Church in Amer-
ica, and in 1860 the Assyrian Mission was merged
in that.

In 1871 the Hawaiian Islands practi-
cally assumed self-support.

The first church was organized at Bombay in 1826
and the first pastor ordained in 1854. The mis-
sion has suffered from the famines 1876-8 and
1896-7 and from the bubonic plague.

The mission has (1902) 8 stations and 124 out-
stations; 42 American missionaries; 553 native
workers; 54 churches with 5,607 communicants;
268 Sabbath schools; 20 schools for higher educa-
tion; 136 common schools, and the aggregate of
those under Christian instruction is 11,039.

The Arcot Mission was commenced by
Mr. Poor. The most impor-
tant missionary was Mr. Tomlinson, but three
years later he was succeeded by Mr. Poor.

The work grew until, by 1842, 53,180,467 pages
had been printed, and the press was able not only
to

During the year 1835, Levi Spaulding to learn the
language, and the manu-

In 1836 Mr. Winslow and Mr. Scudder estab-
lished at Madras a printing house for

In 1838 the Ceylon Mission sent

Leaving their wives they proceeded to Tapan-
ul in Sumatra, and from there went to the
Battas of the Interior, arriving at the village of
Succa in June, 1834. A petty war was in prog-

Seminary and Oodooville Female Boarding
School were established, and in 1872 Jaffna Col-
lege, which in 1895 organized the first college
Association in the mission field. The work in
Ceylon has been among the Tamils, and from the
first the spiritual development has been notice-
able.

There are now (1902) in this mission 6 sta-
tions and 31 outstations; 13 American mission-
aries; 412 native workers; 18 churches with
2,100 communicants; 5 schools for higher educa-
tion; 166 common schools, and the aggregate of
those under Christian instruction is 11,093.

Jaffna College with 108 pupils is independent of
the mission, but is in close relations with it. It is
affiliated to Ceylon University. The schools have
a native Evangelical Society for Home Mis-
sions, while a Students' Foreign Mission Society
and a Woman's Society each support a mis-
siary in Madura. The Christian Endeavor and
YMCA also do good work.

3. Madura: In 1834 the Ceylon Mission sent

Levi Spaulding to learn the condition of the
Tamilis of Southern India and the need for estab-
lishment of the American Board's Madura
Mission. The population of over 2,000,000 was
overwhelmingly Hindu and largely of the weaver
caste. The bitter hostility to the missionaries
as the "pariahs" of the white people was met by
the marked courtesy of the English, and largely
overcome by the vigorous educational policy
carried through by Mr. Poor. The most im-
portant educational institution, Pasumalai Col-
lege and Training Institute, was opened in 1842
at Tirumangalam, but three years later it was
removed to Pasumalai, near Madura City. It has
steadily increased in grade and expects to be affiliated to
Madras University. Medical work, industrial
training and publication of literature are carried on
effectively. The Madura Mission has (1902)
21 stations and 305 outstations; 38 American
missionaries; 645 native workers; 38 churches
with 5,036 communicants; 265 Sabbath schools
with 7,943 pupils; 16 schools for higher education;
192 other schools, and the aggregate under Chris-
tian instruction is 8,850. The Christian Endeavor
and YMCA are flourishing institutions. The mission has a printing house at
Pasumalai, from which two periodicals are issued.

4. Madras: In 1836 Messrs. Winslow and Scud-
der established at Madras a printing house for
works in the Tamil language. There was cordial
cooperation with the missionaries of the LMS and
the work grew until, by 1842, 53,180,467 pages
had been printed, and the press was able not only
to

The death of Dr. Scudder in 1855, the

In 1839, in connection with the
Madras Mission of the ABCFM, but in 1858 was
transferred to the care of the Reformed Church in
America.

6. Sumatra: Messrs. Munson and Lyman sailed
in 1833 to explore the East
Indian Archipelago; they reached Batavia in Septem-
ber.

Leaving their wives they proceeded to Tapan-
ul in Sumatra, and from there went to visit the
Battas of the Interior, arriving at the village of
Succa in June, 1834. A petty war was in prog-
Accordingly, the American Board practically
sentionaries to Micronesia and the Marquesas.
and colleges, printing presses and Christian litera-
tion, a revival unexpectedly commenced in
native church was sending mis-
mission in cooperation with the Hawaiian Evangelical Association. They occupied two stations, Kusaie and Ponapi in the Caroline Group. For four years they had no certain communication with the outside world, depending on the none too frequent trading vessels for mail and supplies. In 1856 a missionary ship, the Morning Star, was built by the Board for work in these islands, and Mr. and Mrs. Hiram Bingham were sent to the Gilbert Island Mission, while Messrs. Pierse and Doane, with their wives, were stationed in the Marshall group. Languages were mastered and reduced to writing, simple books were laboriously prepared, schools were started and preaching services held, though the latter were difficult, and more was accomplished in the native schools and house to house visiting. For the work in these islands a “Missionary Navy” is essential. After the Spanish-American war in 1901, work was begun in the Ladrone Islands, with a station in Guam.

There are 4 stations and 63 outstations; 24 American and 1 Hawaiian missionaries; 149 native pastors and teachers; 57 churches, with 5,953 communicants; seven training schools, with 205 students; 85 native schools, with 3,297 pupils.

Owing to political and financial difficulties the transfer of this mission by the ABCFM to some English or German Society seems possible.

12. Palestine and Syria: Pliny Fisk and Levi Parsons, appointed missionaries to Jeru-
alem in 1819, landed at Smyrna, where Mr. Fisk stopped to study the language, while Mr. Parsons went on. A Greek revolt drove Mr. Fisk to Alexandria, and the coming of associates, followed by exploring journeys, resulted in the conviction that Syria offered the best location, and Beirut was selected, in 1824, as a missionary station. A printing establishment, part of whose equipment was afterward removed to Constantiopole and part to Beirut, was set up at Malta out of reach of the Turkish government. After Parsons’ return to Beirut, the station developed into persecution, and war and pestilence again and again broke up the work. The first native church was organized in 1848. In 1870 the Syrian Mission was transferred to the care of the Presbyterian Church in the U. S. A.

13. Asiatic Turkey: Mr. Parsons on his first visit to Jerusalem met some Armenian pilgrims who said they would rejoice if a mission could be sent to their people. An Armenian ecclesiastical visitor was the historian and translator a letter written by Jonas King on leaving Syria in 1827, and it produced a wonderful effect in Constantinopole. Two years later, Messrs. Eli Smith and H. G. O. Dwight made their long journey through Asiatic Turkey, the Caucasus and Northern Persia, which opened up the condition of the Oriental churches to the sending out of Christian workers face to face with the needs in that whole section. The result was the establishment of the station at Constantinopole in 1851 by Mr. Goddell (with Messrs. Dwight and Schaufler), who came north from Beirut, bringing with him some publications issued at Malta. The native pastors and teachers Brousa, Trebizond, and Erzerum were occupied as stations. For a decade the strength of mis-

ress and both fell victims to the rage of the com-
and the adjacent islands. From the nature of the
and from the objections of Dutch officials. The missionaries labored faithfully until 1848, when failure of health compelled those then in
charge to withdraw, and the failure to find
relics caused the mission to be discontinued.

10. Hawaiian Islands: In 1779 these islands were brought into notice through the murder of Capt. Cook, and again, in 1809, when Henry Obookiah came to New Haven with two other Hawaiian boys, who were converted in 1812. In 1819 Hiram Bingham, Asa Thuesen, and others were sent to Hawaii as missionaries of the ABCFM, arriving March 31, 1820. Their arrival was opportune. The people had revolted from the Portuguese Consul, but great hostility still remained for a time, devoting themselves largely to education and the preparation of literature, but with the entrance of other societies the work of the ABCFM was dropped in 1850.

8. Singapore: Work was begun in 1834 as a central point from which to reach southeastern Asia and the adjacent islands, but the decision of the Government of the Dutch East Indies to exclude all but missionaries sent from Holland defeated the plan, and the mission was closed in 1844.

9. Borneo: This mission, organized in 1836, was composed of members of the Reformed (Dutch) Church of America and derived its support through the American Board from that denomination. Efforts were directed specially to the Chinese and Dyaks. Many difficulties were encountered, both from the nature of the field and from the objections of Dutch officials. The missionaries labored faithfully until 1848, when failure of health compelled those then in
charge to withdraw, and the failure to find
relics caused the mission to be discontinued.

11. Micronesia: This name is applied to four groups of coral islands in the Pacific Ocean. In 1852 Messrs. Snow, Gulick and Sturges, with their wives and two Hawaiian helpers, were sent to these islands by the ABCFM in cooperation with the Hawaiian Evangelical Association.
sionary effort was given to consolidation, and then commenced a new era of extension until by 1863 the entire region of Asia Minor, Northern Syria and Mesopotamia was dotted with missionary establishments.

The great extent of territory covered, the poor means of intercommunication, and the variety of problems in different sections led to the division of the work into three missions, Western, Eastern and Central Turkey. Each is a separate unit for administrative purposes, yet there is a bond of union in the fact that Constantinople is the center for the publication work and the financial management, as well as the place to which go all the questions concerning the relations with the government. The work of the Western Turkey mission is chiefly among Armenians and Greeks; of the Eastern mission chiefly among Armenians, the one station, Mardin, reaches the Jacobites, the legacy of the old Assyria Mission; the Central is almost entirely among Armenians who have the peculiarities that their language is Turkish. The Western mission embraces also that portion of European Turkey where Armenians are principally found. There have been efforts to reach other classes. W. G. Schaufler was commissioned first to the Jews and afterward devoted himself specially to the Turks, but the great work of the ABCFM in Turkey has been among Armenians and Greeks.

Education has always held a prominent place. The American College for Girls at Constantinople, Euphrates College at Harput, Anatolia College at Marsovan and Central Turkey College at Antab, as well as the different theological schools and academies, are missionary institutions. There has been excellent literary work done in Bible translation, in general book publications and in the weekly and monthly periodicals. The missions suffered heavily during the massacres of 1894-95, but have to a considerable degree recovered themselves.

The missions of the ABCFM in Asiatic Turkey have 12 stations and 270 outstations; 145 missionaries; 817 native workers; 114 organized churches with 13,125 communicants; 132 high grade and 1,134 lower schools with a total of 60,964 under instruction.

14. Persia: One of the results of the tour of exploration made by Mr. Smith and Dwight was to attract attention to the Nestorians in northwestern Persia and in the mountains of the Turkish border. In 1833 Justin Perkins sailed for that work, and two years later he and Dr. Asahel Grant opened a station at Urmia. They received a warm welcome from the Patriarch, Mar Yohannan, and the work prospered, especially that for girls and women under the care of Fidelia FuKe. In 1870 this mission was transferred to the Presbyterian Church in the U.S.A.

15. European Turkey: Work was commenced among the Bulgarians at Adrianople in 1838, in connection with the Western Turkey mission, but as new stations were formed, the European Turkey Mission was organized; the literary work of this other mission being carried on at Constantinople, however, until after the establishment of the Principality of Bulgaria. Various political disturbances have hampered missionary operations, but have never stopped them.

This mission has (1902) 4 stations and 56 outstations; 23 missionaries; 55 native workers; 16 churches with 1,415 communicants; 3 higher grade and 19 other schools, with a total of 787 under instruction.

16. Greece: The great interest felt in America in the Greek struggle for independence turned attention of Christian benevolence to that country, and Jonas King was sent from Beirut to Athens to disburse the gifts for the sufferers. He remained there as a missionary of the American Board until his death in 1869. A few other missionaries were sent to Greece by the Board, but the work hardly seemed more important and promising, and with his death the mission was discontinued.

17. China, Canton (1830): Elijah C. Bridgman and David Abel, the latter under the American Seaman's Friend Society, sailed from New York October 14, 1829, and arrived in Canton, February 25, 1830. After two years study of the language Mr. Bridgman issued the first number of the Chinese Repository. In 1833 S. Wells Williams and Ira Tracy joined the mission; the next year by Dr. Peter Parker. Owing to the opium of 1840, the work was suspended till 1845, when it was resumed under many restrictions. In 1847 Mr. Bridgman was transferred to Shanghai. A civil war in 1854 and a war with England in 1856 again interrupted the work; the missionaries were expelled and their houses, printing establishment and books destroyed by fire. The treaty of 1858 with the foreign Powers guaranteed the toleration of Christianity in all parts of the Empire, and the work was again resumed and continued till 1860, when other societies coming in, and the working force becoming greatly depleted by death, the mission was discontinued.

18. Amoy (1842): Established by David Abel, who was joined in 1844 by two missionaries, members of the Reformed Church in America, which then cooperated with the American Board. In 1857 the work of Amoy was transferred by the ABCFM to the Board of Missions of that church.

19. Fuchau (1847): Established by Stephen Johnson and Lyman B. Peet, who was transferred from the mission in Siam. Reinforcements were sent out in 1848, 1850 and in 1853, when a small boarding school for boys and girls was opened. In 1863 the church was formed of 4 members. The New Testament was translated into the Fuchau dialect and the first edition published, in 1866, by the American Board and Methodist Episcopal Missions conjointly. Work on the Old Testament was begun, but not completed fully till 1888. The American Female College was dedicated in 1881. The first Christian Endeavor Society of the Mission, as well as of the country, was formed in 1885. In 1893 the female Woman's Missionary Society was formed. Evangelistic, Educational, Medical and Literary work are carried on, and the aim of the mission is self-support in all departments.

In the Fuchau Mission, there are 5 stations, 96 outstations, 38 American Missionaries with 210 native workers; 62 churches with 2,488 communicants; 26 Sunday schools; 20 colleges, 5 boarding schools, 90 common schools, 4 hospitals with 452 patients; 10 dispensaries with 30,857 outpatients; native workers contributed $4,844.59.

20. North China Mission (1860): Elijah C. Bridgman was transferred from Canton to
Shanghai in 1847, to assist in translating the Scriptures. In 1854 he was joined by Messrs. Atchison and Blodgett, thus forming the Shanghai Mission; in 1860 the Mission was transferred to Tientien, the key to the surrounding country, and the name was changed to the North China Mission. A year later the first convert was baptized. In 1864 the famous Bridgman School was opened. In 1869 the only printing press until then at the Mission was destroyed, and the printing work was resumed, with added opportunities for usefulness.

There are (1902) 2 stations, 4 American missionaries, 9 native workers, 2 churches with 134 communicants, 1 orphanage, 1 common school, with 28 pupils.

22. South China Mission (1883): Formerly known as the Hongkong Mission, established by C. R. Hager; the American Board occupies the field at the earnest solicitation of Christian Chinese of California, the greater number of whom came from the Province of Canton. The field of this mission is inhabited by 2,000,000 people. For the first few years the work of the Mission was considered tentative. During 8 years there was but one missionary in the field, but in spite of hindrance the work has been successful. A building answering for church, missionary residence, station head-quarters, etc., has been erected at a cost of $16,000, the larger part of this amount having been given by the natives. The people are as accessible as before the Boxer movement of 1900, but has since been resumed, with added opportunities for usefulness.

There are (1902) 7 stations, 50 outstations, 52 American missionaries and 56 native workers; 8 churches with 1,455 communicants; 1 theological seminary, 1 college, 8 boarding and high schools, 9 common schools; 3 hospitals, 3 dispensaries.

21. Shansi Mission (1882): Established at Tai-yuen-fu by Martin L. Stimson. Eleven millions of people inhabit Shan-si Province, of high natural ability but addicted to opium. Refugees have been established, and evangelistic and medical work is carried on. The first church was organized in 1888. The following year a boys' boarding school was opened. The work was interrupted by the Boxer movement of 1900, but has since been resumed, with added opportunities for usefulness.

There are (1902) 2 stations, 4 American missionaries, 9 native workers, 2 churches with 134 communicants, 1 orphanage, 1 common school, with 28 pupils.

23. Western Africa: In November, 1833, Rev. J. L. Wilson and Mr. S. R. Wyncoop embarked at Baltimore in a vessel sent out by the Maryland Colonization Society, and reached Cape Palmas early in the following year. Having determined to labor amid such adverse conditions, they returned to America. The mission was established in December, 1834, by Mr. Wilson and his wife, greatly to the joy of the natives. The negroes of the Guinea coast were found to be fearfully degraded. Schools were established, missions opened and new stations opened. In 1836 there were 100 pupils in the schools, many of them from the far interior; a printing press was set up; a church with 6 members organized. In 1837 the Board was compelled to lessen its expenditures. It was a serious blow to the mission. Printing ceased, 2 schools were closed, the boarding school reduced, the natives discouraged and confidence was impaired. Then followed the inimical French occupation, and the abominations connected with the relations of foreign traders with Africa. In 1843 the mission was removed to the Gaboon, on account of the attitude of the American Colony from Maryland.

24. The Gaboon Mission: Was organized at Cape Palmas in 1835. The new location brought the mission into contact with nobler races, the Mpongwe and Bakeles. Two dialects were reduced to writing, and many heard the Gospel gladly. Under great difficulties from the climate, the temper of the natives, and adverse foreign influences, it maintained itself and made a good record in school and church work during the thirty-five years of its connection with the Board. In 1870, this mission was transferred to the care of the Presbyterian Board.

25. Zulu Mission (1836): Established by Messrs. Lindsay, Venable, Wilson, Grout, Champion, and Dr. Adams. It was the first organized effort of any society in this region; the people were savage and their language unwritten and unknown. Dingaan, the chief of the Zulus, received the missionaries, and schools were opened and a printing press set up. Repeated conflicts between the Zulus and Dutch Boers hindered the work for the first years, and twice the missionaries were compelled to flee. The Board had decided to discontinue the attempt to labor amid such adverse conditions, when, in 1843, Natal became a British colony. From that time the work has gone steadily forward. The native population increased rapidly; Sabbath congregations and day schools became large and prosperous; churches were formed and schools established: government allotments of land for mission purposes and annual grants-in-aid for schools were secured. In 1846 the first convert, an old woman, was baptized. Her son afterward became pastor of the church of which she was the first member, and her grandson was the first Zulu to receive a full medical education. In 1870 began a decisive conflict between heathenism and Christianity, which resulted in a more intelligent and decided Christian living in the converts. In 1883 the translation and publication of the entire Scriptures was completed, and a hymn book has since been issued. The Umsumbe Home and Inanda Seminary are for the higher education of the girls, while the High and Normal School at Amatzelltote gives the boys a similar opportunity. In 1874 a hospital and dispensary were opened by Dr. Bridgman. A feature of the mission is the Zulu Home and Foreign Mission Society, which supports 5 evangelists. New opportunities have resulted since the close of the Boer War, and a larger field than ever was opened before a larger work is undertaken. There are (1902) 11 stations and 13 outstations; 31 American missionaries; 397 native workers;
23 churches; 3,555 communicants; 1 theological seminary; 3 schools for higher education with 389 students; 50 common schools with 2,500 pupils; 1 hospital and a dispensary.

27. West Central African Mission (1880): Established by Messrs. Bagster, Sanders and Miller, at Bailundu and Bihé. The Portuguese authorities at first treated the missionaries with civility and rendered them important service, and the natives heartily welcomed them; the traders were prejudiced against them, and succeeded, in 1884, by bribes and false reports, in causing their expulsion, but the governor was appealed to, and they were allowed to return. The first church was organized in 1887, with 64 students; 2 common schools with 14 pupils; 2 dispensaries.

28. Japan: About 1827, a company of Christian laymen of Boston and vicinity began to meet regularly to pray for the conversion of the world; their first contributions of $600 were devoted to Japan, which as yet had not been visited by Protestant missionaries. Forty years later, Dr. Neesima, a Japanese, then a student at Amherst, appealed to the American Board to send missionaries to Japan. At this time the original gift of $600 had increased to over $4,000, and it was decided by Mr. D. C. Greene and his wife to open the new work. They landed in Yokohama November 30, 1869. Work was begun that same year in Tokio, but after a careful inspection of the field the mission was removed to Kobe in March, 1870. In February, 1873, E. H. Richards, the former connection, appealed to the American Board to continue the work of exploration and reached the capital of Umzila's kingdom in October, 1881, when permission was given to open the new mission. In 1882 William C. Wilcox explored the region around Inhambarne Bay, and the following year he established the mission. In 1884 he was joined by Mr. and Mrs. Richards and Mr. and Mrs. Ousley, the latter being graduates of Fisk University, and of the schools of the American Missionary Association. In 1887 Miss Nancy Jones joined the Mission, the first single woman of African descent to be commissioned by the American Board. Four Zulu Christian workers were added to the force, and the work went quietly on. The Gospels and Acts were translated and published, and schools were established. The coast region proving unhealthful in 1893, the Mission was moved to Mt. Silinda, in Gazaland. Schools have been opened, including an industrial school, and evangelistic and medical work is carried on. In January, 1897, the first Church of Christ in Gazaland, was formed with 16 members, all on confession of faith. Title deeds to 27,000 acres of land have been secured, including the fine Silinda forest.

There are (1902) 3 stations, 6 outstations; 11 American missionaries; 11 native workers; 1 church with 41 communicants; 1 boarding school with 64 students; 2 common schools with 41 pupils; 2 dispensaries.
In 1833 an exploring expedition was sent out with a view to founding a mission on the western coast of Patagonia. The project was found impracticable and the missionaries returned.

30. Mexico (1872): The Mission to Mexico represents the only work the American Board is now conducting upon this continent. It is one of the Board's three missions in Papal Lands, the other two being in Spain and Austria. The object of these three missions in countries generally known as Roman Catholic is not to attack and disintegrate the dominant church, but to introduce the leaven of the simple Gospel of Christ, and to plant there gospel institutions which shall produce earnest, sincere Christian men and women. Work was begun in 1872 at Guadalajara by J. L. Stephens and D. F. Watkins, and the following year a church was organized with 17 members. In 1873 a work conducted by Miss Melinda Rankin at Monterey was transferred to the Board. In 1874 Mr. Stephens was killed while preaching at Ahualulco. The next years were full of trials and adversities. In 1877 the work at Monterey was transferred to the Presbyterian Board which was already working in that vicinity. Opposition on the part of the Roman Catholics, and a lack of harmony among the missionaries led the Board to reconstruct the mission on a new basis. In 1881 the missionary in charge was instructed to turn the work over to new missionaries on their arrival; instead, however, he transferred the mission to the Methodist Episcopal Church, South, when Messrs. Crawford, Howland, and Bissell arrived, in 1882, they began what was practically a new mission. Two churches were organized, one at Tlajamulco in 1883, and one at Guadalajara in 1884. The same year was commenced the publication of a weekly illustrated paper. In the meantime a new station was opened in 1882 at Chihuahua by Mr. and Mrs. J. D. Eaton. At this time Protestant Christianity was unknown in northwestern Mexico. In November, 1883, the first converts were baptized, and in 1886, six churches at Chihuahua was organized; the same year Hermosillo was occupied as a mission station. In 1890 the Rio Grande Congregational Training School was opened at Ciudad Juarez. In 1891 the various stations were united in one mission, having been given better facilities for communication by the building of railroads. There are (1902) 5 stations and 33 outstations; 5 American missionaries and 24 native workers; 8 churches with 354 communicants; 1 boardingschool with 34 pupils and 15 common schools with 772 pupils. The native contributions were $3,068.

31. Mission to Italy: On the withdrawal of the American and Foreign Christian Union, and at the earnest invitation of the Free Church of Italy, the Board commenced work in Italy in 1872. The purpose was to aid certain churches and evangelistic agencies founded by the Union. In 1874 it was decided to suspend operations in that field because of the limited means and the limited number of men that the Board found itself enabled to employ in nominally Christian lands, and the difficulty of finding a clear field for the Board's methods of labor on account of the presence of so many other evangelical agencies at work in Italy.

32. Mission to Spain: When in June, 1869, Spain adopted a constitution guaranteeing full religious liberty to natives and foreigners alike, various evangelical bodies took advantage of the situation to commence Gospel work in that land. In 1872 the American Board established a mission, with Barcelona and Santander as stations. Two sons of the Hawaiian missionary, Rev. Peter J. Gulick, with Rev. Gustavus Alexy and Miss Blake, were sent out to this mission. A school, previously opened by Mr. Lawrence, connected with the Broadway Tabernacle Church, New York City, was attached to the work in Spain. Aid was given to feeble evangelical churches, literature was distributed, and regular preaching services sustained. In 1873 Barcelona was abandoned, and the first church was dedicated at Santander in the same year. Political disturbances and the reactionary tendencies of a new government interfered with the work during the next few years. In 1875 Zaragoza was occupied and the following year a church was organized with 75 members from an old Protestant body and 12 new converts. A school for girls was established at Santander, which has since developed into the International Institute for Girls, located at San Sebastian. During the Spanish-American war it was removed temporarily to Biarritz, France, and it is now to be located in Madrid.

In 1882 the mission assumed care of the work carried on in the province of Tera by the Evangelical Society of Geneva, so that since 1883 the field of the Board has extended from Santander along the line of railway to the Mediterranean. A monthly Christian Endeavor paper is published, and two National Christian Endeavor Conventions have been held.

There are (1902) 1 station with 17 outstations; 5 American missionaries and 24 native workers; 8 churches with 354 communicants; 1 boarding school with 34 pupils and 15 common schools with 772 pupils. The native contributions were $3,068.

33. Mission to Austria: Established in 1872 by Messrs. H. A. Schaffner, E. A. Adams and A. W. Clark and their wives, in 1874 the mission moved to Vienna for a time seriously crippled the work. In no field has opposition been more persistent, the difficulties greater, or the faithful labors of the missionaries more abundant. The work among Bohemian immigrants in America has been greatly assisted by converts made in this mission. As important feature of the work has been the establishment of Christian Associations, both for young men and for young women. The only Rescue Home in all Bohemia and Austria is carried on by the mission.

There are now 1 station and 53 outstations; 4 American missionaries and 17 native workers; 13 churches with 1,297 communicants; 14 YMCA; 1 YWCA; 1 Rescue Home.

Besides the various missions above described the ABCFM carried on 15 missions among the North American Indians. Of this part of the work of the society the following presents a summary:

THE ENCYCLOPEDIA OF MISSIONS
1. Cherokee (1816-60): 112 missionaries, mostly lay and female; 12 churches, with 248 members in 1860; schools; printing, 14,084,100 pages; mission given up because of the Board's financial difficulties.

2. Choctaws (1818-59): 153 missionaries; 12 churches, with 1,362 members in 1859, when nation was declared a Christian people; schools; printing, 11,555,000 pages; mission given up because of complications arising from existence of slavery; in 1872 1 missionary resumed labor, and withdrew in 1876, leaving 4 churches under the native pastor.

3. Osages (1826-37): Commenced by United Foreign Missionary Society in 1820; transferred to the Board in 1826; 2 churches of 48 members; schools with 364 pupils; their country ceded to the Cherokees.

4. Maumee, or Ottawas (1826-35): Commenced by Western Missionary Society in 1822; transferred that same year to the United Foreign Missionary Society, and to the Board in 1826; 6 missionaries; church with 25 members; given up because of changes in the population.

5. Mackinaws (1826-36): Commenced by the United Foreign Missionary Society, 1823; transferred to the Board. 1826; 17 missionaries; a church with 32 members; given up for the same reason as No. 4.

6. Chickasaws (1827-35): Commenced by Synod of South Carolina and Georgia, 1821, and transferred to the Board in 1827; 10 missionaries; a church with 100 members; schools with 300 pupils; given up for the above-mentioned reason.

7. Stockbridge Indians (1828-48): 8 missionaries; a church of 51 members; given up as above.

8. Creeks (1832-37): 6 missionaries; 80 church members; given up because of peculiar embarrassments.

9. Pawnees (1834-44): 10 missionaries; given up because of the roving character of the Pawnees and the hostile incursions of other tribes.

10. Oregon Indians (1835-47): 13 missionaries; broken up by the massacre of 1847.

11. Senecas (New York State) (1826-70): Commenced by the New York Missionary Society, 1801; transferred to the United Foreign Missionary Society, 1821, and to the Board in 1826; 47 missionaries; from first to last, about 600 church members; transferred to Presbyterian Board, 1870.

12. Tuscaroras (New York State) (1826-60): Commenced as above; 10 missionaries; church members gathered, 200; given up because the Board's work was done.

13. Ojibways (1831-70): 28 missionaries; convicts not definitely known; transferred to Presbyterian Board in 1870.

14. Abenakis (1835-56): 1 Indian missionary; 75 members; given up because of increasing discouragement.

15. Sioux, or Dakotas (1835-83): 40 missionaries; in part transferred to the Presbyterian Board in 1870; transferred to the American Missionary Association in 1833.

A more complete statement it will be seen that two missions and a part of a third were transferred to the Presbyterian Board in 1870; one to the American Missionary Association in 1883; 5 were given up because of peculiar difficulties; 4, because of changes in the population; 1 because of massacre, and the remaining two because the tribes had become practically Christianized. The whole number of missionaries employed was 590; churches, 47; members, 3,800; Indians reached by these missions, about 100,000; 12 languages were reduced to writing, and besides the Scripture, 20 Christian literatures were published and many schools established and conducted during the continuance of the missions.

The periodical publications of the ABCFM are The Missionary Herald, Life and Light for Women (by the Woman's Board), The Mission Dauphin (for children) and Mission Studies. These are all monthly publications. An Almanac is also issued every year. History of the Missions of the ABCFM, Anderson (R.), 5 vols., Boston, 1870-74; The Hawaiian Islands. Anderson (R.), Boston, 1861: Memorial Volume of the First Fifty Years of the ABCFM, Anderson (R.), Boston, 1861.

AMERICAN CHURCH MISSIONARY SOCIETY.
See Protestant Episcopal Domestic and Foreign Missionary Society.

AMERICAN CHRISTIAN CONVENTION. See Christian Church.

AMERICAN FRIENDS' Board of Foreign Missions (1871): There are 14 yearly meeting Foreign Mission Boards and 10 women's organizations in the Society of Friends, each of which carries on a distinct foreign mission work. The other Yearly Meetings have not opened separate missions, thinking it wiser to strengthen the existing missions than to begin weak ones of their own. In most cases they have some definite work in the missions which they assist. In the Quinquennial Conference of 1892 provisions were made for the formation of a central bureau, as a medium of communication between the boards of other denominations and the Friends', and as a bureau of information. This was formally organized in 1894, under the name of "The American Friends' Board of Foreign Missions."

In 1900 it was incorporated under the laws of the State of Indiana, and made preparations to take up work in the foreign field, following the plan laid down in the Uniform Discipline in its further organization for this class of work. Its income is derived from appropriations of the yearly meetings and other Boards, and from donations, legacies, etc.

Upon the organization of the Five-Years' Meeting in 1901, this central body became one of its organizations. It is made up of representatives appointed from the various Yearly Meetings.

The American Friends' Foreign Missions include the work of the Central Board and the Yearly Meetings and are carried on in China, Japan, India, Syria, Africa, Mexico, Alaska, Cuba and the West Indies. The total receipts (1903) were $58,268.00.

Missions: 1. Mexico (1871): The first foreign missionary work of the Friends was begun by the Indiana Yearly Meeting, at Matamoros and Ciudad Victoria, in the State of Tamaulipas, Mexico, in 1871. Schools were begun, and in 1872 a mission press was established at Ciudad Victoria, which issues a religious monthly paper as well as books, tracts, etc., which have a wide circulation throughout the Spanish speaking world.

In 1873 a girl's school was established at Matamoros, later known as the Hussey Institute. The Penn Institute at Ciudad Victoria, a boarding and day school for girls, was established and supported by the New York Yearly Meeting, which also supports two foreign missionaries and three native teachers. In 1902 the Juarez Evan-
gelical Institute, a school of high grade, and a Bible Institute for young men was established at Ciudad Victoria. In 1888 the Western Yearly Meeting opened a station at Matehuala in the State of San Luis Potosi; a second station was established by them in 1892 at Catorce Real, where medical work was begun, and has proved of great value. In 1902 a fourth station was established at La Paz, besides educational and evangelistic work. A paper called "El Catolico Convertido" is published by the mission and circulates widely. There are (1903) 6 stations and 9 outstations; 16 American missionaries and 29 native workers; 11 churches, with 766 members; 3 boarding and high schools, with 133 pupils; 7 other schools, with 382 pupils.

2. West Indies (1883): The Iowa Yearly Meeting began work at Glen Haven, Jamaica, in 1888, among two distinct classes of people—the colored population born on the island and the coolies brought as laborers from the East Indies. These last are generally heathen. There is a well established training home for girls and another for boys, with a large attendance of day scholars. In 1886 another station was established at Sea Side and a third, in 1889, at Amity Hall. All these stations are in good condition and the prospects are encouraging.

There are (1903) 3 stations; 10 outstations; 9 American missionaries and 15 native workers; 3 churches, with 530 members; 2 boarding schools, with 34 students; 4 other schools, with 250 pupils.

3. Japan (1885): The Woman's Foreign Missionary Association of Friends of Philadelphia began work in Tokio, Japan, in 1885. The work is mainly evangelistic and educational. A girls' boarding school has been successfully opened. In 1899 a sub-station was opened at Mito by the Canada Yearly Meeting, Woman's Foreign Missionary Society, and outstations have been established.

At Tsuchiura a Meeting and First Day School are kept up by resident native Christians, with outstations from Japanese members of the Evangelistic Committee. At Ishioka, a Japanese evangelist has charge of the work. Since the disorganization of the Society of Friends in 1894, occasioned by Nationalist criticism of the Quakers during the whole Chinese war, the mission has not reorganized under the name of Friends, but the church work is carried on under the care of a committee of Japanese and missionaries who are Friends.

There are (1903) 2 stations and 2 outstations; 7 American missionaries; 22 native workers; 276 church members; 1 boarding school, with 23 pupils; 1 other school, with 140 pupils.

4. Alaska (1887): The Friends' Mission Board of the Kansas Yearly Meeting founded a mission at Douglas Island, Alaska, in 1887. Church services and First Day schools are held for both whites and natives, and a day school is taught during about seven months of the year. At the outstation of Takou preaching services are held and a school is carried on. A small steamers is used to follow the Indians to their outposts, but their absence from their homes a large part of the year greatly retards the work. The Kansas Board is investigating the question of getting the Indians settled in industrial colonies.

A second station was opened in 1894 on Raak Island, by the Foreign Mission Board of the Oregon Yearly Meeting, on the same general lines as the Mission at Douglas Island. Here too they are confronted with the problem of the long absence of the Indians from their homes; and a home school for the native children is contemplated. The Washington Mission Board of the California Yearly Meeting opened a mission near Kotzebue Sound, looking out toward the Polar Sea, among the dwindling race of Eskimos. The Alaskan is accessible, teachable and responsive, and the outlook is encouraging. There are (1903) 6 stations and 9 outstations; 9 American missionaries, and 15 trained Christian native helpers; 3 churches with 385 members; 3 day schools with 144 pupils.

5. Palestine (1888): This Mission was commenced in 1869 by Eli and Sybil Jones, and continued at their expense till 1874, when it became an independent mission under the name of the Friends' Syrian Mission (England). In 1888 the Ramallah station was transferred to the New England Yearly Meeting, which heretofore had contributed to the work through the English Friends. At the time of the transfer there was a school for boys, an outstation for girls, and a cottage hospital and dispensary. A Training Home for Girls has been established, and in 1902 a much needed Training Home for Boys was opened. Both boys and girls receive industrial training in addition to the school and Bible work. There are (1903) 1 station; 4 American missionaries and 31 native workers; 1 church with 36 members; 2 boarding schools, with 49 students; and 7 other schools, with 225 pupils.

6. China (1890): The Ohio Yearly Meeting Foreign Mission Board dates the founding of its China Mission 1890, tho its pioneer missionary, Esther Butler, had been in the country for three years, learning the language and preparing for the work in the mission of another denomination. A station was established at Nanking, where land was purchased and buildings erected. In 1892 a church was organized; in 1896 a girls' boarding school and a hospital were opened. In 1898 a second station was opened at Liu-ho-hsien, a few miles north of Nanking, where evangelistic, educational and medical work is being pressed forward. There are (1903) 2 stations, and 10 American missionaries; 2 churches; 1 boarding school with 27 students; 4 day schools.

7. India (1896): This Mission was established by the Ohio Yearly Meeting Foreign Mission Board at Nowgong, Central Provinces, in 1886. The work is conducted by four American women missionaries and is mainly evangelistic.

8. Cuba (1900): The American Friends Board of Foreign Missions began work in the northeastern part of Cuba in 1900, sending out four missionaries. A station was established at Jibara. A second station was established in 1902 at Holguin, and early in 1903 Banes, Tamano, and Puerto Padre were occupied. Church schools and colportage work are in successful operation. There are (1903) 5 stations and 2 outstations; 11 American missionaries; 1 native worker; and 1 school, with 20 pupils.

9. Africa Industrial Mission: A board was organized in 1902, composed of two members from each of ten American Yearly Meetings, and incorporated under the laws of the State.
of Ohio, as the Friends' Africa Industrial Mission. Three missionaries were sent out to begin the work and establish themselves among the Kavirondo people in British East Africa, near Kisumu. The location chosen was on the banks of a river, with waterfalls that can be utilized for power, and several springs of the best water for household purposes. The soil proved fertile and the prospects are most encouraging. There is one station and ten American missionaries.

**Woman's Foreign Missionary Union of Friends (1881):** The first foreign missionary organization of women among Friends was formed in 1881 as a Yearly Meeting Society. In 1890 the ten independent societies organized in the yearly meetings were united in the Woman's Foreign Missionary Union of Friends. It has four departments of work: Interest and Organization; Literature; Juvenile and Junior; Proportionate and Systematic Giving, having a general secretary for each department.

In 1903 there were ten yearly meeting organizations in the Union, the greater number working through the AFFM. The missions in China, India and San Luis Potosi in Mexico are entirely supported by three of the women's societies. In the foreign field, the work of the Woman's Foreign Missionary Union of Friends is carried on in Asia, Africa, and South America.
1883, conducts that part of the work of the Association, by direct appeals and through Women's State Missionary Unions.

A summary of the Society's work shows that in the southern States it has 79 schools with 480 teachers and 14,048 pupils, 290 churches, 129 ministers and missionaries, 17,311 Sunday school scholars; among the Indians 20 churches, 1,453 members, 2,661 Sunday school scholars, 6 schools, 342 pupils, 47 white and 41 Indian teachers and missionaries; among the Chinese 33 American and 11 Chinese teachers; in Porto Rico, 2 schools, 10 teachers, 343 pupils.


AMERICAN TRACT SOCIETY: This Society is undenominational, representing all the Evangelical communities of the U.S. It combines both home and foreign work, publishing Evangelical Christian literature in book and leaflet form in 155 languages or dialects. It has depositaries in principal cities, employs colporteurs, and makes grants to religious and benevolent institutions.

The possibilities of the printing press as an evangelistic agency were seen very soon after the invention of printing. At Basel, in Switzerland, there was virtually a Bible Society, a Colportage Association, and a Tract Society for France as early as 1524. The New Testament and, afterward, the Old Testament, in several portions, were very widely circulated. In many places, unreached by the reformers in person, the Reformation was inaugurated by the circulation of the writings of Luther and Melancthon. Indeed the press proved a most effective agency in scattering seeds of reform everywhere.

The influence of this idea was manifested in England by the organization of the Society for the Promotion of Christian Knowledge in 1698, followed after a century by the Religious Tract Society, in 1799, and the movement extended across the Atlantic. In 1812 "The New York Religious Tract Society" was formed, and in 1814 "The New England Tract Society," at Boston. In 1823 this latter society changed its name to the "American Tract Society," and in 1825 it became a branch of a national organization, which was then instituted, bearing the same name, and designed to constitute a great central society for the whole Union, inviting the cooperation of Christians of all denominations, and of other tract associations as auxiliaries, in publishing and circulating whatever would best "diffuse a knowledge of our Lord Jesus Christ as the Redeemer of sinners, and promote the interests of true godliness and sound morality," provided only that such publications should be "calculated to receive the approbation of all evangelical Christians."

Organization: The Society, consisting of persons who have become members and Directors by the payment of at least $30 at one time, elects a Board, consisting of President, Vice-President and 36 Managers. This Board appoints an Executive Committee of 18 Members which in turn appoints the Executive Officers, consisting of a Secretary, a Treasurer, 2 Assistant Treasurers, Publisher, and Auditor. The Board of Managers also has authority to appoint Members, Directors, Honorary Vice-Presidents and to fill vacancies. The Executive Committee is divided into three Sub-committees on Publishing, Distribution and Finance. The Publishing Committee is not permitted to contain two members from the same ecclesiastical connection, and no tract can be published to which any member of the Committee objects. The headquarters of the Society are in the Tract Society Building in New York City. There are also depositaries in Boston, Cincinnati, and Chicago, and District Secretaries at Boston, Rochester, Cincinnati, and Chicago, with Superintendents of Colportage at Rochester and St. Louis.

Two of the organizations that were, for practical purposes, united with the American Tract Society of New York, still maintain a separate corporate existence; the American Tract Society instituted in Boston, and the Western Tract Society, with headquarters at Cincinnati. The former withdrew from the New York Society during the anti-slavery discussion of 1857-60, but again united with it in 1897, so far as active work is concerned, the District Secretary for New England continues as its Secretary, and the General of the Boston depository as its Treasurer. In Cincinnati the Western Tract Society has a separate Secretary.

Development: For two years after the Society's organization, only tracts were issued. In the third year volumes appeared, the first being Dodridge's Rise and Progress, Saints' Rest, Baxter's Call, Pilgrim's Progress, etc. Systematic tract distribution in New York City and elsewhere began in the fourth year. In the sixth year printing was given a fair value of tracts in connection with faithful personal efforts to save souls, Harlan Page becoming eminent in this transcendent duty.

The volume enterprise was inaugurated in the eighth year by attempt to reach every family in the South Atlantic States with one or more volumes. The West was included the next year. The work was so enlarged that in the seventeenth year nearly 100 works had been published, the Evangelical Family Library issued, and some 2,000,000 volumes had been put into circulation, and 60,000,000 of tracts.

In 1841 the Society inaugurated its system of colportage, with special reference to the destitute, isolated settlements, unreached by the churches, and to the great numbers who refuse to enter the churches. The number of colporteurs increased rapidly until by 1860, over 800 were employed for the whole or a part of each year.

Another important feature in the publications of the Society has been its periodicals. The first to be established was The American Messenger, the official organ of the Society, founded in 1843. It is an illustrated religious monthly. There followed in 1847 the Amerikanischer Botschafter, similar in scope and purpose to the Messenger, designed for circulation among the German-speaking population; in 1852 The Child's Paper, now known as Good Cheer, an illustrated monthly paper for young folks; in 1871 a new German weekly, called the Deutscher Volksfreund, and the Illustrated Christian Weekly, which was afterwards divided into two branches. Two new periodicals were added in 1879; Morning Light, for the younger scholars in the Sunday school, and Apples of Gold for the youngest readers. Besides all these, there is Lights and Life, a monthly tract periodical.
consisting of a new eight-page tract each month. The foreign grants to receive these and the attention paid are remarkable, and many times thanks for this purpose, is 5,080, of which 1,018 are gelical Tract Society of Geneva, the Italian South Africa and India; of the ABMU in China, North China, and Chinese Tract Societies, of the RCA in Arabia and India, etc. or in part with funds of the Society appropriated for this purpose, is 5,080, of which 1,918 are volumes and 4,662 tracts.

The regular catalog of the society includes, aside from a large number of books, tracts, hand bills, maps, etc., in English, publications in over 20 foreign languages, including German, French, Spanish, Italian, Welsh, Dutch, Norwegian, Danish, Swedish, Hungarian, Finnish, Bohemian, Polish, German-Hebrew, Lithuanian, Croatian and Chinese. School paper, Apples of Gold, has been issued in Spanish, under the title of Manzanas de Oro; hymnals have been prepared and a general literature as complete as possible, to all of which has been accorded a most enthusiastic reception from the missionaries of various denominations as well as from the pastors, teachers, and others in Cuba, Porto Rico, Mexico, and South America.

The flood of immigration to America has furnished another field for the Society's work. The great mass of these immigrants land at New York City, and the Tract Society employs a colporteur, sometimes with one or more assistants, to meet, encourage and advise them and to supply them with leaflets, papers, etc., in their own languages. The readiness of immigrants, and the attention received from these and the comforts sent are remarkable, and many times thanks are returned to the Society by the new comers after they have reached their homes in various parts of the country. Special colportage work is also carried on among the Mormons, the negroes of the South, in the mining and lumber regions, and libraries are supplied to the army and navy and to merchant ships.

The foreign work of the Society is carried on through grants to the missions of the various denominations or to local Tract Societies. The general method is for a committee, representing the several mission Boards abroad, to request the issue of specific publications, original or translated. The American Tract Society then provides the needed funds or prints the tract or volume on its own presses. Frequently it appropriates a lump sum from year to year to be used by a committee or mission press, according to the principles and methods of the Society. Among the missions thus assisted during 1901-2 were those of the ABCFM in Austria, Turkey, South Africa and India; of the ABMU in Burma; of the SBC in China; of the Free Baptists India; of the PN in Africa, India, Persia, Syria and Siam; of the RCA in Arabia and India, etc. Among the Tract Societies aided were the Religious Tract Society of France, the Evangelical Tract Society of Geneva, the Italian Evangelical Publishing Society, the North India Christian Book and Tract Society, the Central China, North China, and Chinese Tract Societies, the Korean Religious Tract Society, the Japanese Book and Tract Society, etc.

The total number of publications issued from the home office during the seventy-eight years (to 1903), is 32,743,752; of tracts, 449,554,252; and of periodicals, 264,278,668; making a grand total of 746,576,872 copies of publications printed. During 1902 new publications issued at foreign mission stations, by the aid of funds furnished by the Society, were 38, of which 24 were volumes and 14 tracts. The whole number of publications issued up to 1903 at foreign mission stations was 1,918, with the approval of the Society's Publishing Committee, either wholly or in part with funds of the Society appropriated for this purpose, is 5,080, of which 1,918 are volumes and 4,662 tracts.

The foreign cash payments for publication (1902) were $4,928.08, making a total expenditure of $747,140.51. The total receipts (1902) were $383,983.06.

AMHARIC: This language belongs to the Semitic family of languages, is used in Abyssinia, and is related to the ancient Ethiopic or Galla. It is written with the Galla letters increased by some additional characters, and it has adopted words from the Galla and some other neighboring African tribes. The Amharic is modified into many dialects by the isolation of different sections of the country.

AMITY HALL: A town near the eastern extremity of Jamaica, W. I.; station of the American Friends' Foreign Missionary Society (1897) with 1 missionary and his wife, 1 unmarried woman missionary, and 4 native workers, men and women; 3 outstations, 4 Sunday schools, 2 young people's societies, 1 high school and 108 professing Christians.

AMKHUT: A village in the Malwa region, Central India; station of the FCC (1897), with a missionary physician and his wife and 1 native worker, an orphanage and a dispensary.

AMOY: A seaport on the southern coast of an island of the same name, belonging to the province of Fok-kien, China. It has an excellent harbor; the climate is cool in winter, warm in spring, and hot in summer; its inhabitants, in 1901, were 98,000.

Amoy was one of the earliest centers of European trade in China. The stream of emigration thence to Singapore, noticed by missionaries and by the chaplains of foreign seamen, at that point, led to the establishment of the first English and American missions at Amoy.

The RCA (commenced by ABCFM in 1842 and transferred in 1854) now has at Amoy 15 missionaries and 16 native workers, men and women, with 6 outstations. The PCE (opened 1850) has 11 missionaries, men and women, and the two societies together 11 preaching places, 5 village schools, 3 high schools, 1 theological class, 1 training class for women workers, 1 medical class, 1 dispensary, 1 printing house, 1 founding asylum, 1 orphanage, and 426 church members.

The LMS has at Amoy (founded 1844) 14 missionaries and 59 native workers, men and women, with 65 outstations, 46 village schools, 1 high school, 1 theological class, 1 training class for women workers, 1 medical class, 1 dispensary, 1 printing house, 1 founding asylum, 1 orphanage, and 426 church members.

The missionary operations at Amoy show a good example of comity between the three societies engaged.

AMPAMARINA: A town of Central Madagascar, near Antananarivo. Mission station of the LMS, opened in 1856, and carried on by a missionary and his wife, with 229 native workers. There are 26 village schools, and 2,622 communicants.

AMPARIBE: A town of Central Madagascar, a little northwest of Antananarivo. Mission
station of the LMS opened in 1861, and now carried on by one missionary and his wife with 425 native workers. There are 59 village schools and 3,645 communicants.

AMRAOTI: Chief town of a district of the same name in E. Berar, Central Provinces, India. Its population is about 33,000. It is a station of the CMS, founded in 1861, and now carried on by 14 missionaries, and 24 native workers, men and women, with 4 outstations, 1 village school, 1 high school, 1 hospital, 5 dispensaries, and 1 printing house. There are 165 communicants.

It is also a station of the CEZMS with 16 missionaries and 45 native workers, all women, with 13 village schools, 3 high schools, 1 industrial school, 1 training class for women workers, 1 hospital, 2 dispensaries, and 400 pupils in zananas.

The religious importance of the place gave a profound influence to the conversion here of one of the Sikh priests some years ago. A Mohammedan religious teacher converted here in 1866 became the Rev. Imad-ud-din, a Christian pastor of influence and preacher of great power.

AMRITsar: An important city and commercial center of the Punjab, India, and the chief seat of the Sikh worship. Population (1901), 162,429. It has a "pool of Immortality," on an island in which stands the chief temple of the Sikh religion. This holy place attracts to it great numbers of Pilgrims. It is a station of the CMS, founded in 1861, and now carried on by 14 missionaries, and 24 native workers, men and women, with 4 outstations, 1 village school, 1 high school, 1 hospital, 5 dispensaries, and 1 printing house. There are 165 communicants.

AMROSSA: A city of 35,000 inhabitants in the Rohilkhand division of the United Provinces, India. Occupied as an outstation by the ME with 13 native workers, men and women. It has 3 preaching places, 8 village schools, and the number of professing Christians is 570, chiefly Sikhs, but some of them converted Mohammedans.

AMSTERDAM FARM: A village in the Carolina district of the Transvaal Colony, S. Africa. Station of the SPG, with 2 missionaries.

AMURANG: A station of the Netherlands Missionary Society in the Minahassa peninsula of the island of Celebes.

ANAA: See Tuamotu Islands.

ANAKAPALLE: Town of 17,000 inhabitants (and railroad station), west of Vizagapatam, Madras, India; station of the BOQ (1898), with a missionary and his wife, 4 native workers, men and women, and 3 Sunday schools.

ANALAKELY: A town in the Imerina district of Madagascar; outstation of the LMS, founded in 1861; has 148 native workers, with 20 village schools, has 1,400 communicants.

ANAMBOE: A village near Cape Coast Castle in the Gold Coast Colony, W. Africa; station of the WMS, with 1 missionary and 46 native workers, men and women, 33 outstations, 4 village schools and 450 church members.

ANAMIC: A mongrel dialect of Cochin, China so far influenced by the Chinese as to have its nearest affinity with that language.

ANAND: A town in the Gujarat district, Bombay, India. A station of the PCI, opened in 1877. It is now occupied by 4 missionaries and 42 native workers, men and women, with 5 outstations, 15 village schools, a high school and an orphanage. There are 144 communicant Christians.

ANANDPUR: A town in the Punjab, British India; a station of the Basel Missionary Society, opened in 1856. There are now 3 missionaries and 4 native workers, men and women, with 109 communicants.

ANANTAPUR: A town in a district of the same name, Mahrora, India; station of the LMS (1890), with 1 missionary and his wife, 1 missionary woman, and 20 native workers, men and women, 12 outstations, 12 village schools, and 45 church members.

ANCESTOR-WORSHIP: The worship of deceased ancestors has been an important feature of the religious practise among widely separated peoples from remote ages. In modern times, it has chiefly attracted popular attention in China, but it exists in Africa (see Bantu Race); traces of it are found among the American Indians; it is discovered among the Hindus, who have in the book of Vishnu a ritual for its observance; it can be noted in Western Asia in a reverence toward the graves of sages and heroes, which leads Mohammedans and others to pray, with equal fervor at the tomb of Hannibal, or at the mausoleums of forgotten Christian saints, and it appears in the early religious observances of Egyptians, Greeks and Romans.

Its essential features are: (a) unshakable belief in the immortality of the soul (b) trust in the power of the dead to help or harm the living and (c) a sense of personal privilege through the power of the dead to help or harm the living and (c) a sense of personal privilege through the power of the dead to help or harm the living and (c) a sense of personal privilege through the power of the dead to help or harm the living and (c) a sense of personal privilege through the power of the dead to help or harm the living and (c) a sense of personal privilege through the power of the dead to help or harm the living.

The mind of the man who worships his progenitors is in an attitude resembling that of those who appeal for help to patron saints in some branches of the Christian Church.

In China Ancestor-worship is a part of the Confucian system, but is older by centuries than the time of Confucius, and its claims are more binding on a Chinese man than those of any other form of worship. He may sneer at Buddhism, ridicule the outrageous claims of the Taoist exorcists, and may even be brought to see that the teachings of Confucius himself are but moral aphorisms incapable of changing the life and bettering the future of his disciples, but he will not give up the worship of the ancestral tablet, and the paying of that honor and reverence to deceased parents which is the outcome of filial piety, the root of all Chinese institutions, the bulwark of her government, the strong chain which has bound the people together as a nation. The worship of ancestors is the real religion of China, and as long as the incense is smoking on the ancestral altar, so long will Christianity find itself a formidable foe, founded as it is on the best and most natural instincts of the human heart.

When a man dies one of his three souls is supposed to go into the grave with the body, one goes to Hades, and one goes into the tablet which is written the name of the person whom it represents. It is sawn through its thickness into two portions, and on the foot in height and a few inches in breadth, on the front of which is written the name of the person whose it is. This tablet itself is a small block of wood eight inches to a foot.
inner surface thus exposed the inscription of the name is repeated, and usually the date of birth and of death is added. This is prepared soon after death takes place, and the inscription of name is retained during one or two generations in the home of the family. Offerings are made 'o it from time to time. As the tablets of successive generations take their places in the home, those of earlier date are removed to join those of past generations. Thus, an ancestral temple of every clan and even section of a clan has its own ancestral temples, and few villages, however small, are without one at least.

On the new and full of every moon special offerings and worship are paid, and in the spring pilgrimages are made to the tomb, which is swept and its surface repaired. There is a strong interference in this worship; the head of the family is the high-priest, and as the older ones die the younger ones take their places in this as in all other family matters. Ancestor-worship binds family ties, it perpetuates mutual interest, and is the least objectionable and therefore the most dangerous form of pagan worship. While it is founded on high principles—the reverence and love of parents—it is, in fact, a duty rendered from motives of self-protection and self-interest, for if the tablet is not erected, if the worship be not paid, it is believed that the wandering spirit will wreak its wrath on the offending descendant. The fear of this wrath is more real, more vivid than the fear of any of the other gods.

Each succeeding generation in bequeathing property assigns a portion to be used for the permanent maintenance of offerings on behalf of the dead. The practice affects the laws of land tenure; it modifies the laws of inheritance, giving a larger share of the property to the eldest son, because responsibility for keeping up the worship rests upon him. It also makes the birth of numerous daughters a calamity, because sons only can assure maintenance of that worship which is supposed to benefit the departed soul.

Ancestor-worship has been of benefit to China in this respect: it has preserved the reverence of parental authority, which reaching upward has caused national respect for the head of the nation as the father of his people, and it has preserved the position of woman more on an equality with man, and has defined the position of the mother of the family as the wife. Only one 'illustrious consort' can be named on the tablet to father and mother, so there is but one wife, fah, in the family. Concubines there may be, but they are not admitted into the worship of the ancestral hall, and this fact has done much to preserve the legal, social and domestic position of woman. Moreover, the system not only forms a link between the living and the past generations of the clan, but it also unites all contemporary branches descended from a common stock. In fact it has been said that Ancestor-worship is the only point upon which all the Chinese unite.

This peculiarity of the effects of the worship of ancestors is seen wherever it is practiced. In ancient Greece and Rome, as among the wild tribes of Africa to-day, the tie of blood relationship to a common ancestor objecting to keep the clans or tribes together into a close corporation, admission to which was almost impossible. It also tended to cultivate an exclusiveness which regarded all who are not members of the clan as barbarians and to whom enmity is a duty. In Africa this natural enmity is sometimes set aside and a stranger is admitted to security by mingling his blood with that of a tribal chief. In this ceremony, intended to establish a sort of blood relationship between the foreigner and the savage tribe, there is ample reason for believing that its effect in requiring the foreigner to venerate the ancestors of the tribe is presupposed by those who accept him as a friend.

The barrier against Christianity formed by Ancestor-worship is solid and hard to pass. In China the people feel a shock of pain and revulsion on learning that Christians do not worship their deceased parents. When a Chinese becomes converted and abandons the practice he is regarded as having inflicted irreparable injury upon all of his ancestors. He has in fact reduced them all to beggary. The stigma resting upon Christians is the more inexpressible and painful to endure at the spring 'feast of All-souls', every person in the Chinese Empire except the Evangelical Christians takes part in the worship of the dead.

Under these circumstances many wise men have advised against a too rigid rejection of Ancestor-worship, which may after all be nearly akin to filial respect. But the attitude of Christianity to this form of worship can easily be determined when its true character is understood. Dr. E. Faber succinctly stated its position when the question was discussed in the Missionary Conference of 1890. In brief, 'Ancestor worship presupposes disembodied souls to be subject to the same wants as living bodies; it demands real sacrifices to them; it makes the happiness of the living depend upon appeasing the desires of the dead; it is not merely commemorative, but it is a pretended intercourse with the world of spirits; it has developed an extreme view of paternal authority, placing it above the authority of God, and crushes individual liberty and it chains millions of people to the past and prevents sound progress.'

Gibson (J. C.), Mission Problems in S. China, New York, Revell, 1890; Yates (M. T.), Ancestor Worship, Shanghai, 1897; Maine (H.), Early Law and Custom; Seebohm (H. E.), Structure of Greek Tribal Society, London; Religious System of the Amazulu; Ancestor Worship, Callaway (H.), London, 1870.

AN-CHIA-CHWANG: A town in the province of Shan-tung, China; station of the ME, with 6 native workers, 2 mission schools, 2 outstations and 200 church members.

ANDAMAN ISLANDS: A long narrow group of small islands in the eastern part of the Bay of Bengal. Area, 2,000 square miles. They include the North, Middle, South and Little Andaman islands, with a number of islets, and all are densely wooded. They are used as a penal colony. The climate is very unhealthy. The population in 1901 was 17,500 of whom 11,465 were convicts and 1,882 native aborigines.

The natives are a diminutive and barbarous people, who seem to be distinct from all other known races in physical features, language, and customs.

The people of these islands are averse to intercourse with strangers. Their religion is little known but seems to consist of worship of good and evil deities.

Missionary effort has been mainly directed toward the convicts at Port Blair.

ANDOHALO: District E. of Antananarivo, Madagascar; station of the Paris Evangelical Society, with 1 missionary, 45 native workers, men and women, 16 outstations, 16 Sunday schools and 640 communicants.

ANDEVORANTO: A village of 2,000 inhabitants on the eastern coast of Madagascar, and...
The population of Angola is affected by the northward movement of Boers; also by immigration from Brazil, and by the intermingling of Portuguese with the natives. But north of Mossamedes acclimatization for Europeans is a difficult and dangerous process. There are about 6,000 of European descent in Angola.

Preto is the name given to the negroes who have been brought into direct contact with European civilization, and who are found chiefly in the coast towns and their vicinity, and on the lines of travel and trade. Among them are found many well-informed people, merchants, and colonial officials.

The tribes south of Benguela are supposed to belong to the primitive race, Bushmen or Hottentots, and partake of their general characteristics.

The Ganguelas occupy the Upper Kubango basin. A great variety of social condition is found in studying the different tribes. They are represented as savage, but intelligent and enterprising. In some tribes trial by ordeal of the poisoned cup is practised. Their handiwork is wonderful, surpassing that of most African peoples; their dress is scanty.

On the Congo is found the Bafyote or Bacongo group. They were the founders of the ancient kingdom of Congo. That kingdom still exists, though the weak, as most the tribes have seceded. Roman Catholic influence was once apparently strong, but evidently superficial. Fetishism is rampant, nearly every natural object being a fetish. The Bamba magicians have wonderful skill in feats of jugglery.

The principal centers of trade and general influence are San Salvador, capital of the old Congo kingdom, and the center of a flourishing Baptist mission; Ambriz; S. Paolo de Loanda, the capital and largest city for 3,000 miles on the west African seaboard; Dona, at the head of navigation of the Quanza; Pamba, in the Ambaca district, terminus of the railway from Loando; and Bibé, the terminus of the southern trade route, 300 miles long, starting from Benguela.

Bié is properly the name of the extremely fertile plateau about 5,000 feet above the sea level occupied by rude and wholly uncivilized but shrewd people of mixed origin. It is the headquarters of a mission of the ABCFM. On the coast are Benguela, charmingly situated and Mossamedes, a well-sheltered port. Travel has been facilitated in recent years by the opening of new railroads. About 225 miles of railroad have been built, and other railways are projected, connecting the principal towns of the territory. There are also about 800 miles of telegraph in operation.

Apart from Roman Catholic missions under Portuguese protection, the missionary societies established in Angola are the RMS, ME, ABCFM, PB, and the PCMS. The BPBS also has an agency in Angola. The whole number of stations occupied by these societies is 14.


ANGOLA: A city of 36,000 inhabitants; capital of the province of the same name in Asiatic Turkey. It is a place of considerable commercial importance, and is visited at times under the name of Anasyra of Galatia. The majority of the population are Mohammedans. It is a strong center of the Armenian Catholics. There are also Armenians, a few Greeks, and some Protestants. At Istanos, a
village a few miles from Angora, there is a Protestant church of influence and activity which affects all the region.

**ANGRA PEQUEÑA:** A town on a bay of the same name on the coast of German Southwest Africa. It is the seaport of Great Namaqualand, where the Rhenish Missionary Society has several stations and a colony of Europeans is slowly growing.

**ANG-TAU:** A village in the Fo-kien province, China, S. W. of Fuchau; station of the ME with 17 native workers, men and women, 4 outstations, 7 Sunday schools, 5 young people's societies, 5 common schools and 400 church members. Also written Tang-tau.

**ANGULANA:** A town S. of Colombo on the W. Coast of Ceylon; station of the WMS, with one missionary and 16 native workers, men and women, 3 outstations, 4 Sunday schools, 5 village schools and 65 church members.

**ANHALT-SCHMIDT:** A town in Cape Colony, South Africa, Mission station of the Berlin Evangelical Missionary Association; 1890, 2 missionaries, 12 native workers, men and women, 2 outstations, and 500 communicants.

**ANIA:** A small island in the southernmost group of the New Hebrides. Population, 192, all Christians.

**ANTWAN:** This language belongs to the Melanesian family and is used by less than a thousand persons inhabiting Aniw Island. It has been written for missionary purposes with Roman letters.

**ANKLESWAR:** A town of 11,000 inhabitants near Bouch on the Narbada River, Bombay, India; station of the German Baptist Brethren Mission, with a missionary and his wife, an orphanage, and 25 church members.

**AN-KO-CHUANG:** A town in the Chi-li province of China; station of the ME, with 6 native workers, men and women, 1 high school, 1 village school, and 185 church members.

**ANO:** A dialect of the Ewe language, q. v.

**ANNAM:** A kingdom under the protectorate of France, occupying the most eastern portion of the Indo-Chinese peninsula, east of Siam and southeast of Burma. Area, 30,000 square miles. Surface, irregular and mountainous. Rivers numerous, and, albeit too shallow for navigation, most useful for irrigation. The country produces an abundance of rice, sugar, spices, and tropical fruits. The Annamese are somewhat akin to the Chinese in language and in many of their important customs, but they also partake largely of the Malay characteristics, and evidently form a link between the Mongolian and Malay races. They are generally quiet and inoffensive, indolent and fond of gayety. It is the seaport of Great Namaqualand.

**ANNFIELD:** A village in the Dehra Dun district, United Provinces, India; station of the CMS (1859), with 3 missionaries and 7 native workers, men and women, a village school and 206 communicants.

**ANOSIBE:** District S. E. of Antananarivo, Madagascar; station of the Paris Evangelical Society (1889), with 1 missionary, 2 unmarried missionary women, 62 native workers, men and women, 30 outstations, 30 village schools, 1 high school, 1 industrial school, and 25 communicants.

**ANTANANARIVO:** Capital of Madagascar. Climate, temperate. Elevation, 4,500 feet. Population (1901), about 50,000; of Hova, Malagasy, Polynesian and Micronesian stock, each class speaking a separate language. Religion, fetishism; belief in charms and ordeals. Social condition, comparatively civilized. Occupations, metal and straw work, spinning, weaving, etc., in all of which skill is shown.

Station of the LMS and of the Paris Evangelical Society, to which the LMS transferred the most of its work after the French occupation of the island in 1896. Together the Societies have 29 missionaries and 24 native workers, men and women, 9 high schools, 1 college, and a printing house. There are 30,000 church members in the district.

In the 17th century, when Annam was most prosperous, the Jesuits (among them the celebrated Jesuit missionary, Alexander von Rhodes, who came there in 1615) introduced Christianity, and in spite of much persecution propagated it with such energy that at the close of the 18th century French priests had converted the emperor and established a hierarchy of great influence. Later, however, these doctrines were rejected by the emperors, and the priests and converts persecuted. One emperor, Tu-Due, was especially opposed to Christianity, and the murder of several missionaries, between 1854 and 1858, served as pretext for the acquirement of a French colony in the East. In 1858 a French fleet was sent by Napoleon III., which succeeded in capturing several important towns, and, although the Annamese made stout resistance, the French succeeded in dictating terms of peace by which they became possessors of three provinces. These remain in their possession under the name of Indo-China, the only important French colony in the East. By this treaty Christianity was permitted throughout Annam. An insurrection occurred in 1862, which was quelled by the French.

There are no Protestant missions in Annam, the only missionaries being of the Roman Catholic Church. In the entire kingdom of Annam, with a population numbering (1901) 6,124,000, there are 420,000 Catholics, under the care of 125 European and 264 native priests, in 7 apostolic vicariates.

**TONKIN:** A town on the Ho-chi-minh River, Tonkin, or France in the Far East, area, 30,000 square miles. The language spoken in Tonquin was opened, and Christianity was permitted throughout Annam. An insurrection occurred in 1862, which was quelled by the French. There is a Protestant mission in Annam, the only missionaries being of the Roman Catholic Church.
Also station of the Friends Foreign Mission Society, with 6 missionaries and 31 native workers, men and women. It has 2 high schools, a printing house and a dispensary, and 300 professing Christians.

Also station of the SPG with 6 missionaries and 9 native workers, men and women, and 733 communicants.

The Norwegian Missionary Society also has a station here (since 1869), with a hospital.

**ANTIGUA:** An island in the British Colony of the Leeward Islands, W. I. Its population is about 36,000, chiefly negroes who are Christians. The Moravians have seven mission stations in the island.

**ANTIOCH:** A city of 17,500 inhabitants, in the province of Aleppo, Asiatic Turkey. It is situated on the Orontes River, about 20 miles from the Mediterranean Sea. The largest part of the population is Mohammedan. Greeks, Armenians, Roman Catholics, and a few Protestants make up the Christian part of the population. Altho the place has lost the importance of Apostolic days, it is still the seat of a Greek Patriarchate.

The population of the Reformed Presbyterian Churches of Ireland and Scotland, with 3 missionaries and 7 native workers, men and women, a dispensary, 2 village schools and 50 church members.

**ANTIOKA:** Station of the Swiss Romande Missionary Society, situated on the Komati River, N. of Lourenço Marques, Portuguese East Africa. It is occupied by 2 missionaries and their wives, 1 unmarried missionary woman, and 2 native workers: 2 preaching places, 2 village schools, a book depot, and 30 communicants.

**ANTOFAGASTA:** A seaport in Chile, S. America, the terminus of a railway across the Andes into Bolivia. Population about 8,000; station of the ME, with 2 missionaries, 2 Sunday schools, and 80 church members.

**ANTSIRABE:** A district near Betio, Madagascar; station of the Norwegian Missionary Society, with 2 missionaries, and a hospital.

**ANUM:** A town of the Volta, Gold Coast, W. Africa; station of the Castle, Gold Coast Colony, W. Africa; station of the Church of Sweden Mission, with 1 missionary and 2 native workers, men and women. Connected with it are 6 outstations, 4 preaching places and 4 village schools.

**APPENDICETO: A town on the Ganges in the province of Bareilly, United Provinces, India, S. W. of Bareilly; station of the ME with 8 native workers, 4 outstations, 4 common schools and 434 church members.

**APPELSBOOSCH:** Village in Natal, South Africa; station of the Church of Sweden Mission, with 6 missionaries and 6 native workers, men and women. Connected with it are 6 outstations, 4 preaching places and 4 village schools.

**APPELSBOOSCH:** Village in Natal, South Africa; station of the Church of Sweden Mission, with 6 missionaries and 6 native workers, men and women. Connected with it are 6 outstations, 4 preaching places and 4 village schools.

**APPENZELLER, Rev. Henry G.:** Born at Sounderston, Pa., February 6, 1838. Died June 11, 1902. Graduated from Franklin and Marshall College, Lancaster, Pa., in 1858; attended Drew Theological Seminary two years; appointed by Bishop Fowler, in 1888, as one of the first Methodist missionaries to Korea, arriving at Chemulpo with his wife on April 5, 1888.

During seven years he was one of the most faithful and efficient missionaries of the Methodist Episcopal Church and held, with honor, a number of responsible positions. He was president of the Pai Chai College at Seoul, principal of the Theological Department and pastor of three churches. As one of the translators of the Scriptures into the Korean language he made a permanent contribution to the cause of missions, and his linguistic services were highly esteemed by his associates of other denominations. The name of Pai Chai Hak Tang was given to the college by the King of Korea, who paid for the tuition of a number of pupils, and who showed the highest regard for the principal. On July 24, 1887, Mr. Appenzeller had the joy of hearing the testimony of the first convert in the mission; and on Christmas day of that year he preached his first sermon in the Korean language, his text being: "Thou shalt call His name Jesus, for He shall save His people from their sins." In April and May, 1887, Dr. Appenzeller journeyed nearly 200 miles to Pyeng-yang, it being the first missionary journey taken in that direction, and during the following year he went to Wi-ju, the gateway to China, receiving eleven men into the Church on profession of their faith in Christ. In his explor-
Christianity, the religion of the Roman Empire, he
steamer was run into by another steamer near
sail for Mokpo to attend a session of the Board
of Bible Translators, which had been called to
meet there. During the night of that day the
steamer was run into by another steamer near
Guelin Island, and with fourteen Koreans, three
Japanese and eight of the crew, this devoted mis­sionary lost his life.

APSTOLIC AND EARLY CHRISTIAN MISSIONS: If the first three centuries of its life, the
Christian Church was distinctively a missionary
church. Its chief purpose was the spread of
Christianity. It fought heresy bitterly, but for
the great mass of the people, creeds were a sec­ondary consideration. Preaching the Gospel took
always the first place.

From the paucity of record, apart from the
Book of Acts, and some references in the epistles,
some have supposed that aside from Paul, Peter
and John, and their immediate associates, there
were little interest either in the Apostolic com­pany or the great mass of believers, in the carry­ing of the Gospel message to remote sections.
That this is incorrect, is manifest from the ad­vance actually made (see Geography of Missions).
It is impossible that a new faith should so rapidly
have spread over so wide a territory and
against such fearful odds, in comparatively so
short a time without great effort. At the middle
of the 2d century Justin Martyr wrote: "There
is no people, Greek or barbarian or of any other
race, by whatsoever appellation or manners they
may be distinguished, however ignorant of arts or
agriculture, whether they dwell in tents or wan­der about in covered wagons, among whom
prayers and thanksgiving are not offered, in
the name of the crucified Jesus, to the Father and
Creator of all things."

Fifty years later Tertullian in his address to the
heathen said: "We are but of yesterday, and yet
we already fill your cities, its lands, camps, your
palace, senate and forum; we have left you only
your temples."

Already Abgar, claimed by the Armenians as
their first leader in the faith, had been baptized,
and even if St. Thomas himself never visited India,
a Christian teacher from Alexandria visited Mala­bar in 190 and not long after it was reported that
there were 360 strong churches in that land.
Early in the 3d century twenty bishops from
the Nile valley attended a council in Alexandria,
while Tertullian's church at Carthage was but the
leader among several in North Africa. It is to be
remembered also that when Constantine made
Christianity the religion of the Roman Empire, he
accepted it as a separate religion with its own
character. It was no parallel to the conversion of
the heathen to a new cult. It was not a change of
thought or of heart. The one supreme charac­teristic of the Apostolic Church in this respect is
the missionary zeal and activity of the individual
members. Women as well as men—merchants,
masons, sailors, soldiers, craftsmen, voluntarily
made it one of their chief objects, whether at
home or abroad, in private or public life, to
extend to others the Gospel message. Then, as in
no period since, was it true that every individual
Christian was a missionary, and it was to this
individualistic evangelism that was due the mar­velous extension of those three centuries.

Methods: In all this, there was little organi­zation. Bishops gradually acquired control in
their own cities and districts, but all were equal,
and there seems to have been no concerted action.
Each man, whether in the centers or on the out­sides of the Empire, was free to conduct his dio­ceses much as he pleased and this freedom
extended to the specific action of his individual
followers, who were free to teach as they judged
best, so long as they kept clear of heresy and
made manifest in their lives the principles they
professed. It was in the combination and accord of precept and practise that lay the great power of
that early Church.

Yet there was after all a certain method appar­ent in this individualism. The special efforts
were made in the great centers, the cities of the
Roman Empire, and along the lines of active
activity. As fast as the community in one place
began to number enough a leader was found, placed
there and expected to see that his diocese grew in
numbers and influence. Thus Gregory Thau­ma­turgus was made bishop of his native city,
Neo-Cesarea, in Pontus, when there were about
twenty-seven Christians there. At the close of his
ministry there were said to be but twenty­seven
pagans left.

With the growth of the Church there developed
also the aids to work. This is the period of the
early versions—the Peshito and Curetonian
Syriac for Syria and Mesopotamia; the Memphitic,
Thebaic and Bashmuric for Egypt and the
Upper Nile Valley; the North African and Italian
Latin for Carthage and Rome. Alexandria,
always a literary center, became too, the head
of the catechumen's school, practically a missionary
college from which trained workers were sent out
to Africa, Europe and Asia.

Motives: In the earlier years of this period, the
controlling motive in this missionary work
appears to have been the personal hope of the
Savior and a desire that, as He had been re­jected
and crucified, so now He might be accepted and
enthroned. There was indeed recognition of the
need of men, but the impelling impulse was less
than that for Christ and a desire that
He receive full honor. As the work continued the human element became more prominent. The risen Savior out of sight was to a degree replaced by the needy ones in sight. There was a better conception of the object of Christ’s mission, in that both to the individual soul and to the multitudes who were without God and without hope, Human sympathy assumed a larger place, and the salvation of men became more distinctively the object and motive of missionary labor.

With the opening of the 4th century there came a change in every respect. The active missionary propaganda of the Apostolic Church gave place to an effort to assimilate the great mass of heathenism, which, when Constantine made Christianity the dominant faith, accepted its forms without entering into its spirit. At the same time the loose individualism of the preceding period was followed by a closer, more compact organization, due partly to the change in political conditions, partly to the necessity of better supervision to counteract the influences of heathenism, the growth of divergent and heretical creeds, and partly to incursions from the wild natives of the north. The Church had by a sudden bound become a nation, and the simpler forms possible in a community became inadequate to the new duties and responsibilities.

The result, so far as missionary work was concerned, was that the Church as a whole ceased to have any special interest in it, the immediate need filling the vision completely. It was the period of the councils, and, to the leaders and people generally, the conservation of the faith seemed more essential than its extension. There were, however, individuals who still felt the burden of the nations, and the incoming of the hordes of East Goths, Vandals and Huns, presented opportunities as well as needs that taxed to the full the fervor of ecclesiastics at home, and such apostles as Ulfilas, Honoratius and Patrick in Europe, Gregory the Illuminator in Armenia, Frumentius in Africa and the Nestorian missionaries who penetrated to Central Asia, but left so little record that their achievements are clouded in obscurity. In agencies, methods and motive the movement changed entirely. The great mass of the Church gradually came to know nothing and care nothing about the missionary purposes of the leaders for the most part were content with their immediate duties, and individuals commissioned by the Church but scarcely supported by it were the sole agents. With this period began, too, a movement toward national rather than individual conversion. Whole communities and even tribes were brought into the church en masse. So too, in this period, the motive that became so prominent in the next, of loyalty to and ambition for the Church, began to gain its hold. It was no longer Christ, the Savior of the needy soul, that filled the vision, so much as the “body of Christ,” the Church to be, enlarged, solidified, glorified.

In a very real sense, then, the proclamation by Constantine making Christianity the religion of the Roman Empire was the greatest calamity that ever befell the Christian Church. It practically suffocated the already much weakened ecclesiastical machinery of Paphos. That missionary activity did not disappear entirely was due to individuals rather than the Church, as will be evident in the record of the succeeding centuries until the Reformation, described in the article on Medieval Missions.

**ARABIA:** A peninsula at the southwestern extremity of Asia, lying along latitudes 29° and 12° 45’ N., and longitude 32° 30’ and 60° E. Its land boundaries are Egypt on the northwest and Palestine and Syria on the northeast. Commencing at the northeast, the waters which successively surround it are: the Persian Gulf, Gulf of Oman, Indian Ocean, Red Sea and the Red Sea. Its total area is estimated at over 1,000,000 square miles. Arabia was formerly divided and described by foreigners as consisting of Arabia Petraea, the rocky mountainous region in the north; Arabia Deserta, the vast desert lands, and Arabia Felix, the “Happy” land, on the shores of the Red Sea and Indian Ocean. A study of the physical features of the country suggests a more rational division of the surface into equal thirds; one comprising the mountainous lands along the coasts; another, the desert lands, which form almost a complete ring around the central plateau of tableland, which forms the third physical division.

Beginning with the coast district at the northwest, the principal districts are: 1. The Sinaitic peninsula, a triangle with the Red Sea as its apex, Palestine for its base, and the gulf of Suez and Akabah for its sides, corresponds very nearly to Arabia Petraea. 2. Hejaz extends from latitude 28° to 21° N. along the shore, and for a distance inland varying from 60 to 150 miles. It is for the most part sandy and mountainous, with only a few fertile spots around Medina and Kholays, a few days’ journey north of Mecca. Around this holy city of the Mohammedan is the Haram, or Sacred Territory, at the southern extremity of the district. 3. Yemen occupies the remainder of the mountain coast as far south as Aden, and consists of two portions. That part lying along the shore is called Tehamah, and is flat and rocky, while the inland part is stretching sometimes 300 miles to the east, is mountainous, with precipitous hills and fertile valleys. The oasis of the southern Jofw is also included in this district. 4. Aden, a small peninsula on the coast, about 100 miles east of Bab-el-Mandeb, with the island of Perim, at the entrance to the Red Sea, and is the stronghold of the Arab nation. It includes in its district a smaller peninsula, Little Aden, and the settlement and town of Sheikh Ohman, ten miles from Aden, in all 70 square miles. Its population (1901) is 43,974. Aden is simply a coaling station, but its position makes it of great strategic importance. 5. Hadramaut and Mahrah occupy the 1,200 miles of coast between Aden and Cape Ras-el-Hadd. They have the same general features of the other coast districts—a sandy or rocky shore, behind which mountain ranges stretch back into the great desert—and little is known in regard to the interior, its inhabitants or products. 6. Oman and Hasa complete the line of coast districts, extending from Cape Ras-el-Hadd to the head of the Persian Gulf. The mountains in Oman are the highest on the coast, and the strip of coast land in Hasa has extensive fertile tracts. Mascat, the capital of Oman, is the only good harbor.

The central third of Arabia, especially Nejd, is the stronghold of the Arab nation. On the extreme north and northeast lies the desert, with...
the oasis of Jof and Teima, varying the monotony of the stony waste. South of the stony desert lies the Nejd, or sandy desert, with its two parallel mountain ranges running northeast to southwest. The principal provinces of the nine into which Nejd is divided are: Ared, the central province, containing the capital, Riadh; Yemamah, south of Ared, a fertile district, celebrated in native history as the home of brave men and beautiful women; and Woshem, a small but important district west of Ared. Of the desert surrounding Nejd, that portion lying to the southward is called the Dahna, or "Crimson," from the color of the sand, and covers 50,000 square miles. Of it little is known; not even the Bedouins have traveled the full extent, and few travelers shrink from its heat and sterility. Climate: In the Sinaic peninsula the air is dry, clear, and, in the main, healthy, with winter rains. The summer temperature in the valleys is excessively high, but the nights are cool. In general the sandy slopes are hot and unhealthy, with a cooler, more healthy air in the mountains. In the desert the heat is intolerable, and in the Nefud district the deadly "simoom" blows. This is a storm of cyclonic nature, carrying in its center a mass of hot air which is inhaled in small quantity. It lasts from two to ten minutes at any one point, and the only way to escape it is to cover the mouth with a cloth and lie down on the ground, where the heavier pure air is found. Camels instinctively bury their noses in the sand, but horses are often killed by the gas. The dwellers in Arabia are divided into the nomadic Bedouins, and the dwellers in towns.

1. The Bedouins are the shepherds and herdsmen, who wander about the deserts from one encampment to another. They have been called brigands, because they consider themselves the lords of the land, and, in the absence of constituted authority, take summary methods to punish the traveler, whom they regard as a trespasser. In lieu of official fees for passports, they take whatever property they can lay their hands on. By paying a fee to the first sheik whose territory is invaded, an escort is secured to the traveler, giving safety in that district; a similar payment to the successive sheikhs will insure like protection; but the neglect of such an acknowledgment of their rights will lead to loss of property and sometimes of life. The Bedouin is not murderous by nature, but of necessity, when his demands are resisted. There are northern and southern Bedouins. The southern or "pure" Bedouins are fewer in number and more savage in disposition. In all there are about 1,500,000 of the Bedouins. They recognize no authority save that of their chief, the sheik, for they are thoroughly democratic, and consider every man equal. The chief may be evil in the law of heredity, but is efficiently chosen on account of his qualifications for the position. The Bedouin is nominally a Mohammedan, but he scorns the formalities of the Koran, and disregards its ceremonial requirements. To be near the Mecca, he does not mingle with the devout who go there, nor will he always spare the caravan of pilgrims that passes through his territory. Among some of the tribes a lower religious belief exists; all graduations between sun-worship, tree-worship and no worship at all, have been found.

Lying, perjury, sensuality, and theft are their vices, while fidelity and the observance of a promise to the extent which the romancers chronicle are not uncommon. With all their bad traits, they are to be admired for their shrewd common sense, allied with a sarcastic, humorous side of their character. Their dress is simple, and they carry staves provided with crooks, together with short knives and old matchlocks, with which they seldom fail to hit the mark.

2. The sedentary Arabs number about six-sevenths of the entire population of the peninsula of Arabia. The Koreys are the noblest of the race, and claim direct connection with the Prophet. Their clan ties and national feelings are very strong, and they own allegiance to their tribal head, the Sheikh, Imam, or Sultan. Where the doctrines of the Wahabees prevail the Mohammedan religion is followed with all its strictness of ceremonial and observances. Feudalism is found in Mahrah and places on the borders of the great desert. With God and observance of the rules of the Koran as to dealings between man and man, one naturally supposes that the people of Arabia would make no difficulty about tolerating the advances of sincere Christians. The rules of the Koran, however, as to generous dealings with men are commonly understood as limited to Mohammedans, and the degraded type of Christianity known to the Arabs makes them the more inclined to give full scope to their religious principle of non-intercourse with people outside of Islam. Death would certainly smite any Christian discovered in the Sacred territory of Arabia, and the risk of death would attend travel in any part of the interior of the country. It is for this reason that Mohammedanism is the only religion professed in Arabia at any distance from the coast-line.

In person the Arab is tall, well formed, lithe, with dark hair and eyes. Physically and morally, the race compares favorably with any of the races of mankind; mentally, it is superior to most races. Special traits are found in the races of Oman and Hasa which is absent elsewhere. Arabic is spoken in its purity in Nejd and Shomer, more inelegantly in the other provinces, until in the southern provinces it is merged into an African dialect. Education is deficient; the teaching of the young is carried on mainly in the household, where the father teaches his sons to read and write and to practise that politeness which is notable among the Arab children.

The total number of inhabitants of Arabia proper is estimated at about 6,000,000. Of this number the people of Hejaz (300,000) and Yemen (900,000) are admittedly subjects of the Sultan of Turkey. The other districts of Arabia are governed by their own chiefs (Zmir or Imam). Turkey claims the right to rule the whole peninsula but has not yet been able to make good the claim.
Missions have not found entrance to Arabia as yet, owing to the determined attitude of Mohammedanism toward dissent from its teachings wherever it has power to enforce the death penalty. Two noble efforts have been made by loving service to break through the barriers of fanaticism. One of these is the Keith-Falconer Mission at Aden (now carried on by the UFS), with its chief station at Sheikh Othman on the high land back of the seaport.

The other missionary effort for Arabia is that of the Arabian Mission of the RCA operating from Turkish and independent territory on the Persian Gulf, with three stations, of which the most effective and most hopeful form of work is that of the hospital and dispensary.


ARABIAN MISSION. See Reformed Church in America, Board of Foreign Missions.

ARABIC: The Arabic language is closely allied to the Hebrew and Syriac, of the Semitic family, and appears in Bible translation, where the Hebrew may be turned into good classical Arabic with comparative ease. Difficult and ambiguous passages can be translated word for word, often by the same word that is used in the Hebrew, leaving the ambiguity the same in the translation as in the original. It is rich and refined; has an abundant and valuable literature, and is spoken by 50,000,000, and used in worship (generally without knowledge) by more than 200,000,000 of the inhabitants of the globe.

ARABKIR: City of Eastern Turkey, on the caravan road from Aleppo to Trebizond, and 50 miles northwest of Harput. Population, 30,000. Mohammedans, Armenians and Protestants. The prosperity of the town is due to the caravan trade and the cotton industry. The vicinity is rich in fruit trees. It was formerly a station of the ABCFM, but is now an outstation of Harput. Its evangelical church has lost many members through emigration, due to the insecurity of the country.

ARAGUAY: Town in Minas Geraes, Brazil; station of the PS (1895) with a missionary and his wife and an unmarried missionary woman; 14 outstations, and 250 church members.

ARAKAN: For sixty years a British province of Farther India, now a part of the province of Burma, since the war of annexation of 1885-86. It is separated from Burma proper by the western Yoma range of mountains, which have many volcanoes, mostly quiescent, and rise from 4,000 to 10,000 feet above the level of the sea. There is a narrow strip of alluvium, extending from the mountains to the Bay of Bengal. It extends from the westernmost of the delta branches of the Irrawady on the south to Chittagong on the north, and is bounded on the W. by the Bay of Bengal. Above Ramree Island the territory widens, and from 19° to 21° 30' several short ranges of mountains are interposed between the Yoma range and the Bay of Bengal, and are inhabited mostly by the hill tribes. Its area is 16,500 square miles, and its population is 872,000.

The people are of the same Molicloyd stock as the Burmese, excepting the inhabitants of the northern mountainous region who are of the same stock as the Karens. The religion of the people of the towns and the lowlands is Buddhism, while that of the hill tribes is spiritism or nat worship.

Missionary operations were commenced by the BMS about 1826 and by the ABMU in 1835, both missions being abandoned after some years because of the deadly climate. The ABMU re-established its mission in 1888 at Sandoway and has met with good success among the hill tribes and the Tamils and Telugus who go to Arakan for work. Also written Aracan and Arracan.


ARAWAK: This language belongs to the South American group, and is spoken in Dutch Guiana. It is written in Roman letters and is hardly one of the permanent languages since only a few thousand people are known to use it.

ARCHBISHOP'S MISSION to the Assyrian Christians: The interest of the Church of England in the Nestorians was especially aroused by the report of the Royal Geographical Society's expedition to the Euphrates Valley in 1837. This resulted in the sending out of a joint expedition by the Royal Geographical Society and the SPG. Their report supplemented by numerous appeals from the Nestorians occasioned another journey in 1876, and the sending out of a missionary in 1881, tho it was not until 1886 that the work was put on a permanent footing.

The mission has no regular organization or constitution, but is carried on under the auspices of the Archbishop of Canterbury. The mission priests, who are all unmarried, receive no regular stipends beyond £25 annually for personal expenses, but live from a common fund. The work carried on is largely educational. A college has been formed for priests and deacons, besides 5 high schools and 40 village schools, the total number of scholars being roughly estimated at 1,200. Besides the educational work, the mission clergy exercise the function of ecclesiastical and temporal judges in deciding disputes between the native Christians and divorce and other spiritual cases, according to the Canon Law of the ancient Chaldean Church.

The object of the Mission is stated to be "in the first place to train up a body of literate clergy; secondly, to instruct the youth generally in both religious and secular knowledge; and thirdly, to print the very early liturgies and service books, to which the Assyrians are much attached, which have never been printed in the original, and of which the very primitive character is shown by their freedom from doubtful doctrine. The Mission seeks in no way to Anglicanize the Assyrians on the one hand; nor on the other to condone the heresy which separated them from the rest of Christendom or to minimize its importance." A committee connected with the Protestant Episcopal Church of the U.S., aids the mission.

ARECIBO: A seaport on the N. coast of Porto Rico. Population about 8,000; station of the ME (1901) with one missionary and his wife, and Sunday school.

ARGENTINE REPUBLIC: One of the most important of the South American republics. It occupies that portion of the continent south of
Christians.

information as to its extent. The Buenos Aires rivals in salubrity the south of France. A dry cool temperature prevails along the mountain slopes, but along the coast at the north a thoroughly tropical climate is found.

The most remarkable feature of the country is its pampas, which occupy about three-fourths of the surface, stretching 2,000 miles in length and 500 in width. On these plains great herds of cattle are raised, and within late years wheat has been grown. The population has a large percentage of foreigners (Italians, French, Spanish, Germans, English), and the remainder consists of descendants of the Spaniards and Guarani and Quichua Indians. Negro descendants are scarce, as few slaves were brought to this section. Spanish is the prevailing language, tho in Corrientes the Guaraní language is spoken and Quichua in Santiago. The government encourages immigration from the south of Europe.

Altho it has an area twenty times as large as that of the New England States, the Argentine Republic only contains a population of less than 2,000 miles in length and 500 in width. On these plains great herds of cattle are raised, and within late years wheat has been grown. The population has a large percentage of foreigners (Italians, French, Spanish, Germans, English), and the remainder consists of descendants of the Spaniards and Guarani and Quichua Indians. Negro descendants are scarce, as few slaves were brought to this section. Spanish is the prevailing language, tho in Corrientes the Guaraní language is spoken and Quichua in Santiago. The government encourages immigration from the south of Europe.

The Argentine Republic was occupied as a Mission field in 1856 by the ME, which now has 5 stations there; and in stations and outstations about 2,000 communicants connected with its churches. The SAMS, the Seventh Day Adventist Missionary Society, the International Medical and Benevolent Society, the South American Evangelical Missionary Society, and the Missionary Pence Association have establishments at Buenos Aires. The BFBS and the YMCA also have agents in that city. The Christian and Missionary Alliance and the Plymouth Brethren carry on missionary operations in two or three places, but no published statistics give information as to its extent.

ARKONAM: A small town in the Transvaal Colony, South Africa, situated on the Lepalule River, northeast of Pretoria. Mission station of the Berlin Evangelical Lutheran M. S. (1877), with 1 missionary and 18 native workers, men and women, and 2 outstations.

ARMENIAN CATHOLIC CHURCH: Since the Council of Florence, A.D. 1439, a considerable body of Armenians have been connected with the Church of Rome. As is the case with members of other branches of the Eastern Church which have accepted the supremacy of the Roman pontiff, they are allowed to retain their own ancient liturgy and many of their peculiar usages. In Turkey, Armenian Catholics enjoy their own church courts and many institutions in social life. On the whole they are more frequently given office under the Turkish Government than members of the Gregorian Armenian Church. The congregation of the Mechitarists, which was formed by the Abbot Mechi- tar, belongs to them. They possess a famous monastery on the island of San Lazzaro, near Venice, from which center they have successfully labored since 1702 for Armenian literature and education in the interests of the Roman Catholic Church. The Orthodox Armenians are inflexibly opposed to these schismatics, as they call them.

ARMENIAN CHURCH: Its own writers claim that its history goes back to the time of Christ. One Abgar or Abgarus, King of Edessa, is said by Moses of Khorene, the Armenian historian, to have been converted by hearing of the wonderful works of Jesus and to have been baptized by Thaddeus, one of the seventy disciples first sent out as missionaries. This Abgar is held by the Armenians to have been their king, although Tacitus calls him King of the Arabs.

It was not until the fourth century that the Armenian nation, as a whole, accepted Christianity. At the beginning of that century
St. Gregory the Illuminator preached at the Court of Armenia with such effect that from that day to this Christianity has been the national religion of the Armenians. For this reason the Armenian Church is often called “the Gregorian Church.” As they call themselves, however, call it “the Church of the Illuminator (Lusavorchagan).”

Persecution only served to endear the Church to the people, and from that time it has been identified with their nationality. Under Turkish rule every religious body is also a political organism. The Armenian Church is little more than that at present. It is therefore inseparably identified with the race, and is pervaded by much of the corruption of Oriental Christianity.

Church Doctrine:

1. By accident—some say purposely—the Armenians were not represented in the Fourth Ecumenical Church Council which met at Chalcedon in 451 A.D., and which condemned Nestorianism and Eutychianism. When the decisions of the Council were reported to them, owing possibly to poverty of their language at that time, it not having proper words to distinguish the two ideas of the nature of Christ and the person of Christ, the decision was misunderstood. In a synod of Armenian bishops in 491 the decision of the Council of Chalcedon was rejected, and at one of the synods of Tivan, now in Russia, their capital at that time, they declared decidedly for the Monophysite doctrine. This doctrine is not made prominent in their modern creeds.

2. They believe the Spirit proceeds from the Father only.

3. They accept seven sacraments, altho in practice, baptism, confirmation, and unction are intermingled.

4. They baptize infants eight days old or less by threefold immersion, immediately offering them the communion.

5. They accept transubstantiation, and worship the consecrated elements as God.

6. They use unleavened bread, which is dipped in the wine and given to the people, who receive it into the mouth from the hand of the priest.

7. They pray for the dead, but deny Purgatory.

8. They practice auricular confession to the priest, who imposes penance and grants absolution, but gives no indulgences.

9. They pray to the Virgin and to saints, and have great faith in their mediation. With the Greeks, they reject images and accept pictures.

10. They believe in the perpetual virginity of Mary “the Mother of God.”

11. They regard baptism and regeneration as the same thing, and have no practical conception of a new birth. All are saved who partake of all of the sacraments, do proper penance, observe the fasts of the Church, and perform good works.

12. Original sin is removed by baptism, actual sin by confession and penance.

Services are held in the church each morning at sunrise and each evening at sunset throughout the year. The altar is invariably toward the east. The sacrament of the Lord’s Supper is observed twice a week, but the people partake usually only twice a year. Mass is observed as one of the formal rites of the Church. Con-
In ecclesiastical matters the Armenian Church reckons A.D. 551 as the year of the completion of all old manuscripts of the Church.

Fortescue (E. F. K.), The Armenian Church, London, 1879, 8vo; Bianchini (F.), The Armenian Ritual (with European musical notation); Venice, 1872, 4to; Lynch (H. F. B.), Armenia, London, 1901; Anderson (R.), History of Missions to the Oriental Churches, Boston, 1870, 2 vols.

ARMENIAN LANGUAGE: Belongs to the Iranian branch of the Aryan family of languages, and has two marked divisions, the ancient, written language, which is rich in vocabulary and inflection, and the modern, spoken, which has dropped many of the older forms and constructions, and contains Persian and Turkish roots and idioms. The difference between these two branches of Armenian is very marked; it is something the same as that between the Latin and Italian. The ancient language was the product of an age of learning, and was then embodied in literary works. The modern tongue is the result of centuries of ignorance, and is something the same as that between the Latin and Italian. The difference between these two branches of Armenian is now so great that an uneducated person can understand little or nothing of the classical language.

There are two principal spoken Armenian dialects at the present time—the Ararat dialect, which is spoken by many of the Armenians in Russia and Persia, and the western dialect, which is used in Southern Russia, Western Armenia, and Eastern Asia Minor. The Bible has been translated into both these dialects. The difference between these two dialects consists mostly in forms and constructions.

Artho there was a language, there was no Armenian alphabet until the beginning of the 5th century. At that time Mesrop, one of the learned saints of the Church, invented 36 of the 48 characters; the two other were added later. The relation of Armenian to other languages is yet a question of discussion and doubt.

Perhaps one-third of the Armenians in Turkey, especially those in the southern and western provinces, speak a vernacular, and use the vernacular, and speak only Turkish or Kurdish. An effort is being made in Russia to force Russian upon the Armenians in place of their own tongue.

ARMENIANS: It is probable that no country of the size of that anciently called Armenia now has so many separate races preserving their identity among its inhabitants. The early history of these peoples is so mixed with myth and legend that the truth is difficult to find. During the Assyrian and Median periods there was evidently a great organized monarchy, with a strong military power, in the Lake Van basin. The Van inscriptions show a line of kings who were, both in civilization and in military powers, far in advance of any of their contemporaries in neighboring kingdoms. At times they were formidable enemies to the Medes.

This country was well known to the Assyrians as early as the 9th century B.C. At that time three principal races occupied the territory. These were the Nairi, who were spread from the mountains west of Lake Van along both sides of the Tigris to the Euphrates, and even farther; the tribe of Armenia, and intermarriages took place. Later the Armenian King Erik (Triganes) was the friend and ally of Cyrus the Great. His successor was Vahakn, celebrated in song and story for his great victories, and deified after death.

The last of the Haik dynasty was Haik, the son of Gor, the son of Maroz, the son of Noah. This Haik is said to have left Babylon to escape the tyranny of Belus, the King of Assyria. Belus pursued him to the land of Ararat, and there, in a great battle, was slain by Haik. This occurred some twenty-three centuries B.C. At this time the Armenian kingdom was set up. Even to this day the Armenians call themselves Haik, and their country Haiaidan. Several centuries later, they say, Aram, the seventh from Haik, having incurred the hatred of the Queen of Assyria, was slain in a battle with that nation, and his kingdom became an Assyrian province.

It may be mentioned in passing that the name Aram appears among the kings who left inscriptions upon the rocks at Van. But neither his race nor his language shows any affinity to the Armenian.

The Armenian histories narrate that at the time of the captivity of Israel a certain number of the Hebrews escaped to the mountains of Armenia and intermarriages took place. Later the Armenian King Erik (Tiganes) was the friend and ally of Cyrus the Great. His successor was Vahakn, celebrated in song and story for his great victories, and deified after death.

The last of the Haik dynasty was Vahe, who was an ally of Darius III. Against the Macedonians, and was defeated and slain by them. From that time Armenia was invaded by conquerors armies until 500 B.C., when the country was freed by two Armenian nobles, who divided it, one of them ruling over Armenia Major, and
Armenians
ARYA SOMAJ

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the other over Armenia Minor, which was north and west of the Euphrates. This division continued until 89 a. c., when Dikran II. (Tigranes), of the line of Ardashir (Artaxerxes), conquered Armenia Minor and united the two kingdoms.

In 67 a. c. Armenia became an ally of Rome, but rebelling, their king, Ardashir, was captured by Pompey and beheaded in Alexandria by Cleopatra, 30 a. c., and the country became tributary to Rome. The country was in turmoil and a half century of disorganization followed.

In 261 of the Christian era Armenia became again subject to Persia. All of the royal family were slain except Durtad, the young son of the king. He escaped to Rome, and in 286, by the help of Rome, was established upon the Armenian throne. It was through him that the Armenians as a nation accepted Christianity.

It was the constant effort of Persia to subvert Armenian Christianity and establish Magianism in its stead. To this end, cruel persecutions were undertaken, and frequent incursions were made. From 632 to 869 A. D. Armenia was the scene of almost incessant struggle between the Eastern Empire and the Mohammedans, and it became by turns subject to each.

In 859 the dynasty of the Bagratid family came into power, and was recognized by both the Caliph and the Emperor of Constantinople, but in 1079 the greater part of the country became dependent upon Constantinople.

A small kingdom remained in the Taurus Mountains north of Cilicia, which allied itself with European monarchs during the crusades. It maintained its independence until 1375, when the last Armenian king, Leo VI., was captured by the Egyptians and banished.

From this time Armenia lost its separate national existence. The greater part of the country was annexed to Turkey, while the eastern section remained subject to Persia and the northeast to Russia. Russia took another large section of Armenia in 1878.

Personal Characteristics: Asfar as moral traits are concerned, the Armenian compares favorably with the other races of the East. Ages of subjection have generally disposed them to quiet submission. They have now little hope of political restoration as a nation, although a constant agitation is carried on with that end in view. The Armenians are cultivators of the soil, artisans, merchants, and bankers. They are persevering and shrewd in financial dealings.

In Asiatic Turkey the Greeks alone can compare with them in trades, professions, business ability, and general intelligence. The Greek is more speculative and the Armenian slower and more cautious. In the finances of the Turkish Government some Armenians hold high positions, and in many ways they have rendered themselves indispensable to the prosperity and life of the country. In spite of the general incidence of poverty throughout Turkey, the Armenians, up to the period of the massacres of 1895-96, held their own better than the other races.

The number of Armenians who are now Armenians Minor and the two kingdoms is estimated at from 2,000,000 to 3,000,000. Perhaps two-thirds of the race reside in Turkey. The rest are in Russia, Persia, India, China, Africa, Europe, North and South America, and in nearly every country of the world. Up to the present time the nation has preserved its individuality to a remarkable degree, resembling in this respect, as in others, the Jews. With their disperse throughout the world, however, the Armenians intermarry with other races and a distinct tendency to race disintegration has appeared.

See also Armenia, Armenian Language, and Armenian Church.


ARMENO-TURKISH LANGUAGE: The Turkish language when written with Armenian letters. See Turkish Language.

ARMSTRONG, Richard: Born at McEwensville, Pa., April 13, 1806; graduated at Dickinson College, Pennsylvania, 1828, and at Princeton Theological Seminary, 1830; ordained by the Presbytery of Baltimore, and sailed as missionary of the American Board for the Hawaiian Islands, November 26, 1831, reaching Honolulu, May 16, 1832, after a six months' voyage. At a meeting of the mission in April, 1833, it was decided to commence a mission at the Marquesas Islands, and he was appointed, with Messrs. Alexander and Parker, to that field. After they had resided several months on Nukahiva Island they were informed that English missionaries were on the way from the LMS to occupy those islands. It was, therefore, decided to relinquish the field and return to the Hawaiian Islands.

Their residence for eight months among savages and cannibals was one of great danger and discomfort. Mr. Armstrong's first station after his return was at Haili, then at Wailuku, on Maui, from 1835-40. Here he had a parish of 25,000, schools with 1,700 children to examine and supply with teachers, churches to build, and in various ways he identified himself with all public interests. In 1840 he was removed to Honolulu to take charge of Mr. Bingham's church, where he remained eight years. The large stone church left unfinished he completed, planning and superintending the work. While at Honolulu Mr. Armstrong was engaged in translating the proceedings incident to the cession to the people of right to the fee of their homes, and even in making actual surveys of the lands subject to the new law. During the four years' absence of Mr. Richards (1842-46) Mr. Armstrong was really the head of the Department of Public Instruction, the whole work being devised and superintended by him. On the death of Mr. Richards, in 1847, the position was offered to Mr. Armstrong, which he finally accepted, remaining in this office until 1856. He then became President of the Board of Education. He died in consequence of injuries received in falling from his horse September 23, 1860.

The king, Liholiho, published in the native paper a sketch of his character and work, which describes Dr. Armstrong as Minister of Public Instruction, President of the Board of Education, member of the House of Nobles and of the King's Privy Council, Secretary of the Board of Trustees of Oahu College, Trustee of the Queen's Hospital, and executive officer of the Bible and Tract Society, and deeply interested in developing the agricultural resources of the kingdom. The king adds that Dr. Armstrong's accurate knowledge of the Hawaiian language, and the facility with which he wielded the pen, naturally imposed upon him an immense amount of toil.
that his immediate and appropriate duties were connected with the cause of education, all the schools of the kingdom coming under his supervision, and that no government officer or mission-ary was brought into such close intimacy with the nation. Tho his week-day duties were so abundant and onerous, Dr. Armstrong never spared himself as a minister of the Gospel. He was an eloquent preacher in the Hawaiian language, and always listened to with deep interest by the people.

ARM: Town in the North Arcot district, Madras, South India. Climate, tropical. Population, Hindu, Muslim, with a few Christians. Language, Tamil, Telugu, and Hindustani. Mission station of the Reformed (Dutch) Church in America, established in 1854. It has 2 missionaries and 64 native workers of both sexes, a publishing house, 17 outstations, an industrial school, and 18 village schools. The professing Christians number 300.

ARNO. See Marshall Islands.

ARNOT'S GARENGAUZE MISSION. See Christian Missions.

ARORAI. See Gilbert Islands.

AROUCA: A town of Central Trinidad, east of Port of Spain and northeast of San Fernando. Mission station of the UPS, with 1 native worker and 185 church members.

ARU ISLANDS: A group of islands in the Dutch East Indies lying W. of New Guinea. The population numbers about 25,900. The Netherlands Missionary Society has a station on Wokan, the largest island of the group.

ARUPPAKOTAI: A town in the Madura district, Madras, India; station of the ABCFM, with a missionary and his wife, 94 native workers, men and women, 85 outstations, a high school, 42 village schools, a YMCA, and 968 church members. Also written Arrupukotai.

ARYALUR: A town of the Trichinopoly district, S. India; station of the SPG, opened in 1856; has 12 native workers, 6 preaching places, 4 village schools, and 320 native communicants.

ARYA SOMAJ: This body is one of several religious and so-called spiritual bodies and sects which admit the spiritual and moral degradation of the people and seek to introduce reform. It originated in Northern India, and while it has made some growth in Central India, its chief strength is in the Punjab. It is far more antagonistic to Christianity than the Brahmo Somaj. Such antagonism is demanded by the appeal which it makes to the patriotism of Hindus, as exemplified in its watchword of "India for the Indians." In its view that man is a traitor to India who accepts Christianity. This political quality in its religious ideas also contains elements of strength. It teaches that God is one God, the Creator of all things, and the kindlly Well-wisher of all His creatures, who, however, has never revealed Himself by incarnation. This monotheistic teaching it claims to find in the four Vedas, which alone, by the way, it accepts out of all the Hindu religious literature.

Religion, according to the Arya Somaj, consists in obedience to God, study of the Vedas, contentment with one's lot, and the practice of truth and justice toward all men. The doctrine of the transmigration of souls is the true eschatology, for it rights all wrongs and at the same time assures, in time, the salvation of all from the condition commonly called Hell.

Some remarks on details will better show the bearings of its curious creed:

(a) Its testimony for the monotheism of the Vedas is clear and explicit. (b) It is inconsistent in adopting the sacred word of prophecy terms, at the same time that it differs from some of them so widely in its positive theism and in its theory of creation. (c) Its humane elements in respect to woman and child-marriage are evidently borrowed from Christianity and the higher sentiment which it has created. (d) Its doctrine in respect to caste is a virtual arrangement of the entire Indian cultus and civilisation. (e) It strikes a blow at the all-prevailing pessimism of India in ascribing benevolence of design to the supreme and personal creator of all things. In respect it approaches very nearly to the Christian view and to that of Plato and Aristotle. (f) It is less grossly anthropomorphic and more spiritual than the old Hindu faith in its conception of heaven and hell, which it looks upon, not as places, but as characters and conditions; on the same principle, caste is character and not an accident of birth. (g) It is elevated in its ethical standards, and it gives to ethics a godward side. Obedience to God is one of its foremost requirements. (h) Its denial of all incarnations of deity is a two-edged sword, which strikes at both Hinduism and Christianity. It is so far in accord with Islam. (i) Tho it approves of Yoga or asceticism in theory, yet its definition of true religion is as practical as that of the apostle James. It embraces the cardinal virtues of life, both active and passive:--such as contentment, the return of good for evil, knowledge of the Vedas, obedience to God, and truthfulness and just dealings toward all men. (j) Its positively missionary character is in sympathy with Buddhism and Christianity, rather than with Hinduism. (k) Its advocacy of female education is a proof that it has caught the spirit of Christian lands. In no one feature does the Arya Somaj strike more deeply at the root of old Hinduism than in its policy with respect to women. (l) It apparently attempts a compromise between true theism and the prevailing pantheism. It inspires the human soul in the infinite soul, and apparently expects its absorption into deity; yet it speaks of the soul as a real entity, and maintains its free will, and therefore its moral responsibility. (m) Its doctrine of transmigration is exceedingly plausible. No better reasons could be given for such a theory of eschatology.

The relation of the Arya Somaj to Christianity and to Western thought is unique and full of interest. It is exceedingly hostile to Christian propagandism, and yet it is a far more efficient handmaid of Christianity than was the Brahmo Somaj in its most palmy days. It is more efficient, because its attitude toward all Hindus is a more conciliatory and therefore more persuasive and influential. It is less radical as to changes in doctrine, and yet not one more step radical with respect to those great social movements which Christianity is striving to promote. Moreover, the Arya Somaj is a real ally of Christianity against the various current phases of Western infidelity. It takes the side of truth against the agnosticism of Huxley and Herbert Spencer. It is strongly theistic. It believes in
an intelligent and omnipotent First Cause, and a
real creation of the world. It maintains benevo-
ence of design in the creation and government
of the world, which Tyndall and Darwin reject.
It is in advance of Max Müller in the doctrine of
a preternatural revelation of God to man. It
brings all virtue and philanthropy within the
domain of religion, and is a rebuke to all those
who would dispense with God in the government
of human affairs. It challenges all forms of
pessimism, ancient or modern, Eastern or West-
ern, and maintains that the one God of the uni-
verse is wise and good, and therefore worthy of
all reverence and love.

Nevertheless, while modern Aryanism is in
some sense an ally of Christian civilization, it
must not be forgotten that it is more or less of the
nature of an entrenchment of essential Hindu-
ism. The more nearly it counterfeits the truth
of God and shuns disgusting rites, the more pleas-
able does it become. It considers that it has
adjusted itself to modern science and progress,
and needs no further change. Christian mis-
ionaries must bear in mind the fact that the
Arya Somaj is an aggressive and bitter ene-
my of Christianity. It hopes to bar the extension
of the teachings of Jesus Christ in India, just as it
hopes to check Islam, or to overthrow the degrad-
ing superstitions of popular Hinduism. In
order better to attack Christianity it is borrowing
from Western scoffers at the Bible a logic and a
vocabulary and from the missionaries, a care-
fully proven theory of the uses of school, pulpit
and press for purposes of propaganda. Its
enmity to Christian teachings is deliberate and
permanent.

This enmity might be a source of dread to the
missionary, were not the Arya Somaj fatally
weak in risking its whole system upon the unten-
able claim that the four Vedas teach a pure mono-
theism. Because of this weakness which must
some time be revealed, this active organization
will serve its day, holding what light it has before
time, while, then, it will fall because it has no
stable foundation.

ASANSOL: Town in Bengal, India; station of
the Methodist Episcopal Church, North, with 3
missionaries and 4 native workers of both sexes,
3 village schools, an orphanage, young people's
society, 159 members, and 295 professing Chris-

ASHANTI LANGUAGE: This language belongs
to the Negro family of African languages, and is
spoken in W. Africa by about 3,000,000 people
along the Gold Coast. For missionary purposes
it has been written with Roman characters. It
is also sometimes called the Otshi language. It
exists in two dialects, the Akwapim and the Fanti.

ASHTON, Rev. W.: Born July 13, 1817. Died
March 29, 1887. He was a missionary of the LMS at Bartly West, South Africa, and
during a service of fifty-four years in the mission
field he, as a self-sacrificing, consecrated mission-
ary of the cross, did much for the enlightenment
of the Dark Continent.

ASIA MINOR: Originally confined to a small
section on the border of the Ægean, the term has
come to include that portion of Asiatic Turkey
lying between the Black Sea on the north and the
Mediterranean on the south, the Marmora and
Ægean seas on the west, and the Euphrates
Valley on the east. This last boundary is vague,
as the Euphrates is tortuous in its course. It is,
however, sufficiently accurate for practical pur-
poses. See Turkey.

ASIATICS IN THE UNITED STATES: The discov-
ery of gold in California in 1848 opened the
way for the immigration of the Chinese to this
country in large numbers. In the year of 1852 there were 20,000 arrivals. Twenty-five
years later, there were no less than 150,000 in the
United States. Of these, 30,000 were in San Fran-
sisco, somewhat more than this number in other
parts of California, and the remainder scattered
elsewhere. In San Francisco, Chinatown embraces the greater part of fifteen blocks, in which
Chinese life as seen in China is quite accurately
reflected. The Chinese being so extremely con-
servative, they cling very tenaciously to their
own modes of life. While learning our language,
and observing our ways, they largely live in a
world of their own; and most of them eventually
to go back home and die among their own people.
They bring their idolatry with them, and in San
Francisco alone have eighteen temples.

The first Christian work was begun among the
Chinese in 1852, by the Presbyterian Board of
Foreign Missions, which sent the Rev. Wm. Speer, D.D., to San Francisco for this purpose.
He labored with great zeal and earnestness until
his health broke down, and for long years was remembered as "The Chinaman's Friend." He
was succeeded in 1859 by the Rev. A. W. Loomis,
D.D., who for thirty-two years was a devoted and
successful laborer. In 1866 a Chinese church of
twelve members was organized. In 1870 Dr. Loomis was joined by Rev. I. M. Condit, D.D.,
who still has charge of the Presbyterian work in
California. The mission house built by Dr. Speer became too strait for the work, and in 1882
the First Presbyterian Church, being situated in
close proximity to the encroaching Chinese quar-
ters, was purchased and occupied as mission head-
quarters.

In 1868 Rev. Otis Gibson, D.D., established a
mission of the M. E. Church. A commodious
building was erected for school and rescue
purposes, in which vigorous work has ever since
been carried on. A Congregational mission was
opened in 1870 by Rev. W. C. Pond, D.D., who
has ever since been its efficient superintendent,
with Rev. Jee Gam as native pastor. In 1898
this mission purchased a large building, which was
fitted up in a manner well adapted for work.
The Rev. John Francis, of the Baptist Church,
established a mission in 1870. Later a building
for church and school purposes was built in a
location well suited for its efficient work.

These missions, besides preaching services in
the Chinese language, Sunday schools and other
church work, have each evening schools, in which
the rudiments of English are taught. They have
also opened stations at many of the principal
towns and cities of the State, where many
Chinese have been instructed and brought to
Christ.

Many Christian people in our American
Churches were awakened to a sense of their
responsibility to these heathens; but, with the
barrier of an unknown tongue, how could they do anything for them? The Chi-
inese were anxious to learn English, and so the plan of Chinese Sunday Schools was adopted.
These were opened in nearly all the prominent
churches of San Francisco, and at other impor-
tant points. As the Chinese went East, mis-
sions and schools were gradually opened, until
now, more than seventy of them are found in the cities and towns of our broad land. In New York, Boston, Philadelphia, Pittsburg, Chicago, and Portland, Oregon, where Chinese are found in the largest numbers, many flourishing Sunday schools exist, connected with the various churches, and also several organized missions. All this has resulted in the conversion of hundreds of souls, among whom are found many devoted Chinese Christians.

In the first years of Chinese mission work there were not many families or children. But as these began to increase in San Francisco, schools were opened. These schools are now found in the principal missions, with an enrollment of 250 scholars. A Chinese public school has been in existence for several years, which has grown until now five American teachers are employed. A goodly number, too, of the native-born Chinese attend our American public schools; 2,800 in San Francisco are under eighteen years of age, and 2,000 of these are of school age. There are 1,700 native-born here, besides many who have gone back to China. 3,000 women are estimated to be in San Francisco, of whom the largest share are of bad character. Slavery is not known among the Chinese, and among the large number of women who are bought and sold like chattels. There is no such thing as slavery known among men, but among females it is sadly prevalent.

Homes for the refuge of these slave girls were established in 1873 in connection with the Presbyterian and Methodist missions. During the thirty years of their existence probably 1,500 girls have been rescued. Each mission has a fine building for a home. Many of these rescued ones have become Christians, married Christian men, and gone out to set up Christian homes for themselves.

In 1870 Chinese branches of the YMCA were formed in different missions. Each has a central society in San Francisco, with branch societies at the various points where Christian work has been established. These societies, to which from the beginning several thousand members have belonged. Enter the association is the first step toward giving up idolatry and learning the religion of Jesus. The Chinese are very social in their nature and this society draws them together and away from the dangers of bad resorts.

Approximate results of Chinese work in our country may be briefly stated in the following summary:

The number of Chinese in the United States, 100,000. Of these, in San Francisco, 20,000; on the Coast outside of San Francisco, 52,000; in other States and Territories, 28,000. The whole number of Christians in the United States from the beginning, divided between Presbyterians, Methodists, Congregationalists, and Baptists, with a few from other denominations, 4,000. The present number of Chinese Christian in the United States, 1,500. Of those in San Francisco, 600; in other parts of the coast, 500, and in other States, 500. The number of Sunday Schools with an attendance during the year of 2,500 scholars; children in schools, 500. The number of lay preachers converted in U. S., who have labored both here and in China, 60. Chinese ordained ministers who were converted in U. S., 11.

The influence of those converted here upon their homes in China as they return is one of the most hopeful phases of the work. All the Chinese who have emigrated, not only to this country, but to nearly all others, are from the one province of Canton, and from the outlying counties of that province. While this is so, still they represent a population of probably ten or fifteen million souls. The reflex influence of the thousands of Christians converted here, and the thousands more who have been instructed in a knowledge of the truth, and seen with new eyes the prosperity of this Christian country, as they return home to dwell among these millions, is very great. It is mightily weakening the power of idolatry, as well as building up the constituency of a Christian community. A score or more of chapels have been built, some entirely and others partly, by these American Chinese Christians. One church in the heart of this region was built entirely by California Christians, costing six thousand Mexican dollars, and in which they support a native pastor. This is only one instance among many. Quite a number of the native preachers of this region were converted in the United States. More and more the hearts of the Chinese Christians among us are turning toward transplanting in China the seed which has been sown among them here. The hope of uniting the Chinese with our Christian civilization is no mean power in helping to bring about the New China.

Mission work among the Japanese in the United States is a hopeful and growing one. On the Pacific Coast they are fast increasing in numbers, as they are free to come, while an exclusion law shuts out the Chinese. Dr. E. A. Sturge, who is the best of authority, says: "There are about 60,000 Japanese on this Coast, 50,000 in California and 4,000 or 5,000 in San Francisco. More than forty steamers are plying between this Coast and Japan, and every steamer arriving adds to the number of Japanese in our country. There are not many of these people in the East, as there is no employment for them there. There are about a hundred in China and a few hundred in New York City. Most of those who come directly from Japan belong to the student class, and are here for the purpose of study, while the majority of those who come from Hawaii belong to the laboring class. The Japanese in this land are mostly young and very few of them expect to remain in America more than five years. As they all wear the American dress, and reside in no special quarter, their presence is scarcely realized.

Mission work among these people was begun in a small way twenty-five years ago, but as they have rapidly increased in the last decade, the work has grown into two flourishing missions of the Methodist and Presbyterian Churches. Both of these missions have commodious buildings and are carrying on a most interesting and encouraging work. The Methodist mission, which is the largest, is under the superintendency of the Rev. M. C. Harris, D.D., and the Presbyterian is under E. A. Sturge, M.D. They both have the aid of native pastors. The Japanese readily accept Christianity, and a thousand Christians are now reckoned to be on the Coast. The work is spreading beyond San Francisco, as the people are scattering throughout the State in the fields and orchards. The Methodist mission has stations to the number of eight or ten, while the Presbyterians are also establishing stations at outlying points.
ASSAM: A province of British India ceded to the East India Company by the king of Burma in 1826. It is bounded on the east by the Brahmaputra, on the west by the Assam plains, on the north by Bhutan, and on the south by the Arakan and Assam hills. It has an area of 49,004 square miles and its population (1891) 5,476,833. The country consists of two extensive river valleys and three ranges of mountains. The north, Biharian, occupies the southern slopes of the Hilsahas Mountains, and the somewhat lower range which overlooks the wide and fertile valley of the Brahmaputra. The valley of this great river extends from Sadiya in the east to the foot of the Garo Hills, where the river turns to the south. The right bank is level, and has broad fertile alluvial lands densely inhabited; the left bank is crowded by a range of hills named from the tribes that occupy them, the Garo, the Khasi, and Jaintia, Nagas, and Singpho Hills. The comparatively level and broad valley extending from the right bank of the Brahmaputra is mostly occupied by Assam tribes, and the ruling race. They have also several cities and towns on the left bank. Southwest of the hills of the left bank lies the valley of the Surma, a large tributary stream flowing into one of the delta branches of the Jumna or Brahmaputra. This valley is broad, well watered, and fertile. The Khasi and Jaintia hills overlook it. It was formerly claimed as a part of the Eastern Bengal plains, but the Indian Government has now transferred this whole valley to the Assam Province, to which it properly belongs.

The People: The ruling class, the Assamese, hold very similar relations to the hill tribes of Assam as the Burmans do to the hill tribes of Burma. The Tribes nearest to the Brahmaputra are primarily Buddhist, and their language is Assamese. They are of different race, habits, and religion. The Assamese are believed to be the descendants of the Shans, a people who, perhaps, remote centuries, entered into Assam from the northwestern part of China. They were formerly Buddhists, but about the middle of the 18th century, having sought the protection of Bengal, they adopted the Brahmanist system—divinities, caste, idol-worship, and all. Their language, the original of the Patali stock, has, by the adoption of Hinduism, and their intimate association with Eastern Bengal, acquired a large infusion of Bengali.

The hill tribes, which in the aggregate outnumber the Assamese, are, beginning with the Chinese, from whom they take their name, the Khamtis, said to be of the Tai or Shan family who are most numerous on the Chinese side of the mountains; the Singphos, who are found in large numbers also on the Burmese side of the mountains; the Aror, the Nagas, the Kacharis, or Kosaris, north of the Brahmaputra; the Mikirs, in the hills near Nowgong; the Gars, of several clans; and on the slopes of the Khasia and Jaintia Hills, looking toward the Surma Valley, the Khasi and Jaintia tribes, and still another tribe of Nagas, are found. To these must be added the Kols, a tribe from Chota Nagpur, in Central India, who have been brought by the Government into Assam to work in the tea gardens. It is said that there are over 250,000 of them now in Assam.

It is believed that some of the largest of these tribes are either closely affiliated to hill tribes in Burma, or, perhaps, identical with them; this is very probable in regard to the Singphos of Assam and Chittagong, and the Kachins of Upper Burma; also the Nagas of Assam and the Chins of Upper Burma. The relationship of these tribes is a matter of some moment to those engaged in Bible translation for them.

Climate: Assam is wholly within the north temperate zone, tho in the subtropical part of it. Its location and the high hills and mountains which cover so large a portion of its surface should make it healthy, but do not. In the valleys there are marshy lands, and the season, moist, and variable temperature, with its terrible cold and its fervid heat, have rendered it particularly fatal to the Europeans and Americans who have spent much time there. It is frequently visited by the cholera, and both acute and chronic diseases of the liver prevail. Of late years the construction of good roads, and the drainage of the marshes for the establishment of tea gardens has somewhat improved the salubrity of the country.

Religions: The Assamese, as we have said, adopted Hinduism about 1760. They are rigid adherents to caste. One or two of the hill tribes on the north of the Brahmaputra, notably the Kacharis and several of the Bhutan hill tribes bordering on Assam at the north, are Mohammedans. The greater part of the hill tribes, including all those south of the great river—the Garos, Nagas, Khasis, Mikirs, Singhpos, etc.—are demon worshippers, making offerings to the Nats, or demons, to induce them not to inflict harm on them. They believe in a living Supreme Being, the Creator, but think He is too much occupied with the vast affairs of the universe to care for human beings, and too merciful to punish them for anything they have done or may do; and so they do not offer Him any worship or reverence. They believe dimly in a future life, but not in a state of rewards or punishments. In general, their religious belief is the same as that of the hill tribes of Burma. The tribes nearest to the Chinese have adopted some ideas of ancestral worship.

Missions in Assam: The first mission commenced here was that of the American Baptist Missionary Union, established in 1836 at the solicitation of Captain Jenkyns, the British deputy commissioner, who offered of his own means a considerable sum toward the expense of such a mission to the heathen under his charge. The first missionaries were Rev. Nathan Brown, an eminent missionary and scholar, who had begun his missionary life in Burma, and Mr. O. T. Cutter, a printer. The first station was at Sadiya, near the northeast frontier of Assam, about 400 miles from the Burman capital, and almost 200 from Yunnan, in China. The tribe to whom they were designated was the Khamtis, a hill tribe occupying both sides of the lofty range which separates Assam from China. The geography and ethnology of this region were not well understood, and the voyage up the tortuous Brahmaputra was exceedingly tedious, occupying over four months in the native boats. The missionaries, however, entered upon their work with a
stout heart, and, finding that there was little to be done among the Khamtis, they turned their attention to the Assamese and Shans in and around Sadiya. In 1839 an insurrection of the Khamtis commenced with great success on Sadiya, which necessitated the removal of the missionaries to Jaipur. Jaipur was abandoned from its unhealthiness and other causes, and Sibasagar, on a southern affluent of the Brahmaputra, was selected. This is now the chief town in Eastern Assam and is still a station of the ABMU. The station at Nowgong was established in 1841. The first Assamese convert was baptized the same year. In 1842 a school was opened there, with 80 pupils, and in 1843 the Nowgong Orphan Institution was established, which for many years was the means of doing much good. It was given up in 1856. The station at Gaubati was commenced in 1843. There were very few converts, and these Assamese only, till 1846. From this time till 1858 there were frequent accessions to the churches in Sibsagar, Nowgong, and Gaubati, mostly Assamese, with a few Kacharis and Nagas. In 1863 the first of the Garos, the fiercest of the hill tribes, was baptized, and soon became a missionary to his tribe. The same year one of the Mikirs was baptized. From these beginnings, the work spread with great rapidity till in the churches of the Garo Association, in 1877, there were 617 members.

The Kois from Chota Nagpur, who are employed in the tea gardens, began to attract attention in 1874. They are mostly in the district of Sibsagar. Some of them had heard of Christ from Lutheran missionaries in their home in Bengal, and in Assam they were ready to accept Him. There are now two or three large churches of these people. There have been some conversions among the Mikirs, who are best reached from Nowgong. There was considerable promise among the Kacharis, north of the Brahmaputra, the accessions from that tribe have not been large. Work was commenced among the Nagas as early as 1840, but without much result, when Rev. E. W. Clark made a tour of the hills. There are at least three distinct tribes of Nagas in these hills.

There are now 21 mission stations in Assam, of which 8 belong to the ABMU and 1 to the SPG, the remaining 12 belonging to the Welsh Calvinistic Methodist Society. The census returns 32,500 Christians in Assam of all denominations.

ASSAMESE: A language spoken in Assam, belongs to the India branch of the Aryan family of languages. It is written with the Bengali character and is used by about 2,000,000 people.

ASSOCIATE REFORMED PRESBYTERIAN SYNOD OF THE SOUTH: The foreign missionary work of this denomination began in 1875, when a missionary was sent to Egypt to work in connection with the United Presbyterian Mission Society. Upon her death this connection ceased and work was begun in Mexico. The field of operations is the State of Tamaulipas, with the central station at Tampico. There are (1902) 17 outstations, 11 missionaries, 7 native workers, 330 communicants, 182 pupils in five schools. Income about $9,000.

ASSUAN: A town in Upper Egypt, situated on the Nile near the first cataract. It is celebrated for its granite, and for the great irrigation dam finished in 1902. A station on the so-called Apostles' route, established by the Macedonian Brethren in Egypt in 1865, but afterward abandoned by them. Visited as an outstation by the United Presbyterian Mission of the United States of America. Station of the Scottish Pioneer Mission of Eisenach, opened in 1900. It is occupied by a missionary and 3 native workers. There are 2 village schools.

ASSYRION CHRISTIANS: A term sometimes used to designate members of the Nestorian Church.

ASYLT, or SIUT: A city on the Nile, 228 miles by rail south of Cairo. Population 30,000, mostly Mohammedans. It was formerly a principal seat of the slave-trade, and an important military station. It is now noted for a great irrigation dam on the Nile, finished under English auspices in 1903, subsidiary to the great dam of Assuan. Ruins and catacombs abound in the neighborhood. It is a mission station of the United Presbyterian Church of the U. S., established in 1865, with 14 missionaries of both sexes, a hospital and dispensary, a high school for girls and a college.

ATAFU ISLAND: Also called Duke of York's Island, is one of the Tokelau group of islands, N. of Samoa.

ATHEBASCA LANDING: Settlement on the Athabasca River in the district of Alberta, Canada; station of the CMS, with a missionary and his wife.

ATI. See Hervey Islands.

ATRAULI: A town of 15,000 inhabitants N. E. of Aligarh, United Provinces, India; station of the ME, with 10 native workers, men and women; 11 Sunday schools, 7 village schools, and 900 church members.

ATTABARI: A town in the Darang district of Assam, India; station of the SPG, with one missionary and 10 native workers, 8 preaching places, 5 common schools and 800 communicants.

ATTANGAL: A town in Travancore, S. India; station of the LMS (1899), with 2 missionaries and their wives, and 34 native workers, men and women; 12 outstations, 14 Sunday schools, 21 common schools and 110 church members. Also written Attinjali.

AUSTRALIA: A city on the Hauraki Gulf, New Zealand. It has, including the suburbs, 57,000 inhabitants, chiefly English, Irish, Scotch, and Germans, engaged in working the gold and coal-mines near the town and in the manufactories whose products form the chief exports. Station of the CMS, with one missionary and 28 native workers, and 80 communicants.
AUER, John Gottlieb: Born at Neubulach, Wurttemberg, Germany, November 18, 1832. He was well trained by an earnest Christian mother. In 1854 he was admitted to the Missionary Training School at Basel, and in 1858 was sent as missionary to Akropong in W. Africa, and became a teacher in the seminary. In 1862 he dissolved his connection with the Basel Missionary Society, offered himself as a candidate for the ministry in the Episcopal Church, and was ordained by Bishop Payne at Cavalla. In 1863 his wife died, and shortly after he sailed for America. Returning to his field in 1867, he devoted himself to two definite objects—a higher education for the African Church and a systematic preparation for giving to the heathen the Gospel in their own tongue. Acceding to Bishop Payne’s request, he became the head of the high school at Cavalla. He was faithful in his work and the people in their vernacular. In addition to the work of teaching, he translated or composed books in the Kroo language and the Grebo. He prepared a Grebo primer and dictionary, and revised the translation of the Prayor-Book. He taught by a method using the Grebo tongue. To this he added a book of chants. The translation of parts of the Scripture and Church Services into Grebo, begun by Bishop Payne, he completed. On November 20, leaving his family, he started for Africa. Three months after arriving at Cape Palmas, December 29, he entered earnestly on his mission work. He died, February 16, 1874, at Cape Palmas.

AUKA NEGROES: Descendants of former runaway slaves in Surinam, who during a century and a half have become a large tribe inhabiting the country southeast of the river Ganges. Moravian missionaries have labored among them since 1765 and have won about 30,000 of them to a profession of Christianity.

AULUA: A village on the island of Mallicolo, New Hebrides group, Polynesia; station of the New Hebrides Missionary Society, with a mission house for 17 native workers, 17 men and women, 9 village schools, and 62 church members.

AURANGABAD: In the Nizam’s Dominions, India, 180 miles northeast of Bombay. Its population is about 34,000. It is a station of the CMS, opened in 1860, and now occupied by 5 missionaries and 54 native workers, men and women. There are 14 village schools, and 800 communicants.

AUSTRAL ISLANDS: A group of small islands lying S. of Tahiti and belonging to France. The Paris Evangelical Mission Society has occupied the islands of this group, of which Rurutia is the largest, taking over the field from the LMS, after the islands passed under French control. There are 8 native workers and about 650 communicants in the group.

AUSTRALIA: When Australia was discovered the aboriginal race inhabiting it were found to be a nomadic people, very low in the scale of human life. Anthropologists have difficulty in classifying them and in tracing their origin. Their languages have also puzzled philologists, as “they have little or no connection with that stock to which the Malay, Polynesian, and Melanesian belong. Dr. Bleek, whose reputation gives weight to his opinion, believes them to be nearly allied to the languages of southeastern Africa.” This article will be limited to some mention of various efforts to evangelize these aborigines, and all those directed to the Asiatic immigrants in different parts of Australia.

The first missionary effort for the aborigines was made at Lake Macquarie in 1825 by the LMS. Many of their agents passed through Sydney, and some of them had found an asylum there during times of peril at Tahiti. After six years of failure from the roving habits of the blacks, the London Missionary Society gave up the work, but the Colonial Government continued it, and in 1847 Dr. Threlkeld persevered amid many trials and discouragements, acquired the language, printed a spelling-book and translations of parts of Scriptures. But little impression was made upon the people and the tribes around Lake Macquarie having become almost extinct, the mission was closed in 1861.

In 1832 a mission was established at Wellington. The same difficulties were encountered there, but the missionaries did their best to acquire the language of the district, to teach the young, and to address the people. They composed a grammar and a vocabulary, and translated portions of Scriptures, chiefly St. Luke’s Gospel, and a part of the Anglica Liturgy. But they had to admit that the supply of food and materials for the mission was what drew the people to them. As the country became settled the influence of vicious whites rendered nugatory all efforts, and in 1847 the mission was broken up.

Through the influence of an eminent clergyman of New South Wales, Pastor Gassner of Berlin sent out several missionaries in 1840 to labor among the aborigines at Moreton Bay and Keppel Bay. But the enterprise came to nothing after eighteen years of continued effort. About 1850 Rev. William Ridley attempted missionary labor among the aborigines of New South Wales. He devoted his means and himself to the work, learned the language of the people among whom he lived on the Namoi River, prepared a grammar of the language and translated portions of the Gospel narrative. His labors were not entirely in vain, but the migratory habits of the people forced him to abandon his mission.

More recent efforts in New South Wales have been on the plan of forming reservations for the residence and work of the aborigines and for educating the children. In this the Government has become the protector of the tribes, and the Moravian Missionary Society and the various Christian denominations in Australia have worked perseveringly to use their enlightenment and elevation. Missionary effort for the aborigines is carried on at 26 stations in the various parts of the Australian continent. But only a limited number of the tribes will submit to the
restrictions of life on a reservation. A certain number of these degraded people have become Christianized, but the general result of all these years of effort is the discouragement resulting from dealing with a dull and unstable people.

The total number of the Aborigines now existing in Australia is about 55,000. Of these about 5,000 are classed as civilized in the census reports.

Attracted by the gold fields and by the encouragements to industry, many thousand Chinese emigrated to Australia. Numbers of them are engaged in merchandise, others in gold mining, many in market gardening and other industrial work. Some of them can read and write, and all are accessible to Christian influence. The existing in Australia is about 55,000. Of Christianized, but the general result of all these demanding for cheap labor, and vessels were sent to the chief centres where they have been located. These about 5,000, are classed as civilized in the 1888 in Australia were about 40,000, and even the restrictive legislation directed against them has not reduced their number below 30,000 (1901).

Attempts have been made by the different churches to establish missions among them in the chief centres where they have been located. The agents have been chiefly Chinese converts, but commonly superintended by European missionaries who know the Chinese language. A gratifying amount of success has attended this effort.

Sugar planting in Queensland led to a great demand for cheap labor, and vessels were sent to recruit among the New Hebrides and Solomon Islands for laborers under an engagement for three years. Many evils sprang up in this deportation, and statutes were passed by the Imperial Parliament and by the Parliament of Queensland to regulate the labor traffic. As a result, a large number of Polynesians have been brought to Queensland during twenty years. Some of these were recruited near mission stations, and had been instructed in Christian truth. Most of them were from heathen and cannibal islands. All of them, however, had heard of the missionary, and had been led to respect his efforts for their good. Unfortunately the languages of these islands are almost all different, and on one sugar plantation the laborers represented so many various tongues that missionary teaching in any one of them could only be very limited. But as there are more than 9,000 in Queensland the necessity for reaching them in some way has led to the use of the English language in missions among them. This they pursue very readily and encouraging results are reported.

AUX CAYES: A seaport town on the south-west coast of the island of Haiti, West Indies. Population, 8,000, chiefly negroes and mulattoes. The climate is unwholesome. The manufacture of rum is one of the principal industries. It is a mission station of the PE, which has a native worker and about 50 communicants. The Western Annual Conference of the West Indies Wesleyan Methodist Missionary Society, and the African Methodist Episcopal Church also have agencies here.

AVÉZA: Village on the island of Raiatea, Society Islands, Polynesia; station of the Paris Evangelical Society, with a native worker and 170 church members.

AWEMBA: A settlement to the S.W. of Lake Tanganyika in British Central Africa; station of the LMS (1900) with a missionary and his wife.

AXIM: A seaport on the coast of the Gold Coast Colony, W. Africa; station of the WMS, with a missionary and 52 native workers, men and women, 65 outstations, 12 Sunday schools, 10 village schools, and 360 church members.

AZAMOR: A town near Mazagan, Morocco; station of the Southern Morocco Mission, with a missionary and his wife, and a dispensary.

AZERBAIJAN TURKISH: See Turkish.

AZIMGARH: A city sixty miles north of Benares, British India; station of the CMS since 1831. The Society has there 5 missionaries and 19 native workers, men and women, with a high school and 8 village schools. The religions of the people among whom they work are in general Hinduism and Mohammedanism. There are about 100 Christians connected with the mission.

B

BA: A town on Viti Levu, Fiji Islands; station of the Australian Wesleyan Methodist Missionary Society, with 1 missionary and 628 native workers, 283 Sunday schools, 330 village schools, and 7,475 professing Christians.

BAAKLEEN: A village of the Lebanon district in Syria; station of the Palestine and Lebanon Nurses’ Mission, with 4 missionary women, 2 native workers, 1 dispensary, and 1 hospital.

BAALBEC: A town of Syria, northeast of Beirut. It is celebrated for its ruins of the Temple of the Sun. It is a station of the British Syriac Schools’ Committee, with 2 missionary women and 3 native women workers, 1 village school, a high school, and a dispensary.

BABIS (pron. Babees): A sect among the Mohammedans of Persia. In 1846 a young mollah of Shiraz, named Mohammed Ali, commenced to preach against the vices of his coreligionists. His bold invective against the corruption of the religious hierarchy won instant response from the common people and gave him great popularity as a preacher. It also aroused fierce anger among the men whose hypocrisy and luxurious living he attacked. He began to claim that he was divinely ordained to reform the religious faith and practise of the country, quoting from the Bible and the words of Christ as well as from the Koran in support of his teachings. As he diverged more and more from the doctrine that the teachings of the Koran have superseded all earlier revelations, he began to defy the mollahs of Shiraz to harm him, declaring himself to be the Bab, that is to say, the “door” or forerunner of the Mahdi who is to come in the last days to reform religion. Threatened with punishment by the chief Mohammedan
Bacheler, Rev. Otis Robinson, M.D.: Born in Antrim, N. H., January 17, 1817. In the spring of 1839 he was accepted as a medical missionary by the Free Baptist Mission Society; and after continuing his studies for another year, he sailed, with his wife, for India. He made Balsor the center of his work until 1851, when he returned to America. On his return to India, in 1863, he settled at Midnapur, where the rest of his missionary life was spent. His dispensary proved to be a great blessing to many, and through its influence hundreds were attracted to the Gospel message. When he returned to India from America he brought a printing press, which was of great use in his work; and in 1886 he became principal of the Midnapur Bible School, which position he held until he retired from the field. After spending 33 years as a missionary he retired in 1893, and passed into his rest at New Hampton, N. H., on New Year's morning, 1901.

Badaga Language: Belongs to the Canarese group of the Dravidian family of languages. It is spoken by the Badaga tribe, living in the Nilgiri hills south of Mysore, India. It is written with the Canarese letters.

Badagri: A city near Lagos, W. Africa, formerly important as a trading center. It is a mission station, opened by the WMS in 1842, and transferred to the CMS in 1845; it has 5 native workers, men and women, with 2 outstations, 3 village schools, and 102 communicants.

Badulla: A town and military post in the southern central part of Ceylon; station of the CMS, founded in 1819. At present the station is occupied by 4 missionaries and 37 native workers, men and women. There are 6 outstations, 19 village schools, 1 high school, 1 industrial school, 1 hospital, 2 orphanages, and a printing house. There are 80 church members.

Baddegama: A village N. of Galle in the southern part of Ceylon; station of the CMS, founded in 1819. At present the station is occupied by 4 missionaries and 22 native workers, men and women. It has 3 outstations, 35 village schools, and 1 high school. There are 220 communants.

Baghara: Town in the north of the Santal Parganas, Bengal, India; station of the CMS (1875), with 2 missionaries and their wives, 18 native workers, men and women, 9 village schools, and a high school, and 75 communicants. Also written Bhagaya.

Bagchejik. See Bardezag.

Bachlad: A city of the northern Mesopotamia, capital of the province of Bagdad, in Asiatic Turkey. It is situated on the Tigris, about 250 miles north of its confluence with the Euphrates. The climate is healthy because of the elevation, which is about 2,000 feet. It is a station of the WMS, with 3 missionaries and 37 native workers, men and women. There are 6 outstations, 19 village schools, 1 high school, 1 industrial school, 1 hospital, 2 orphanages, and a printing house. There are 80 church members.

BAGHARA: Town in the north of the Santal Parganas, Benga, India; station of the CMS (1875), with 2 missionaries and their wives, 18 native workers, men and women, 9 village schools, and a high school, and 75 communicants. Also written Bhagaya.

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BADAGA LANGUAGE: Belongs to the Canarese group of the Dravidian family of languages. It is spoken by the Badaga tribe, living in the Nilgiri Hills south of Mysore, India. It is written with the Canarese letters.

BADAGRI: A city near Lagos, W. Africa, formerly important as a trading center. It is a mission station, opened by the WMS in 1842, and transferred to the CMS in 1845; it has 5 native workers, men and women, with 2 outstations, 3 village schools, and 102 communicants.

BADULLA: A town and military post in the southern central part of Ceylon; station of the CMS, founded in 1819. At present the station is occupied by 4 missionaries and 37 native workers, men and women. There are 6 outstations, 19 village schools, 1 high school, 1 industrial school, 1 hospital, 2 orphanages, and a printing house. There are 80 church members.

BADDÉGAMA: A village N. of Galle in the southern part of Ceylon; station of the CMS, founded in 1819. At present the station is occupied by 4 missionaries and 22 native workers, men and women. It has 3 outstations, 35 village schools, and 1 high school. There are 220 communants.

BAGHARA: Town in the north of the Santal Parganas, Bengal, India; station of the CMS (1875), with 2 missionaries and their wives, 18 native workers, men and women, 9 village schools, and a high school, and 75 communicants. Also written Bhagaya.

BAGCHEJIK. See BARDEZAG.
Kurdistan. It was long the seat of a British resident, and it still ranks very high as a diplomatic post of Great Britain, Russia, and France. Baghdad has been the starting point for the various expeditions to explore the ruins of Babylon at Hilleh, on the Euphrates, 100 miles to the south, and of Seleucia and Ctesiphon. Since the University of Pennsylvania has been excavating at Niffer, Baghdad has been made the seat of an American consulate. Missionary work has been attempted at various times by the ABCFM and the CMS. The intense heat of the climate makes it very trying to Europeans. At present it is occupied as a station by the CMS, with 8 missionaries and 7 native workers, men and women, who have charge of 2 village schools and 1 hospital. There are 35 communicants here.

BAHAWA: A village in the Santal Parganas, Bengal, India; station of the CMS. It is occupied by a missionary and his wife and 41 native workers, men and women. There is 1 high school and 1 dispensary, and there are 545 church members.

BAHRAICH: A town in the United Provinces, India; station of the M.E., founded in 1867. It has 35 communicants here in 1871; and has 4 missionaries and 1 native worker, men and women, and 1 common school. It is also a station of the SBC, opened in 1882. There are now 3 missionaries and 15 native workers, men and women, with 27 outstations and 516 church members.

BAHREIN: The largest island of the Bahrein group in the Persian Gulf, off the coast of El Hasa, in Arabia; station of the RCA Arabian Mission (1892), with one missionary and his wife and a dispensary.

BAHREIN: The largest island of the Bahrein group in the Persian Gulf, off the coast of El Hasa, in Arabia; station of the RCA Arabian Mission (1892), with one missionary and his wife and a dispensary.

BAHLUNDA: A region in the district of Benguela, Portuguese West Africa. It lies on the uplands about 200 miles from Benguela, its seaport. The climate is healthy and the temperature, altho hot, is even. A mission station of the ABCFM was opened there in 1881; occupied by 2 missionaries and their wives, 2 missionary women, and 5 native workers. There are 9 outstations, with 1 high school and 2 village schools. There are 25 church members. The station has been much harassed by the bad feeling of European traders which has excited the suspicions of the native tribes.

BALASOR: A seaport of Orissa, Bengal, India, 150 miles southwest of Calcutta. Population about 20,000, Hindus and Mohammedans. Language, Uriya, Santali, Hindustani. First mission station occupied by the American Free Baptist Mission Society in 1838. It has now 2 missionaries and their wives, and 3 missionary women, with 74 native workers, men and women. There are 2 outstations, 8 village schools, 1 high school, 1 kindergarten, 2 orphanages, and 230 church members. Also written Balasore.

BALDWIN, Stephen Livingston: Born at Somerville, N. J., January 17, 1835. His ministerial life covered a period of forty-four years. One half of this time was spent as a missionary in Fuchau, China; eight years he was pastor of churches in the Newark and New England Conferences, and the last fourteen years of his life were devoted to the work pertaining to the office of Recording Secretary of the Missionary Society of the Methodist Episcopal Church. On October 4, 1858, Mr. and Mrs. Baldwin sailed for China. In 1861 he returned to America, on account of the failing health of Mrs. Baldwin, who died at sea; but the next year he was in Fuchau again, remaining there until 1870, when he was granted a year's furlough at home. The Fuchau Conference appointed him a delegate to the General Conference of 1880; and he was a member of the Ecumenical Conference held in London in 1881. While he was pastor of St. John's Methodist Episcopal Church, Boston, he was elected in June, 1888, Recording Secretary of the Missionary Society of the Methodist Episcopal Church, in which he continued until he died in Brooklyn, N. Y., July 28, 1902. Dr. Baldwin rendered important services as General Secretary of the Ecumenical Missionary Conference held in New York City in 1900. Under the strain of the work of organizing this Conference, his health gave way, and that important service to the cause of missions doubtless hastened his death.

BALI: An island situated E. of Java. The people are heathen, but a few Mohammedans and some Christians are found there. The language is allied to the Javanese. The Utrecht Missionary Society has a station upon this island and seems, after many vicissitudes, to have gained a stable foothold.

BALIGE: A village on Lake Toba in the North Central part of Sumatra, East Indies. Station of the Rhenish Missionary Society, founded in 1881. It is occupied by a missionary and his wife, with 10 native workers, men and women. There are 5 outstations, 4 village schools, and 1,400 communicants.

BALL, Dyer, M.D.: Born at West Boylston, Mass., June 3, 1796; graduated at Union College, 1826; studied theology at New Haven and Andover; ordained, 1831; was agent in 1833 for Home Missionary Society in Florida. While at the South he was much engaged in the colored population. In 1835-37 he studied medicine with reference to foreign mission work, and received the degree of M.D. from the medical institution in Charleston. He sailed in 1838, under the ABCFM, for Singapore. Here he was stationed there two years, teaching, preaching, healing the sick, and superintending the printing of Chinese books. In June, 1841, he went to Macao, and then to Hongkong. To him it was given to be the pioneer in opening the city of Canton for residence of missionary families, and
to open the way for excursions into the country around. His medical services were of great assistance in conciliating the good-will of the people. His Almanac was for many years a most acceptable publication. He was most laborious in out-of-door work, mingling with the people on the banks of the river or on the ferries, and then extending his visits to the villages and market. In this way he became widely known and more and more respected as his true character and the nature of his labors were understood. In 1854 he visited the United States, returning in 1857, to Macao. His constitution was much broken, and before his death he was confined to his house four months. During the last seven years of his life, the old man, bowed down by his infirmities, and leaning upon his cane would make his way downstairs and totter out to the little chapel opening on the street, and there, seated in an arm chair, he would peruse the tracts or speak to passers who might drop in to look upon his gray hairs; for the Chinese venerate old age. He died March 27, 1866, after twenty-eight years' mission service.

BALLANTINE, Henry: Born at Schodack Landing, on the Hudson, near Albany, N. Y., May 22, 1808. He graduated at the University of Ohio, Athens, 1829; entered Theological Seminary, Princeton, but left on account of ill health; resumed his studies at Union Theological Seminary, Virginia; finished at Andover, 1834; ordained at Columbus, O., April, 1836; sailed same year as a missionary of the American Board for India. In 1837 he was stationed permanently at Ahmadnagar. His health failing, he left, in 1850, for home, but returned in 1862. He labored with great zeal and without interruption as preacher and pastor, and as editor and translator until 1865. During the last five years of his life he gave much time to the theological education of young men. By medical advice he left India with his family, September 4, 1865. An accidental detention on the ship in the Red Sea aggravated his malady, and he died November 9, off the coast of Portugal, and his body was consigned to the ocean. His connection with the mission covered thirty years. An accurate knowledge of the Marathi, added to an acquaintance with Sanskrit, prepared him to become a translator of the Bible, and he has left the impress of his idiomatic Marathi on many parts of the sacred volume in that language. He translated or composed some of the best hymns in the Marathi hymn book.

BALRAMPUR: Town in the Gonda district of the United Provinces, India; station of the ME, with 18 native workers, men and women, 9 Sunday schools, 1 village school, and 170 church members.

BALUCHI LANGUAGE: Belongs to the Iranian branch of the Aryan family of languages, and is spoken in Baluchistan, by a population of about 3,500,000. It is written with Arabic letters with slight modifications.

BALUCHISTAN: A country of Asia, bounded on the north by Afghanistan, on the east by British India, on the south by the Indian Ocean, and on the west by Persia. Its area is about 130,000 square miles. The population is estimated at about 500,000, divided into two sections, the Baluchis and the Brahuis—which are sub-divided into tribes and again into families. The Baluchis have several points of resemblance to the Tartars and may perhaps have sprung from a confluence of Persian and Tartar stock. The Brahuis seem to have a linguistic affinity with some of the tribes of the Punjab. Mohommedanism is the religion of the general mass of the population.

Baluchistan is ruled by the Khan of Khoil and under the direction of an English resident. For strategic purposes the British authorities have built a railway from India into the country, and an English garrison is maintained at Quettah.

Missionary operations are limited to one station of the CMS at Quettah. There have been a few conversions notwithstanding the fanaticism that would apply the sword to every man who abandons Islam. On the whole, the greatest encouragement is found in the steady circulation of the Scriptures from the Quettah depot.

Baluchistan, Hughes (A. W.), London, 1877.

BANDA: The capital of a district of the same name, United Provinces, India. It is situated on the Ken River and has about 24,900 inhabitants. It is a station of the SPG, opened in 1873, and is now occupied by 1 missionary and 2 native workers, a hospital and a theological class. There are 32 communicants.

It is a station also of the ME with 10 native workers, men and women, and 7 village schools. There are 40 church members.

BANDAWE: A town on Lake Nyasa, Central Africa, in the W. Nyassa Protectorate, station of the UFS, with 7 missionaries and 38 native workers, men and women. It has 22 outstations, 1 high school, 55 village schools, 1 dispensary and 450 church members.

BANDOENG: A town in the west central part of the island of Java, Dutch East Indies; station of the Netherlands Missionary Union, with 2 missionaries and 4 native workers, a hospital and a theological class. There are 50 communicants. Also written Bandung.

BANGALORE: A city of Mysore, India, 175 miles west of Madras. It is on an elevated site, a great resort for invalids; it has considerable trade, and is a military post. Population, 180,000, chiefly Hindus.

It is a station of the LMS (1820) with 7 missionaries and 22 native workers, men and women, 1 theological class, 2 high schools, and 12 village schools. There are 121 church members.

Station of the WMS with 9 missionaries and 174 native workers, men and women. It has a theological seminary, 3 high schools, and 37 village schools. The communicants number 630.

Station of the SPG (1837) with 7 native workers, men and women, 2 village schools and 405 communicants.

Station of the Church of England Zenana Missionary Society, with (1902) 5 women missionaries, 2 of them physicians) and 14 native women workers, a dispensary, a hospital, an orphanage, 3 elementary schools, and 6 zenana pupils.

Station of the Leipzig Missionary Society, with 7 native workers, 3 high schools and 400 communicants.

Station of the ME, with 3 missionaries and 7 native workers, men and women; it has 2 high schools, and 14 church members.
Station of the American Advent Missionary Society, with 1 missionary, 3 native workers and a printing house.

**BANGKOK:** Capital of Siam, on the Menam River, about 20 miles from its mouth. It is the chief commercial center of the country. Climate, intensely hot in summer. Population, 400,000; 40,000 Chinese, Burmans, Malays, Arabs, Hindus; nearly one-half of the entire population is Chinese and practically the whole of the commerce of Bangkok is in their hands. The approach of the city is very beautiful, and some of the temples are very fine specimens of elaborate decoration. A large number of the houses are built on rafts, and the internal traffic of the city is largely carried on by canals, the streets and bridges have been built and electric cars introduced in some quarters.

Bangkok is occupied as a missionary station by the ABMU (1833), with 3 missionaries and 7 native workers, men and women, 4 outstations and 190 church members. It is also a station of the PN (1840) with 10 missionaries, men and women and 2 native workers, 2 high schools, a common school and a printing house. There are also 187 church members.

The AB5 has a Bible depot there in charge of an American agent.

**BANJERMASIN:** Chief town of the Dutch Residency of the same name in S. E. Borneo, situated near the seacoast. It has about 45,000 inhabitants. It is a station of the Rhenish Missionary Society, with a missionary and his wife, 1 unmarried woman and 6 native workers, men and women. There are 2 outstations and 4 village schools. The communicants number 140.

**BANKURA:** Capital of the Bankura district, Bengal, India, 100 miles N. W. of Calcutta. Population, about 19,000. Mission station of the WMS; 4 missionaries and 36 native workers, men and women, 6 outstations, 2 high schools, 18 village schools, 97 church members.

**BANKU:** A town in Bengal, India, a station of Patna. Mission station of the BMS (1818); 2 missionaries and their wives, with 12 native workers, men and women. It has 3 outstations and 5 village schools. The communicants number 26. Also written Bankipore.

**BANKPUR:** A town in the Gonda region, Central Provinces, India; station of the Friends’ Foreign Missionary Association (1896), with 1 missionary and his wife, 2 native workers, 1 village school, 1 dispensary and 10 professing Christians.

**BANNOO:** A town on the island of Fernando Po, in the Bight of Biafra, on the W. coast of Africa; station of the Primitive Methodist Missionary Society (1880), with a missionary and his wife, 1 native worker, a chapel, a Sunday school and 1 dispensary; and 30 communicants. Also called Edwarosabad.

**BANSA MANTEKE:** A town in the Congo Free State, West Africa, 160 miles from the mouth of the river; station of the ABMU (1879), with 7 missionaries and 48 native workers, men and women, 32 outstations, 34 village schools, a high school, a theological seminary, and 1,500 church members. This station is an instance of the pervasive power of the Gospel of Christ. When it was first occupied, the people were entirely unknown to the outside world and were living in gross darkness of paganism. Their language had never been reduced to writing. It was seven years before a single convert came forward for baptism, and he was threatened with death for becoming a Christian. Since that first conversion 2,000 of that Bantu tribe have been baptized; they have the beginnings of a printed literature; the people themselves have taken up the duty of evangelization, and everywhere within a radius of thirty miles of the station the pagans have the Gospel preached to them by their own countrymen.

**BANSKO:** A village in the Razlog district, European Turkey; outstation of the ABGFM; an independent self-supporting church has grown up in connection with the mission, composed of Bulgarians.

**BANTING:** A town in the district of Sarawak, Borneo; station of the SPG, founded in 1851; it has 1 missionary and 7 native workers, 2 outstations, 13 preaching places and a high school.

**BANTU RACE:** The preponderating element of the population of Africa from about the fifth degree of north latitude to Cape Colony (excepting the Hottentots, Bushmen and some smaller groups) is the Bantu race, numbering 60,000,000 or more. The name in almost all the languages of this region (Zulu, Abantu; singular Umantu person) means “the people.” Among the members of the Bantu race may be named the Zulus, the Amazosa or Kafirs the Bechuana, Basuto, and kindred tribes on the south; the Ovaherero, Ovambo, Balunda, Bateke and Mpongwe, on the west; the Congo, Bayansi, Bangala, Babangi, Manyema; the people of Toro and Uganda, the Angoni, and others among the Great Lakes; the Rua, Bemba, Babisa, and other tribes near the Lesser Lakes and on the sources of the Congo; and the Wakamba, Swahili, Wanika, Malawesi, Ngonde, Makua, and other tribes to the number of two hundred or more.

The general kinship of these tribes is seen, to some extent, in their person, their hue, their features, their religious notions, their hereditary type, and their mode of life; but most of all in their language. Taking their language as our guide and proof, we are left with no doubt that these tribes belong to one and the same family, between which and all other known families or races there is a manifest and fixed difference. To be sure, the languages of the tribes differ from each other in many respects, especially in many of their words, or in the forms of their words, but the grammar is essentially the same in all.

The more the comparative philologist comes to know of this Bantu family of languages, the more does he find of beauty, compass, flexibility, and plastic power. All the best known dialects whether on the east, south, or west, or in the interior, are found to be soft, plaint, easy to sing, regular and systematic in form, philosophical in structure and principle, and wonderfully rich in ability to express all the shades of thought and feeling of which the people who speak them have knowledge. And it is specially interesting
to note that this great field of underlying, substantial oneness of speech is the one in which great Christian missions are being extensively planted, and are finding unexpected facilities in the wide expanse of the region where the Bantu languages prevail.

In respect to the origin of the Bantu race, and how, when, or where they came into the part of Africa they now occupy, the people themselves can tell us nothing. Nor does ancient history throw much light on the subject; and we are not, without some good reasons for opinions in relation to it. Some hold, with plausible show of reasons, that the Hottentots of S. Africa are of the same race as the ancient Egyptians, or at least that the two families were one in origin, and if so, then the fact of their being so widely separated points to the probable incoming of another people, as from the east, by which they were divided, and a portion of them pushed on to the southern extremity of the continent.

Inquiring now to which particular branch of the great families of men such an incursive, migrating race belonged, we can hardly doubt that it was Hamitic, having its origin probably in some branch of the Cushites. The descorable that this line means numerous, and some of them settled, for a time at least, in Asia. Others settled in Arabia, and doubtless many went at an early date to Africa. Herodotus speaks of two classes of Ethiopians, one in Asia, the other in Africa. Many of the former served as soldiers under Xerxes, tho their home is not easily determined. The historian, however, tells us that the Asiatic Ethiopians were black, like those of Libya, but differed from them in language, and had straight hair; whereas those of Libya had very curly hair. Now, between the Bantu tribes and the proper negro race, there is, to a certain extent, just this kind of difference at the present time. To be sure, the Bantu race is not white, and yet their hue is not so dark as that of the Nigritian negro, nor is their hair so woolly; and as to their language—that most decisive mark of an affinity between the Bantu languages and those of the real negro of the Sudan. Taking, then, all the suggestive facts together, it does not seem improbable that the immigrants who pushed the Hottentots before them to the southward were from Asia. If this was the case, it is easy to see why the Bantu peoples should be found at this day more robust, taller, of a lighter color, with hair less woolly, with a nose more elevated, of a much greater facial angle, a higher forehead, and altogether of a more intelligent, Caucasian look than their Nigritian neighbors. At the same time we see in the whole Bantu race so much of the true negro that we must come to the conclusion that if the Bantu family originated in any wise other than the negroes of Nigritia, it mingled with these until it was largely fashioned after their type.

The appearance, color, and customs of the Zulu are so like those of the other tribes of the Bantu family that a description of the former will give a good idea of all. The better classes of these tribes, especially of the Zulu and the Kafir, are somewhat slender, erect, of good stature, and well proportioned; it is easy for them on occasion to be graceful, dignified, commanding. They are made to be agile and swift rather than strong; and yet their women often carry heavy burdens on their heads for long distances. Their color varies from a reddish copper or light bronze to a pure black. The latter, with just a little tinge of the red, pleases them best. A few have the regular features of the Caucasian; some, the pure negro; but most of them are of some grade between the two. Their black eyes often twinkle with merry humor, their beautiful white teeth are straight and even, and their expression is pleasant and confiding. Physically considered, the Bantu tribes are a well-built, fine-looking race.

In respect to natural affection, mental traits, and social life, the Bantu race afford an interesting study. Except when provoked to anger by insult or injustice, they are mild, gentle, kind, not wanting in either parental or filial affection; are helpful and sympathetic toward the suffering; and yet, under a sense of being wronged or in the excitement of war, they can be wild and fierce in the extreme. They are hospitable, fond of visiting, fond of society, cannot bear to work alone or be alone. They are proverbial for politeness, have numerous rules of etiquette, which are generally sensible. They are quick to see the difference between right and wrong, ever ready to decry injustice, and to submit gracefully to the suffering of deserved punishment. During the writer’s residence of many years among the Zulus, with whom he had almost no lock and key in use, his grain, tools, cattle—everything they most desired—being open to access, he was not aware that anything was ever stolen from him. He once thought they had taken a hatchet, but after months had elapsed and the annual burning of the grass had occurred he found it in a field just where he had used and left it. And yet the common, social life of the Zulu is far from perfect. As one has said, “He is far from being as honest in word as he is in acts. He is prone to have very large reservations in his own mind and almost no lock and key in use. And yet he can hardly be said to be vindictive in his resentments. If the storm of passion is quick to rise, it is also quick to abate and be forgotten. It would take a volume to describe the superstitions of these people. Of all their superstitions, none have upon them a stronger or more hurtful hold than their belief in what is called witchcraft. They believe certain evil-minded men, whom they call abaka, have it in their power to hurt, kill, or destroy anybody or anything, by the use of poisonous powers, invisibility, or even by the force of mere will or purpose. Of these so-called witches the people have great fear. And so it is that any calamity, sickness, or death is often ascribed to some influence of this kind; whereupon some Iyanga, witch doctor, is called to ‘smell out’ the author. He is not at all And inasmuch as all the possessions, wives,
children and cattle of the man found guilty are to be confiscated and portioned out. The chances are that the sentence will fall upon one of the more wealthy men, especially if he may happen to be unpopular.

The Zulu witch-doctor is a term of wide import and use. It may denote one who has a trade, as a blacksmith, a basket-maker, or one whose business is to help others across a river. Its more proper use is to designate those who are skilled in higher pursuits, such as the learned doctors, a witch-doctor, i.e., one qualified to find out the cause and cure of evil by communicating with the shades of the departed. A Zulu's mode of preparing himself for one of these higher professions is to go through a long-continued course of rigorous training, by means of fasting branches. He makes his appearance in public, all besmeared, perhaps with white clay, his head full of snakes, and so prepared to be recognized as the subject of religious interest and dependence, possessed of the power of knowing the future, and therefore the oracle of the tribe.

The religious views and practices of the Zulus correspond, in a measure, to all the essential elements of the true faith; only on a false basis. They have their divinities, their sense of obligation, a sense of dependence, a belief in the need of help, need of a Savior, need of sacrifices, even unto blood, need of prayer, the duty of worship and service, and a belief that the present life is to be followed by another. In their ignorance of the true God and in their search for some kind of divinity, they turn to the spirits of the departed, the shades of their ancestors, especially the ghosts of the great ones of their race. For here too Ancestor-Worship is practised. They call these shades by various names, as Ilozi, plural amilozi; Xuma, or Xumani. Ask them about the end of man, where he goes when he dies, and they say he becomes an amilozi and goes off to live somewhere underground, to there to build and abide with his ancestral friends. Sometimes they say the dying man becomes an aumulozi (spirit) and reappears from time to time in a smoke; and so it is that they stand in awe of a serpent, and say, when it appears about their houses, that the spirit of their friend has come back to visit them, and see how they fare. Lions and leopards are sometimes looked upon as the embodiment of the spirit of a departed friend. To the shades of the dead, they look for help in time of trouble, confess their sins, pray, and offer sacrifices. Such for substances is the origin, kinship, appearance, and such are the religious ideas and superstition of the many tribes which form the Bantu race of Africa.


BANTU LANGUAGES: Among all branches of the Bantu race in Africa, the existence of kinship seems to be shown by the peculiarities of their language. The resemblances between the speech of widely separated tribes have not as yet been studied and fully interpreted. But enough is known to lead to a supposition that the Zulu and the Kafir-Xosa languages may be the oldest and most fully developed of the whole family. The Zulu would seem, also, to have been least affected by abrasion or other modification through contact with all language groups. Some portion has been developed, fixed, and kept by its own indigenous, automatic principles. Hence the belief that the distinguishing grammatical features of the entire Bantu family are more manifest and clearly defined in the Zulu than in the other of its branches. In Zulu, the incipient element of the noun, the nominal "prefix" or preformative, is more complete than in most of the Bantu dialects. Thus the prefix um, as in umfana, boy, is simply m, mphana, in some branches. Mponwe, the name of a country and tribe in the northwest part of the Bantu field, would be Umponwe in the southeast among the Zulus and Kafirs. The Zulu plural prefix, aba, as in abafuna, boys, becomes ba, as bajona, in some dialects. For person, the Zulus have umuntu; another tribe has mutu; and another, mtu; another, mundu. For the Zulu plural of this word, abantu, people, some other tribes say bantu; some, amtu; some, atu; some, umuntu, and some, umuntu. Mtesa (late king of Uganda) would be Mutshwe, the "Rock Breaker." The Zulu and Kafir tribal names, Amazulu, and Amazosa, would be, in some dialects, Maxulu, Mazosa, just as other tribal names in other parts of the Bantu field, such as Mako, Naravi, Msonya, would begin with a, as Amakusa among the Zulus.

Among the distinguishing grammatical features of the entire Bantu family of languages, one is what may be called a system of pronominal assimilations and repetitions. This mode is sometimes designated as the "alliterative," because of the frequent recurrence of some particular letter or syllable in a given sentence. Especially in the Zulu, nouns may be grouped into eight distinct classes, according to their "prefix" or incipient element. Each class of nouns has its own form of its substantives, agreement, and for this the relative is simply s. Each class and number has its own preformative letter to be used in forming the possessive; as, u, which passes over into its semi-vowel w, for the first class, singular; b for the plural; l and s for the second class; y and s for the third. Thus, for the possessive my or mine, we have, wami, bami; lamu, ami; yami, sami, according to the class and number of the noun, as, umfana wami, my boy; abafuna bami, my boys. For the possessive his or her, if the noun be of the first class, we have, bakwe, bakwe, etc.,
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according to the class of the noun possessed; as, kwefa wake, his boy; kweli lake, his word; kikwesa zake, his cattle. In the possessive, referring to persons, we have: suna, to one possessed, referring to persons; ina, to one possessed, referring to things; abana, boys; abantu, people; we have: wabo, babo, labo, ebo, yabo, etc., as, ilizwe labo, their word; kikwesomato, their cattle. And for the possessive, their, referring to nouns in izin, as ikwemba, we have, in like manner, izezwe, base, labo, etc., as, izezi lalo, their voice; izebayo zazo, their fold; izimpondo zazo, their horns.

One of the most important points in which the Bantu languages differ from the English and many others is found in the fact that, for the most part, the formative letters precede the root; that is, most of the inflections to which a word is subject, are made by changes in the beginning of the word; thus, kwefana, boy; abafana, boys; kikwemba, cow; izinkomo, cows; etc. Yet these, and others, are in the same formative root, a vowel, which really constitutes a vital feature of the language. So in the adjective: kwefana omkula, large boy; abafana abakwila, large boys; kikwemba enkulu, great cow; ilizwe elikulu, great word. So in the possessive pronouns: abafana bami, my boys; izinkomo sani, my cows; ilizwe lalo, my word.

This giving to the nominal incipient so much of molding influence over the pronouns and over the prefixes contributes largely to precision and the power of inversion. It is also thought by some to add to the euphony of the language. Indeed, some who at first failed to see that the principle really constitutes a vital feature of the language, were wont to regard it as nothing more of a kind of "euphonous alliteration."

From all this it will be seen that the Bantu languages allow great scope and variety in the arrangement of words in a sentence, and at the same time preserve clearness and precision.

One of the greatest defects of these languages, as might be supposed, is the paucity of words, as might be supposed, is the paucity of words, so as to form a significant compound. Indeed, some who at first failed to see that the principle really constitutes a vital feature of the language, were wont to regard it as nothing more than the kind of "euphonous alliteration."

From all this it will be seen that the Bantu languages allow great scope and variety in the arrangement of words in a sentence, and at the same time preserve clearness and precision.

Many of the names which the natives give to persons, places, rivers, mountains, are also compound terms, and, whatever simple or compound, the most of them are significant.

Perhaps no language can lay a better claim than the Zulu to an exemption from two great faults—on the one hand, that superabundance of vowels and liquids which produces excessive softness; and on the other, that superabundance of consonants which produces excessive harshness. The happy mean which it has observed in its inter-mixture of mute consonants with vocalic and liquid sounds makes it both pleasing to the ear and easy to speak.

One of the striking peculiarities of several Bantu languages is that sharp, shrill sound called a "click." It constitutes an elementary part of the word in which it occurs, as much so as its vowels or consonants, and is never found in the formative part. Of these clicks there are three kinds, each of which takes its name from the manner in which it is made, as the dental, the palatal, and the lateral. The origin of these peculiar sounds may, doubtless, be found in the onomatopoetic effort to suit the sound of the word to the thing signified.

The indigenous literature of all the Bantu tribes is very scant, since no alphabet exists with which to write out thoughts, folk-lore, songs, royal eulogies, and common law. They have a variety of unwritten, simple songs: evening songs, domestic songs, hunting songs, heroic songs, and religious songs, or songs in which they give expression to a wish or prayer. With the singing of these, accompanied with the gambu, a musical instrument of one string, they pass many an hour of leisure. Their language abounds in bold, figurative epithets and complimentary terms, of which they make great use in singing the praises of their kings. The royal court, upon great festal occasions, offers ample field for the royal rhapsodist or bard to pour forth his poetic imaginings in a most profuse and fervid style, speaking of the king to his face, as black and beautiful, tall and straight, a majestic elephant, a ravenous hyena, the merciless opponent of every conspiracy, the devourer, waster, smasher of all his foes: lovely as a monsieur of resistless might, "like heaven above, raining and shining."

BAPATLA: A town of the Kistna district, Madras, India, 40 miles east of Ongole. Healthful location. Population, chiefly Telugus; station of the ABMU (1883), with 2 missionaries and their wives, 1 missionary woman and 47 native workers, men and women, 29 outstations, 30 Sunday schools and 2,515 church members.

BAPTIST CONVENTION OF CANADA: Foreign Missionary Work of the: The first foreign missionary work of the Baptists of Canada was done in connection with societies in the United States. As early as 1838 a Society for the Maintenance of Foreign Missions was established at Chester, Nova Scotia. Seven years later the first representative of the Canadian Baptists on the foreign field was sent to Burma and later two others, to labor under the ABMU. The interest in foreign missions was not aroused in Ontario and Quebec till 1866, when a student in Woodstock College desired to go out as a missionary. But he seemed no way to send him. Dr. Fyfe, the principal, then wrote to the Secretary of the
ABMU. The result was a meeting of six pastors, with Dr. Fyfe and Dr. Murdoch of the ABMU, at the parsonage in Beamsville, Ontario, in October of that year. Here the Canadian Auxiliary to the ABMU was formed, and in October, 1867, just one year later, their first two missionaries went to the Third Mission of the ABMU. Two years later the Rev. John McLaurin, also a graduate of Woodstock College, and his wife were sent out.

Up to 1873 both sections of the Baptists of Canada worked in connection with the ABMU, supporting missionaries in Burma and among the Telugus of India, as well as a number of native helpers. In that year, however, both the eastern and western provinces established independent and separate foreign mission boards, while remaining in cordial sympathy with the ABMU.

The Foreign Mission Board of the Baptist Convention of the Maritime Provinces in 1873 sent out a party of seven missionaries to explore and, if deemed advisable, to establish a mission among the Karens of Siam; they failed to find Karens in sufficient number to warrant establishing a mission and the project was abandoned. At this juncture an invitation for them to cooperate with the new organization in the western provinces was accepted, and the missionaries were transferred to the Telugu country.

The Foreign Mission Board of the Baptist Convention of Ontario and Quebec, in 1873, was offered a mission of the ABMU, at Cocanada (Madras, India). The offer was accepted, and the Rev. John McLaurin was released from his supporting missionaries in Burma and among the Telugus of India, as well as a number of native helpers. In that year, however, both the eastern and western provinces established independent and separate foreign mission boards, while remaining in cordial sympathy with the ABMU.

Expect great things from God; attempt great things for God.
bers of the Society, and the secretary and treasurer of London auxiliaries are entitled to attend and vote at the meetings of the committee.

Statement of Missions: India: A mission to Tahiti, in the South Seas, was at first thought of by the Society, but this plan was changed by the accounts received from Mr. John Thomas, a surgeon in the employ of the East India Company at Bengal, of the great needs of India. Andrew Fuller, in his account of the meeting held to consider the matter, says, 'We saw plainly that there was a mine in India, but it was as deep as the center of the earth. Who would venture to explore it? I will go down,' said Carey, 'but remember that you must hold the ropes.' We solemnly engaged to him to do so, nor while we live shall we desert him.' In March, 1793, Carey and John Thomas sailed for India in a Danish vessel. They landed in Calcutta, November 10. Carey had told his society that he should require from it money sufficient to pay for his passage only, believing that in the end he could support himself. The years that followed were very trying. He found work in an indigo factory, perfected his knowledge of the Bengal language, wrote a grammar of it, translated the New Testament into it, learned Sanskrit, mastered the botany of the region, corresponded with the German missionaries, Schwartz and Guericke, in the far south, set up a printing-press, and planned new missions—all at his own cost. On his rude press, which, from his great devotion to it, the natives thought an idol, he printed the New Testament as fast as he translated it. In 1797 Mr. John Marshman reached Calcutta. In this year the indigo factory was given up, and on account of the persistent opposition of the East India Company, the little band of missionaries removed to the Danish settlement of Serampur, on the west bank of the Hugli, fourteen miles above Calcutta. Here they purchased house and grounds for church, home, and printing office. And here the mission was speedily commenced. Many of the boarding schools opened for Eurasian boys and girls, and conducted by Mr. and Mrs. Marshman. In December, 1800, Carey baptized the first Hindu convert, Krishnu Pal, a Brahman, who became a noted preacher, and from his own funds built the first house of Christian worship in Bengal.

Carey was appointed by Lord Wellesley, then Governor-General, first Bengali, afterward San­skrit and Marathi, professor in the College of the same table at a cost not much more than £100 a year. The work of translating the Scriptures, teaching, preaching, printing, and establishing schools was actively on. Before Carey's death (1834) the whole Bible had been translated into forty different languages and dialects, and the sacred books of the Hindus translated into Eng­lish. In addition, Dr. Marshman translated the Bible into Chinese, prepared a Chinese grammar and dictionary, and translated Confucius into English.

In 1812 the printing press at Serampur was destroyed by fire. The loss, £10,000, was raised within fifty days and sent to Serampur, where work was speedily resumed. This was the first instance of really large donations of money made by the missions.

The work extended to other parts of India, and many stations were established. In 1810 these stations were organized into five missions: the Bengal Mission, including Serampur, Calcutta, Dinajpur, etc.; the Hindustani Mission (Northern India); the Burman Mission; the Bodo Mission; and the Orissa Missions. In 1813 there were in all 20 stations, with 63 European and native laborers.

In 1827 the missionaries at Serampur and the Society at home became two distinct and independent missionary bodies, because of the refusal of the former, using in mission service a large amount of property which they had accumulated without the aid of friends at home, to render to the parent Society a strict account of their pecu­niary transactions. In 1854 the Serampur Brotherhood had contributed to the mission £90,060. A friendly separation was therefore agreed upon, which continued for ten years. In 1837 the two bodies were reunited.

There are in Bengal, Orissa, and the United Provinces of India 195 stations and out-stations of the BMS, 112 missionaries, 229 native workers, 7,335 communicants, 7,482 pupils in schools. The educational work includes the Serampur College, founded by Carey in 1829; Training Institutions at Cuttack and Delhi, besides elementary schools and orphanages. The Society also carries on special work among English speaking students and has a printing press in Calcutta.

Ceylon: The work of the BMS in this island was commenced in 1812 and has been largely educational. There are (1902) 80 stations and out-stations, 5 missionaries, 26 native workers, 1,033 communicants and 3,196 pupils in schools.

China: Several attempts were made by the BMS to commence mission work in this country, and since 1877 it has been carried on successfully. In 1902 there were 346 stations and out-stations in the provinces of Shantung, Shensi and Shansi, with 43 missionaries, 122 native workers, 4,652 communicants and 1,312 pupils in schools. This mission suffered severely during the Boxer troubles but has rallied well.

The fact that the Rev. Timothy Richard of Shanghai, Secretary of the Society for the Diffusion of Christian Knowledge among the Chinese, is enrolled among the missionaries of this Society is indication of the interest it takes in the supply of Christian literature for that Empire.

Palestine: This mission of the BMS has been carried on since 1880, with headquarters at Nablous. There were in 1902, 1 station and 5 out-stations, 2 missionaries, 7 native workers, 129 communicants and 90 pupils in schools.

Africa: From 1842-82 the Society had a most flourishing and hopeful mission on the West Coast of Africa. The West Indian churches, always desirous of sending the gospel to Africa, began, after their emancipation, to carry out their wishes. Generous contributions were made and the Society in England agreed to second their efforts. Two missionaries from Java chose for the new mission the island of Fernando Po, near the mouth of the Kameruns River, in the Gulf of Guinea. Several missionaries from...
England, with reinforcements from Jamaica, arrived there in 1842; the mission was firmly established, and soon extended to the coast of what is now the Kameruns; books were prepared and large portions of the Bible translated into the Duala language by Mr. M. Baker, from Jamaica, who had reduced it to writing.

The work at Fernando Po had, on account of Roman Catholic opposition, to be given up, and the settlement at Victoria, in the Kameruns, was transferred to the Basel Mission Society when that region became a German colony.

In 1877 Mr. Robert Arthington, of Leeds, England, offered the committee of the Society £1,000 if they would at once undertake a mission to the Congo country, in Africa. This proposal, and succeeding generous gifts, enabled the Society to begin operations, and missionaries were immediately sent out. Settlements were soon formed on the Upper and Lower Congo.

Many deaths have thinned the missionary ranks, but the places of those who fell were quickly filled and the work goes forward. In August, 1886, the mission premises at Stanley Pool were destroyed by fire; the missionaries were in great distress; but, as was the case at Serampur in 1812, the loss was quickly made good by the friends of the mission at home. Mr. W. Holman Bentley, one of the pioneers, has done efficient work in reducing the language to writing, and supplying literature.

In the two missions at the Lower Congo, including Matadi, San Salvador, Wathen and Zombo, and the Upper Congo, including Arthington, Bolobo, Lukoleba, etc., there are 1,902 members, 11 common schools and 35 Zenana pupils. Also written Baranagore.

In the two missions at the Lower Congo, including Matadi, San Salvador, Wathen and Zombo, and the Upper Congo, including Arthington, Bolobo, Lukoleba, etc., there are 1902 stations and outstations, 88 missionaries, 62 native workers, 607 communicants, 3,025 pupils in the schools. Most valuable auxiliaries to the work are the two river steamers, "Peace" and "Goodwill."
of Nicomedia, Asiatic Turkey. Its population, about 5,000, is entirely Armenian. The mission station of the ABCFM, formerly at Nicomedia, was transferred to this place largely on account of its healthfulness. There is a large Protestant community and a flourishing boys' school, where of late years the experiment of manual training has been made with great success. There is also an orphanage for boys whose parents were killed in the massacres of 1895-96. The Turkish name of the place is Baghchejik.

BARDWAN: Chief town of the district of the same name, Bengal, India. Population, 25,000. A station of the CMS with 3 missionaries, 1 with his wife, 5 native workers and 31 communicants, and 1 village school supervised by the Church of England Zenana Missionary Society. Also written Burdwan.

BARELI: A city of the United Provinces, India, on a branch of the Ganges, 122 miles southeast of Delhi. Population (1901), 131,208, chiefly Hindus. Station of the ME (1856) with 5 missionaries, men and women, 3 of them medical, 5 native workers, men and women, 1 hospital, 1 theological school, 1 orphanage, 1 high school, 27 village schools, 70 Sunday schools, Young People's Society, and 516 church members. Also written Bareilly.

BARHA WA. See BAHAWA.

BARINGA: A settlement in the Congo Free State situated on the Maringa River, about 200 miles from the Congo; station of the RBMU (1900), with 3 missionaries and 2 missionary women, 1 of whom is unmarried; 1 preaching place, a village school and a dispensary.

BARISAL: Capital of the district of Bakarganj, Bengal, India. Climate damp, but very healthful, and the coolest in all Bengal. Population, 16,000. Race, Bengali and Mugh. Language, Bengali, Arrakanese, and mixed Hindustani. A station of the CMS with 3 missionaries and 3 married missionary women, 14 native workers, 28 outstations, 52 Sunday schools, 60 village schools, Young People's Societies, 1,000 church members.

Also of the Baptist Zenana Mission (1871), with 14 married missionary women, 12 native workers, 3 Sunday schools, 8 village schools and 1 high school.

Also station of the Oxford Mission to Calcutta (1901), with 4 missionaries and a theological school.

Also station of the SPG (1869), with 19 native workers, 10 village schools and 234 communicants. Written also Burrisal.

BARRIPORE: A town and military station in Bengal, India, situated on the Hugli, 15 miles from Calcutta; station of the Church of England Zenana Missionary Society (1871), with (1902) 3 women missionaries and 22 native women workers, 11 common schools, 1 training home for converts and 43 Zenana pupils.

Station also of the WMS, with 1 missionary, 15 native workers, men and women, 5 outstations, 1 Sunday school, 1 high school, 2 common schools and 63 church members.

BARRANQUILLA: One of the important commercial cities of Colombia, S. America, situated on a cafon of the Magdalena River, about 20 miles from the sea. Population, about 40,000. It is a station of the PN (1888), with 2 missionaries and their wives, 3 unmarried women missionaries, 2 high schools, 1 common school, and 46 church members.

BARRIPORE: A town S. W. of Calcutta, Bengal, India; station of the SPG (1829), with 11 native workers, 15 chapel preaching places and 760 communicants.

BARROW POINT. See POINT BARROW.

BARROWS LECTURESHIP FOR INDIA: Lectureship on the Relations of Christianity to Other Religions founded at the University of Chicago, in 1894, by a donation of $20,000 from Mrs. Caroline E. Haskell of Chicago. The lectures, six or more in number, are required by the terms of the foundation to be delivered in Calcutta, and, if deemed best, in Madras, Bombay, or other important cities of India.

Large numbers of educated Hindus and Muslims are now familiar with the English language. To these scholarly and thoughtful men the lectures are to be directed, setting forth, in a friendly, conciliatory way, the great truths of Christianity, their harmony with truths found in other religions and their claims upon men.

Mrs. Haskell expressed a wish that the Rev. the valley of the Upper Zambesi, a vast and populous plain, 189 miles long by 30 to 35 broad, subject to periodical inundations and resultant fevers. The Barotse Empire was founded by a Basuto conqueror. The Barote Empire, since the foreign yoke, but the kingdom was maintained. It has been described as including 18 large nations subdivided into over 100 tribes. Each tribe speaks its own dialect, but Lesoto, the tongue of the exterminated Basuto (Makololo) conquerors, is the common medium of communication. The region occupied by tribes subject to the Barotse kingdom covers an area of about 100,000 square miles, with a population of perhaps 1,000,000. Europeans were long excluded from the country. Grain, vegetables, and cattle abound. The villages are built on artificial mounds for protection against the inundations of the Zambesi. The people worship the sun and the new moon, and observe feasts at the graves of their ancestors. The missions of the French Protestants have been very successful among the Barotses, and the paramount chief is a professing Christian who has visited France and England.

BAROTSELAND. See RHODESIA.

BARRA: A town N.W. of Rio de Janeiro in Brazil; station of the MES (1894), with a native worker, 1 outstation, 1 village school, 1 Sunday school and 171 church members. Also written Barra Mansa.

BARRACKPUR: A town and military station in Bengal, India, situated on the Hugli, 15 miles from Calcutta; station of the Church of England Zenana Missionary Society (1871), with (1902) 3 women missionaries and 22 native women workers, 11 common schools, 1 training home for converts and 43 Zenana pupils.

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John Henry Barrows, D.D., the President of the Oberlin Theological Seminary, New York. The third series commanded the same respectful, not to say critical, attention from Hindus and Muslims as the previous lectures. It is the judgment of competent observers that influence of considerable importance and value has been exerted already through this lecturership.

Mrs. Haskell named the lectureship from Dr. Barrows, who at the time of its establishment was her pastor (First Presbyterian Church, Chicago). It is frequently called the "Haskell Lectureship," however, from the giver of the fund which supports it.

BARTHELEMY: One of the Leeward Islands, West Indies. Mission station of the Moravians.

BARBUR: A town in S. Kanara, South India; station of the Basel Missionary Society (1876), with 2 missionaries (one of them married), 15 native workers, 3 outstations, 2 common schools and 45 communicants.

BASEL EVANGELICAL MISSIONARY SOCIETY (Evangelische Miissionsgesellschaft, Basel): On August 30, 1730, the German Christian Society (Der Deutschen Christenthums Gesellschaft) was founded at Basel through the influence of Dr. Ursperger, who had recently visited England. This society undertook, as a kind of union, to collect and impart information far and near respecting the kingdom of God. It corresponded with the London Missionary Society. In 1801 Friedrich Steinkopf, who since 1798 had been secretary of the Basel Society, went to London as preacher to the German Savoy Church, and, in 1802, became a director of the London Missionary Society. In 1804 he took part in founding the British and Foreign Bible Society. He was the connecting link between England and Basel, and largely through his influence the Basel Mission was founded.

C. F. Spittler, who had gone to Basel as successor of Friedrich Steinkopf (lay secretary), became so interested in foreign missions that he proposed to go to Berlin and enter a training mission school founded there, in 1800, by Johann Jänicke. Thereupon the Basel Society attempted to induce Jänicke to remove his school to their city, but this project failed. The more evident that Basel must begin a work of her own. In May, 1815, just as the city was about to be bombarded from Hüningen, the Rev. Nicolaus Von Brunn, at a regular missionary meeting in his church, at which a young man presented himself for missionary service, suggested to Spittler that such young men should be educated at Basel and then be recommended to the English societies who sent out men to the field. Steinkopf arrived at Basel in September, 1815, and induced Spittler to form a special committee for this purpose. On the 25th of the same month this body (Rev. N. Von Brunn, President; Rev. Mr. Wenk, Secretary; and a merchant, Mr. Marian-Kuder, Treasurer) held its first meeting as a mission "collegium" in the parsonage of St. Martin's Church, Basel. Dr. John Henry Barrows, who from 1803 to 1807 had been theological secretary of the German Christian Society at Basel, was invited to take up the work of the new venture. After a little delay, in the spring of 1816, Blumhardt went to Basel as "inspector" or manager of the Evangelical Missionary Society, and on August 26 of the same year opened a training school for missions. Under the management of Blumhardt, who was a very cautious man, the mission school slowly began to gather headway. For the first few years its students, when ready for service, were handed over to foreign missionary societies, especially to the Rotterdam and the Church Missionary Societies. But as early as 1821 it began to send out missionaries under its own direction. In that year Zaremba and Dittrich were designated as the first Basel missionaries for Southern Russia.

From 1816 Blumhardt edited the Evangelical Missionary Magazine, in 1828 founded the Heidenbote, the special organ of the Society; wrote a history of missions in several volumes, and managed the Society so frugally that at his death the annual income of the magazine and the Heidenbote, and an available fund was raised to the amount of 100,000 florins, with a reserve fund of 20,000 florins. The following missions were started during his era: (1) One of his pupils, Joseph Jainty, was declared the first Basel missionary, and the Church Missionary Societies. But as early as 1821 it began to send out missionaries under its own direction. In that year Zaremba and Dittrich were designated as the first Basel missionaries for Southern Russia.

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Since then Inspector Oehlen, son of the well-known professor, has been a most efficient manager.

Constitution and Organization: The Basel Evangelical Missionary Society is strictly undenominational, being affiliated with no State Church, and having relations with nearly all the Protestant Churches of Central Europe. While essentially German, its location in Switzerland and its general character differentiate it from the German Societies. Its affairs are conducted by a committee of thirteen gentlemen (six clergy men and seven laymen). This committee is self-perpetuating, but it enforces its sense of obligation on the public by the completeness of its reports and the care with which it conducts its business.

The Basel Mission House is far more than a mere headquarters for the Society. It contains a training school, a book department, library, refectory, dormitory, hospital and work-shops. The 80-100 students come chiefly from southern Germany and Switzerland and represent every class in life: agriculturists, artisans, clerks, mechanics, teachers, surgeons, etc. The general tone is that of an entirely good character and sincere Christian purpose can be utilized somewhere, and it is the business of the Society to find out where. The course of training covers six years, is thorough, and embraces all the different departments of value in mission work, including the classics, Bible study, history, science and the trades, but especially the development of character. The graduates from the theological seminary are ordained, through the courtesy of some church, Reformed, Lutheran, or Free, as the case may be, though the ordination is not formal. The commercial communication with Europe is a simple liturgy is used.

Another distinctive feature of the Basel Society is The Industrial and Commercial Commission, first organized by Inspector Josenhans to meet the situation on the Gold Coast. The mission there was absolutely dependent upon direct commercial communication with Europe for all the necessaries of life. The native Christians had no method of earning an independent livelihood. The establishment of a depot of stores and the instruction of the natives in agriculture and in the various crafts was the inevitable outcome of any attempt at missionary work. Vessels were purchased by the Society to navigate the various rivers of the territory occupied, and commercial houses sprang up at convenient points. In India the commercial development has been still more extensive, including weaving establishments at Mangalore and in the region about Cananore, large tile factories at Mangalore and Calicut and the employment of mechanics and joiners under mission auspices. The net income of the commission in 1900, all of which was handed over to the theological seminary, was 203,996 francs ($40,799). This department has been a paying investment from the beginning. The total income of the Society amounted in 1902 to 1,626,116 francs ($325,223). Nearly one-half of this came from southern Germany; Switzerland stands next. Contributions come from all parts of the world, from Asia, Africa, America, and even Australia.

Statement of Missions; Africa: The first effort in Liberia (1827) failed entirely owing to the climate; a second (1829), on the Guinea coast, was almost entirely a failure, but in 1831 a band succeeded in maintaining themselves in the higher ground and established the station at Akropong. There was considerable difficulty with the Danish Governor, but that was overcome and the work placed on a firm foundation. Special attention has been paid to the school system, from the simplest elementary schools up to the theological seminary. The industrial department, too, has been most successful. With the German occupation of the Kameruns, the Basel Society took over the mission work of English and American Societies in that colony. On the Gold Coast there are (1902) 12 stations, 177 outstations, 77 missionaries, 270 native workers, 8,265 communicants, and 5,594 pupils in schools; in Kameruns 9 stations, 143 outstations, 55 missionaries, 142 native workers, 2,874 communicants, and 4,073 pupils in schools.

India: The Basel fields in India lie in Kanara (Coorg), Malabar, and the South Mahrathi region. The first station occupied was Mangalore (1834). The work was extended and especially successful, and was paid to education and industrial work, especially weaving, brick work and joiner's work, giving employment to multitudes of Christians repudiated by their caste or otherwise suffering from want. There are 24 stations, 110 outstations, 148 missionaries, 653 native workers, 8,488 communicants and 11,054 pupils in the schools.

China: The Chinese mission of the Basel Society was commenced under advice from Gützlafl in 1846, and with special instructions to make it an "inland mission." Attention was directed to the Hakka people, extending from Cochin to the borders of Kiang-si and Fokien. The work is divided in two districts, highland and lowland, and is carried on with the same care for education and general industrial training that is characteristic of Basel mission work elsewhere. There were (1902) 15 stations, 75 outstations, 44 missionaries, 151 native workers, 3,622 communicants and 1,640 pupils in the schools.

Periodical: Der Evangelische Heidenbote, Basel: monthly, Evangelische Missionsblatt, illus., monthly; Le Missionnaire, in French, monthly.

BASIM: A town in the province of Berar, India. Population, 13,000. Station of the ME, with one missionary and his wife, 13 native workers, men and women, 2 common schools, 6 Sunday schools, a Young People's Society, and 64 church members.

BASRA: Capital of a province of the same name, adjoining the Persian Gulf at the S. E. extremity of Asiatic Turkey. The city is situated on the Euphrates below its junction with the Tigris, and is quite unhealthy. It is a station of the RCA (Arabian Mission), opened in 1891. It now has 4 missionaries, two of them married and one of them a physician, 2 outstations and 1 dispensary. Otherwise written Busrah and Bussora.

BASSA, See GREAT BASA.

BASSEIN: The southwestern district of Burma, extending from the western Yoma range of mountains on the west to the main stream of the Irawadi and its principal outlet on the east, and from the Bay of Bengal on the south to the point on the north where the Yomas approach nearest to the great river. It includes four or
five of the larger delta branches of the Irawadi. Area, 6,848 square miles. The soil is rich and fertile, subject to floods. The population somewhat exceeds 475,000, of which about 175,000 are Karens (Sgau and Pwo in about equal numbers), over 225,000 Burmans, and the remainder Talains, Telugus, Chinese and a few English. The district has been the scene of very thriving and successful missions since 1837. The ABMU has three missions there: a Burman mission, including also the Telugus; a mission to the Sgau Karens, with about 10,000 communicants and 60,000 adherent population and 85 Christian villages, the largest and most advanced of all the Karen missions in Burma; and a mission to the Pwo Karens, with about 1,375 communicants, and 22 Christian villages, with an adherent population of perhaps 7,000. The Roman Catholics have a flourishing mission among the Pwo Karens in Bassein, but with few converts from the Sgau. The SPG has also a mission in Bassein, which is included in its diocese of Rangoon. Some efforts have been made by other denominations to plant missions here with little success. Education has been carried to a greater extent among the Karens of Bassein than in other district in Burma.

BASSEIN: Chief town of the district of Bassein, Burma. It is situated on the Bassein River, one of the delta branches of the Irawadi, and has an important trade in rice. Population, 30,000; about 20,000 of the people are Buddhists, and the remainder are Hindus, Mohammedans and Christians. It has been a station of the ABMU since 1840. It is now operated by 12 missionaries and 300 native workers, men and women. It has 64 outstations, 157 preaching places, 123 village schools and 21 high schools, and there are 12,050 communicants.

BASSETERRE: Capital of the island of St. Kitts, W. I. Population, 9,900. Station of the Moravians (1777), with 1 missionary and his wife, 32 native workers, men and women, 2 Sunday schools, 3 common schools, and 570 communicants.

BASTA: A village in the Bijnur district, United Provinces, India. Station of the ME, with 13 native workers, men and women, 6 Sunday schools, 3 village schools, a Young People's Society and 475 church members.

BASUTOLAND: A territory belonging to British South Africa, annexed to Cape Colony in 1871, but placed directly under the authority of the crown in 1894; lying between Natal and the Orange River Colony, with Cape Colony on the south. Its area is estimated at 10,293 square miles, with a population estimated in 1901 at 263,500, of whom 647 were Europeans. Founded in 1519 by the Dutch, it is one of the most magnificent possessions of the crown of the Netherlands. In 1722 there were about 109,000 Christians in and about the city, and in 1728 the Bible was translated into the vernacular tongue, the High-Malay. But at present the whole native population of the city, with very insignificant exceptions, is Mohammedan. In 1842 the English missionaries were expelled, and only the Roman Catholics were tolerated. Of late, however, a change has taken place. The Java Comité, founded in Batavia in 1851, but since 1855 directed from Amsterdam, has a missionary and his wife there, with 3 native workers, 1 common school and 21 communicants. The Salvation Army has also a post here.

BATHURST: A town of 9,000 inhabitants on an island at the mouth of the Gambia River, W. Africa. It is the chief town of the Gambia (British) Colony. Station of the WMS, with 3 missionaries, 34 native workers, men and women, 4 outstations, 4 chapels, 4 common schools and 750 church members.

BATHURST: A village in Cape Colony, South Africa, 20 miles S. E. of Grahamstown; population, 1,000; station of the South African Wesleyan Methodist Missionary Society, with 22 native workers, 14 outstations, 6 chapels, 3 common schools, a Young People's Society and 230 church members.

BATHURST: A village south of Freetown, Sierra Leone, W. Africa; station of the CMS (1822), with 6 native workers, men and women, 1 chapel, 1 Sunday school, 2 common schools and 318 communicants.

BATTALA: A town in the Punjab, India, 24 miles from Amritsar. Population, 26,000, Hindu, Muslim, Sikh, etc. Mission station of the CMS (1878), with 3 missionaries (2 missionaries' wives), 22 native workers, 1 high school, 2 common schools and 72 communicants.

Also station of the CEZMS, with (1902) 4 missionary women, one of them being a physician, 7 native women workers, 1 hospital, 1 dispensary, 3 common schools and 76 Zenzana pupils.

BATAVIA: Capital of Java, Dutch East Indies. Population (1900) 115,887, of whom about 9,000 are Europeans. Founded in 1519 by the Dutch, it is one of the most magnificent possessions of the crown of the Netherlands. In 1722 there were about 109,000 Christians in and about the city, and in 1728 the Bible was translated into the vernacular tongue, the High-Malay. But at present the whole native population of the city, with very insignificant exceptions, is Mohammedan. In 1842 the English missionaries were expelled, and only the Roman Catholics were tolerated. Of late, however, a change has taken place. The Java Comité, founded in Batavia in 1851, but since 1855 directed from Amsterdam, has a missionary and his wife there, with 3 native workers, 1 common school and 21 communicants. The Salvation Army has also a post here.

BATTALAGUNDU: A town northwest of Madura, Madras, India. Language, Tamil, Telugu. Station of the ABCFM (1872), with 1 missionary and his wife, 39 native workers, men and women, 16 outstations, 16 preaching places, 22 Sunday-schools, 19 common schools, 1 high school, a YMCA and 362 church members.

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BATTLE HARBOUR: A settlement on the eastern extremity of the coast of Labrador; station of the Labrador Medical Missionary Society (1892), with 5 missionaries, men and women (3 of them medical), an outstation and 2 hospitals.

BATTLE RIVER: A settlement in the district of Alberta, Canada; station of the Methodist Canada (1881), with 1 missionary and his wife, 2 outstations, 1 high school, 1 Young People's Society and 135 church members.

BATTYCOITA: A district in the west part of the peninsula of Jaffna, Ceylon, coincident with one of the parishes anciently formed by the Portuguese Government. There were also churches built in these parishes, which afterward fell into decay, and when (1817) the ABCFM occupied the place as a mission station the remaining buildings were put into their hands by the British Government for mission purposes.

This station now has 1 missionary and his wife, 23 native workers, men and women, 10 outstations, 8 preaching places, 37 common schools, 1 high school and 450 church members, besides Jaffna College, independently supported but with a missionary at its head.

BAU: A town on the island of Viti Levu, Fiji Islands; station of the Australasian Wesleyan Methodist Missionary Society, with 1 missionary, 476 native workers, 18 outstations, 165 preaching places, 284 Sunday schools, 347 village schools and 5,146 church members.

BĂRO. See SOLOMON ISLANDS.

BANZA MANTEKE. See BANSA MANTEKE.

BAYAMON: A village in the outskirts of San Juan, Porto Rico; station of the Christian Woman's Board of Missions (Disciples), with 1 unmarried woman and an orphanage.

BAZÉIA: A town in the eastern part of Cape Colony, S. Africa, situated in a fertile, well-watered and thickly populated tract of land west of Umtata; station of the Moravians, occupied in 1882 on the invitation of the British Government agency for the Tombo people and the native chief of this especial tribe. The station was destroyed once by whirlwind and again by the Kafir war of 1881-82, yet the work here has been encouraging.

The present establishment consists of 2 missionaries and their wives, 13 native workers, men and women, 2 Sunday schools, 5 village schools and 98 church members. Also written Baziya.

BEACONSFIELD: A town in the diamond fields, Cape Colony, South Africa. Population, 10,500; mission station of the Berlin Missionary Society (1885), with 1 missionary, 1 unmarried woman missionary, 8 native workers, 1 outstation and 2 communicants. Also a station of the South African Wesleyan Methodist Missionary Society, with 41 native workers, 23 outstations, 3 chapels, 3 Sunday schools, 2 village schools, a Young People's Society and 502 church members.

BEAR'S HILL: A settlement in the northern part of Assiniboia, Canada; station of the Canadian Wesleyan Mission (1887), with 1 missionary and 107 communicants.

BEAUFORT: A village E. of Savanna La Mar, Jamaica, W. I.; station of the Moravian Mission (1834), with 13 native workers, men and women, 1 chapel, 1 village school and 370 communicants.

BEAVER LANGUAGE: Belongs to the central group of the North American family of languages and is spoken by Indians living in Athabascan, Canada. It is written with syllabic characters.

BEAWAR: A town in Rajputana, India, 300 miles south of Delhi. A pleasant town, well laid out, with broad streets planted with trees; the houses well built of masonry, with tiled roofs. Climate, unusually dry. Population, 21,000, Hindus, Muslims, Jains, Christians, Parsees, etc.

Station of the UFS (1880), with 3 missionaries and their wives and 5 unmarried missionary women, 2 of them medical, 55 native workers, men and women, 10 village schools, 2 high schools, 1 dispensary, 1 hospital and 176 church members.

BECHUANALAND: A territory of Great Britain in Africa, extending east and west through 9 degrees of longitude, from the Transvaal colony and Matabeleland on the east, to German Southwest Africa on the west, and bounded on the north by Rhodesia and on the south by Cape Colony. It naturally belongs to the general region called British South Africa. The area is about 213,000 square miles, with an estimated population of 200,000. Until November, 1895, Bechuanaland included the Crown Colony of British Bechuana land, and the Bechuanaland Protectorate. At that time the Crown Colony was annexed to Cape Colony and the territory was about to be put under the administration of the British South Africa Company. In consequence of Jameson's raid, however, this was not done, and the Protectorate is governed by a resident commissioner, with headquarters at Mafeking. By these changes the boundaries and local sovereignty of the native tribes were altered, and fixed as at present.

These tribes are the Bamangwato, under chief Khama, the Bakhata, under Lenche, the Bakwena, under Sabele, the Bangwaketse under Butho, the Bakariti, under Ikaneng, and some smaller tribes. Each chief rules his own people under the protection of the King. Licenses for the sale of intoxicants are forbidden. There is a native infantry-police. The railway from Cape Town northward traverses the Protectorate as far as Bulawayo, and the telegraph line to Fort Salisbury, in Mashonaland. Missionary work is carried on by the LMS, the Hermannsburg Missionary Society and the Missions of French Switzerland. The number of stations is seven. The character of the natives near these stations has been greatly modified and they have adopted to a considerable extent European costumes and European style of dwellings.


BEERSHEBA: A town east of Rustenburg, Transvaal Colony, S. Africa; station of the Hermannsburg Missionary Society (1873), with 6 missionaries, men and women, 4 native workers, 4 outstations, 5 chapels, 2 village schools, 1 theological school, and 1,710 communicants. Also written Berechata.

BEGORO: A town of the Gold Coast, West Africa; northwest of Akropong. Population, 4,000. Mission station of the Basel Missionary Society (1876); 3 missionaries, 1 missionary's wife, 47 native workers, men and women, 55 out-
stations, 13 village schools (1902), 621 communicants.

BEHAR: A province of Bengal, British India. It lies in the Ganges Valley, being divided into two nearly equal parts by that great river, which runs through it from west to east. For the most part the country is flat; its highest hill is only above sea-level. Besides the Ganges itself, several large tributaries of that river flow through the province. The area is 44,130 square miles and the population is about 24,000,000. There are small areas near Calcutta 44,130 square miles and the population is about 24,000,000. There are small areas near Calcutta.

In the district of Saran, in the western part of the province, the population is about 24,000,000. The area is square mile of. its territory contains on an average 524 inhabitants; the lowest average being 24,000,000. There are small areas near Calcutta.

BEHIR: A town in the Gond region, Central Provinces, India; station of the Balaghat Mission (1898), with 1 missionary and his wife, 1 unmarried missionary woman, 2 native workers, 1 village school, 1 industrial school, 1 dispensary, a hospital, an orphanage and 10 communicants. Also written Baihir. Also written Baihir.

BEHRENS, Henry William: Born February 13, 1889, in Hermannsburg, Germany; died April 22, 1907, at Bethany, Transvaal, Africa. In early youth, through the influence of the village pastor, Ludwig Harms, he determined to be a foreign missionary. Many obstacles preventing, he did not sail for his field of labor in Africa until November 10, 1857, when he was sent out under the Hermannsburg Society. At Ehenzeni, Natal, Behrens labored six years among the Zulu Kaliris. He himself and six Kafirs built church, school, and home. No baptisms occurred, although he preached regularly to three hundred natives.

In 1863 he was sent to work among the Bechu­

Naans at Linokana (in what is now the Trans­

vaal). After a year of faithful work, he saw no results. He sat weeping one day at his door when a negro inquired the cause of his trouble and begged him to visit his people in Magalis­

berg. Mr. Behrens accepted this as a call, went to the region, and found a people ready to hear. Their hearts had been prepared by one of their number who while imprisoned with the Boers had heard the Gospel from an English missionary. Behrens began work there November 29, 1864.

He soon founded the Christian village, Bethany, where he spent the rest of his life, preaching, composing hymns, and teaching. He was pastor of a congregation of nearly two hundred negroes. He organized a school for the training of native teachers and established nine schools for children. Besides carrying on the work at Bethany, Mr. Behrens supervised the entire work of the Society among the Bechu­

nas. He saw the work grow rapidly. Once every two years he visited every one of the twenty-nine stations and twenty-seven missionaries. This he did faithfully for thirty-six years.

BEIRUT: A city situated on the eastern coast of the Mediterranean, capital of the Turkish province of Syria (Suriye). It is the commercial and literary center of Syria, and in its appearance and in the culture of its inhabitants more nearly resembles a European city than any other city in the land.

It is situated on a plain at the foot of the Leban­

on, and in beauty of scenery rivals Naples, the shore here describing a graceful curve of several miles' radius, in the bosom of which the city lies, built on rising ground. It is adorned with many elegant buildings, public and private, rising one above another in a gentle slope by a near background of mulberry, olive, and pine groves, and a more distant background of the terraced and vine-clad sides of Mount Lebanon, whose peaks, nearly 10,000 feet high, are snow crowned for several months of the year.

The climate is tropical. The rainy season is confined principally to the three winter months, when the thermometer rarely sinks below 50° Fahrenheit. A long summer reigns, with unbroken heat day and night, while the thermometer ranges from 80° to 90°, and occasionally rises to 100°.

The population numbers about 100,000, and is composed of Mohammedans, Druses, Chris­

tians of various sects, and Jews.

An English company has brought water to it from the mountain in an aqueduct six or eight miles long, and has also lighted its streets with gas.

There are carriage roads in the city and its suburbs, extending to the near points in the Lebanon, and one to Damascus (built by a French company). A railroad also connects Beirut and Damascus.

Mission work, vigorously conducted since 1823, first by the ABCFM, and since 1870 by the PN, has borne fruit not only in direct visible results of educational institutions established,
youth educated and sent forth as teachers, physicians and preachers, books printed, a Protestant community gathered, congregations assembled, Sunday schools opened and churches raised, Sunday services held, women and girls taught, and the Bible and Christian literature distributed. The uplift of the whole community to a higher plane of social, intellectual, and moral life.

In self-defense and in rivalry the other religious sects have opened schools and colleges, printing-presses and hospitals. The Mohammedan Syrian president even countered to their tradition and practices as to open schools for girls, lest their Fatimias and Zobeides should learn in Christian schools too many verses of the Bible and too many Gospel hymns; and the Greek Church has been compelled to open Sunday schools, in imitation of the Protestants.

The PN has at Beirut (opened by the ABCFM in 1823) a station of which the working force consists of 4 missionaries and their wives, with 7 unmarried women and 13 native workers, men and women. There are 2 preaching places, 3 outstations, 1 high grade boarding school for girls, 1 theological school, 5 Sunday schools, 1 printing house which sends forth its issues wherever the Arabic language is spoken in three continents. It publishes about 25,000,000 of pages annually, about half of these being pages of Scripture. In "the Press" are steam-presses, with all the apparatus for type-casting, electrotyping, lithographing, and binding. From its doors go forth yearly about 60,000 bound volumes of scientific and religious books.

The Syrian Protestant College is auxiliary to the mission, and in closest sympathy with it. It occupies a splendid position on high ground overlooking the sea. It embraces preparatory, collegiate, medical and commercial departments, and is more fully described in a separate article. It has also a station of the Kaiserswerth Deaconesses at Beirut, established in 1860. It has 26 deaconesses, who conduct a fine hospital, served by the Medical Department of the Syrian Protestant College. It also carries on a high school and 2 village schools.

Miss Taylor's orphanage, opened in 1868, is carried on by 2 unmarried women and 6 native workers, men and women. It has a dispensary. The Church of Scotland has a mission to the Jews, with a missionary and his wife and 2 common converts enrolled, but indirectly by the work of others. There is also a station of the Kaiserswerth Deaconesses at Beirut, established in 1860. It has 26 deaconesses, who conduct a fine hospital, served by the Medical Department of the Syrian Protestant College. It also carries on a high school and 2 village schools.

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The BFBS has a Bible depot here, with 1 agent and 6 native workers.

BEIT MERR: A village in the Lebbon district of Syria; station of the Friends' Foreign Mission Association (1899), with 1 woman missionary, 2 native workers, 1 chapel, 1 Sunday school and 2 village schools.

BELGAUM: A city in the district of Belgaum, Bombay, India, 80 miles northeast of Goa. Population (including suburbs), 32,900, Hindus, Muslims, Jains, Christians, Parsees, etc.; station of the LMS (1820), with 3 missionaries and their wives, 14 native workers, men and women; 6 outstations, 6 Sunday schools, 8 village schools and 61 church members.

BELIZE: A city of British Honduras, Central America, a place of considerable importance, containing several churches, a hospital, etc. Population, 9,116, including many negroes; station of the LMS (1826), with 3 missionaries, 27 native workers, men and women; 6 chapels, 7 Sunday schools, 7 village schools, 1 high school and 700 church members. Also station of the Jamaica Baptist Missionary Society (1887), with 1 missionary, 6 outstations, 6 chapels, 5 Sunday schools and 1 church.

BELLAG: A settlement on an island in Milbank Sound, British Columbia; station of the Canadian Methodist Missionary Society (1881), with 1 missionary physician and his wife, a chapel, a Sunday school, a dispensary, a hospital, and 60 church members.

BELLARY: Chief city of the district of the same name, Madras, India. Climate, hot; very dry. Population, 50,467, Hindus, Muslims, Christians. Language, Canarese, Telugu, Hindustani. Condition, rather poor. Station of the LMS (1810), with 7 missionaries and 49 native workers, men and women, 10 outstations, 10 Sunday schools, 11 village schools, 2 high schools, 1 college, 1 orphanage and 175 church members. Also station of the SPC (1880), with 1 native worker, 1 village school and 162 communicants.

BELLESA: A settlement on a river near Assam, India; station of the Swedish Missionary Society (1890), with 3 missionaries and their wives, 3 missionary women (one a physician), 7 native workers, 6 village schools, 1 dispensary, an orphanage and 71 communicants.

BELLOMO: See Benito.

BELLOCHISTAN. See Baluchistan.

BENARES: Capital of the Benares Division, United Provinces, India, situated on the northern bank of the Ganges River, at the junction of the Ganges and Jumna. Population, 209,331, of whom about 155,000 are Hindus and 50,000 Mohammedans. In point of population Benares ranks sixth in India. It manufactures shawls, cloth embroidered with gold and silver, jewelry, brass work, and lacquered toys—the last two being exported to England in considerable quantities.

That which gives to Benares its interest and importance, however, is the fact that it is to-day, and has been for more than twenty-five centuries, the religious capital of India, and the most sacred of all the sacred places of Hinduism. Its origin dates back to the remotest period of Aryan occupation of India. Its early name was Varanasi, whence the modern Varanasi, or Benares. Another name by which it is often called by the people is Kasi. It had been for many years—probably for some centuries—renowned by Hindus for its sanctity, when, in the 8th century, Gau­tama, then just starting out on his mission of converting India to his new cult of Buddhism, fixed his residence at Sarnath, the site of the ancient Benares, only four miles from the modern city. It remained the headquarters of Buddhism until, after a period of 300 years, the forces of Brahmanism rose against their younger rival, overwhelmed the strongholds of Buddhism, and after
Missionary effort was commenced in Benares by the BMS in 1816. The city is now a station of the LMS (1820), with 8 missionaries and 28 native workers, men and women, with a high school and 12 common schools and 34 church members.

It is a station also of the CMS (1832), with 11 missionaries and 22 native workers, men and women. It has 3 outstations, 2 high schools, an orphanage and 6 village schools and 175 communicants.

The WMS has here 2 missionaries and 16 active workers, men and women, with 6 village schools and 30 church members.

The Baptist Zenana Mission has 3 women missionaries and 3 native woman workers, with 119 Zenana pupils.

The Zenana Bible and Medical Mission has 15 women missionaries and 34 native women workers, with 1 hospital, 1 dispensary, 1 high school, 6 village schools and 225 Zenana pupils.

**BENGAL LANGUAGE:** Belongs to the Bantu family of African languages and is spoken in the region of the Gaboon River, French Congo, W. Africa. It is written with Roman letters.

**BENGAL:** One of the Lieutenant-Governorships of British India, lying north of Madras and the Bay of Bengal. It comprises: (1) the territory often spoken of as Bengal Proper, through which the Ganges and Brahmaputra rivers describe the lower portion of their courses, including the deltas of those great streams; (2) the province of Orissa, which stretches along the coast of the gulf south of the delta; (3) the province of Behar, to the northwest of Bengal Proper, and (4) the district of Chota-Nagpur, south of Behar and west of Orissa. Its total area is 157,543 square miles and its population numbers (1901) 74,744,866. In no other part of British India is the average density of population so great, the average for the whole of Bengal being 470 per square mile, while in some parts of Behar the average is over 800 per square mile.

The population of Bengal exhibits great diversity of race, religion, language and civilization. About one-third of the whole population are Mohammedans, nearly two-thirds Hindus and a residue of about 3,000,000 is composed of the adherents of other religions chiefly those possessed by the half-savage aboriginal hill tribes.

The Christian population of Bengal is (1901) 278,366, having increased 44 per cent. during the decade 1891-1901. The increase of population of Bengal during the same period was but little more than 4 per cent.

The prevailing language is the Bengali. In Behar and Chota Nagpur the Hindi is chiefly used, and in Orissa the Uriya is the language of Hindus and Christians. The aboriginal tribes called Kols, Santals and Gonds found in Chota Nagpur and other districts in the northwest part of Bengal are described in separate articles, to which the reader is referred.

The Mohammedans of Bengal are mostly descendants of converts made from the lower castes of Hindus centuries ago, but they still make many converts every year from Hinduisml. Behar was once a center of Buddhism.

The missionary history of Bengal, as well as its political history, is one of the utmost interest. While this province was not the seat of the earliest Protestant missionary activity in India—an
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honor which belongs to Madras—it is ever associated in the minds of Christian people with the names of Carey, Marshman and Ward, who made Serampur the starting-point of widely diffused evangelical influences; with that of the eucatonic. The pioneer of the work afterward more effectively prosecuted by the Serampur band, and in more recent times with that of Duff, whose educational work at Calcutta and whose immense energy and missionary zeal were the means of lifting the work of Christian instruction to a prominence which it deserves as a factor of missionary success. At the present time Bengal is well occupied by the agents of many Protestant missionary societies. The English Baptists, still preserving the traditions and continuing the work of Thomas, Carey and their early associates, the SPG, the CMS, the CSFM, the UFS, the LMS, the ME, the ABMU and many other societies and independent agencies, are conducting missionary operations in Bengal. The missionary societies cooperate with the government and with the people in their efforts to extend education, having many schools and colleges in connection with their work at nearly all mission stations. In the year just mentioned there were within the province 31 vernacular newspapers, 13 being sheets of some importance. Several papers, edited wholly in English, are also issued by natives, besides those conducted by European writers.

Bengal is sometimes called "Lower Bengal," since this term was applied to it when it formed a part of the Bengal Presidency.

BENGALI LANGUAGE: The Bengali belongs to the Indo-Aryan branch of the Aryan family of languages. It is said to approach more nearly to the Sanskrit than any other of the modern languages of India. It is spoken by about 40,000,000 inhabitants of Bengal and Central British India. Among its various dialects the Musalmang Bengali is used by some 20,000,000 Mohammedans in lower and eastern Bengal and has been much changed by the introduction of Arabic and Persian words. The Sanskrit letters, with slight modification, are used for writing all or nearly all of these dialects of Bengali.

BENGAL PRESIDENCY: One of the former administrative divisions of British India. It comprised the northwest Provinces, Oudh, Assam, etc., besides the present lieutenant-governorship of Bengal. The name is still used in common language and in army circles, but it is no longer the name of an administrative division. See India.

BENGHAZI: A town of Tripoli, North Africa, on the eastern shore of the Gulf of Sidra. It stands on the verge of a large plain, sandy and barren for nearly a mile from the shore, but beyond that having a fertile but rocky soil to the foot of the Cyrenaic Mountains. Population, 9,000, many of whom are Jews and negro slaves. Chief occupations of the people are agriculture and cattle-raising. No mission work at present.

BENGUEL: A district of Angola, W. Africa, and a town in that district from which a railroad is to be constructed to the E. frontier of the colony, being the seaport for trade with Bihé and the region in which missionary stations are established.

BENT: A town on an island in the San Benito River, in the Spanish Colony of Cape San Juan, W. Africa; station of the PN (1864), with 1 missionary, 3 missionary women, 11 native workers, men and women, 10 outstations, 9 Sunday schools, 3 village schools, 2 high schools and 490 church members. Also mentioned as Belombo.

BENNETT, CEPHAS: Born at Homer, N. Y., March 20, 1804. Dr. Bolles, Secretary of the ABMU, advised him to offer himself to the Society to go out as its missionary printer. He was appointed in 1828 and sailed May 22, 1829, reaching Calcutta October 6, and Maulmain, January 14, 1830, with his printing presses. He commenced at once the printing of tracts, for which the demand in the early history of the mission was very great. In 1852 he began to print the Burmese Scriptures, and as superintendent of the mission press in Burma for more than half a century he was permitted to print the Bible in three languages—the Burmese, translated by Dr. Judson; the Sgau Karen, translated by Dr. Mason, and the Pwo Karen, by Rev. D. L. Brayton, and also the New Testament in the Shan language. From the press under his care were sent forth more than 200,000,000 of Scriptures, tracts, and religious and educational books in all the dialects of Burmese. He was not only a printer, but a preacher of the Gospel, having been ordained to the ministry by the brethren of the mission, and in the intervals of his work as a printer he labored as an evangelist. The year 1834 he spent in Rangoon, then under Burmese rule, preaching and distributing tracts. When in Tavoy, whither he went in 1837 to print the Karen Bible, and where he remained till his return in 1857, he spent much of the cold season in the jungles, among the heathen and the native Christians. In these tours he visited all the Tavoy and Mergui districts. His deep interest in the educational work of missions led him, in the early part of his residence in Maulmain, to take charge of the government school for two and a half years. To him chiefly is due the founding of the Sgau Karen and Tract Societies, and through his influence its operations were enlarged by the recent vernacular schoolbook departments. He was also much engaged in the English church in Rangoon. Mr. Bennett was taken seriously ill in July, 1885, but rallied. Early in November he had a relapse, and on the 16th he passed away, in the eighty-second year of his age, after fifteen-six years of mission service.

BENSONVALE: A town in the Orange River Colony, N. E. of Aliwal North; station of the South African Wesleyan Missionary Society, with 1 missionary, 83 native workers, 33 outstations, 10 village schools, 1 high school, a Young People's Society, and 1,110 church members.

BERAR: A commissionership of Central India, consisting chiefly of a fertile valley lying east and west between the Satpura range on the north and the Ajanta range on the south. Its length from east to west is 150 miles, and its breadth, about 140. It touches the central provinces, the north and east, Bombay Presidency on the west, and the Nizam's dominions on the south. Area, 17,700 square miles. The population numbers 2,897,491 and is mostly composed of Hindus. Mohammedans, Parsees and Christians are also found in Berar in considerable numbers. Among the aboriginal tribes, as the Bhils and Gonds, are also found in this region.

The language of the Hindus of Berar is Marathi.
Berar has been entered by the UFS, and the Kurku and Central India Hill Mission. The Christian and Missionary Alliance also has, there is some reason to suppose, undertaken evangelistic work. The former half the province of Berar has not thus far been the scene of missionary operations to the extent which the density of its population and the opportunities which it affords for persistent and successful work would seem to demand.

**BERBER LANGUAGES.** See Berber Race; also Kabyle.

**BERBER RACE:** The Berbers are sometimes spoken of as descended from the Libyans, or at least as closely related to them. Arab writers represent them as having come from Canaan previous to the days of Joshua. From their language, customs, and physical type they are adjudged by some as affiliated with the Semites; though others prefer to group them as being originally Hamitic. Where they have come in contact with other races or tongues, they have been more or less affected by them; where they have been left in comparative seclusion, as in the oases of the desert, they have remained, in both race and speech, comparatively pure.

The present home of the Berber race has its center in the Barty States, especially around the Atlas Mountains. Indeed, the Barty States derive their name from the appellation used in Europe to designate this race. According to Dr. Cust, "The Berber or Amazigh is still at the present day in various shades and degrees of intermixture, ethnological, linguistic, and religious, more or less affected by the Arab and negro, the staple and parent stock of the whole population of North Africa from the Mediterranean to the extreme southern limit of the Sahara." The race may be divided into eight or ten tribes or groups, chiefly according to the shades of difference in the language or dialects they use; the parent of all these dialects, the old Libyan, as known to the Romans among the Numidians and their cognates, no longer exists. The old Guanche Berber, or Libyan as spoken by the original inhabitants of the Canary Islands, is also extinct.

The Kabyles of Algeria are Berbers. They comprise a confederation of tribes and speak the language or dialects they use; the parent of all these dialects, the old Libyan, as known to the Romans among the Numidians and their cognates, no longer exists. The old Guanche Berber, or Libyan as spoken by the original inhabitants of the Canary Islands, is also extinct. The Kabyles of Algeria are Berbers. They comprise a confederation of tribes and speak the Ghadarnsi dialect of the Berber; but with the Arabs the Arabic, and with the Tuwars, the Tamaekhe, and with their negro slaves, the Hausa.

Another Berber tribe dwells at Siwah, the oasis of Jupiter Ammon, on the confines of Egypt. Their own home dialect should be found to have a clear affinity with the Berber. It helps to show how broad is the territory the Berbers have occupied; also how remarkable has been the resistance offered by the Berber language to the pressure of other tongues for more than three thousand years.

As to the origin and import of the name of this ancient North African race there is some diversity of opinion. It is said to have first been used by the Arab writers of the 2d century to designate the Libyans of Herodotus. Some suppose it to have been derived from Verves, as found in the ancient Roman geography of Morocco. By others, with more reason, it is supposed to be but a modification of Barbari, a term denoting any one who was, to the Aryan or Greek, a foreigner, speaking a language to them unknown. This accords with the fact that the word Berber is not known to the Berbers as a national appellation. They call themselves Amazigh, the Free.

As to the religion of the Berbers, their pagan faith is nearly extinct. Some of them seem to have accepted the Jewish or the Christian religion in the centuries gone by, at least for a time. But at present they generally profess the Mohammedan faith, the many of them know but little of it. And yet they are not lacking in bigotry and fanaticism, as the bitter opposition and persecution to which converts to the Christian faith are subject afford sad proof.

Missionary effort has not neglected these people. The North African Mission, the Swedish Missionary Society, the Gospel Missionary Union and others have used every means to come into contact with the Berber tribes.

**Berea:** A settlement in Basutoland, S. Africa, E. of Masera; station of the Paris Evangelical Mission Society (1843), with 1 missionary and his wife, 17 native workers, 6 outstations, 7 village schools, and 425 communicants. French form of name, Béréa.
BEREA: A settlement southwest of Gnadendal, Cape Colony, S. Africa. A station of the Moravian Mission occupied in 1865, when the overcrowding of Gnadendal made it necessary for some of the people to form a colony. Statistics given in combination with Gnadendal.

BEREN'S RIVER: A settlement on the E. shore of Lake Winnipeg, Manitoba, Canada; station of the Canadian Methodist Church (1871), with 1 missionary and his wife, 2 outstations, a chapel, a Young People's Society and 100 church members.

BERGEN: See BERGEN.

BERGER: See BETTER.

BETEGERI: See BETTER.

BETHABARA: One of the most important of the Moravian mission stations in the Usambara region, German East Africa (1893), with 2 missionaries, 7 native workers, and 140 communicants. Also station of the Canadian Presbyterian Mission (1885), with 2 missionaries and their wives, 7 native workers, men and women, 4 Sunday schools, 3 village schools, and 110 church members. Also called Better Hope.

BETHEL: See BETTER.


BETHEL: 1. A settlement N. of Stutterheim, Cape Colony, S. Africa; station of the Berlin Missionary Society (1837), with 2 missionaries, 7 native workers, and 140 communicants.


BETHEL: A station of the Rhenish Mission in Great Namaqualand, German S. W. Africa. Here the missionary Krönlein translated the New Testament into Nama. It has 1 missionary, 1 native worker, 1 village school, and 224 communicants.

BELEU: One of the Gilbert Is. which has long been occupied by Samoan pastors under the LMS and was made a missionary station by that Society in 1901. There is now (1903) a training institution for evangelists, and a woman's training institution for Christian workers. The church members number 450.


BETTERVERWACHTUNG: A settlement near Graham's Hall, in British Guiana, South America. Station of the SPG, with 1 missionary, 2 native workers, and 24 communicants. Also station of the Canadian Presbyterian Mission (1885), with 2 missionaries and their wives, 7 native workers, men and women, 4 Sunday schools, 3 village schools, and 110 church members. Also called Better Hope.

BERHAMPUR: A town east of King Williams Town, Cape Colony, S. Africa; station of the South African Baptist Missionary Society (1859), with 2 women missionaries, 3 native workers, 2 outstations, chapel, Sunday school, and 24 church members. Also written Berhampore.

BERHAMPUR: A city and military station S. of Murshidabad, Bengal, India. Population (1891) 23,515; climate, unhealthy but improved by military sanitation. Station of the LMS (1824), with 2 missionaries and their wives, 4 women missionaries, 25 native workers, men and women, 9 Sunday schools, 6 village schools, 2 high schools, and 35 church members. Also written Burbampore.

BERLIN: A town east of King Williams Town, Cape Colony, S. Africa; station of the South African Baptist Missionary Society (1859), with 2 women missionaries, 3 native workers, 2 outstations, chapel, Sunday school, and 24 church members. Native name Tahabo.

BERLIN JERUSALEM UNION. See GERMANY, MISSIONS IN.

BERLIN MISSIONARY SOCIETY. See GERMANY, MISSIONARY SOCIETIES IN.

BERLIN WOMEN'S MISSIONARY SOCIETY FOR CHINA. See GERMANY, MISSIONARY SOCIETIES IN.

BERSEBA: A settlement in Surinam, South America, S. of Paramaribo. It is in the center of a district which has always been the darkest corner in Surinam, the stronghold of idolatry and sorcery. Idol temples and places of sacrifice are very numerous. The former are not imposing edifices, such as are found in India, but small structures only a degree above common pigsties, and located in out-of-the-way corners behind the houses of the village. They are not used for worship, but only as repositories for the idols and their belongings, which are needful for heathen dances and the performances of the sorcerers. Station of the Moravian Missions (1858), with a missionary and his wife, 35 native workers, 3 chapels, 2 Sunday schools, 1 village school, and 190 church members.

BERSEBA. See BEERSHEBA, TRANSVAAL.

BERSHEBA: A station of the Rhenish Mission in Great Namaqualand, German S. W. Africa. Here the missionary Krönlein translated the New Testament into Nama. It has 1 missionary, 1 native worker, 1 village school, and 224 communicants.

BERU: One of the Gilbert Is. which has long been occupied by Samoan pastors under the
sionary Society (1886), with 13 missionaries, men and women, 25 native workers, 22 outstations, 25 village schools, and 500 communicants.

A settlement in the Lithenberg district of the Transvaal Colony, S. Africa, about 50 miles S. E. of Mafeking; station of the Herrmannsburg Missionary Society (1872), with a missionary and his wife, 2 native workers, 4 outstations, 1 chapel, 1 village school and 1,250 communicants.

A settlement in Zululand ( Natal) S. Africa, about 40 miles S. E. of Vryheid; station of the Herrmannsburg Mission (1888), with 1 missionary, 4 native workers, 4 chapels, 4 village schools and 230 communicants. Also station of the Swedish Holiness Union (1894), with 1 missionary and his wife, 3 outstations, 1 village school, 1 training school for women workers, and 90 communicants.

BETHEL (Alaska): A station of the Moravian Mission in S. W. Alaska, situated on the River Kuskokwim (1885), with 2 missionaries and their wives (one a physician), 7 native workers, 1 chapel, 1 Sunday school, and 115 communicants.

BETHEL (India): A village in the Santal Parganas, Bengal, India; station of the Bethel Santhal Mission (1875), with 1 missionary and his wife, 8 native workers, 5 village schools, 2 high schools, 2 orphanages, 1 dispensary, 1 hospital, and 800 church members.

BETHEL (West Indies): A town in the N. W. of the island of St. Kitts, W. I.; station of the Moravian Missions (1832), with 15 native workers 1 chapel, 1 Sunday school, 1 village school, and 130 communicants.

BETHEL TOWN: A village 20 miles S. of Montego Bay, Jamaica, W. I.; station of the Christian (Disciples) Woman's Board of Missions, with 1 missionary, 2 chapels, 2 Sunday schools, 1 village school, 2 Young People's Societies, and 120 church members.

BETHEL SANTHAL MISSION (1875): Evangelistic work among the Santals near Jamtara, Bengal, India, was begun in 1875 by Pastor A. Haegert, at his own expense. A mission house which grew up about it was called Bethel. Schools for women workers, and 90 communicants.

BETESDA (Africa): 1. A settlement in the S. W. part of Basutoland, S. Africa; station of the Paris Society for Evangelical Missions (1843), with 1 missionary and his wife, 22 native workers, 12 outstations, 11 village schools, and 620 communicants.

2. A village about 40 miles W. of Kokstad, Griqualand, Cape Colony, S. Africa; station of the Moravian Missions (1877), with 2 missionaries and their wives, 27 native workers, men and women, 2 preaching places, 10 village schools, and 390 communicants.

BETESDA (India): 1. A village S. of Madhupur, Bengal, India; station of the Bethel Santhal Mission (1891), with 1 missionary, 3 native workers, 1 chapel, 1 Sunday school, 1 village school, 1 high school, 1 orphanage, a dispensary, a hospital and 30 communicants.

2. A town in South Arcot, Madras, India. See KALLAKURCHI.

BETHESDA (West Indies): A village on the E. coast of the island of St. Kitts, W. I.; station of the Moravian Missions (1820), with 16 native workers, men and women, 1 chapel, 1 Sunday school, 1 village school and 400 communicants.

BETHEL: 1. A town in Palestine, near Jerusalem. The birthplace of Jesus Christ. Station of the CMS (1899), with 4 missionary women, a village school and a high school. Also station of the Jerusalem Union of Berlin (1861), with 8 missionaries, men and women, 13 native workers, men and women, 3 outstations, 1 chapel, 1 orphanage and 5 village schools.

2. A village in the Santal Parganas, Bengal, India; station of the Bethel Santhal Mission (1884), with 1 missionary woman (physician), 3 native workers, 1 chapel, 1 Sunday school, 1 village school, 1 high school, 1 orphanage, a dispensary, a hospital and 50 communicants.

BETIGERI: A village near Gadag, in the Dharwar district, Bombay, India. Population of Gadag-Betigeri (1891) 23,880. Station of the Basel Missionary Society (1841), with (1902) 2 missionaries and their wives, 20 native workers, men and women, 5 village schools, 1 Sunday school and 279 communicants. Also station of the SFG (1888), with 6 native workers, men and women, 3 village schools and 36 communicants. Also written Betigeri and Betigeri.

BETO: A village in the southern part of Borneo, Malaysia; station of the Rhenish Missionary Society, with 1 missionary and his wife, 2 native workers, 1 Sunday school, 2 village schools, and 70 communicants.

BETTER HOPE. See BETTERVERWACHTUNG.

BETUL: A town in the Central Provinces, India, 50 miles N. E. of Ellichpur. Population, 5,000, chiefly Gonds. Station of the Swedish National Missionary Society, with 1 missionary, men and women, 2 native workers, 1 Sunday school, 1 village school and 16 communicants.

BEUSTER, REV. C.: Missionary of the Berlin MS to Africa. He was the first preacher of the Gospel sent to the Bawendo tribe in North Transvaal, and for twenty-nine years, amidst the greatest difficulties, he labored among these benighted people. He rendered the tongue of this tribe into a written language, translated part of the Scriptures and other literature; taught untutored minds in the primary schools, and pursuing his long and tedious journeys on foot, he preached the Gospel to thousands who had never heard the Word of Life. For years he was the victim of the unhealthful climate of the North Transvaal; but without intermission he continued his labors of love until he passed from earth in the year 1901.

BEYROUT. See BEIRUT.

BEZWADA: A town of 20,000 (1891) inhabitants on the Kistna River, S. W. of Ellore, Madras, India; station of the CMS (1858), with 5 missionaries, men and women, 47 native workers, men and women, 28 village schools, 1 high school and 780 communicants. Also station of the CEZMS (1881), with (1902) 2 missionary and
Bhadrakh

**Bhadrakh**: A town in the Balasor district, Orissa, Bengal, India; station of the Free Baptist General Conference (1890), with 1 woman missionary, 8 native workers, men and women, 1 chapel, 1 Sunday school, 1 village school and 25 church members.

**Bhagalpur**: A city in the Bhagalpur district, Bengal, India, situated on the Ganges, with a population (1901) of 75,760, chiefly Hindus and Mohammedans. Station of the CMS (1850), with (1901) 2 missionaries, 1 with his wife, 8 native workers and 11 outstations, 2 elementary schools, 1 high school, 1 dispensary, 1 hospital, 1 orphanage and 288 zenana pupils. Also station of the CEZMS (1882), with (1902) 4 missionary and 14 native women workers, 12 elementary schools and 178 zenana pupils. Also station of the Mission to Lepers in India and the Central India Mission (1889), with (1902) 2 missionaries and 4 mission schools and 178 zenana pupils. Also station of the Mission to Lepers in India and the Central India Mission (1889), with (1902) 2 missionaries and 4 mission schools and 178 zenana pupils.

**Bhagayya**: See Bagnana.

**Bhaisdehi**: A town in the Central Province, India, N. E. of Ellichpur; station of the Kurku and Central India Mission (1890), with 2 missionaries and their wives, 3 native workers, 1 chapel, 1 Sunday school, 1 village school, 1 orphanage, 4 dispensary and 6 church members.

**Bhamo**: A town and trading center and head of steam navigation on the Irrawaddy River, 180 miles north of Mandalay, Burma. Population about 7,000. It is but 40 miles from the Chinese frontier. It is a station of the ABMU, opened in 1877, and occupied by 8 missionaries and 12 native workers, men and women. It has 9 out-stations, 10 preaching places and 2 common schools. There are 120 church members.

**Bhandara**: A town of 13,009 inhabitants, east of Nagpur in the Central Provinces of India; station of the UFS, with 1 missionary physician, 20 native workers, men and women, 4 village schools, 1 orphanage, a dispensary, a hospital and 30 church members.

**Bhaptapur**: Chief city of the native state of Bhatpur, Rajputana, India. Population (1891) 68,033, chiefly Hindus. Station of the ME, with 21 native workers, 1 chapel, 15 Sunday schools, a Young Peoples’ Society, 8 village schools and 550 church members.

**Bhera**: A town of about 17,000 inhabitants situated on the Jhelum River in the Punjab, India; station of the UP (1884), with 1 missionary and his wife, 2 missionary women and 2 outstations.

**Bhils**: An aboriginal Kolarian race of Central India. One of their typical men is about 5½ feet in stature, with short arms, prominent cheek bones, thick lips, black hair and beard. Together with other Kolarian aborigines they were pushed back by an early Aryan invasion from the plains into the hill country, and are now scattered over Rajputana, the hills of the Vindhyas and Sappura ranges, the outlying portions of the Ganges and Godavery basins. Some, as far south as Poona, and eastward along the Godavari and Wand rivers. Their favorite abode is along the rugged, wooded banks of the Tapti, Mahi and Nerbada Rivers which flow into the Arabian Sea. Their estimated number is 3,000,000. Cruelly treated by the Marathas they have lived apart, with their own chiefs and councils which settle disputes between individuals and communities, the British authorities maintaining a difficult supervision over them. Marauding expeditions into the cultivated country, brigandage, the chase with bow and arrows as weapons, the raising of sheep and goats, some rude agriculture, and some simple manufactures in bamboo have been their means of support. When at home, they dwell in little hamlets, called polis, each headed, tolerably well built of loose stones and interwoven bamboo, located on a separate hillock so that an enemy may not surprise a whole town at once. Their clothing is meager. They have now no separate language. They are addicted to drink, and when intoxicated are quarrelsome. Polygamy is practiced, but more than two wives is unusual. Women are chaste after marriage.

Their religion is spirit worship, with additions from Hinduism. They are firm believers in ghosts and in witches. The latter they swing head downwards until they die or confess; but upon confession the witch is punished with death or banishment. Siya and other Hindu deities are worshipped and local deities are numerous. Gataanj, their patron saint, occupies a niche in most Bhil houses. A Brahman is usually called in to officiate at the naming of the child and at marriage. The dead are buried and the ashes cast into sacred streams, for unless they have such a resting place, their spirits are supposed to trouble surviving relatives.

Missionary work was begun among the Bhils by the Church Missionary Society in 1880. It was at first very difficult to get in touch with this scattered, secluded and suspicious highland folk, but persistent kindness at last won their confidence. The first converts were enrolled in 1890, but in 1900, after twenty years of labor, the mission numbered fourteen baptized and fifteen catechumens. The work of the missionaries in famine relief in 1901-2 proved the turning point in the history of the mission, and since the Gospel has been welcomed, thousands of children have been enrolled, and the Bhils undertook the building of their own church. The Bhil Mission of the Church Missionary Society occupies four stations in Rajputana; Kherwara, Lucasia, where there is a girls’ orphanage; Baulia, and Bilpara, with a boys’ orphanage.

The history of other missions has been similar. The United Free Church of Scotland has an encouraging Bhil Mission in Rajputana with a “Shill Home” at Udaipur. Amkhit is the field of the vigorous Bhil Mission of the Presbyterian Church of Canada, with educational, medical, orphanage, and industrial departments. The Christian Bhils have proved good mechanics. The baptist in 1901 numbered 105. The Bhils are at a crisis in their history, and before long will become either Hindus or Christians. Because of the absence of caste, they do not meet the opposition which the Hindus do from their own people when they try to improve their condition. They are now coming to know their need, and at present they seem peculiarly open to the Gospel.

**Wild Races of S. E. India**, Lawin (T. H.), London, 1879; *Brief History of the Indian Peoples*, Hunter (W. W.), London.

**Bhimpur**: A town lying N. W. of Midnapur, Bengal, India; station of the Free Baptist General
Conference (1874), with 2 missionaries and their wives (physicians), 139 native workers, men and women, 2 outstations, 45 Sunday schools, 45 village schools, 2 orphanages, 1 industrial school, 1 dispensary, 3 Young People's Societies and 270 church members. Also written Bhimpore.

BIHANGA: A village N. E. of Bahraich, in the United Provinces, India; station of the ME, with 11 native workers, men and women, 8 Sunday schools, 1 village school, 4 Young People's Societies and 220 church members.

BIHWANI: A city of the Punjab, India, 60 miles W. of Delhi. Population (1891) 35,487. Station of the Baptist Zenana Mission (1887), with 4 mission women, one a physician, 3 native women workers, 3 Sunday schools, 3 village schools, a dispensary, a hospital and 50 Zenana pupils.

BIHOT: A village in the Almora district, United Provinces, India, situated near Chandag, north of Pithoragarh; station of the ME, with 1 missionary woman (physician), 14 native workers, men and women, 3 chapels, 4 Sunday schools, 23 village schools, 1 Young People's Society, and 25 church members.

BHUTAN: An independent native state on the southern slope of the eastern part of the Himalayan range, E. of Sikkim and separating British India from the frontier of Tibet. It has an area of about 13,000 sq. miles and a population estimated at about 30,000. The religion of the people is Buddhism of a degraded type. Their language is allied to the Tibetan. The people are called Bhutias.

BIBLE CHRISTIAN HOME AND FOREIGN MISSIONARY SOCIETY: This society was organized in 1821 for the purpose of sending missionaries into unchristianized portions of the United Kingdom and into heathen lands. In 1831 it sent two missionaries to North America, one of whom occupied a station in Canada, and the other in Prince Edward's Island. Their work was eminently successful, and in 1883, when the union of all the Methodist churches in Canada was effected, the membership of this mission was about 7,000.

In 1850 Messrs. James Way and James Rowe were sent to South Australia, and later several other missionaries settled in Victoria, Queensland, and New Zealand. The work here being carried on under favorable circumstances, soon grew independent and self-supporting, and now the principal work done in this mission is the planting of new churches in needy districts.

In 1885 the Society sent two missionaries to Yunnan, China, under the auspices of the China Inland Mission, whose repeated appeals for help had aroused much interest. At present the Society has three stations, Yunnan-fu, Chao-tung-fu, and Tung-Chawan-fu, 12 missionaries, 6 native evangelists, 41 church members and 200 scholars. The recent changes have brought large numbers of inquiries.

At home the Society has missionaries working among the lowest classes of people in London and other parts of England. The Woman's Missionary League of the Bible Christian Missionary Society, was organized as an auxiliary to the Society in 1892 with special reference to the work in China.

BIBLE DISTRIBUTION: Its object is to bring knowledge of the Bible within reach of every person. The great Bible societies have adopted the principle that the end which they are to keep in view is not the possession of the Bible, but its distribution which ignores this distinction is liable to do more harm than good. At different times certain persons have given away large numbers of Scriptures to the crowds that gather at such places as Jerusalem, or at fairs and exhibitions and even inspired a feeling of contempt.

In order to meet the requirement that the Bible shall be placed within the reach of every person, however poor, the societies have adopted the general principle of gauging prices by the ability of the people rather than by the cost of the book. In such lands as the United States, Great Britain and the larger part of the Continent the Bible societies as a rule ask something for their publications, reckoning in the cost the expense of printing and binding, but making no account of the outlay for editorial work. To this however, there are exceptions. In order to meet a special need, an edition, usually of the New Testament, is sometimes placed at a figure even less than the cost, as in the case of the editions designed for use in the schools or for distribution among the poorer laborers.

In the mission fields the day's wage of a laborer is often taken as the gauge, and an edition of the whole Bible, in plain but substantial binding, is issued at such a figure as will be within the reach of the ordinary peasant or artisan. Editions of the New Testament, or of different portions of Scripture such as the Gospels, Psalms, Proverbs, the Pentateuch, etc., are made proportionate in price. Scriptures in finer binding are sold at actual cost, since they are of the nature of luxuries.

If the distributor is satisfied that a person is not able to give the price of the book, and that a copy will be well used, ordinarily no charge is made. The plan of trying to secure the attention and interest of a person not especially interested in the Bible by the donation of a copy has not, as a rule, been successful. But no iron rule as to free distribution can be laid down. Much must be left to the judgment of the person engaged in the work.

For many years the Bible societies worked as auxiliary to the mission societies in distributing the Bible; making grants of books, giving money to pay colporteurs, etc. As the different denominations entered the field, and in not a few cases covered much the same ground, the work began to individualize, and at last the necessity for providing the Scriptures for many people whom the missionaries could not attempt to reach, led to the appointment of a class of agents quite distinct from those of the missionaries. Thus grew up the system of agencies much like those of any mercantile house. The Bible Society Agent is located at some central point, such as Berlin, Vienna, Constantinople, etc. He keeps informed as to the needs of the class of agents under him, and seeks to improve every opportunity to increase the circulation of the Scriptures and to add to the popular understanding of their value. In Japan the Bible Society Agent has made a point of selling the Scriptures on railroad trains, with good effect.

As in the case of missionary societies, so with
the Bible societies, disadvantages have arisen from the presence of two or more in the same territory. This has often entailed needless expense, has produced much competition, if not between the Societies or their Agents, at least between their employees. (See Comity).

The subordinate agencies of distribution are:

1. **Bible Depos.** These do not serve merely or even principally as salesrooms or places of storage, as is above all too often the case. The sales from a Depot seldom equal those by a colporteur and it has sometimes been a serious question whether the cost of maintaining them has been wisely incurred; yet where an effort to dispense with them has been made, they have been quickly reestablished as an essential feature of Bible work.

2. **Colporteurs.** The work of these men is the main stay of Bible distribution in the mission fields. By far the larger part of the Scriptures sold on mission ground pass through their hands and colporteurs have done and are doing quietly and unobtrusively a work unsurpassed in importance by that of any class of evangelistic laborers, because it is generally like the work of the pioneer. More than the missionary preacher or teacher, colporteurs come in contact with men. They see the coming, in their hands, their fields, and find access to places which no one else could enter. Having as their aim the placing of the Bible in the hands of all who will read and study it, they have to be wiser than serpents. Their daily life abounds in incidents as thrilling as any in the history of the Church. They are commonly plain men, selected not because of education but for their initiative, their tactful methods of dealing with men, and their knowledge of the Bible as a practical guide to life rather than as a storehouse of doctrines. At present there are few lands where every city and town, or even every village and hamlet is not within the field assigned to some colporteur. This is of course demands careful organization, and no one can read the annual reports of the Bible Societies without realizing how gigantic is the work to which they are bending every effort.

3. **Bible Readers.** The work of the Bible society at the point of distributing the Scriptures is so nearly the same as that of the missionary society, that it is not always possible to draw the line sharply between their respective spheres. They are, of course, in their hands, their fields, and find access to places which no one else could enter. Having as their aim the placing of the Bible in the hands of all who will read and study it, they have to be wiser than serpents. Their daily life abounds in incidents as thrilling as any in the history of the Church. They are commonly plain men, selected not because of education but for their initiative, their tactful methods of dealing with men, and their knowledge of the Bible as a practical guide to life rather than as a storehouse of doctrines. At present there are few lands where every city and town, or even every village and hamlet is not within the field assigned to some colporteur. This of course demands careful organization, and no one can read the annual reports of the Bible Societies without realizing how gigantic is the work to which they are bending every effort.

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applied to completing the property and to furnishing a Sunday service for the transient crowd always to be found in such a great city. It was simply as a business investment for the care of the secular part of missionary enterprise, the Bible House has been well worth all that it cost; but it has had another and even greater value, as a proof of the practical character of Protestant missions. It is known all through the city and indeed throughout the Empire as the “American Khan,” and as the center of those influences which have done more than all else to arouse ambition for a better life. Enemies have recognized its influence and shaken their fists at it in impotent rage, and many a poor despised Christian has rejoiced in its simple beauty and strength as the token of the power that is yet to redeem the land. If ever there were sermons in stones they have spoken from the walls of the Bible House.

**Bible Lands Missions Aid Society:**

In 1853-4 Rev. G. G. Young, a minister in the North of England, traveling in the East, came into contact with missionaries of the American Board engaged in work among the Armenians in Constantinople, and was greatly impressed with their devotion and zeal. Returning to England he urged that an endeavor should be made to associate Christians of all the churches in an effort to cooperate with those already in the field. Circumstances contributed to awaken interest in the subject. It was just before the Crimean War and the Eastern question was assuming an acute phase. The Sultan was looking to Britain for support against Russia. Sir Stratford Canning (Lord Redcliffe) the astute and able English ambassador at the Porte, had sought to influence the Sultan in the direction of a policy of toleration in religious matters. For several years Christians in Britain had watched with sympathy the converts among the Armenians, who had been grievously persecuted. After one or two public meetings which increased interest in the scheme of an auxiliary agency in England, on the 3d of July, 1854, the Turkish Missions' Aid Society was organized, the Earl of Shaftesbury being elected president. The Society is entirely undenominational, both in its sponsors and in the distribution of its funds. The first rule of its constitution describes its aim: "The object of this Society is not to originate a new mission, but to aid in the extension of missionary work in Bible lands, especially that carried on by the Americans.”

The Society has been and is a most valuable helper to many branches of missionary work in Turkey, having furnished funds to the amount of $612,000 to various special objects of importance. The name of the Society was changed a few years ago by substituting “Bible Lands” for the “Turkish” of the original name. Also the not so largely supported as formerly, the society continues to work on the same lines, making its special province the assistance of Christian work in Greece, Bulgaria, Turkey, Persia, Syria, and Egypt.

The organ of the Society is “The Star in the East,” published quarterly.

**Bible Translation:** “The Day of Pentecost” cost for fifteen or sixteen peoples, that are the translators of the Bible doing for all the peoples of the world. The end in view is that every man may hear in his own tongue the wonderful works of God. For such a work special gifts, graces, acquirements, and instruments are needed, and of these we proceed to speak in the following sections.

**Qualifications Necessary for a Translator:**

The translator should be deeply conscious of the oracy of his as well as of its Marcus Aurelius. The man who enters on such work in a frivolous spirit will fail, like the general who enters on a great war with a light heart. Perfection in translation is unattainable, but it should be aimed at. Translation at best bears pretty much the same relation to the original that the wrong side of velvet bears to the right side. In the wrong side of the texture you may have all the material of the original: the warp and woof may be skilfully shot, all the weight and color may be in the piece, but the gloss and style is wanting. In translation the artistic touch which each author gives to his work, independent of the substance matter, can never be caught or transferred by another hand. If this be so in ordinary translation, it is still more applicable to Bible translation.

The original language of the Bible constitutes great difficulties. The Semitic Old Testament is full of perplexities. The language is archaic, the idioms are Oriental, the transitions are abrupt, the allusions are uncertain; the words thrown together in juxtaposition give little cue, by form or relation, to their exact meaning. Many passages are vague, and capable of several interpretations, and all passages have alliteration and play upon words which cannot possibly be reproduced in translation.

The original of the New Testament is Aramaic Greek, and the old Hellenic forms are filled with new ideas, like the new wine in the old bottles. The old Hellenic words had to be emptied of their old meanings before being dedicated to the new service, and they are often inadequate expressions of the fresh gospel thought. The translator will have to trace the Hebrew conception in the Greek form.

In both old and New Testaments there are many hands visible. The Holy Ghost, who inspired the men that wrote as they were moved, did not interfere with their individuality or style of expression. Paul does not write like Luke nor John like James. The prophets are distinct from each other in thought and style, and immeasurably removed from the feeling and form of our exact metallic age. Taking into account the composite character of the books, ranging from the simplest narrative to most flowing rhapsody, one cannot but recognize how ill-equipped a modern scholar is for translating right through the Bible. The man who would successfully reproduce this Holy Book would have to have the influence of the Holy Spirit who inspired and guided the various authors. Purvey, in his prologue to Wickliffe's Bible, says: "He hath need to live a clean life, and be full of devout prayers, that the Holy Spirit, Author of wisdom, knowledge, and truth, may be in his work, and suffer him not to err... By this manner, with good living and great travail, men may come
to true and clear translating, and true understand­
ing of Holy Writ.

Faith in the Bible is absolutely essential to the translator. It is not desirable that he should have to take down all his beliefs from the shelf and reexamine them whenever a new hypothesis regarding the Bible makes its appearance. The translator should not only have a reasonable intellectual belief in the Word of God, but he should also have, as he has tried and tested it, and found in it his own strength and joy. Having felt its power himself, he will know why he must be careful that none of its meaning is lost in passing through his hands. Having been blessed by it, he will do all that is in his power to make it the bearer of blessings to others. Every phrase, word, letter, mood, and tense will have due weight with him, and nothing will be slurred over or dealt with in a careless or slovenly manner.

A sound judgment is indispensable to a trans­lator of the Bible. No matter how great his attachment and loyalty to the Bible, if he has an ill-balanced mind he is in danger of getting entangled with Biblical fads; and the Biblical faddie is always discovering things in the text of the Bible that have no existence, giving prominence and importance that are out of proportion to other parts, and unconsciously using the book to support his own whimsical opinions. The translator should know the Bible in the unity of its truth, and be able to see individual passages in the light of surrounding truths. He should be able to divest himself of the prejudices of the religious or philosophical school in which he has been brought up, and to cast aside all prepossessions in favor of even the venerable readings of his own Authorized Version.

Sound scholarship must be based on sound judgment. A liberal education, especially in languages, is a good groundwork for Biblical scholarship. The man who professes to know twenty or thirty or a hundred languages is to be avoided. None of the phenomenal linguists of the latter day are masters of a single tongue, and this rule is not likely to change in the future. The translator should concentrate his chief attention on a few languages, and leave large profession to people who wish to be wondered at. A good knowledge of the original languages of the Bible is not of so much importance as is __ with the Bible. The translator should have a choice specimens of the language daily. By this patient procedure with one Gospel he acquired facility in translation, and he had the joy of giving the New Testament to that great people before being taken home to his reward. The memorable words of the revisers of the Authorized Version should never be for­merly reserved for the best scholars, and this will necessitate patience in having her work perfect.

Bishop Steere of Zanzibar spent five years in completing his version of the Gospel of St. Mark into the Swahili tongue.

By this patient procedure with one Gospel he acquired facility in translation, and he had the joy of giving the New Testament to that great people before being taken home to his reward. The memorable words of the revisers of the Authorized Version should never be for­merly reserved for the best scholars, and this will necessitate patience in having her work perfect.

The English and German translators and revisers were rendering the Scriptures into their mother tongues, but the majority of translators and revisers are called upon to translate into tongues which are foreign to them, and which they are obliged to learn. The wise translator will always work with the assistance of native scholars, and this will necessitate patience in many respects. He will have to bear with the inaccurate and self-satisfied ways of the unme­dical natives. He will not be able to take renderings on trust, but must lead his helper round the idea until the exact point is reached. Sometimes, when engaged on languages which have no literature, and which have never been, he will have to catch the words alive, and fix them as best he can on paper.

There is nothing, perhaps, which tries translator's patience so much as having his work revised by others. It is never pleasant to have one's composition found fault with, and every correction made by an inferior assumes imperfect work on the part of the author. If the translator has the grace of patience when he first sees the
work that has cost him so much pulled to pieces, he will soon come to appreciate the suggestions of men much inferior to himself. For all these things patience and Christian courtesy are absolutely necessary.

The translator should cultivate a simple, easy, and well-versed style. Very often first translations, made into a literary language, are cast in too lofty a style. The native helper is a scholar, generally proud of his native literature, in which he has been educated, and his aim will be to translate the Scriptures in accordance with high classical models. It is not the business of a translator to render a version in a language as the language ought to be, but as the language is. The common plain language of the people as used in commerce and in everyday life will be the victorious form of speech, and into this form, avoiding all vulgarisms and low expressions, the Scriptures should be translated.

When the proper standard has been reached another question of great difficulty will arise. The translator should strive to convey the meaning while remaining as faithful as possible to the literal text. The sense must be given whether the passage be rendered literally or not, but pains should be taken to transfer the sense by giving due weight to every word.

Translators of the Scriptures should, whenever practicable, carry out their work by committees. The general rule of the British and Foreign Bible Society on this subject is as follows: "That whenever it is practicable to obtain a board of competent persons to translate or revise a version of the Scriptures, it is undesirable to accept for publication the work of a single translator or reviser."

The first great version of the Old Testament takes its name, Septuagint, from the supposition of its translation into Greek was the work of seventy scholars. It was certainly the work of a large revision committee, hence its great value and permanence.

The revision of the English Bible which resulted in the Authorized Version of 1611 was the work of many scholars.

The Dutch version was the production of twelve translators and sixteen revisers. The Manx Old Testament was the work of twenty-four translators and two revisers.

The text to be followed is of primary importance in Bible translation. Up to 1881 the work of translation for the British and Foreign Bible Society was carried on in accordance with the following instructions:

"Whenever practicable, a version should be a direct translation from the Hebrew and Greek originals. For the Hebrew Bible, the edition of Van der Hooght is considered the standard; and in the use of this the translator is at liberty to follow either the kethib or the keri; but not to adopt any rendering which is not sanctioned by the Massoretic vowel-points, or the keri, or the English Authorized Version, or the marginal readings of this last. In the Greek Testament the English version of the Textus Receptus of 1633, and reprinted by the British and Foreign Bible Society, is considered the standard; but in cases where the Authorized Version differs from this, either in the text or in the marginal reading, the translator is at liberty to adopt a rendering which may agree with any one of these three; and if a translator or editor think it better to omit the subscriptions of the epistles, the insertion of these is not required."

As far as the Old Testament is concerned these instructions still hold good. Hebrew manuscripts of the Old Testament are of no great antiquity, dating only from A.D. 916. No doubt there are ancient readings preserved in such versions as the Septuagint, the Samaritan Pentateuch, the Syriac, and the Latin Vulgate. And there are doubtless previous readings of the Old Hebrew preserved in quotations in the New Testament. Collations of such readings have been made with much labor and some skill; but nothing has been discovered or done to warrant the Bible Society in adopting a new text.

The case of the New Testament widely differs from that of the Old. Numerous ancient and important Greek manuscripts of the New Testament, in whole or in part, have been discovered in recent years. Enormous learning and pains have been bestowed on the collation and criticism of these manuscripts, and on the investigation of early versions and quotations. Sufficient material has been accumulated for the substantial restoration of the Greek Testament of the fourth century.

Under these circumstances the Committee of the British and Foreign Bible Society in 1881 resolved to authorize missionaries and others engaged on behalf of the Society in the work of translation or revision to adopt such deviations from the "Textus Receptus" as are sanctioned by the text of the Revised English Version of 1881.

The careful attention of translators was at the same time invited to the observations of the Company of Revisers on the revision of the Greek text in their preface, and to the caution suggested by their emphatic words: "Many words which may remain in which for the present it would not be safe to accept one reading to the absolute exclusion of others."

Under these circumstances the Committee of the British and Foreign Bible Society was carried on in accordance with the following instructions:

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countries the truth about God is gathered not so much from the name as from what is taught concerning Him who bears it. The translator in a heathen tongue must select the best term or name he can find, and he may be obliged to take a name of a false god, he will find that by degrees, through reading the Bible, the false meaning will disappear, and the true meaning assert itself. It might be possible to transfer the original names of God by transliteration, but in that case the names might not be sufficiently known, and in some cases, the false sense might remain. In the sense complete, but which have no equivalent in the margin, the words 'some translate instead of 'read me'; and Frenchmen, for the first time, read the gospel with pleasure. There are many additional considerations, so translators must be left to find out the lines within certain limitations on which they can best accomplish the sacred work entrusted to them; and in the matter of details, common sense and scrupulous conscientiousness will be the best guides.

The list of versions in the Appendix enables one to judge of the immense work already accomplished in Bible translation. The Bible is the greatest of all the classics, and its importance may be judged in contrast with them. There are, at the present time, over a thousand philologists busied with Bible translation and revision, and wherever the living missionary goes he takes with him the living word. Versions of the classic masterpieces of Greece, Rome, and the Far East are few, and are found on the shelves of libraries and in the home of learning. The versions of the Bible are for the people, and no sooner have they fallen from the press than they are taken up in such quantities by the missionaries, by the colporteurs, by the zenana women, and by all who wish the divine message made known, that the average circulation of the British and Foreign Bible Society alone is over four million copies a year. See Bible Distribution.

BIBLE VERSIONS: By far the larger proportion of existing versions of the Bible are used in foreign missionary operations. For the most part, they are the fruit of the patient toil of missionaries in the field. The missionary translator, unseen and almost forgotten in the isolation of his life work as he studies the sounds, the structure and the vocabulary of a strange language, and then uses his knowledge in translating the Scriptures, renders a double service to mankind. He not only sets before savage and illiterate tribes the Book which is to lift them in the scale of humanity, but at the same time he gives to the people the idea of committing speech to paper, and provides them with a written code. More than this, he has placed in a form accessible to students in the home land the essential data for studying and classifying the language in which he is working. He thus materially aids
the extension of knowledge. As Dr. Cust has remarked, "It is a marvelous surprise to a scholar who has never left Europe to have a translation of a Gospel handed to him, of the genuineness, and approximate accuracy of which there can be no doubt, in a language that is unprovided with scientific works or literary helps."

The list of known languages and dialects continually grows longer as the surface of the earth is more fully explored. It has been estimated that the total number of languages now rendering active service exceeds 2,000. Yet it is by no means this number of versions of the Bible which we must aim to provide. The list of languages which are dead, and that of other languages which are extinct, show that no version of the complete Bible should be undertaken without careful study of the place and the rank, as permanent or temporary, which that language holds in which the version is to be made. Such a fate as fell John Eliot's Indian Bible, serving only as a library curiosity because of the extinction of the language in which it is printed, is a warning on this point.

As at present conducted, the process of publishing a version is generally as follows: The opportunity or need of one being apparent, an arrangement is made between some one of the Bible societies and the missionary society occupying a certain field, by which one or more missionaries especially fitted for the work are instructed to devote either the whole or a part of their time to the preparation of the translation, their support and the incidental expense being, in many cases, assumed by the Bible society. When the translation is completed, preparations for its publication are made, either on the field, if good printing presses and binderies are available, or in America, England, or Continental Europe, according to circumstances. It was formerly the custom to do much of the publishing in London or New York, but since the establishment of the numerous foreign agencies it is very largely done at the great centers of those agencies, as Vienna, Constantinople, Shanghai, Tokio, etc.

The translation thus made is the property of the Bible society that incurred the expense, and, although there is no regular copyright taken out, the "perversion" or unauthorized reproduction of the work is forbidden. In some cases, as those of the Japanese, Chinese, and Turkish versions, two or more societies have combined to share the expense, and have equal rights of publication. Whenever one society has need of the publications of another the required copies are purchased, cost price rather than selling price being paid, on the principle that one society should not reap financial benefit from the benevolence of another. In certain cases permission is asked, and usually granted, for the use of plates for the reproductions of a version. In general the rule has been for each society to assist every other to the best of its ability, so far as convenience or cautious regard for mutual interest was involved, the aim being not to secure honor or glory to themselves, but to the work or literature. As to the weak languages which cannot hold their ground, and the dialects which cannot all survive the diffusion of education, in general, portions only of Scriptures have been translated into them.

A list of existing Bible Versions, and a list of missionaries who have translated or revised the Bible for the Bible societies, will be found in the Appendix.

**BIBLE WOMEN**: Mission reports originally employed this term as the simplest expression for Christian service on the part of a native woman. A "Bible Woman" read the Bible to other women, went from neighbor to neighbor, repeating texts and explanations as she had heard them, or, if she could not read, she recited memorized passages of Scripture or sang a hymn. The phrase will always signify those who make the Bible known to others. The Bible woman ingeniously invents opportunity to introduce the Word of God to the heathen. She teaches them Bible verses and stories; she enforces her Bible teaching by the example of her own self-sacrificing, happy Christian life. In the progress of present missions, however, the content of the term has expanded until it covers wide and varied activities. What does not the Bible woman do? She is equally ready to join in a husking-bee or a grape-gathering, to help a tired mother with her sewing or in the care of sick children. Groups of women before whose doors knitting or spinning, they sometimes curse the woman and the Book, more frequently respond to her pleasant greeting with an invitation to stop. In 1901, when people were dying of plague in Bombay at the rate of four hundred a day, the Bible women ingeniously invent opportunity to introduce the Word of God to their fellow passengers on the boat, or to the traveler resting, like themselves, in the tea-house or under a wayside tree. Taking advantage of the relations of kinship of clanship, they penetrate to remote country districts where the foreigner has never gone, and publish the name of Jesus where ear has never heard it. In hot and cold, more often in blinding heat, they thread narrow city lanes and teach the alphabet, perhaps, to the secluded women of India. They are leading spirits in the women's meetings, they explain the bhajans, they are a right hand to the pastor. It is they who arrange for the distribution of the sick to be cared for, who advise mothers about their children, urge their education, discourage early marriage, warn against opium. "These Bible women in many ways prove a blessing. The other day, three of them heard a fierce quarrel going on at a village over distribution of the harvest. When the women, who were farmers and Mahars in caste, had come to blows; with God's blessing the Bible women became peace-
makers and all the belligerents were soon sitting together, listening to the word of Christ's love."

"A class has been formed," (says the report of the American Marathi Mission) of old women, some of them blind and crippled; a Bible reader teaches them four times a week. The Bible women have been very faithful to the Bible Society; many garments have been made for the poor and money gathered for materials." 

"A staff of nineteen women are occupied in our Bible work (LMS in Calcutta). Men, also, welcome these modest Christian workers who often have an opportunity of delivering the Gospel message to men of rank and position."

The Bible woman is the link between missionary and native church. She clears up misunderstandings and interprets each to the other. She supplements the missionary's halting tongue with her fluent prayers. She is her escort to the high class house where rigorous etiquette must be observed, and she deliberately chooses the proper moment in which to introduce her Gospel message. "Our efforts," wrote a missionary in Pravance, "would amount to nothing if such a climate had we not a band of native women to go forth under our direction to labor from day to day." "We must repeat ourselves in our Christian work," said another.

The superior natural equipment of the Bible woman is well expressed by Miss Ricketts at the Shanghai Conference in 1890: "She has been in the exact condition of her hearers. She knows the depth of their ignorance, their habits, temptations, modes of thinking and feeling, and therefore she can appeal to them and carry her appeal down from their common life. She has at her command a store of proverbs which give point to what she says. She knows how much may be expected of them in coming regularly to worship, and can meet objections to keeping the Sabbath. One of our greatest Bible women can almost always gain and keep the ear of her countrywomen. She carries with her a wholesome, sunny atmosphere which the people enjoy. When they ply her with irrelevant questions she replies, "I have only one little mouth and cannot answer so many things. What I am saying is of life and death concern to you."

The ideal Bible woman reflects the missionary's methods, and energy and, to a degree, absorbs her cultivation. Her eyes see what sort of instruction the country class needs and discern the secret of sudden coldness in the church. She is the missionary's indispensable helper, and often two, three, and sometimes even more work under her guidance. Missionary and Bible woman mutually depend upon one another, and shut up together as they often are for weeks of itineration, sharing hardship and persecution, their relation in innumerable cases is that of established trust and friendship. Every reader of missionary literature finds here and there upon such testimony as the following, in a missionary's letter from Marsovan, Asia Minor: "Yeranculi, the choiceest of the Bible women, closed her lovely and most useful earthly life in November, 1901. Her loss seems irreparable, and was felt as keenly by the missionaries as by the poor people to whom she had so long, so wisely, and so tenderly ministered."

While the old type of uneducated Bible woman still obtains in places, there is a growing sentiment in favor of training. At least eleven of the leading British and American Societies report distinctive "Bible Training Schools" with an enrollment of about 1,000 pupils. Thorough courses of Bible instruction characterize these schools, and, in most of them, at least music and physiology are taught, and out-door practice is required. The school of the Women's Union Society at Yokohama has a four years' course. Bible women generally work under missionary inspection and render reports. Conferences are occasionally held for their benefit. The women are often of good social position and gentle appearance, but blindness has not prevented some from great usefulness in this calling.

Location; Numbers: We rarely hear of Bible women in missions to Roman Catholic countries, to the South Seas or on the continent of Africa. They are employed in the Turkish Empire, in Persia, Egypt, Korea, Japan, China and especially all over India. "At least two thousand (in India), trained by American and English mission schools, have access to hundreds of thousands of Hindu homes."

When Miss Ellen Stone of Salonika was captured by brigands she had a band of nine Bulgarian Bible women associated with her. Of these it is said: "The women, distaffs in hand, spinning as they walk, not less a precious minute, Testament and hymn-book tucked in the girdle, often with babies on their backs, gather for the prayer hour. It is a sight to make believers in the work of the Bible woman, to see these hard-handied, labor-bowed mothers of many children able to read and sing, thanks to her patience and encouragement."

Certain cities are centers of extensive labors in this line. Jaffna, Ceylon, is worked by over fifty Bible women. In Madura, Madras Presidency, thirty-five women have access to a thousand non-Christians homes in the city where Bible instruction is gladly received, and seventeen other women visit in seventy-two villages and instruct over a thousand pupils. At Ahmednagar, Bombay Presidency, ten classes, including 250 illiterate women, are taught by a band of Bible women who also have pupils in private houses. Thirty-six women of the Union Society are laboring in and about Yokohama. Foochow, China, is another center, where three missions engage in training women for Bible work.

As to the number of Bible women employed in Protestant missions, only a very partial estimate is possible. In 1899 the British and Foreign Bible Society received returns from 552 women under its direction. The London Missionary Society, in 1902, reported a staff of 273 Bible women, the Church of England Zenana Society 242, the American Baptist Union 250, the Presbyterian Board (North) 225, the Congregational Woman's Board (Boston) over 200. The Zenana, Bible and Medical Society (London) reports 92, and the United Free Church of Scotland 30. The American Marathi Mission employs 109 Bible women as against a total of 84 pastors, preachers and men Bible readers.

Those workers who appear on the pages of reports are usually paid, and by this method, a mission ensures to itself the advantages of conscientiousness and definite hours of labor. The wages of Bible women range from 25 to 50 dollars a year. In addition to this recognized force, there are many voluntary workers, the amount
and value of whose services can never be tabulated. In some of the newer missions, it is aimed to develop this voluntary corps and to reduce the number of paid workers to a minimum. The Mission of the Presbyterian Church (North) in Korea is a marked example of this aim. Hundreds of Korean women are voluntarily doing the work of a Bible woman, as against a handful who are paid. The writer has seen one effectively preaching of her own free will to a miscellaneous crowd on a river bank. These Korean volunteer Bible women were met, night after night, in country meetings, where they found the Scripture passages for the slow, and set the example of quiet and order to the uninitiated.

They were heard of, selling Testaments as they traveled about in the conduct of their own business, or held meetings with beginners in the Christian life. Their cleanliness, their pure language and their Gospel message, all were reinforced by the fact that no pecuniary reward had touched their hands.

**BICKNELL, Henry:** Missionary of the LMS to Tahiti, 1796-1820. In 1819 he baptized King Pomare, and also assisted him in the framing of a code of laws by means of which good government on the island was entirely established. Died at Tahiti, August 7, 1820.

**BICKERSTETH, Edward:** Died August 5, 1897.

M. A. Fellow Pembroke College, Cambridge. Ordained deacon in 1873; ordained priest in 1874. Chief station, Delhi, India, from 1877-81. Transferred to Japan in 1888. Consecrated in St. Paul’s Cathedral, 1886, second English Bishop in Japan. Son of E. H. Bickersteth, Bishop of Exeter, and grandson of a former Secretary of the CMS. He was moved by the missionary Bishop French of Lahore to devote his life to a missionary career; and, influenced by French, he planned a brotherhood of Cambridge men, which should form a strong and concentrated mission at some central station, in affiliation with one of the established societies. Bickersteth’s hereditary associations naturally led him to appeal to the CMS, but difficulties arising, he concluded matters with the SPG, and Delhi was chosen for the new “Cambridge Mission.”

Bishop Bickersteth arrived in Japan April 16, 1886, and at his request he was allowed to make his residence at Tokio. His great achievement is spoken of as the formation of the Nippon Sei-kokkai or “Japan Catholic Church”. He felt that the peculiarly independent spirit of the Japanese and the tendency toward a latitudinarian development of Christianity among them, rendered it important that the ecclesiastical organization, with its doctrines and forms, should be positively recognized. He soon felt the value and importance of woman’s work in Japan; and wrote to the Society these urgent words: “I feel strongly that the policy of working through clergy alone is not without the advantage of lady missionaries, has in the past crippled our Mission.”

And since then, Japan has always claimed and received a good share of SPG women.

In 1887 Bishop Bickersteth, accompanied by Bishop Scott, of North China, visited Korea, and their appeal to the Archbishop of Canterbury resulted in the establishment of the SPG Mission in this important field. In 1892 the Bishop set himself to visit every station and outstation of the Anglican Missions in Japan, and his study of this large diocese, with its extremities 2,000 miles apart, led him to the conviction that Japan now needed more bishops. His suggestions were accepted and acted upon. Bishop Bickersteth did much toward consolidating the Japanese Church under American, English and Canadian Episcopal Missions into the Nippon Sei-kokkai with its complete synodal organization, and his name will also be remembered as the founder of the two community missions of St. Andrew and St. Hilda, the former of which (for men) renewed its connection with the SPC in 1900. The Bickersteth Hall, in Delhi, India (built in 1891) affords a splendid opportunity for preaching the Gospel in the very heart of the Mohammedan quarter, and the Bickersteth Memorial Studentships for the maintenance of students studying for the ministry at St. Andrew’s Divinity School, Tokio, supply a felt need.

**BIHÉ.** See Angola.

**BIJAPUR:** Chief town of the district of the same name in the Bombay Presidency, India. Formerly an imposing city, it now has (1891) about 16,000 inhabitants. Station of the Basel Missionary Society (1885), with (1902) 1 missionary and his wife, 9 native workers, 4 village schools and 83 communicants. Name written by the Germans Bichapsiri.

**BIJNAUR:** A town in the Rohilkhand division, United Provinces, India. Population (1891), 16,236.

Station of the ME, with 1 missionary and his wife, 41 native workers, men and women, 4 chapels, 20 Sunday schools, 17 village schools, 1 high school, 1 Young People’s Society and 960 professing Christians.

**BILASPUR:** A town and railway station in the Central Provinces, India. Population (1891), 11,236. Station of the Christian (Disciples) Woman’s Board of Missions (1893), with 7 missionary women, of whom one is a physician, 1 chapel, 1 Sunday school, 2 village schools, a dispensary, a hospital, an orphanage and 70 professing Christians. Also written Bijnour.

**BILIN:** Name of a tribe inhabiting a part of the northern regions of Abyssinia. About half of the tribe are Roman Catholics, a part are Mohammedans, and the rest belong to the Abyssinian Church. The tribe is also called Bogos.

**BILIN LANGUAGE.** See Bogos.

**BILSI:** A town in the Rohilkhand division, Central Provinces, India; station of the ME, with 23 native workers, men and women, 11 Sunday schools, 7 village schools, a Young People’s Society and 960 professing Christians.

**BIMALATAM:** A town on the coast of the Vizagapatam district, Madras, India; station of the EPC (1876), with 2 missionaries and their wives, 1 missionary woman, 6 native workers, men and women, 2 outstations, 1 chapel, 1 Sunday school, 1 theological seminary and 22 church members.

**BINA:** A town and railway station in Central India, S. W. of Lalkpur; station of the FCMS (1894), with 1 missionary and his wife, 1 missionary woman, 3 native workers, 1 chapel, 1 Sunday school, 1 village school, 1 orphanage and 60 church members.

**BINGHAM, Hiram:** born at Bennington, Vt., October 30, 1789; graduated at Middlebury
BING-YAE. See Ping-yang-hsiien.

BIRD, Rev. William: Died August 30, 1901. On the 17th of August, 1901, Rev. William Bird celebrated the 79th anniversary of his birthday. He had entered on his fiftieth year of service in the mission field.

His first came to Syria in 1823 as an infant. When his parents and their associates were obliged to flee from Syria, this child became treasurer of the Syria Mission, his bed and pillow being the safe deposit vaults for the cash, thus during the capacity of the Turkish officials and the violence of a lawless populace.

Not long after, when he returned a second time, with his parents, to Beirut, the entire Protestant community came in a little boat to meet them. It consisted of two men.

In 1855 Mr. and Mrs. William Bird began their missionary career (under the ABCFM), the last twenty years of which was spent in the service of the Presbyterian Board (North). Having spent his childhood in Syria, the difficult Arabic language was practically his vernacular. His life was full of zeal and earnestness and self-denial. He preached with power and marked effect. He was loved and honored by the people. Wherever he went he was welcomed. He ate with the people and slept as they slept when on his tours, winning their confidence and friendship by identifying himself with them, as few missionaries are able to do. He was particularly attractive in his school work and enthusiastically welcomed by all children. He was loved and honored by all who knew him, and is deeply mourned by all his associates and acquaintances.

BIRI SIRI: A village on the borders of Assam in Eastern Bengal, India, N. E. of Nasirabad; station of the Victorian Baptist Foreign Mission Society (1853), with 31 native workers, 20 outstations, 20 chapels, 18 Sunday schools, 20 village schools, 1 training school for women workers and 512 professing Christians.

BIRTOLE: A town in the western part of Manitoba, Canada; station of the PCC (1883), with 1 missionary and his wife, 2 missionary women, and 1 high school.

BISAULL: A village in the Rohilkhand District, United Provinces, India, N. W. of Budaun; station of the ME, with 20 native workers, men and women, 2 chapels, 16 Sunday schools, 6 village schools, 1 Young People’s Society, and 1,290 professing Christians.

BISHNUPUR: A town in Bengal, India, S. E. of Bankura; station of the WMS. Statistics included in those of Bankura. Name also written Bishenpore.

BISHOP, Artemus: Born at Pompey, N. Y., December 30, 1795; graduated at Union College, 1819, and Princeton Theological Seminary, 1822; sailed as a missionary of the ABCFM in the first reinforcements for the Sandwich Islands, 1822. He was stationed at Kailua, and was associated with Mr. Thurston in the translation of the Bible. After residing twelve years at Kailua, he removed to Ewa, on Oahu, where he labored twenty years with great success. Here he translated Pilgrim’s Progress and many other books.

He never left the islands except once, and that as a delegate to the Marquesas Mission, in 1858. He died at Honolulu, December 18, 1872.

BISRAMPUR: A town in Chota Nagpur, Bengal, India; station of the German Evangelical Synod Missionary Society, U. S. A. (1869), with 2 missionaries, 1 missionary’s wife, 1 missionary woman (physician), 22 native workers, men and women, 9 outstations, 20 chapels, 1 Sunday school, 5 village schools, 1 high school, 1 industrial school, 1 theological seminary, 1 orphanage, a hospital, a dispensary, and 670 communicants.

BISTOPUR: A town E. of Calcutta, Bengal; station of the BMS (1844), with 4 native workers, 12 outstations, 14 village schools, 1 high school, 13 Sunday schools, 7 young people’s societies, and 475 church members.

BITHYNIA: In ancient times a section of Asia Minor, bordering on the Sea of Marmora and the Gulf of Nicomedia. There is no present province of that name, but the term is still applied in general to the same region. It includes especially the cities of Brousa and Nicomedia, with no very well defined limits either to the north or east.

BITLIS: A city of Eastern Turkey, 150 miles southwest of Erzerum. Climate, healthy, dry. Population, 25,000, Mohammedan Kurds and Turks and Christian Armenians. Its situation among the mountains of Kurdistan is peculiarly beautiful, and surrounded as it is by high peaks, it served for a long time as the virtual capital of the Kurds. The rough, turbulent character of the people has often occasioned trouble and even danger; a massacre of Armenians occurred in the city in 1895.

Station of the ABCFM (1859), with 1 missionary and his wife, 3 missionary women, 29 native workers, men and women, 12 outstations, 9 chapels, 3 Sunday schools, 19 village schools, 2 high schools, 1 industrial school, and 250 church members.

BIZERTA: A seaport town and seat of a Roman Catholic bishop, in Tunis, Africa; station of the NAM (1898), with 2 missionary women and 1 Sunday school. Also station of the Swedish Women’s Foreign Mission Work (1898), with 2 missionary women.

BLACKFOOT CROSSING: A station of the CMS (1883) on the S. Saskatchewan River, Alberta, Canada, with 3 missionaries (1 a physician), 1 missionary’s wife, 2 native workers, 1 chapel, 1 high school, 1 dispensary and 94 baptized Christians.

BLACKFOOT LANGUAGE: Belongs to the central group of the North American family of languages. It is spoken by some 7,000 Indians in the Province of Alberta, Canada. It is written with Roman letters.
BLACKLEAD ISLAND: A station of the CMS among the Eskimos, on the W. coast of Cumberland Sound, north of Labrador (1884), with 2 missionaries (1 with his wife), 1 village school, and 5 baptized Christians.


Station of the CSFM (1874), which has had many difficulties to overcome, some due to early inexperienced, some to the intrigues of jealous merchants and some to inevitable collisions with Arab slave dealers. The place is now, however, prosa

BLEBY, Rev. Henry: Born in Winchcombe, England, March 16, 1809. Died May 22, 1882. Missionary under the WMS. He was received into the ministry in 1830 and sent out to the Jamaica district in the West Indies, where he rendered valuable services to the Church of God. He was prominent among a noble band of men who, in the midst of deadly persecution, counted not their lives dear to themselves if they could but mitigate the sufferings of their oppressed fellow creatures. On one occasion the enemies of missions to the slaves seized him, daubed his body with pitch, and tossed him into a life of debauchery. He was only saved by the brave interference of his wife. The experiment of Wesleyan missions in the West Indies owed much of its success to the courage and faithfulness of Mr. Bleby in the discharge of the difficult duties that devolved upon him.

He was the author of the following works: Death Struggles of Slavery (being a narrative of facts in Jamaica during the two years immediately preceding negro emancipation), Scenes in the Caribbean Sea. Reign of Terror (W. Indies). Romance without Fiction; or, Sketches from the Portfolio of an Old Missionary.

BLIND; Missions to

BLIND, German Mission to. See Germany; Missionary Societies in.

BLIND; Missions to the: This is one of the works of general philanthropy for which non-Christian peoples are indebted to Christian missions. Pagan and more especially Mohammedan, peoples give help to the blind as they do to other impotent folk. The emotion of pity is a characteristic of the human race, of which, happily, traces may be found even where self-seeking sometimes seems to have extinguished all other motive of action. But in non-Christian countries that habit of thought for the welfare of others is lacking which Jesus Christ teaches His followers. As a rule, in such countries the helplessness of the blind is regarded as a natural calamity for which they areimagined, and which therefore separates them from any possible connection with the interests of social life. Pity for their condition is superficial and finds sufficient expression in occasional doles of food or pence, and only occasionally in the construction of shelters for them. They are a sightless one, at the best, if he is one of the common people, is that of a plaintive supplicant who suffers in ragged and lonely uncertainty until death releases him. Schemers for easy gain take advantage of the calamity in some of the Asiatic countries. A blind child is taken in hand and cared for, as a business investment by men who clutch as their due the proceeds of the beggar's appeal to the pitiful. In Turkey, men make it their profession to sour the country in search of such impotent folk in order to hire or buy them from their relatives, and then to exploit their miserable condition on the streets of the cities. In China, it was in past years generally, and in some places still is, the custom of similar harpies to gather up blind girls and house and clothe them in order to make money by thrusting them into a life of debauchery. In such lands the best that can happen to a blind person is that of the poorer classes is to be left alone that people may toss him a beggar's dole and pass by on the other side. But let the Gospel bring over such a land and the missionary who is charged to make it known cannot rest until he has devised means of giving the blind the power to read, to earn a living, and to feel, by means of this kindness which appreciates his deeper needs, the love of Jesus Christ for outcasts. The works of missions for the blind cannot here be cataloged in detail. But it is a work which should not be passed by without reference. In China an unusually large per cent. of the population become blind through smallpox, leprosy, and ophthalmia. For neither disease is any sane medical treatment provided by the natives, so filthy and immoral habits, and the brutality of parents who willfully blind their children through greed of gain, are also causes of blindness in China. As far back as 1857 the mission of the Protestant Episcopal Church (U. S.) in China established a school for the blind. In the northern part of the empire efforts to help the blind took a new development when William Murray, then a colporteur of the National Bible Society of Scotland, succeeded in applying the Braille system of raised dots to the Chinese characters. His Christian sympathy for the wretched Chinese blind drew the whole power of his mind to their relief, with the result that he solved the problem of enabling them to read books.

The system which Mr. Murray arranged is so simple that even Chinese who can see have found the Braille alphabet of dots more easy to master and use than the quaint but perplexing characters written by their own ancient scribes. Mr. Mur ready obtained money to open a school for the blind at Peking in 1851, which has now made the children orphaned by illness or war, and to work for their own support, but has transformed some of these hopeless and dependent creatures into active missionary agents, as Scripture readers, singers of sacred songs, and organists in Christian churches. The amazement of the natives on seeing a blind child read with his fingers arouses the deepest interest, and becomes a
means of turning men's minds to study the reasons for the intelligent humanity of the followers of Christ. The Braille system has been adopted by some of the missionary societies, and as the children in the blind schools learn to write it, they also begin preparation of a stock of Bible verses and other useful matter which, once committed to paper, they can read again and again. The Braille system has been adopted by the Moon system the means of publishing, in the Mandarin and three local dialects of Chinese, Gospels or other parts of Scripture for the blind.

What Mr. Murray did for the Chinese of the Peking region was done for the people of a good part of Turkey by the late Rev. Elias Riggs, D.D., aided by Mr. G. W. Moon. Some of the Gospels have been prepared for the blind in Armenian and in Turkish. One or the other of these two systems has been adopted for the uses of the blind in Arabic, in several of the languages of India, in Burmese, in Sinhalese, in the Tagalog language of Sumatra, and in the language of Uganda, in Africa. Thus in many lands numbers whose case had been given up by their nearest friends as beyond human aid, have been taken in hand for Christ's sake by strangers from beyond the seas and have been caused to see the light.

There are now 12 institutions for the blind in China, maintained by the FN, the CMS, the PE, the CIM, the WMS, the PCE, the Berlin Ladies' Missionary Association, and the German Mission to the Chinese Blind, besides the Murray Mission and another independent mission expressly to the blind. In India 6 such institutions are carried on by the CMS, the GMS, the CEZ, the CP, and the ABCFM. In Japan there are 4 missionary institutions for the blind established by the CMS, the MCC, and an independent mission. Another independent organization carries on a school for the blind in Korea. The PCE has an outdoor mission to the blind in Formosa, and cooperates with the Japanese Government in giving permanent asylum to those who need it. The British Syrian Schools Committee has opened three schools for the blind in Syria, one of them on the ruins of Tyre—that ancient queen of the Mediterraean. In nearly all of these institutions there is provision to endow the pupils with simple industries which will give them occupation and support. But the number of asylums and schools for the blind does not represent the work of missions for these wrecked lives. In every mission field where no such schools exist, individual missionaries teach, and elevate, and comfort, and make happy individuals who but for them would never know the meaning of sympathy. Moreover, this humanitarian work has stirred non-Christians to imitate or support so far-reaching a charity. Even in Turkey, Mohammedans have been in recent years to copy this part of the teaching of the Christians.

There is no point of comparison between the non-Christian religions and Christianity which reveals a sharper contrast than their idea of what constitutes kindly care for the feeble and helpless. The man who does not know Christ may probably feel pity, but his religion does not direct his pity to reach its proper goal. So he gives the sufferer a penny and leaves him as he was; but he who has learned from Jesus Christ cannot leave the blind man when he has given him bread. He sees the profounder needs belonging to manhood—the needs of heart and soul and mind. He has to supply these needs by a continual and unfailing sacrifice of himself. But in doing it, he becomes a means of revolutionizing a hopeless and useless life by bringing it within touch of the springs of power in the eternal. This work for the blind of non-Christian lands would not be done if it were not done by Christian missions.

BLISS, Edwin Eliza: Born at Putney, Vt., April 12, 1817; died at Constantinople, Turkey, December 30, 1892. Graduated at Amherst College in 1837, having for his college mates Henry Ward Beecher, Roswell J. Hitchcock, and Richard S. Storrs. Graduated at Andover Theological Seminary in 1842; sailed for Turkey March 1, 1843, as a missionary of the ABCFM assigned to the Nestorian district, where he became a peer. Probably all admitted that "for his private life, the certainty with which his action was controlled by common sense unbiased by passion or prejudice," to use the words of one of his associates, "and the mingled devotion, pathos, and humor which characterized his discussions of important matters," caused it to be remarked that while other missionaries of renowned power were at Constantinople at the same time with him they all recognized in Dr. Bliss a peer. Probably all admitted that uniform soundness of judgment at times of crisis he stood first in the mission. Dr. Bliss preferred to spend time in doing his work rather than in calling attention to it. Hence he was not widely known outside of mission circles, although his services in Turkey continued nearly fifty years.

BLISS, Isaac Groat: Born at Springfield, Mass., July 5, 1822; graduated at Amherst College, 1844, and studied at Andover and New Haven Theological Seminaries. He married Eunice B. Day, of West Springfield, and in 1847 was ordained a missionary of the ABCFM. Stationed at Erzerum, Eastern Turkey, he was a pioneer in opening up the valley of the Araxes for missionary influence. Uninterrupted labor and
continued traveling, at that time far more dangerous and fatiguing than now, broke down a naturally fine constitution, and in 1852 he was obliged to visit America, and later to resign his connection with the Board. Scarcely a day after his resignation an invitation came to him from the American Bible Society to go to Constantinople as agent for the Levant. The work being less confining, in the winter of 1857-58 he entered upon it with enthusiasm.

Assuming the agency without any organization at all. There were almost no rules as to the distribution of Bibles, and the greater part of the funds received from their sale was applied to general missionary work. With great tact and patience, and indomitable will, he set to work to bring order out of confusion. His field was very large, covering the whole Turkish Empire (including Egypt, Syria, and Mesopotamia), Persia and Greece. Located at Constantinople, the port by which most missionaries to those lands entered into their fields, and where for four years the annual meetings of the whole missionary force were held, his house was always open, and there were few of those who passed through that did not enjoy its hospitality. He traveled some, the hot as much as he felt essential, on foot, almost the entire work from the little office that he shared with the treasurer of the mission of the ABCFM at Constantinople.

Their cramped and unhealthy quarters were a constant trial, and at last the resolution was formed to build a Bible House for Constantinople corresponding to that in New York. Called home in 1866 to attend the Jubilee of the Bible Society, he pressed the need of such a building. The Society was unwilling to take it up, but in 1867 he returned with the requisite funds. The Society then, and in 1872 the edifice was complete and open, and there were few of those who passed through that did not enjoy its hospitality. He traveled some, the hot as much as he felt essential, on foot, almost the entire work from the little office that he shared with the treasurer of the ABCFM at Constantinople.

While in the midst of superintending the erection of the Bible House, Dr. Bliss took the time, in 1870, to make a hurried visit to America, and secured the transference to Beirut of the great work of electotyping and printing the Arabic Bible. This had hitherto been done at the Bible House in New York, and the change seemed to many hazardous, yet by dint of most earnest appeals he secured the endorsement by the Society of a step since recognized to be one of the most important in its history.

Then came the question of the Turkish versions. There were at that time three, in the Arabic, the Armenian, and the Greek characters, all made by different men, and with differences of meaning as well as of idiom. This had long been felt to be unfortunate, yet there seemed to be no help for it. Dr. Bliss believed that the difficulty could be overcome, and even at the risk of offending some, he pressed for a union of the forces that were revising each version. At last he carried the day, and the Turkish version of to-day is scarcely less a monument to the men who made it than to him whose clear vision and earnest purpose made it possible for them to make it.

Meanwhile, he pressed colportage unceasingly. From 2,500 copies during the first year, the circulation ran up to 56,628 in the twenty-fifth year of the agency.

The winter of 1888-89 was a trying one, and he sought relief in the warmer climate of Egypt, but on February 16, 1889, he passed away in Assiout, Upper Egypt. He was buried by the side of a lifelong friend and fellow-laborer, Rev. John Hogg, D.D., at the very outpost of his agency, whence it had been his desire to push on the Bible work into the heart of Darkest Africa.

BLOIDGET, Rev. Henry: Born in Bucksport, Me., July 25, 1825. Died in Bridgeport, Conn., May 23, 1903. For forty years a missionary of the ABCFM in China, and for eight years a Corporate Member of the Board. He graduated from Yale College in the class of 1848, and was tutor there from 1850 to 1853. He studied in New Haven and Andover Theological Seminaries, and was ordained as missionary in January, 1854, sailing that same year for China. He arrived at Shanghai in September, 1854, and began to teach in the Chinese language a year later. Dr. Blodget was engaged at Shanghai and at Tientsin ten years, but in 1864 he located at Peking, where he remained until 1894, when, owing to the increasing infirmities of old age, he returned to America. He had a wide influence in Peking, being universally respected by representatives of the Government, missionaries of all societies and the Chinese Christians. For the last thirty years of his life in Peking Dr. Blodget gave his time largely to literary work. He gave his best strength for nearly ten years, with a company of others, to the translation of the New Testament into the Mandarin Colloquial of Peking. He translated 194 hymns and six doxologies, and, besides the New Testament and these hymns, Dr. Blodget translated several lesser works, as Thomas à Kempis, The Reformed Church Catechism, by Philip Schaff; President Edwards' Consecration, and Henry and His Beater. He also carried from Shanghai a Catechism and Trimetrical Classic, which he rendered into Pekingese Colloquial, and which has been widely distributed in North China. But Dr. Blodget, while giving his time largely to literary work, possessed strongly the evangelistic spirit. Every morning he had a Bible class for helpers and inquirers, and he gave time to preaching in the street chapel in the afternoons. Once or twice in the year he made a tour into the country, and for sixty miles south of Peking these visits exerted great influence for good. His life and labors were a permanent contribution to the cause of missions.

BLOEMPONTEIN: Capital of the Orange River Colony, S. Africa. Population (1890), 3,499. Mission station of the Berlin Evangelical Missionary Society (1875), with 2 missionaries, 10 native workers, men and women, and 370 communicants. Also station of the SPG (1850), with 1 missionary woman. Also station of the South African Wesleyan Methodist Missionary Society, with 71 native workers, 2 mission schools, 1 village school, 1 Young People's Society and 1,550 professing Christians.

FLORA: A town E. of Sazarang, Java, Dutch E. Indies; station of the Neukirchen Missionary Society (1891), with 1 missionary and wife, 7 native workers, 1 chapel and 2 village school.

BLUEFIELDS: A town of 2,000 inhabitants on the Mosquito coast, Nicaragua, Central America.
stream and a hundred persons assembled, more
and on the 31st of January, 1831, they set out
own health, he was obliged by Mrs. Boardman's
found a bamboo chapel erected on a beautiful
thant jungles to listen to the truths he taught.
Mr. Boardman resolved to visit the Karens in
Mr. Boardman offereYed Mr. Boardman a fine, large spot
BLYTHWOOD: A town in the Transkei dis-
Campbell offeYed Mr. Boardman a fine, large spot
150 miles from Maulmain, was selected as the
Andover Theological Seminary, and was accepted. In June of that
years of age and but three years in the service,
THE ENCYCLOPEDIA OF MISSIONS
George Dana Boardman, Boston, 1875.
BOCABA: A village in the Middelburg
district of the Transvaal Colony, S. Africa, lying
to the Baptist Board of Missions, and was accepted. In June of that
Mr. Boardman offered to commence it. He took with him
the establishment of new stations, Tavoy, about
Mr. Boardman was reduced by pulmonary disease.
Mr. Boardman earnestly recommended to the
20 miles from the river. These labors were continued for
Mr. Boardman was recommended to the
Mr. Boardman offered to commence it. He took with him
their village. In these tours he was generally
BLYTHWOOD, George Dana: Born at Liver-
their destination on the third day, where they
their journeys were long and dangerous, and often
Mr. Boardman was reduced by pulmonary disease. Tho,
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demands of the Law, and instead began to preach Jesus Christ. This change was what awakened the consciences of the benighted people, leading them to become true followers of Jesus.

**BOGADJIM**: A settlement in German New Guinea; station of the Rhenish Missionary Society, with a missionary physician and his wife.

**BOGOS LANGUAGE**: Belongs to the Hamitic family of languages and is spoken in some of the Solomon Islands. It is written with the Amharic letters.

**BOGOTA**: Capital of the republic of Colombia, on a picturesque and fertile plateau 8,000 feet above the sea. Climate, temperate. Population (1801), 100,000. Mission station of the PN (1866), with 3 missionaries and their wives, 1 missionary woman, 1 native woman worker, 1 village school, 1 high school, and 90 church members.

**BOGOTU LANGUAGE**: Belongs to the Melanesian family of languages and is spoken in some of the Solomon Islands. It is written with Roman letters, and is also called the Isabel Island language.

**BOKHARA**: A Russian vassal state in Central Asia, lying between north latitude 41° and 37° and between east longitude 62° and 72°, bounded on the north by the Russian province of Turkestan, on the east by the Pamir, on the south by Afghanistan, and on the west by the Kara Kum Desert.

The modern state was founded by the Usbeqs in the 15th century, after the power of the Golden Horde had been destroyed by Tamerlane. The dynasty of the Manguts, to which the present ruler belongs, dates back to the beginning of the last century. The Emir of Bokhara, in 1866, proclaimed a holy war against the Russians, who thereupon invaded his dominions and forced him to sign a treaty ceding the territory north of the Syr Darya and to permit Russian trade. In 1873 a further treaty was signed, in virtue of which no foreigner was to be admitted without a Russian passport, and the state became practically a Russian dependency.

The Russian Trans-Caspian Railway runs through Bokhara from Chargui on the Oxus to a station within a few miles of the capital, and thence to Samarkhand.

The area of the country is about 92,000 square miles and the population is about 1,250,000, belonging mainly to various Turkish tribes. The religion is Mohammedanism, and missions are strictly forbidden, excepting those of the Russian (Greek Orthodox) Church.

**BOGOS LANGUAGE**: Belongs to the Hamitic family of languages and is spoken in some of the Solomon Islands. It is written with the Amharic letters.

**BOHEMIA**: A country of Central Europe, formerly an independent kingdom, now a part of the Austro-Hungarian Empire. It has a population of nearly 6,000,000, of whom about two-thirds are Bohemians (Czechs), the remainder being chiefly Germans. The capital and chief city is Prague. The language of the majority is Czech, one of the principal dialects of the western branch of the Slavic languages. Its alphabet is the Latin, and it bears a closer resemblance to the Polish than to any other Slavic language. Agitation for the official recognition of this language, with autonomy for the country, has long continued and disturbing. The religion is Roman Catholic, but the number of Protestants is increasing.

Mission work is carried on by the ABCFM among the Roman Catholics, and by the UCFS among the Jews.

**BOHEMIANS**: The Bohemians, or, as they call themselves, Czechs (Tchekhs), form one of the principal tribes of the Slavic race. They occupy the country of Bohemia in Austria, and number about four millions. They are all Christians, the exception of 150,000, who belong to the Protestant Reformed and Lutheran Confession. The first germs of Christianity were planted among them by Cyril and Methodius, missionaries to the Slavs in the 9th century, and the Bohemian Prince Borivoi was baptized by Methodius in 873-74. But Orthodox or Greek Christianity was unable to maintain itself long in Bohemia, and was soon supplanted by Catholicism. With the introduction of Catholic Christianity, Bohemia came under the influence of German civilization and feudalism, and gradually the German element grew stronger and stronger. Beginning with the year 1253 this German influence spread rapidly, so that the Bohemians were in danger of being entirely Germanized. The reign of Charles I., known also as Charles IV., Emperor of the Holy Roman Empire, is considered one of the brightest periods of Bohemian history. He founded the University of Prague in 1348, and thus helped to make the capital of Bohemia the center of a great intellectual and educational movement. The most important period, however, is undoubtedly the time of John Huss and the reformatory movement which he began. Born in 1368 in an obscure village of Bohemia, and educated at the University of Prague, Huss raised his voice against the corruption and depravity of the Roman Church, and demanded a purer form of religion. Almost the whole of Bohemia joined his movement, and the enthusiasm which his sermons and writings evoked was very great. Beguiled into the Council of Constance, where he was called to be heard, Huss was finally burned on the stake in 1415; but his death was the signal for the beginning of the terrible Hussite wars, which lasted for eighteen years, and the effects of which were felt through the succeeding generations, until 1620, when Bohemia lost her political independence and fell under the domination of the Hapsburg dynasty of Austria. The Hussite movement in Bohemia cannot be satisfactorily explained by merely regarding it as a religious movement. To understand its full bearing, one ought to bear in mind that it was also a national movement directed against the encroachments of Germanism that threatened Bohemia. The religious element of Hussism did not give all the fruit that might have been expected from it. After the death of Huss his supporters split into two parties, the Utraquists and the Calixtins. The former, which may be considered as the extreme party, carried the principle of the free interpretation of the Scriptures to extremes. The Utraquists, forming the so-called moderate party, were not inclined to come to terms with the Catholic Church. To the Hussite movement was due the formation of the Society of the Bohemian Brothers, known subsequently by the name of Moravian Brothers, distinguished for its piety, its good works, and the writers it contributed to Bohemian literature.

**BOHTAN**: A district of Eastern Turkey, S. W.
of Lake Van. It is inhabited chiefly by Kurds, Armenians, and Nestorians, and is a wild region, being almost physically separated from the character of the people. Mission work is carried on chiefly by the ABCFM, the sometimes preachers from the Nestorian mission of the Presbyterian Church (North) come among the Syriac-speaking Nestorians.

BOLIVAR, Ciudad: Capital of the State of Bolivar, in Venezuela, situated on the Orinoco. Population (1891), 11,680. Station of the South America Evangelical Mission, with 1 missionary and his wife. Also station of the Venezuela Mission, with 1 missionary and his wife.

BOLIVIA, Republic of: One of the South American republics, lying just north of Chile and the Argentine Republic. Its constitution was adopted August 25, 1836. By the treaty of peace with Chile in 1880, all the coast territory was lost, and there are now eight provinces, with a total area of 567,431 square miles. Including 1,000,000 Indians, the population numbers 2,300,000, of whom 500,000 are Mestizoes, or Roman Catholic, but the mass of the Indians is at a low ebb. The nominal religion is professing Christians.

Station of the BMS (1888), with 6 missionaries, situated on the Congo River about 125 miles above Stanley Pool. Climate, tropical; population is at a low ebb. The nominal religion is Roman Catholic, but the mass of the Indians are pagans. It is the least developed of the Baptist Convention of Ontario and Quebec has established mission stations at Orouro and La Paz (1899), and the Plymouth Brethren have a station at Sucre.

BOLLOHPUR: A village in the Nadiya district, Bengal, India; station of the CMS (1849), with 2 missionaries, one with his wife, 24 native men and women, 1 chapel, 3 village schools and 130 communicants.

BOLOCO: A city in the Congo Free State, situated on the Congo River about 125 miles above Stanley Pool. Climate, tropical; population, 20,000; race, Bantu; language, Kibangi. Moral condition, low, owing to belief in witchcraft and to the practice of human sacrifice. Station of the BMS (1888), with 6 missionaries, 5 of them with their wives, 1 missionary woman, 10 native workers, 1 Sunday school, 1 village school, 1 dispensary, 1 printing house, 31 church members.

BOLONDRON: A town of 2,500 inhabitants in the province of Matanzas, Cuba; station of the American Church Missionary Society (1899), with 1 missionary and his wife, 3 native workers, 1 chapel, 1 Sunday school, 1 village school.

BOLPUR: A town S. E. of Suri, Bengal, India; station of the ME, with 1 missionary and his wife, 6 native workers, men and women, 6 Sunday schools, 9 village schools, 1 orphanage, and 30 professing Christians.

BOMA: Capital of the Congo Free State, Africa, situated on the right bank of the Congo River, about 70 miles from its mouth. Formerly it was the advance post of the Dutch and Portuguese traders in the Congo region; station of the CA, of which no statistics are obtainable.

BOMBAY: The capital of the presidency of the same name, and the chief seaport in India. It is situated on the Indian Ocean, at the southern end of the island of Salsette, which stretches along the shore of the continent for a distance of over twenty miles. At its southern extremity there was formerly a group of quite small islands, separated from each other and from the larger island by narrow channels. Upon these Bombay has been gradually built up; and now, by filling in the channels between the separate islands, these have all been consolidated with one another and with the larger island of Salsette itself. The harbor, which is the safest and most spacious in all India, and one of the finest in the world, lies between the city and the mainland. In 1661, the Portuguese, whose sway was then undisputed all along the western coast of India, ceded the island of Bombay to England as a part of the dowry of the Portuguese princess, Catherine, when she became the queen. The population was then supposed to be 10,000. Soon after, Charles II, gave it over to the East India Company for an annual rental of £10. In 1673 its population was reported as 60,000—"a mixture of most of the neighboring countries, mostly rogues and vagabonds." The mixture of races and languages then presented has continued to be a feature of its life ever since. In 1773 Bombay became subject to the Governor-General of India, whose capital was at Calcutta, where it has continued to be ever since, tho' the local presidency government was still retained. The growth of the city has been rapid and continuous. Its magnificent harbor has attracted the commerce of the world, and merchants and traders from all parts of the East have flocked to its bazaars. A series of wise and far-seeing statesmen have guided its destinies, under whose direction the city has been adorned with fine buildings, connected first by wagon roads, and since 1850 by rail, with all parts of the Indian Empire, furnished with docks, and raised to a position of undisputed preeminence as the chief port of entry and commercial center for all India. Steamers sailing daily bring the city into close connection with Liverpool, London, and the Mediterranean ports. The mails between India and Europe arrive at and depart from Bombay. Steamers sail hence to all parts of the East, and sailing ships seek its harbor from all parts of the world. It presents more of the appearance of a European city to the traveler than almost any other city of the East. Here the proverbial conservatism and leisurely slowness of Orientals seem to have given place to the quicker and more energetic motions of Western nations. In population Bombay ranks first of all Indian cities, and among those belonging to the British Empire is exceeded only by London itself. The census of 1901 gave a population of 779,006 souls—Buddhists and Jains, 17,387; Hindus (of all castes and races) 502,851; Parsees, 48,597; Jews, 3,321; Christians, 42,327. The European population by itself, which is mostly British, numbered nearly 10,500. This classification by religion is comparatively simple, but that by race and language is vastly more complex. It is difficult to say just what Bombay probably contains among its population representatives from a larger number of nationalities than any other city. It is easy to believe that this is so. Nearly every Asiatic race has contributed its quota to the census; the diversification of language among the inhabitants of India alone is very great, and among the dwellers in Bombay...
are individuals from all parts of India, speaking all of the principal tongues which are used anywhere within the limits of India. Africans of many tribes, representatives from nearly every European country, from America, from China, and from widely separated islands of the sea, go to Bombay to employ servants, deal with tradesmen, purchase articles in the bazaars, engage in business, and converse on all subjects with intelligent natives, Hindu, Mohammedan, or Parsee, without knowing a single word of any other language than English.

The government supports in Bombay a college (known as the Elphinstone College), a medical college, a school of art, a high school, and many schools of lower grade. The Bombay University, existing not for the purpose of instruction, but merely for that of examination and the conferring of degrees, is accommodated in two elegant buildings on the esplanade, close to the imposing array of structures which give a home to other departments of governmental activity. Colleges and high schools all over the presidency are affiliated with the university, and send up hosts of students every year to pass the examinations prescribed by it and to receive the academic distinction of its degrees.

Hospitals for Europeans, for native patients, and for incurables have been built either by private munificence or public funds. The sailing of the principal landing dock affords accommodation to mariners. The Young Men's Christian Association pursues the activities usual to organizations of that name, including hostels for students connected with the different colleges. There is also a central office of the YWCA, with 4 young women in charge. The city has a number of European churches connected with the Church of England, the chief of which is St. Thomas' Cathedral, and several owned by the Established Church of Scotland, the Free Church, the American Methodists, and the Baptists. The Jews have several synagogues. The Roman Catholics, besides their churches, have two large schools for native youth in charge of Jesuit missionaries.

The character of Bombay is determined by its geographical and commercial relations. It is first and chiefly a business center. It is not the capital of a native dynasty and the center of the life and energies of a race, as the adjacent city of Poona was long the capital of the Maratha dynasty and people. It is not a great political center, tho it is the capital of the Bombay Presidency and the seat of the government, and for much of the year the residence of the governor.

It is certainly not a center of intellectual life, tho it contains several institutions of learning and many newspapers, English and vernacular, are printed there. In the matter of intellectual activity it is easily outranked by Calcutta; nor is it, like Benares, the chief point of a vast religious development. Its life is commercial, and the intensity of its business energy detracts from the vigor which otherwise its people might throw into religious or intellectual matters.

Bombay has been the scene of Christian missions ever since 1813, in which year Messrs. Gordon Hall and Samuel Nott (joined soon after by Samuel Newell) began the first permanent mission in that city, and also the first mission of the ABCFM. The Church Missionary Society began work in 1820, the Scottish Missionary Society in 1823; but in 1835 the work of this organization was transferred to the Established Church of Scotland. In 1843, after the disruption, the missionaries of the Scotch establishment threw in their lot with the Free Church, leaving the mission property in the hands of the old Church. From that time there have been two Scottish missions in the city. The 8th Station for the propagation of the Gospel began in 1859, and the American Methodists in 1871, tho their work has been chiefly among Europeans and Eurasians (persons of mixed European and Indian parentage), of whom there are many in Bombay. The Bombay auxiliary to the British and Foreign Bible Society was founded in 1813, and the Bombay Tract and Book Society in 1827. Both of these societies have rendered inestimable aid to the cause of evangelism. The two Scottish missions from the first identified their strengths and undertook educational efforts. Each of these missions has long sustained a collegiate institution: hundreds of Hindu, Parsee, and Mohammedan young men have received within the walls of these colleges a good secular education combined with biblical and religious training. The whole force of these various societies now at work in the city, including the Zenana Bible Mission and the B'BS, is 93 missionaries and 201 native workers, men and women, and the aggregate of native communicants reported by the different missions is 1,579.

**BOMBAY PRESIDENCY:** One of the chief administrative divisions of British India, of which the capital is the city of Bombay. Its territory lies in the western part of India, and its boundaries are on the northwest, Baluchistan and Kedat; on the north, the Punjab; on the northeast, the native states of Rajputana; on the east, the native states of Central India, the Central Provinces, West Bengal, and the dominions of the Nizam of Haidarabad; on the south, the Presidency of Madras and the native state of Mysore, and on the west the Indian Ocean. It includes 24 districts in India, besides the little district of Aden, in Arabia, having altogether an area of 124,123 square miles, with a population (1901) of 18,559,561; within the territorial limits of the presidency are a number of native states under the general supervision of the Bombay government. These include an area of 65,761 square miles, with a population of (1901) 8,908,048. The surface of the presidency presents three well marked types of physical appearance. In the northern part the regions of Gujerat and Sind, with the peninsulas of Kathian, and Cutch, are for the most part flat, and in their northern and western portions merge into sandy and arid deserts. South of the Narbada River,
and for the most part about thirty miles from the sea, stretches the range of mountains known as the Western Ghats. Between them and the sea the narrow strip of land is known as the Konkan, and consists largely of detached ranges of hills, with fertile valleys between, through which flow numerous tidal creeks. East of the mountains is the great upland of the Deccan, nearly 2,000 feet above the level of the sea at its western edge, where it is buttressed by the Ghats. The prevailing religions are Hinduism and Mohammedanism. Christians and Parsees and a few Jews make up together hardly more than two per cent. of the population. It is worthy of note, however, that while during the decade 1891-1901 the whole population of the presidency decreased by 318,753 souls through famine and plague, the Christian population increased by 62,000—from 170,000 to 232,000.

The languages in use in the province of Bombay are Marathi, which is used by nearly one-half of the population; Hindustani or Urdu, used by the Mohammedans; Gujarathi, Kanarese, and Sindhi, which taken together are the speech of more than one-third of the population.

The missionary societies carrying on operations within the borders of this presidency are the following, named as far as possible in the order of their entrance into the province: ABCFM (1813); LMS (1826); CMS (1820); CSFM (1825); UFS (1843); Basicl Missionary Society (1837); SPG (1825); PCI (1842); PN (1870); ME (1872); Poona and Village mission; the Kuruku and Central India Hill Mission; the Industrial Missions Aid Society; the Zenana Bible and Medical Mission, the Salvation Army, and some others which do not publish statistics.

BOMBE: A settlement about 20 miles N. of the seat of government of the Kamerun Colony, W. Africa; station of the Basel Missionary Society (1897), with: 3 missionaries, one with his wife, 24 native workers, 15 outstations, 16 village schools, and (1902) 161 communicants.

BONABERI: A settlement near the mouth of the Kamerun River in the German Colony of Kamerun, W. Africa; station of the Basel Missionary Society (1880), with: 1 missionary, 1 with his wife, 5 missionaries, 5 mission workers, 24 native workers, 23 villages, and (1902) 540 communicants.

BONACAI ISLAND: The easternmost of the Bay Islands, lying off the coast of Honduras, Central America; station of the SDA (1886), with: 3 missionaries and their wives, 3 missionary women, 2 native workers, 10 outstations, 4 chapels, 10 Sunday schools, 3 village schools, and 126 church members.

BONAKU: A settlement on the Kamerun River in the German colony of Kamerun, W. Africa; station of the German Baptist Missionary Society (1891), with: 2 missionaries, one with his wife, 1 missionary woman, 5 chapels, 1 village school, 1 industrial school, 1 dispensary and a YMCA. Station also of the Basel Missionary Society, with (1902) 21 outstations, 23 common schools, and 783 communicants.

BOND, Rev. Elias: Born, Hollowell, Maine; graduated at Bowdoin College, 1837; Began Seminary, 1840; arrived at Honolulu, May 21, 1841, and labored unremittingly at Kohala, until his death July 24, 1896. He labored under the Hawaiian Evangelical Associa-

tion. Mr. Bond was distinguished for his successful establishment in Kohala of training schools for Hawaiian boys and girls, and for the personal interest he manifested in the educational, social, commercial, as well as moral and spiritual, life of this people. By a fortunate real estate investment, he was enabled to make magnificent donations to missionary boards, and pursue somewhat independently his missionary and educational work.

BONDE LANGUAGE: Belongs to the Bantu family of African languages, and is spoken by an unknown number of people in the Usambara region in the northern part of German East Africa. It is written with Roman letters.

BONDOWOSO: A village in the eastern part of Java, Dutch East Indies, lying S. E. of Surabaya; station of the Java Committee, with 1 missionary and his wife and 1 common school.

BONGAUNDANGA: A settlement in the Congo Free State, W. Africa, situated on the Lopori River; station of the RBN (1889), with 5 missionaries, 1 with his wife, 1 missionary woman, 2 native workers, 1 chapel, 1 Sunday school, 1 village school, and 1 dispensary.

BONGINDA: A settlement in the Congo Free State, W. Africa, situated on the Lopori River; station of the RBN (1889), with 3 missionaries, 1 with his wife, 1 native worker, 1 chapel, 1 Sunday school and 1 dispensary.

BONGU: A settlement on the coast of German New Guinea; station of the Rhenish Missionary Society, with 1 missionary and his wife, and 1 village school.

BONNY: A town and seaport at one of the mouths of the Niger, in British Nigeria, Africa; station of the CMS (1865), with 3 native workers. Climate, very unhealthy, due to the surrounding country being so flat and swampy. Population, 12,000. Race and language, Ibo, Idao and Kwa.

BONTEE: A town on Sherbro Island, off the coast of Sierra Leone, W. Africa; station of the CMS (1863), with 10 native workers, men and women, 3 outstations, 1 chapel, 1 Sunday school, 4 village schools, and 270 communicants. Also station of the UB (1856), with 3 native workers, 1 chapel, 1 Sunday school, 1 village school and a Young People’s Society.


BOONE, William Jones: Born in South Carolina, July 1, 1805; graduated at the University of South Carolina; studied law under Chancellor de Saussure; pursued a theological course at the Seminary of the Protestant Episcopal Church at Alexandria, Va., and having studied medicine with reference to the missionary field, offered himself to the Board of Missions; was appointed and sailed July 8, 1837, reaching Batavia, October 22. Here he studied the Chinese language, held an English service, distributed tracts, established schools and found his medical knowledge of great use. Consecrated missionary bishop to China, 1844. In 1846 Bishop Boone began the translation of the Prayer-Book, and engaged in the revision of the New Testament. In 1847 he was chosen one of the committee of delegates from the several missions to revise the translation of the Bible. His ability as a scholar
BRAHMA: NBARIA: A town on the borders of Assam, in Bengal, India. Population (1891) 18,006; station of the New Zealand Baptist Missionary Society (1891), with 1 missionary and his wife, 1 missionary woman, 2 native workers, 1 nun and woman, 1 chapel, 1 Sunday school, 1 village school and 7 communicants.

BRAHMO SOMAJ: A modern, reforming, Theistic sect in India, originated by Rammohun Roy, a high caste Brahman of character and scholarship, who from his youth declared that idolatry was contrary to the practice of the

Presbytery, July 4, 1847, and sailed soon after for India, under appointment of the ABCFM. In January, 1848, he arrived in Bombay, which was the scene of his labors, interrupted only by occasional tours of missionary service in other parts of India.

The social gap separating natives from missionaries led him to decline receiving a salary, and he supported himself, living in a simple way among the natives. Living a life of habitual self-abnegation, he was singularly free from asceticism and sitho uncompromising in his view of Christian principle, he was welcomed in the houses of high and low. It was by his personal ministry that he became known, at first despised and ridiculed, and then esteemed among the people of India. He became secretary of the Bombay Tract Society and editor of the Bombay Guardian, acquiring wide influence by the eminent ability and spirituality of his writings, selections from which have been published in America and Great Britain in three volumes severally entitled, Daily Meditations, Love Revealed, and the Aiena of Christ.

After a brief illness, early on Sabbath morning, February 5, 1888, apparently while peacefully sleeping, he was not. For God took him. His death produced a deep sensation in Bombay and Western India. Those most competent to form a judgment concur in the estimate that he exhibited a degree of self-sacrificing devotion to which there is perhaps no existing parallel in the whole field of missionary labor.

BRADLEY, Dan Beach: Born at Marcellus, N. Y., July 18, 1804; graduated from a medical college in the city of New York, 1833; sailed July 2, 1834, as medical missionary of the ABCFM; arrived at Bangkok, Siam, July 2, 1834; was ordained by the members of the mission in Siam, July 2, 1834; was ordained by the members of the mission in Siam, November 5, 1838. In consequence of more hopeful calls elsewhere it was decided by the Board, in 1846, to withdraw its mission in Siam. Dr. Bradley and Rev. Jesse Caswell, unwilling to give up the work in which they had engaged, sought maintenance elsewhere. Dr. Bradley returned to the United States in 1847, and was released from the service of the Board, and went out in 1849 in connection with the A.M.A. He was the first educated physician and surgeon who had visited Siam, and his skill in the healing art seemed to the natives little less than miraculous. His mastery of Siamese was surprisingly accurate, and his translations of the Scriptures were of high value. His published writings, both in English and Siamese, were voluminous. Those relating to Siam and the Siamese, published in the Bangkok Calendar for successive years, form the mine whence much of the material of more recent books and articles upon Siam has been extracted. He died at Bangkok, June 23, 1890.
ancestors and who purposed to bring his people back to the monothestic of the ancient Vedas. He became so far interested in Christianity that he assisted in the educational work of Dr. Duff and in Bible translation. So far as he was a Christian, he was a Unitarian, but divinity truth is to be gratefully received from any portion of the Hindu Scriptures or other good book containing it; God is the Heavenly Father, exercising providence and hearing prayer; repentance is the only way of salvation; good works, charity, knowledge, contemplation and devotion are the only religious rites; penance and pilgrimages are useless; the only sacrifice is that of self; there is no distinction of castes, no transmigration; the mission of the Brahmo Somaj is to purify the old religion, not to destroy it.

The concessions made did not satisfy the more progressive element, who found a new leader in Keshab Chandar Sen (1833-1884). His faith in the Hindu superstition taught him in childhood had been shattered by a thorough English education, and by 1838 he joined the Brahmo Somaj, but ere long outstripped Debendranath in advocacy of radical reform. He urged the abolition of all caste distinctions, including the sacred thread, the distinguishing badge of Brahmans. This Debendranath consented to for himself, but declined to impose upon others. Under his leadership rites for deceased ancestors and cremation were remodeled, and steps were taken toward the education and elevation of women, who were admitted to membership in the Society. Marriage reform, including the abandonment of polygamy, of child marriage, and of the permanence of widowhood, was advocated, and in a measure practised.

But, having broken with Hinduism, he was not content with a society which purposed only to purify the old faith, but a large body of the younger members he seduced and in 1866 organized a new Theistic Society called The Brahmo Somaj of India, the purpose being to affiliate with it all the other somajas,—a plan which was never fulfilled. The creed of this Somaj included belief in God, the first cause, the two-fold Scripture, nature and intuition; rejection of the incarnation of God, but belief in divinity dwelling in every man, and displayed more vividly in some, as in Moses, Jesus, Mohammed, and other great teachers; admission that the worship of Brahma is the essence of all religions. It declares the brotherhood of man, prescribes duties toward God, self, others, and the lower animals, proclaims the retribution of evil deeds in this world and the next, and urges the pursuit of holiness by worship, meditation, and the purification of the passions, repentance, study, good companionship and contemplation, describing salvation as the deliverance from the root of corruption, and unending growth in purity and happiness in Him who is the fountain of infinite holiness and joy. A simple form of service was prepared, consisting of prayer, hymns, reading from Hindu or other Scripture, and a sermon.

For some time the Adi Brahmo Somaj, led by Debendranath and Raj Narain Bose, secretary, and the Brahmo Somaj of India, under Keshab Chandar Sen and his cousin, Pratrap Chandar Mozoomdar, as Secretary, with "The Indian Mirror" as its organ, continued in not unfriendly rivalry. But the latter society was much perturbed by Keshab Chandar Sen's increasing mysticism, his assertion of his own special inspiration and authority, and finally by the marriage of his daughter of fourteen to a youthful Maharaja, contrary to the principles of the marriage reform and the Native Marriage Act of 1872, which he had championed. A considerable portion of the members seceded and in 1878 organized at Calcutta the Sadharana (General) Brahmo Somaj, with Ananda Bose as president. After an effort to lead the Somaj movement Mozoomdar gave over the attempt and went into retirement.

As an organized movement the Brahmo Somaj was at its height about 1880, when 149 Somajes were reported throughout India. Lately it has been much less in evidence. Its result is thus summed up by Gustav Warneck: "The movement originated from an apprehension of religious truth, but it degenerated more and more, either to an ordinary rationalistic liberalism, or to a mysticism rich in phrases and ceremonies, and spending its whole energy in words. Tho in language much inclined to Christianity it has not in the wider meaning of the word, a bridge to Christianity, nor has it exerted any noteworthy reformatory influence in heathenism. Nevertheless it is a characteristic symptom of the religious ferment which the Christian leaves, along with Western education, has begun to stir among the Hindus."
as well as religious people. He himself was inclined from early childhood to take an interest in religious matters, but he considered that he did not really commit the guidance of his life to Jesus Christ until he was 20 years old. This once decided he was wholly and permanently committed to live for his Master. He felt the duty of teaching Christianity to the Indians, and went to Long Island for that purpose. But later (1742) he was appointed, on behalf of the Scottish Society for the Promotion of Christian Knowledge, to work among the Indians between Stockbridge, Mass., and Albany, N. Y. Later he was sent to the tribes on the Delaware River in Pennsylvania, and in New Jersey between the Delaware and the sea coast. During the time of this service he sent his journal regularly to Scotland, and the Society there published it in 1746, the first part under the title Mirabilia Dei inter Indicos, and the second part as Divine Grace Displayed.

It is hard to realize now the brave self-denial involved at that time in this young man's going among savages, many days' journey from any white settlement. As Brainerd wrote, he "had no more to converse with but rude and ignorant Indians," except when he found himself obliged to plead the cause of the Indians against the greedily grasping whites who wished to brutalize and rob them. But he found a reward in seeing some remarkable instances of changed lives produced by the power of the Holy Spirit among his Indian friends. He was more than content with his life, and worked on in increasing faithfulness—often pressed by sickness, but giving up only when his life was worn out. Then he painfully made his way back to New England to die. The end came October 9, 1747, at Northampton, Mass., when Brainerd was 29 years old.

This young missionary was not remarkable for learning; he accomplished no great and widespread results in the field which he had chosen. But his journals are full of life and power to this day. They are a true record of a simple life among savages, many days' journey from any white settlement. As Brainerd wrote, he "had more to converse with but rude and ignorant Indians," except when he found himself obliged to plead the cause of the Indians against the greedily grasping whites who wished to brutalize and rob them. But he found a reward in seeing some remarkable instances of changed lives produced by the power of the Holy Spirit among his Indian friends. He was more than content with his life, and worked on in increasing faithfulness—often pressed by sickness, but giving up only when his life was worn out. Then he painfully made his way back to New England to die. The end came October 9, 1747, at Northampton, Mass., when Brainerd was 29 years old.

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The quality of his journals that Brainerd's greatest achievement is the lasting impression made by his character upon the Church in America and Europe. It was Brainerd's character which made Jonathan Edwards a missionary to the Indians of Stockbridge; it was to Brainerd's memoirs to which Henry Martyn traced his decision to become a missionary; to those simple records of his life, too, William Carey was indebted for much of that inspiration which shaped his decision to be a missionary the he had to go alone. Brainerd was a true, noble man and a Christian hero of that small class of heroes whose lives seem to shape history.

David Brainerd, Wesley (J.), Bristol, 1768; Edwards (J.), revised by Dwight (S.), New Haven, 1822, and New York, 1884; Sherwood (J. M.), New York, 1887.

**BRASS:** A district in the Niger delta on the coast of W. Africa. The region is flat and touring can be done in the dry season only, the missionaries wearing long water boots and wading through the thick black mud of the mangrove swamps. The people are fetish worshipers, paying chief worship to the great serpents which abound. The CMS has carried on two stations since 1898, called Brass Tuwon and Brass Nimbi. The missionaries are 7 men and women and the native workers 3. There are schools with an industrial department, a dispensary, and about 600 avowed Christians in the district, of whom 51 are communicants.

**BRASS NIMBI.** See Nimbi.

**BRAYTON, Rev. Durlin L., D.D.:** In the year 1837 Mr. Brayton went to Burma under the ABM, and he labored in the Pwo Karen Mission until the year 1900, visiting America but twice during this long period of service. As the oldest missionary in Burma, as the leading missionary among the Pwo Karens for many years, and as the translator of the Bible into the Pwo Karen dialect, he was widely known and greatly honored on the mission field. During his service as a missionary he saw Burma develop from a province of little importance to the most prosperous province in India; and he lived to see the dominion of Great Britain increase from detached possessions to the control of the entire territory of the Hindus, and he heard the Queen of Great Britain and Ireland proclaim the "Empress of India." Twice the degree of Doctor of Divinity was conferred upon him. Shortly before his death the Pwo Karen Association was held in Rangoon, in the compound of which he lived; and to his fellow workers this Father in Israel spoke this touching valedictory: "It has been my highest pleasure to seek first His Kingdom and do His Will. By His grace I have been enabled to fight the good fight and keep the faith. But when it shall please the loving Father He will call me to Himself to be with Christ forever. I know there is a crown of glory laid up for me that faileth not away." He died at Rangoon April 23, 1900.

**BRAZIL:** The United States of Brazil lie between the 4th degree of north and the 33d of south latitude, and the 54th and 72d west longitude, including within their bounds about two-fifths of the whole South American Continent. This youngest born of the American republics measures from north to south 2,000 miles, and from east to west 2,500 miles, thus covering an area of about 3,200,000 square miles, but little less than the whole continent of Europe. It borders upon all the South American countries except Chile and from the vast extent of its territory and the immense value of its undeveloped natural resources is bound to play an important part in the history of the New World. The surface of the republic may be roughly divided into three great basins—one at the north, formed by the Amazon and its tributaries; another at the south, formed by the Paraná which unites the Paraguay and the Paraná, one of the principal branches of the Río de la Plata, and, lying between the two, the section drained by the São Francisco, the third river in size in South America.

**Climate:** In so vast a territory, with such great differences of altitude, there are, of course, many varieties of climate. On the whole, however, with the exception of some of the towns along the seacoast and the valley of the Amazon, the
country in general is salubrious; even in the seaboard towns the mortality is not above, rather below, that of the large cities of Europe. In the greater part of the country the hot season is also the rainy season, which lasts for three or four months, when, although the days of continuous rain are few, the afternoon showers fall with great regularity, lasting from ten minutes to an hour or two. The rapidly changing temperature and refreshing the air, insure cool nights.

The most prevalent diseases are pulmonary consumption, intermittent fevers, and rheumatism. Leprosy and goiter are common. Epidemics of yellow fever occur only at intervals in the large towns, and were soon after taken possession of by the Portuguese and continued to be a colony of Portugal till 1822, when the independence was proclaimed, although it was but fourteen years of age. Dom Pedro II., after having occupied the throne for a little over two years, was deposed in November of 1889, when the republic was proclaimed. As a natural result of its history the language of the country is Portuguese.

The established religion of the empire was that of the Roman Catholic Church. While thePortable parts of religion, like baptism, marriage, and burial, are used in the country, yet no interference with the regular march of business, no mobs or fighting, emphasized certain peculiarities of Brazilian character which merit attention on the part of those who expect to engage in missionary labor among them.

Brazil was discovered about the year 1500, and was soon after taken possession of by the Portuguese and continued to be a colony of Portugal till 1822, when the independence was proclaimed. In 1831 he abdicated in favor of his son, the late Dom Pedro II., who was at that time only five years old. The government was by regents from that date till 1840, when the emperor's majority was proclaimed, although he was but fourteen years of age. Dom Pedro II., after having occupied the throne for a little over two years, was deposed in November of 1889, when the republic was proclaimed. As a natural result of its history the language of the country is Portuguese. It is a beautiful language, compact, expressive, and adapted for oratory and literature. The literature is principally rich in fiction and poetry, the few scientific works being mostly translations from the French. As French is considered a necessary part of liberal education, all the professional men read it, and generally make more of the books and periodicals in that language, while French novels of all sorts form the staple literary diet of the ladies of the wealthier classes.

The established religion of the empire was Roman Catholic. Under the republic, equality between all forms of religion has been declared, but the government continues to provide for the maintenance of existing functionaries of the Roman Catholic Church.

Qualities of the People: The Brazilian people are, in general, hospitable, generous, charitable, gay, courteous, communicative, quick at learning, rather fond of show, somewhat ceremonious and proud, rather inclined to look down upon labor and laborers, but with a remarkable suavity and a native politeness which is as general as is the highest good breeding. The most excitable of the Spanish, there is still a strong element of jealousy in their disposition, and a tendency to vindictiveness which gives rise to many homicides in the course of a year, the crimes against property are much fewer than in most European countries.

The race as it exists to-day is the result of a combination of widely diverse ethnical elements, molded in a great degree by ecclesiastical influences. The typical Brazilian is small of stature, with elegantly diminutive feet and hands. It 1s of the first importance, therefore, that measures be taken at once to turn the rising generation in Brazil, the great importance of educational work there becomes evident. The lower classes have been accustomed for so many centuries to leaving their consciences in the hands of the priests, and yielding them an unreasoning obedience, that the habit of blindly following their leaders has become a second nature to them; so when the republic came they did what was most natural, accepted it, because those whom they had been accustomed to follow accepted it.

Even among the educated classes there is an intellectual apathy which shows itself in all departments of intellectual activity—science, philosophy, politics, and religion—and this is nothing more than the natural result of the policy persistently pursued by the Church of Rome to repress speculation and original thought, and to allow its votaries free exercise of their intellectual powers only along two lines of activity—monasticism and scholarship. In view of these intellectual conditions of the rising generation in Brazil, the great importance of educational work there becomes evident. While confessing an indirect evangelizing agency, it is, perhaps, one of the most important in the present crisis. There is almost no positive opposition to the Gospel; it is simply ignored by many who admit that it is a very good thing, but who are unwilling to make the intellectual effort necessary to investigate its claims, and to think the matter out for themselves.

The change of government, by throwing upon the people the management of their own affairs, will gradually force the people to think for themselves. It is of the first importance, therefore, that measures be taken at once to turn the rising generation in Brazil to the Gospel; it is simply ignored by many who admit that it is a very good thing, but who are unwilling to make the intellectual effort necessary to investigate its claims, and to think the matter out for themselves.

The prominent moral characteristics of the Brazilian people is a very great lack of conscientiousness, an almost complete absence of the feeling that everything must give way to right and duty. The result of this has been referred
to in speaking of their physical characteristics. It has also been prominent in their political history. One of the first measures of republican government was a general decree that all office-holders who gave in their adhesion to the new government within a certain time would be continued in office, while those who refused to do so would be immediately replaced by others.

The result of this measure was a wholesale coat-turning, which would have been amusing had it not been so sad an indication of the utter lack of Brazilians in the part of the best citizens. Altho many had just before been ardent monarchists, and nearly all had voted for the monarchical candidate in the recent elections, not one in a hundred declined to accept the offered conditions, and the State and municipal machinery moved on without the slightest hitch.

The police of Brazil are a military organization, wear soldier's uniform, carry guns, and in their ordinary patrol work use sword bayonets. As soon as these soldier-police, scattered all over the country, received orders from their superior officers to accept the republic, they tore the crowns from their caps and proclaimed a change of government. Outside of the large cities the number of these police agents was utterly insignificant, and they could not have been easily overpowered, but even the most ardent monarchists when they found themselves face to face with the military, and called upon to risk some personal injury for the sake of their political opinions, yielded at once. It was not cowardice, for the Brazilians are not a cowardly people, but simply the feeling that it was not worth while to risk anything for a mere opinion. The priesthood, the whole effect of whose teachings for centuries has been to obliterate the inherent distinction between right and wrong, and to confuse the minds of the people on the fundamental principles of ethics, is without doubt chiefly responsible for this demoralization.

Conditions of Life: The superior wisdom of “The Fathers,” and the necessity of acceding as final their ideas and judgments in all matters of faith and doctrine have been drilled into the people from their earliest infancy for many successive generations, until the habit of looking backward seems to have become ingrained into the Brazilian nature, leading them to hold on with an almost religious perversity to old-fashioned business methods, antiquated modes of transportation and farming (solid-wheeled oxcarts and packmules compete with railroads in some parts of the country, and not one farmer in a thousand has ever seen a plow), and the most unhealthy ways of living and eating. The unparalleled progress of the United States is, doubtless, largely owing to the fact that every man seeks to improve upon the methods of his father, and eagerly experiments with any proposed change which promises to be an improvement. The average Brazilian, however, regards any innovation with suspicion, simply because it is an innovation, and is very apt to receive suggested improvements with a smile of half-scornful superiority, and to say: “Your implements and methods are very good for you and your country, but the ways of our fathers, who have been working here for centuries, are doubtless best for us in this country.” This difference of mental attitude is of itself enough largely to account for the difference between the two countries, and for it the Church of Rome is largely, if not wholly, responsible.

It is suggestive that even the roads through the country are only cared for with the parish churches. Once a year, upon an appointed day, all landholders are required to present themselves at their respective parish churches carrying hoes, brush hooks, or axes. Then all start together for their homes, cleaning and repairing the roads as they go; dividing as they successively reach the turning leading to their houses, thus leaving a wide portion from each house to the parish church. These roads were formerly called sacramental roads, as, in order to invite to the prompt and faithful performance of this task, the priests used to refuse to carry the sacrament to the dying except over a well-prepared road of the regulation width. There are no road inspectors and no provision made for the care of crossroads, even tho leading to a railroad station. So all over the country there has been a constant effort to make every street and road a setting of road honor.

The doing this for the sake of a show is a prominent Brazilian characteristic. “Para Inglês ver,” for the English to see, is an expression applied originally to parliamentary measures which it was known at the time would have a showy effect upon public opinion. The result of this measure was a wholesale coat-turning, which was not cowardice, for the Brazilians are not a cowardly people, but simply the feeling that it was not worth while to risk anything for a mere opinion. The priesthood, the whole effect of whose teachings for centuries has been to obliterate the inherent distinction between right and wrong, and to confuse the minds of the people on the fundamental principles of ethics, is without doubt chiefly responsible for this demoralization.

Education: So-called religious instruction occupies the principal place in the public schools, hours being spent in learning by heart the prayers and liturgies of the Church in an unknown tongue, and another considerable part of the time in memorizing the Catechism, which, being learned parrot-like without explanation, is almost equally unintelligible to the pupils. As a result it is not at all unusual to find Brazilian children who have been at the public schools for two or three years, but can barely spell through a sentence, and are ignorant of the simplest rules of arithmetic. In the rural districts one often comes across children who, having learned out of books copied by the teachers, are quite familiar with handwriting, but cannot read print at all.

Following the system of rote teaching, which is the only one admissible in their religious instruction, the sole aim of the teacher, even in the higher schools, seems to be to store in the child's head such quantities of information that it is beyond the power of the child, or his memory, to recall it. The pupil is taught to memorize with the brain, not the heart, as is the case in this country. The most superficially, while the generally received test of an educated person is the ability to speak a number of languages, like the last emperor. As a consequence, the linguists are common, scientists are very few, indeed. About the only
thing that is tolerably well taught is Latin, and that only because it is an essential part of the priestly education.

Under such circumstances it is not surprising that fully 84 per cent. of the population is reported as illiterate. Yet the land has long under the care of the Church for 250 years, and when William Penn made his treaty with the Indians the Archbishop of Brazil already had a splendid cathedral and all the appurtenances at Rio de Janeiro.

Early Attempts at Evangelization: It is a very deeply interesting fact that the very first effort of the Christian Church after the Reformation to engage in foreign missions was that of the church at Geneva to send the Gospel to the inhabitants of Brazil. Coligny, the great French Huguenot, and other friends of the truth conceived the idea of establishing a Protestant colony in South America as a place of refuge for their persecuted brethren.

In 1565 an expedition, consisting of three small vessels, under the command of one Villegagnon, an officer of the French navy, sailed from Havre de Grace to what is now the harbor of Rio de Janeiro, where they established themselves on an island, called to this day Villegagnon, in honor of the leader, and, as he afterward proved to be, to the everlasting discredit of this expedition. Their joyous reception by the natives, who were at war with the Portuguese, and other circumstances seemed to warrant high hopes of success.

On the return of the vessels to Europe great interest was awakened for the establishment of a colony in the same remote part of the country, where the Jesuits had so long been active. Many of the colonists returned to Europe of those who remained, three were put to death by their infamous persecutor, and others fled to the Indians and Portuguese. Among the latter was one named John Boles, who is noted, even in the annals of the Jesuits, as a man of considerable learning, being well versed in both Greek and Hebrew. Escaping from Villegagnon, John Boles went to St. Vincente, near the present site of the city of Rio de Janeiro, where they established themselves. The ruin of the church at Geneva, under Calvin and his colleagues, sent two ministers and fourteen students to their destination, the real and villainous character of the bold invaders, except the mention by Southey, in his History of Brazil, that he prepared a catechism in the Indian language. The ABS and the BFBS were the first societies to attempt in recent times the evangelization of the Brazilians. Several individuals went to Brazil as missionaries about the same time, but their aim was to benefit seamen and others of their own countrymen. Of such were Messrs. Spalding and Kidder, of the ME Church, who labored in Rio de Janeiro between 1836 and 1842. A missionary of the American and Foreign Christian Union followed these pioneers with the same purpose in view. The first evangelistic mission in Brazil conducted in the Portuguese language seems to have been that carried on from 1855 to 1870 at his own expense by Dr. Kalley, formerly of Madeira.

In 1859 the PN commenced its mission in Rio de Janeiro. There are now in Brazil 28 mission stations maintained by 13 different societies in America and Great Britain, and manned by about 60 missionaries of both sexes. The extent of this missionary effort is less striking when it is realized to be the only evangelistic effort made for fourteen million of people. For the spiritual wants of 140,000 Protestant foreign residents, twice the number of chaplains and pastors have been provided.

South America, Protestant Missions in, Brazil: (H. F.) and others, New York, 1900; Brazil and the Brazilians, Kidder (J. C. and D. P.), New York, 1846.

BREATH, Edward: Born in New York, January 22, 1808. Highly recommended as a Christian and "an accurate, neat, ingenious, and every way competent printer," he was appointed by the ABCFM, and sailed July 21, 1839, for Urnia, Persia. In 1847 he visited the United States, was married, and reembarked, 1849. He cut the matrices and cast for the mission beautiful fonts of Syriac type with a hand before unpractised in that art, but which made a rare and complete success. He thus saved thousands of dollars to the American Board. Through the press under his charge he issued more than 80,000 volumes, including several editions of the Scriptures in modern Syriac, thus giving to the people about 16,000,000 pages in a language never before printed. He died of cholera in 1861 at Seir, near Urnia, Persia.

BREKLUIM MISSIONARY SOCIETY. See GERMANY; MISSIONARY SOCIETIES IN.

BRETHREN, Missions of the. See CHRISTIAN MISSIONS.

BRETHREN'S SOCIETY for the Furtherance of the Gospel among the Heathen. See MORAVIAN MISSIONS.

BRIDGETOWN: Capital of the island of Barbadoes, West Indies, on a large open roadstead, Carlisle Bay. Population (1891), 20,000, among whom are many white people. Station of the
Moravian Missions (1829), with 1 missionary and his wife, 29 native workers, men and women, 2 chapels, 3 Sunday schools, 5 village schools, and 605 professing Christians. Also station of the SDA (1890), with 4 missionaries and their wives, 9 native workers, 2 chapels, 10 Sundays, 1 village school, 1 book depot, and 605 professing Christians. Also station of the Salvation Army.

BRIDGMAN, Elijah Colman: Born at Belchertown, Mass., April 22, 1801, of Puritan ancestry. Was converted in a revival before he was twelve years of age. He graduated at Amherst College, 1826, and at Andover Theological Seminary, 1829. The ABCFM proposed to him while in the seminary to go to China as its missionary. He acceded, was ordained October 6, 1829, sailed on the 14th, and reached Canton, February 25, 1830.

In May, 1832, Mr. Bridgman was chosen editor of the Chinese Repository and continued to edit it for nearly twenty years. In 1839 the measures taken by the Chinese to suppress the opium traffic resulted in war with England, which interrupted the operations of the mission at Canton. In 1842 the war terminated, and by the treaty of Nanking five ports were opened, and Hong-kong ceded to the English. Thither Mr. Bridgman was removed. About this time he prepared the Chinese Chrestomathy, a volume of 730 pages. In 1844 he was secretary of legation to Mr. Cushing, the United States Government, on a special mission to China, and of his services Mr. Cushing spoke in high terms. After the conclusion of this enterprise Dr. Bridgman's time was divided between the repository, the revision of the Scriptures, preaching at the hospital, and the Institution of a Bible class. In 1847 he was removed to Shanghai to aid in the revision of the Scriptures. Early in 1852, after an absence of twenty-three years, he visited the United States for his health. In 1854 through him a new mission was commenced in Shanghai, of which he was the senior member till his death in 1861.

The great work that was of translation, he distributed tracts and religious books, and preached to individuals or companies in streets and villages wherever he could gather them. He was interested also in whatever could in any way promote the welfare of China, and was always ready to perform his part for that object. When the plenipotentiaries of the four great treaty powers—England, France, Russia and the United States—were conducting their negotiations which resulted in the Treaty of Tientsin of 1858, he was consulted by them, and frequently translated official documents for them. In his thirty-two years in China he was more intimately connected with and known by the foreign community at Shanghai and Canton than any other missionary, and by all was highly esteemed.

BRINDABAN: A town situated on the Jumna River near Muttra, in the United Provinces, India; station of the ME, with 2 missionary women, one of them a physician, 29 native workers, 20 Sunday schools, 6 village schools, 1 high school, a Young People's Society and 590 professing Christians.

BRITISH AND FOREIGN BIBLE SOCIETY: About the middle of the 18th century, during the revival that spread over England, interest was aroused in the various means for the promotion of religious knowledge, both at home and abroad, and several societies were formed which made Bible distribution one part of their aim, or their sole object within restricted bounds. Of such were the Society for the Propagation of the Gospel in Wales, established about 1662; the Society for Promoting Christian knowledge, 1698; the Society for the Propagation of the Gospel in Foreign Parts, 1701; the Book Society for Promoting Christian Knowledge among the Poor (London), 1750; the Religious Tract Society (London), 1779; the Bible Society, 1780, restricted to laborers among soldiers and seamen, and afterward called the Naval and Military Society; the Dublin Association, 1792, the French Bible Society (London), 1792, for circulating the Bible among the Catholics of France. The French Revolution cutting off communication between the two countries, the funds were turned to the distribution of the Scriptures among "poor Catholics and others in the United Kingdom of Great Britain and Ireland." None of these societies contemplated universal distribution of the Scriptures, nor indeed contemplated or admitted the cooperation of the different parties and sections of evangelical Christendom.

The Rev. Thomas Charles, of Bala, Wales, aroused by the dearth of Bibles in that section, and the difficulty of securing the needed supply from existing organizations, visited London in 1802 and conferred with Rev. J. Hughes, William Wilberforce, Charles Grant, and others. The result was a conference, on a general plan drawn up by Samuel J. Mills, on March 7, 1804, at the London Tavern. About three hundred persons, representing different denominations, were present, were Granville Sharp elected chairman, and the Rev. Mr. Owen (afterward clerical secretary), deeply stirred by the altogether novel spectacle of different denominations met in union to promote one glorious cause, moved the resolutions embodying the name and general form and constitution of the British and Foreign Bible Society. These were "adopted with unanimous demonstrations of cordiality and joy," and more than £700 was immediately subscribed. The committee appointed at this meeting afterwards proceeded to advance the machinery of the Society. Rev. Josiah Pratt, secretary of the CMS, to represent the Church of England, Rev. J. Hughes, the Dissenters, and Rev. Mr. Steinkopff (afterward replaced by Rev. J. Owen), foreign Christian Churches, were chosen secretaries. A prospectus was then prepared and widely distributed. Lord Tégmouth became the first president. Among the first vice-presidents were the bishops of London, Durham, and Exeter, and William Wilberforce.

The new society was heartily received by the Presbytery of Glasgow, the Synod of Glasgow and Ayr, and other ecclesiastical bodies direct contributions to be received for it from all the churches and chapels within the bounds. Wales, stimulated by Mr. Charles, of Bala, sent a contribution the first year of about £8,500, mostly from the poorer classes. Germany, Switzerland and other European countries hailed the society with delight. Nuremberg was the seat of its first foreign branch. It began its career with such general support as was a prophecy of its world-wide usefulness.

Organization. The conduct of the business of the Society is entrusted to a committee of 36 laymen, of whom six are foreigners, resident in London or vicinity, 15 are members of the Church of England, and 15 belong to other denominations.
of Christians. Thirty of these who shall have most frequently attended the meetings, are eligible for re-election. This committee appoints all officers except the treasurer. The president, vice-presidents and treasurer are members of the committee ex officio, as also the secretaries for the time being, none the less the emolument from the Society having that privilege. Subscribers of various amounts are annual or life members or governors, and every clergyman of the Church of England and every Dissenting minister, who is a member, is entitled to attend and to vote at all meetings of the Committee.

The executive staff of the Society includes two secretaries, four superintendents of the editorial, literary, home and publishing departments, two assistant secretaries, fourteen district secretaries in England and Wales, six secretaries in India and South Africa, and twenty-four foreign agents in different parts of the world.

The first auxiliary was formed in 1809, and in ten years 629 auxiliaries had been formed in Great Britain. The Society now has over 7,900 auxiliaries, branches and associations, of which over 5,860 are in England and Wales. These meet their own expenditures, including in some cases colportage, etc., and remit the balance of their collections to the Society. The Society has also about 250 trade depots in the London metropolitan district, aside from those in other parts of the United Kingdom.

Development of Work: Immediately upon the organization of the Society steps were taken to obtain large supplies of the Welsh Scriptures, and subsequently the Irish, Gaelic, Manx, and, for the Channel islands, the French. Stereotype printing had just come into use, and the committee decided to countenance it, and ordered stereotype plates in several languages. The first New Testament printed expressly for the Society, brought out in September, 1805, was in English, and was printed from stereotype plates, the first instance of the use of that process in the printing of the Scriptures. Editions in Spanish and French were printed for the 30,000 prisoners of war at that time in the Continent.

In 1812 there was not a family without the Scriptures. An auxiliary was formed in Stockholm through which the Scotch Association and the subsequent organization of the National Bible Society of Scotland, although in 1827 such assistance was forbidden. Later an attempt to impose a trinitarian test of membership failing, the Trinitarian Bible Society was formed, and the controversy over the word "baptize" resulted in the Bible Translation Society of the United States.

Of specific interest are the publishing of the first penny Testament in 1834 and of Scriptures in raised letters for the blind in 1837; the lowering of the price of Bibles in 1839 through the cessation of the monopoly of the King's printer in Scotland, the introduction of colportage into Great Britain in 1844, and the acceptance for circulation of the Revised Version of the Bible in 1860.

The establishment of auxiliary societies on the Continent. In 1812 a Bible committee was formed in Paris. Auxiliaries were formed in Zurich (1812), Wurtemberg (1813), Frankfort and other places (1812), Presburg in Hungary (1812). Leander Van Ess, a Catholic priest and professor in the University of Marburg, translated the New Testament, and soon printed 20,000 copies of the Scriptures in the Bohemian and Polish tongues.

In 1807 means were taken to supply the need in Iceland, and in 1823 it was reported that there was not a family without the Scriptures. An auxiliary was founded in Copenhagen in 1814. In Russia an auxiliary for Finland was organized in 1812, with the approval of the Czar, Alexander I., and in 1813 one for Russia at St. Petersburg. Prince Galitzin became its first president, and members of the Russian Greek and the Armenian churches were present at the inauguration of the work. The Czar donated 25,000 roubles, and became an annual subscriber to the amount of 10,000. Auxiliaries were formed, various translations made, and a great impulse given to Bible distribution and study. Nearly one hundred editions in thirty languages were published, and hundreds of thousands of Scriptures distributed. Alexander's successor, Nicholas, suppressed the Society in 1826, but permitted the formation of a Protestant Society for supplying Scriptures in Russia. Special significance has been accorded the establishment of auxiliary societies on the Continent.
then. Efforts made by the pope to check the work in Poland and Russia failed. Austria refused to permit the work in her territories, and the Hungarian Bible Society was suppressed, yet many eminent Roman Catholics heartily assisted the Society in its work.

Up to 1826 it had been the aim of the Society to encourage foreign countries to institute societies of their own, on its principle of circulating the Scriptures without note or comment. This aim was remarkably successful. Holland, Germany, Picard, Russia, Switzerland, France, Hungary, Denmark, Sweden, Norway, Iceland were aroused in a remarkable degree to provide these translations, while among the Roman Catholics, versions of their own, without note or comment, were adopted for distribution by the Society. On account of the position taken in regard to the Apocrypha, most of the continental societies withdrew, and latterly the British and Foreign Bible Society has carried forward its work in Europe by means of agencies under its own immediate control.

The work of the Society's agents during the year ending March 31, 1902, was 175,038,965. The next year showed 77,272 with 40,862 New Testaments, and 35,910 Bibles. From that time on, the number of agencies under its own immediate control, has carried forward its work in Europe by means of agencies under its own immediate control.

The work of the Society in Europe is carried on by colportage, through Bible depots, and by grants to existing local organizations. In France they are supported by the British and Foreign Bible Society, and yet many eminent Roman Catholics heartily assisted the Society in its work.

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The income of the Society has grown from £691 10s. 2d. in its first year to £241,143 2s. 11d. in 1902.

Bible Women: The Society has, for many years, made a special feature of the employment of Bible women, especially in the East, to reach people in homes with reading and instruction. During 1901, 621 were thus employed in Asia, either by the Society direct or through its auxiliaries or the different missionary societies, and they reached over 35,000 women and taught 2,384 in India, Ceylon and Egypt to read.

Editorial Work: An idea of this branch of the Society's work is furnished by the statement that during the year ending March 31, 1902, the Editorial Committee considered matters bearing on versions of Scripture in 151 languages and dialects of which 33 belong to Europe, to Asia, 43 to Africa, 6 to America and 14 to Oceania. Negotiations have been conducted with the owners of the Revised Version in English, with a view to issuing it in forms suited to schools and families, especially of the poor. Among items of special interest are a German Bible in Latin characters, a pocket Bible in Persian, a Revised Testament in Tibetan, a new whole Bible in the Ningpo dialect of China, plans for a Union version in Nyassa, etc.

The 24 foreign agents of the Society, seven are located in Europe, at Paris, Berlin, Florence, Madrid, St. Petersburg, Ekaterinburg and Constantinople; four are in Africa, at Alexandria, Algiers, Tangier and Sierra Leone; six in Asia, at Baghdad, Singapore, Shanghai, Seoul and Yokohama; one in Brazil, one in New Zealand; three are in South America at Buenos Aires, Rio de Janeiro and Callao; one is in Belgium, British Honduras, and one at Kingston, Jamaica. There are also five secretaries in India, at Madras, Calcutta, Allahabad, and Lahore; and one at Cape Town in South Africa.

Agencies in Asia: The work of the Society in Asia is carried on by colportage, through Bible depots, and by grants to existing local organizations. In India they are supported by the British and Foreign Bible Society, and yet many eminent Roman Catholics heartily assisted the Society in its work.

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among the most difficult fields of the Society; illustrating its principle of going into regions that are needy, irrespective of returns in the form of sales. With four colporteurs in Algeria selling 7,218 copies (1902) and three in Morocco selling 5,959 copies, it is easy to understand that the work has many perplexities. The French are scornful, the Mohammedans hostile, and, especially in Morocco, the national spirit is very bitter. The Society works in close relation with the North African Mission, the American Jewish Society and the Geneva Evangelical Society.

West Africa: This agency covers the territory from the Gambia to the Congo. The agent, who resides at Freetown, Sierra Leone, works chiefly through local auxiliaries and the missions of the CMS, the WMS and the Basel Missionary Society.

South Africa, including Cape Colony, Natal, Orange River Colony and the Transvaal, is under the general supervision of the South African Auxiliary (founded in 1840), whose secretary resides at Cape Town. The recent war closed a number of the depots, yet the work has gone on with considerable success, both among the English and the Dutch, as well as the natives, the sales and grants amounting, in 1902, to about 50,000. Madagascar and Mauritius are both provided with auxiliary societies, the sales being about 20,000 in Malagasi and 2,000 in Mauritius.

Persia and Turkish Arabia: The agent at Bushire, on the Persian Gulf, has charge of this section, including all but the part of Persia north of Teheran, which is occupied by the American Bible Society. The sales by 10 colporteurs were (1901) 6,000 copies, while the total circulation was 15,548. The agency is in three divisions: 1. the provinces of the Persian Gulf, with Bushire as center; 2. South Central and Eastern Persia, with center at Julfa, near Isphahan, and sub-divisions at Sukhanroad, Yezd and Shiraz; 3. Turkish Arabia, with center at Baghdad, and including Kermanshah in Western Persia. A considerable portion of the work is among Armenians and Jews.

India: The Society's work here has from the first been under separate auxiliaries, six in number: Calcutta, Bombay, Madras, Bangalore, North India and Punjab. On the respective committees, the various missionary societies are largely represented and their committees fix prices and decide discounts to missions and other purchasers. The Society's colporteurs and depots always work in close harmony with these missions. The 138 colporteurs employed in 1901 sold 181,743 copies of the Scriptures, while the total circulation was 577,035, the highest figures reached in any year. One feature of the work is the employment of 406 native agents.

The three auxiliaries in charge of Bible work in Ceylon, at Colombo, Jaffna and Kandy, report 10 colporteurs, 9,847 copies sold and a total circulation of 43,216.

Formerly a special agent located at Rangoon, who reports eight colporteurs and total sales of 15,179 copies.

Malaysia is divided into North and South, with headquarters at Manila and Singapore. In the Philippines the work is shared with the American Bible Society; the British Society reporting (1901) 35,688 copies sold, of which over 26,000 were in the Philippine dialects and the great majority were portions, none in Spanish and Chinese each amounting to about 3,600 copies. From Singapore the agent superintends work in the Straits Settlements and native states, Sumatra, Java, Borneo, Celebes, Moluccas, and lesser Dutch Islands, 28 colporteurs selling 43,395 copies, very nearly the entire circulation. Here Chinese takes the lead among the languages, next coming Malay, Javanese and Malagasy.

China: This large agency, covering China proper, Manchuria, Mongolia, Sinkiang and Tibet, is superintended by an agent resident at Shanghai, with 11 sub-agents in the different provinces.

There are 15 principal depots and 8 others under the superintendence of missionaries. There were 153 native colporteurs at work during the year, and the sales were 382,936 copies, the total circulation being 431,446 against 604,462 in 1900 and 856,156 in 1899. A significant feature is the large number of complete Bibles called for, the largest in any one year of the agency. The decrease, due to the Boxer troubles, has been chiefly in the colportage, the sales from the depots not having materially lessened. The China agency also includes the work in Formosa, which has shown steady development, the circulation (1901) being 25,763 copies.

Korea has an agent resident at Seoul, who reports a circulation of 16,814 copies, against 38,000 in 1900, 45,121 in 1899 and 34,813 in 1898. This decrease is explained by the severe drought, which has raised prices, and the fact that in 1900 the native church members supplied themselves with the newly issued Testament.

Japan is worked by a joint committee representing the British, American and Scotch societies.

Bible work in Australia is conducted by 43 auxiliaries with 476 branches, and in New Zealand by 61 auxiliaries and branches, which not only care for their own fields, among the Maoris, sailors, etc., but contribute liberally to the parent society.

In Oceania the Society assists the various missionary societies with grants, but has no special organized work.

South America: In this continent are three agencies: the Argentine, including Argentina, Uruguay, Paraguay and Bolivia; Brazil, and a new one called the Republics of the Andes, including Colombia, Ecuador and Peru. The work of the Society in Chile being limited to assisting the Valparaiso Bible Society. In all, 16 colporteurs have sold 24,758 copies. This is somewhat of a falling off compared with the sales of previous years.

The five Republics of Costa Rica, Nicaragua, Salvador, Guatemala and Honduras are worked by an agent resident at Belize, British Honduras. Seven colporteurs in that region sold 9,135 copies, almost the entire circulation.

The West Indian Agency, including Dutch, French and British Guiana, the West Indian Islands and Bermudas, with its center at Kingston, Jamaica, has the credit of a larger proportion of Bibles sold (27,911 out of a total circulation of 53,090) than any other foreign agency of the Society. Some of the 83 auxiliaries and branches are supplied direct from London, so that the above does not represent the entire work done.

British North America is thoroughly organized with 12 auxiliaries and over 1,100 branch societies, the auxiliary for Upper Canada, with its headquarters at Toronto, being the largest and most influential of all those in British Colonies. It covers the entire territory from the Great Lakes to the Pacific Coast.

Periodicals: The Bible Society Reporter, London; Bible Society Gleanings.

History of the Bible Society (from 1804 to 1854), London 2 vols.
BRITISH EAST AFRICA: A large territory bordering on the east coast of Africa and extending into the heart of the continent, comprising the East African Protectorate, the Uganda Protectorate, and the Zanzibar Protectorate. The territory is bounded on the west by the Congo Free State and the Sudan, Abyssinia and Italian Somaliland on the north and Germany and East Africa on the south. The entire area of the part of the British territory in Africa is estimated to exceed 1,000,000 square miles.

The East African Protectorate proper includes the whole of the coast from the Umba to the Juba River, extending inland as far as Uganda and mining to the northward to the Egyptian Sudan, with an area of about 350,000 square miles and a population of about 4,000,000. Arabs and Swahillis inhabit the coast territories, while farther inland are found tribes of Bantus, and in the northern part the Mesai, Somalis and Gallas. The territory is governed by the Foreign Office through a Commissioner and a Consul General with their subordinates. The capital is Mombasa, a town of 27,000 inhabitants, situated on an island of the same name. A railway runs from Mombasa to Uganda at the Victoria Nyanza.

The societies established in this region are the CMS, the United Methodist Free Churches, the Africa Inland Mission, the Scandinavian Alliance, the Leipzig Missionary Society and the Neukirchen Missionary Society. These societies occupy 17 stations altogether, the most of which are under the CMS.


BRITISH SYRIAN MISSION SCHOOLS and Bible Work (1860): In the year 1860 the Druses rose against the Maonites and Greeks in Damascus and the region of the Lebanon and Anti-Lebanon, and fearful massacres resulted. The condition of the 20,000 widows and orphans who were left aroused the sympathy of Mrs. Bowen Thompson of England, who had spent many years in Syria as the wife of a physician, and was thoroughly acquainted with the country and its peoples.

She went to Beirut and opened an industrial refuge, where 200 women and children gathered, the first week. Schools were established and a training institution opened in Beirut. Within a few years the work spread to other towns and villages in Syria, and schools were attended not only by the children of the Christian denominations, but by Jewses, Muslims and Druses. Mrs. Bowen Thompson was soon joined by her sisters, Miss Lloyd, Mrs. Smith and Mr. and Mrs. Mott. With their aid and that of a small staff of native Bible women the work was well organized before Mrs. Thompson’s death in 1869.

The schools of the mission extend from Damascus to Tyre. There is a night school of special benefit to Syrian soldiers, day schools for boys, for girls, for the blind of both sexes, for Muslim girls and for Jewses. In all, instruction is given in the Bible. Special classes are held for women, both on week days and on Sundays, and are largely attended.

In 1889 the corner-stone of a memorial school was laid in Baalbec, and a medical work has been established in the same city. A quarterly paper, Daughters of Syria, is published in England in the interest of the schools. There are 4 stations and 19 outstations, 27 English missionaries and 128 native workers, 51 day schools, 3,743 pupils and 3 dispensaries.

The organ of this Society is a quarterly paper, Daughters of Syria.

BROACH: Capital of the district of Broach, Bombay, India, situated on the Nerbudda, 41 miles from its mouth. Population (1891), 40,165—Hindus, Muslims, Parsees. Language, Gujarathi. Station of the PCI (1887), with 2 missionaries and their wives, 2 missionary women, 2 native workers, men and women, 5 Sunday schools, 5 village schools, 1 orphanage and 21 church members.

BRODHEAD, Augustus: Born at Milford, Pa., May 13, 1831; graduated at Union College, 1855, and Princeton Theological Seminary, 1858; ordained May 4 same year; sailed for India, November 7, as a missionary of the P.M., reaching Calcutta April 4, 1859. At Mainpurie and Pateghar he spent nearly twelve years. In 1872 he was transferred to Allahabad. Dr. Brodhead took a prominent part in the theological training school of the Synod of India, wrote and published valuable treatises in sacred and church history, edited the mission magazine published for the use of the native Christians, and assisted in preparing a hymn book for the church and Sunday school, for which he wrote and translated several hymns; took an active part in the North Indian Bible and Tract Societies, and the Christian Vernacular Education Society. A succession of severe attacks of illness compelled him to return home. Died at Bridgeton, N. J., August, 1887.

BROOKE, Graham Wilmot: Born at Aldershot, England, in 1886. He was preparing to enter the military academy at Woolwich when he became interested in the Mohammedans of North Africa and the seeming impossibility of informing them of the Gospel of Jesus Christ. He gradually reached a deliberate conclusion that it was his duty to try to reach the Mohammedans of the Sudan, then one of the darkest regions of the earth. “But,” as has been said of his determination, “the land was not easy of access. He tried to enter it by way of the Niger and by way of the Niger into the Western Sudan. He was principally at Lokoja. There he acquired the Hausa language and labored with energy in preaching, until he was smitten with feyis and died at Lokoja, March 5, 1892, after a year of his age.

Mr. Brooke was a hero in his calm, steadfast devotion to his mission. He felt called to preach in the Sudan, then one of the darkest regions of the earth. “But,” as has been said of his determined attempt to obey the call of his Master, “the land was not easy of access. He tried to reach it by way of North Africa and failed. He tried to enter it by way of the Congo. Following the course of that great river, far into the interior, beyond where foot of missionary had yet trod, past large and populous towns isolated by the civilized world, among nations whose atrocities equaled those of the South Sea cannibals, he entered the Sudan and, after many hardships, died at Lokoja, March 5, 1892. He was 21 years of age and leaving a wife and 2 children.
bals, through untold risks and dangers, he pushed his way onward. But in vain. The Sudan was still barred to him. Finally he discovered that a door of entrance might be found by way of the Niger, and that he could best avail himself of it by joining the Church Missionary Society.

How, arrayed in the native dress, which proved so congenial, he and his friends who with him started the Upper Niger Mission went about among the people of Lokoja and the country round, how quickly he obtained a mastery of the language, how he won favor among the Mohammedans as well as heathen, and found ready listeners for the Gospel story—all this has been told in detail in his journals and leaflets, and forms a most deeply interesting and instructive narrative. In spite of the many trials which came upon the mission, he was able to record at the end of 1891 that the Word of God had been fully preached over an area equal to that of Hertfordshire, Middlesex, Kent, Surrey, and Hants, and not merely preached, but understood.”

Mr. Brooke, besides preaching, found time to translate several tracts into Hausa. But his life was like that of David Brainerd in the wilderness, and the remembrance of its high qualities is the chief legacy which he left to the Church. His was a case where “the highest mental and moral gifts, the prime of life with its vigor and its opportunities, were laid simply and wholly upon the altar of Christ, and this, not as a sacrifice, but as a matter of course.”

BRUSA: Capital of the province of the same name, Asiatic Turkey, about 60 miles from Constantinople. Population, about 75,000, Mohammedans, Armenians, Greeks, etc. It is finely located at the base of the Bithynian Olympus. Has some mineral springs and is a health resort from Constantinople. It was the capital of the first Sultans of the Ottoman Empire, and the tombs built in their honor are well worthy of a visit.

Station of the ABCFM (1848), with 1 missionary and his wife, 2 missionary women, 15 native workers, 12 chapsels, 12 Sunday schools, 13 common schools, 2 high schools, 1 orphanage and 255 church members.

BROWN, Nathan: Born at New Ipswich, N. H., June 22, 1807; graduated at Williams College, 1827. While in college he composed the beautiful poem, The Missionary’s Call, commencing, “My soul is not at rest.” After studying theology in Newton Seminary he was ordained at Rutland, and embarked for Burmah, December 22, 1832, under appointment by the Baptist Triennial Convention. Having spent two years in Burmah, he was appointed by his brethren to commence with Mr. Cutter a new mission in Assam. After a four months’ perilous journey through the Hulgi, Ganges and Brahmaputra they reached Sadiya, about 45 miles N. E. of the present mission station of Dibrugarh. Here among savage tribes he began to learn the language without grammar or dictionary. He soon commenced the work of translation, tracts and books were distributed, schools were established and zooyals built, where the Gospel was preached by the way-side. In 1839 Sadiya was attacked by the hill tribes and many of the people and soldiers were massacred. Dr. Brown and his wife fled in a canoe in the darkness of the night with their two infant children, and at daybreak found protection in the stockade, still in possession of the British troops. Many natives of Sadiya having been killed or dispersed, the mission was removed to Jeypôr, and in the densely populated district of Sibsagar. Here the missionaries had great success. Reinforcements arriving, new stations were established and churches organized. But Dr. Brown’s great work was the translation of the Scriptures. In 1848 he completed the Assamese version of the New Testament. In 1855, with health greatly impaired by twenty-two years of toil and sufferings, he returned to his native land.

In view of the wonderful openings in Japan and the urgent calls for missionaries, Dr. Brown felt strongly drawn to that empire as a field for his personal labors, and in 1872, under appointment from the American Baptist Missionary Union, he set sail for Japan with his second wife, reaching Yokohama, February, 1873. The sixty-five years of age, he entered upon the study of the language with ardor, and in 1879 his translation of the New Testament in vernacular Japanese was printed. He strongly recommended the adoption of the Roman alphabet in place of the Chinese. In 1881 he published a grammar of the Japanese language, a reform which has since been zealously urged, not only by the missionaries, but by many Japanese. During his six years’ residence in Japan Dr. Brown received 179 to his church at Yokohama, was permitted to welcome other laborers, and to see seven churches established containing between 300 and 400 members.

Dr. Brown was not only a translator of the Scriptures and a preacher, he was also the author and translator of hymns in the languages of Burma, Assam and Japan. His last work was the Japanese hymn-book. When no longer able to use the pen he dictated as he lay on his bed to his native preacher. He closed his useful and industrious life January 1, 1886, in the seventy-ninth year of his age.

Dr. Brown’s published works are: Translation of the New Testament in Assamese: Portions of the Old Testament in Assamese and Shan; Grammar of the Assamese Language; Catechism in the Assamese and Shan Languages; Arithmetic in Burman and Assamese; Hymns in Burman and Assamese; comparative vocabulary of some fifty Indian languages and dialects, and the Orombdoi, an illustrated monthly magazine.

BROWN, Samuel R.: Born at East Windsor, Conn., June 16, 1810: removed to Munson in early childhood; graduated at Yale College, 1832; sailed as a missionary of the ABCFM for China in 1838. His great work was education and translation. He was who first induced Chinese youth to come to the United States for an education, and hundreds of young men from China—some from the highest families of the empire—found through him homes in towns and cities of the United States. On going to Japan in 1859 (under the ICA), he induced the government to send some of its princes to America for education, and he was active in securing Christian homes for them. His last services were in connection with the translation of the New Testament into Japanese, a labor of many years, in which he was associated with a committee of several denominations. This great work was just completed at the time of his death. He returned home in 1879 and died, June 20, 1880, in Munson, Mass.

BRUMANA: A village on Mount Lebanon,
Syria, a few miles east of Beirut. Station of the Friends' Foreign Mission Association (1873), with 4 missionaries and their wives, 0 missionaries women (2 of them medical), 14 native workers men and women, 1 chapel, 3 Sunday schools, 2 village schools, 2 high schools, 1 dispensary, 1 hospital and 15 professing Christians. Brumana has been twice chosen as the place of meeting (the second in 1900) of an important international conference of missionaries and other Christian workers from all parts of the Levant.

BUA: A town on the island of Vanua Levu, Fiji Islands; station of the Australian Wesleyan Methodist Missionary Society, with 1 missionary, 207 native workers, 71 chapels, 92 Sunday schools, 102 village schools, and 2,135 professing Christians.

BUCARAMANGA: A city of 20,000 inhabitants in the district of Santander, Colombia, South America; station of the American Bible Society, with an agent and his wife and a book depot.

BUCHANAN (Liberia). See GREAT BASSA.

BUCHAREST: Capital of the kingdom of Roumania; is of Oriental in external appearance, in other respects is assuming more and more the aspect of a European city. Population (1890), 190,633.

Mission station of the London Society for Propagating the Gospel among the Jews (1848), with 2 missionaries, one with his wife, and 31 native workers, 9 Sunday schools, 1 village school, and 702 church members.

BUCHANAN (Liberia). See GREAT BASSA.

BUCHARIA: Capital of the kingdom of Roumania; is of Oriental in external appearance, in other respects is assuming more and more the aspect of a European city. Population (1890), 190,633.

Mission station of the London Society for Propagating the Gospel among the Jews (1848), with 10 missionaries, 9 native workers, men and women, 1 chapel, 1 Sunday school, and 2 village schools. Also station of the PB (1899), with 2 missionaries, one with his wife, and 1 missionary woman.

BUDAO: A city S. W. of Bareilly, in the Rohilkhand district, United Provinces, India. Population, about 35,000. Station of the ME, with 4 missionaries and 38 native workers, men and women. It has 24 village schools, a high school, and 680 church members.

BUDHISM: In discussing Buddhism it must be borne in mind that many systems known by that name have appeared in different ages and in different lands. No other faith or philosophy has undergone so many and so great changes in the course of its development. The widely differing opinions, therefore, which have been expressed as to its teachings, may each have found a degree of support in some particular phase or stage of the manifold system.

Another point to be settled is its relation to Hinduism. Was it a new and distinct system setting out in the first instance as a protest against the teachings of the Brahmans, or was it a later development in the mind of Gautama occurring after six years of ascetic life—a discovery or conclusion finally reached as he sat under the Bo tree? Professor Beall is undoubtedly correct in the opinion that Buddhism was an afterthought and not an original aim when Gautama left his palace. He broke with Brahmanism on its religious side; most of its philosophy he retained. He protested against the outrageous assumptions of the Brahmanas, their intense sacerdotalism and imposture, their exaggerated doctrine of sacrifice, and their rigorous system of caste. He repudiated the absolute authority of the Vedas and the superstition, or ultra-religiousism, of the whole Brahmical cult. He even flew to the opposite extreme of atheism, or, at least, a pronounced agnosticism.

Yet, at the same time, he cherished a sort of reverence for the high Brahmanas or rishis. He tacitly maintained many of the speculations of the Upanishads. He cherished, with unspeakable ardor, the old Brahmanical theory that the connection of soul with matter is the source of all evil, and that self-mortification, through a series of transmigrations, can alone secure deliverance. Of the nature of the soul he held peculiar views, as will appear further on. These views have been more or less modified in succeeding ages.

A clear distinction must be made at the outset between the credible history of Gautama and the extravagant legends which sprang up in various lands long after his death. It has virtually been settled by the consensus of the best scholars that those accounts which are the oldest, which were authorized by the earliest councils, which have the concurrent testimony of both the Northern and the Southern literatures, and which are credible in themselves should be accepted as the probable history of Gautama.

Briefly, the facts thus recognized are these: Gautama, otherwise known in his youth as Siddartha, was the son of Suddhodana, a rajah of the Aryan tribe of Sakayas, occupying a tract of country north by northwest of Benares.

He was born at Kapilavastu probably about 600 B.C., and was left motherless by the death of the Rani Maya Devi shortly after she had given him birth. The earliest accounts represent him as having been born by natural generation, and without the miraculous incidents of the later legends.

There are apparent evidences of a melancholy and more or less morbid turn of mind even in his youth, and of painstaking efforts on the part of his father to cheer his despondency by the allurements of a voluptuous Oriental court.

In spite of all this, satsitya was an early result, and at the age of twenty-nine, and just after the birth of an only son and heir, he left his palace and his inheritance, and, like many other princes in various lands, he sought rest of soul in asceticism. The idea which has been so skilfully reproduced by Sir Edwin Arnold, that Gautama then and there set out to become a savior of men, has no foundation in fact. It is rendered impossible by the early traditions; he was simply fleeing from sorrow and distress, and seeking some way of peace.

Leaving his palace by night, attended by a faithful servant, he hastened to the open country, whence he sent back his horse, and exchanging garments with a peasant, he proceeded on foot to a forest retreat, where he entered upon a life of self-mortification.

Disappointed with his teachers, he himself became the head of a fraternity, and with five or six followers he sought even greater isolation and greater austerity than he had found in asceticism. He had at length fathomed the emptiness of the Brahmanical religion. He had given it a patient and even heroic trial, and had found it vanity. Self-mortification could go no further without absolute suicide. He was so weak from fasting that he fainted and fell to the ground. The crisis of his life had come. He abandoned his vain struggles and partook of needful food.
This step cost him the loss of all his influence; his disciples forsook him as an apostate and a failure; he was in extreme perplexity and distress. He had abandoned himself to vice and licentiousness, and appeased his wounded pride by proclaiming that all religion was a sham. The temptation was strong, yet neither had his former possessions given him peace.

Very real and very great were his temptations. For thirty-five years he had been a leader of men, in the front of the world, on the one hand, and with conviction and pride on the other, as he sat alone under the shade of the Bo tree. All candid men must acknowledge that the decision which Gautama reached, and the victory over self which he won, were sublime. Greater self-control has seldom if ever been attained by men, and the power of the human will has sometimes found remarkable exemplifications.

John Foster, in his essay on "Decision of Character," says: "It was just here that Buddhism began its great career. It is a missionary religion from the outset; more aggressively so in that early age than in the later centuries, when it had lapsed into the form of belief aphorisms or sutras, and was committed to writing. They had various classifications like the following: (1) The Four Truths, discovered while sitting under the Bo tree—viz.: the fact of sorrow, the cause of sorrow, the removal of sorrow, and the means by which this is to be done. The fourth was ramified into

...
the eightfold path. (2) The Middle Path, as between the dominion of passion, on the one hand, and the bootless extremes of asceticism on the other, the path (a) of Right Understanding; (b) of Right Speech; (c) of Right Action; (d) of Right Livelihood; (e) of Right Effort; (f) of Right Mindfulness; (g) of Right Concentration.

Of the collections of Buddhist literature there are two great divisions, known as the Little Vehicle (Hinayana) of Ceylon and other southern lands, and the Great Vehicle (Mahayana) of Nepal, Kashmir, and Tibet. China and Japan received translations from both, the principal from the Great Vehicle of the North. The Pali text of the Little Vehicle was adopted by the council called by King Ashoka about 250 B.C., and was known as the Tripitaka (Three Baskets). This, as being the oldest and most authentic body of history and doctrine, is justly considered the life of Christ. It was written seven centuries after the adoption of the canon.

The Mahayana, or Great Vehicle, consists of nine books, of which the two most important are the Lotus of the True Law and the Leia of the True Law. The former of these is a life of Gautama down to the time of his enlightenment. It was written partly in poetry and partly in prose, and evidently at different times. As above stated, it is in this poetical and exaggerated biography that those legends are chiefly found which resemble the life of Christ.

In the course of centuries important Buddhist works of greater or less merit appeared in the southern literature, mostly commentaries on the alleged teachings of the "Exalted One." Of these the most important are the Dharmapada, the Sutta Nipata, the Great Decease, etc. The Dharmapada, or "Path of Holiness," was written by Buddhagosa, an Indian monk, who went to Ceylon about 430.

The book is a sort of encyclopedia and commentary combined. It is a compend in Pali of all the commentaries which till his time had been preserved in Sinhalese only. The Dharmapada contains the best things of Buddhism, as the Bhagavad Gita sums up the choicest teachings of Hinduism. How far it represents the veritable words of Gautama and how far it embodies the sentiments of his followers can never be known, as it was written seven centuries after the adoption of the canon.

The Doctrines of Buddhism: These are (1) its peculiar conception of the soul; (2) its doctrine of Trishna and Upadana; (3) its theory of Karma; (4) the doctrine of Nirvana.

The soul is said to consist of five skandas. In their interaction constituting what all others than Buddhists regard as the soul. They are (a) material properties, (b) the senses, (c) abstract ideas, (d) tendencies, (e) mental powers. The soul is the result of the combined action of these, as the flame of a candle proceeds from the combustion of its constituent elements. The flame is never the same for two consecutive moments. It seems to have a perpetuated identity, but that is only an illusion, and the same unreality pertains to the soul; it is only a succession of thoughts, emotions, and conscious experiences. We are not the same that we were an hour ago. In fact, there is no such thing as being, there is only a constant becoming. We are ever passing from one point to another throughout our life, and this is true of all beings and all things in the universe. How it is that the succession of experiences is treasured up in memory is not made clear.

This is a most subtle doctrine, and it has many points of contact with various speculations of modern times. It has also a plausible side when viewed in the light of experience, but its gaps and inconsistencies are fatal, as must be seen when it is thoroughly examined.

Trishna is the second of these cardinal doctrines. Trishna is that inborn element of desire whose tendency is to lead men into evil. So far it is a misfortune, or a form of original sin. Whatever it may have of the nature of guilt hangs upon the issues of a previous life. Upadana is only a further stage in the same development. It is Trishna ripened into intense craving by our own choice and our own action. It then becomes uncontrollable, and is clearly a matter of guilt. Now the momentum of this Upadana is such that it cannot be arrested by death. Like the demons of Gadara, it must again become incarnate, even tho it should enter the body of a brute.

Karma: This transitional something, this restless moral or immoral force which must work out its natural results somehow and somewhere, and that in embodied form, projects into future being a residuum which is known as Karma. Literally it means the "doing." It is a man's record,
involving the consequences and liabilities of his acts. It is a score which must be settled.

A question naturally arises. How the record of a soul can survive when the soul itself has been "put away"? The illustration of the candle does not quite meet the case. If the flame were something which, when blown out, immediately seized upon some other substance in which the work of combustion proceeded, it would come nearer to a parallel. One candle may light another, itself is extinguished, but it does not do it by an inherent necessity. But this flame of the soul, this Karma, must enter some other body of god, or man, or beast, or inanimate thing.

Again the question comes. How can responsibility be transferred from one to another? How can the heavy load of a man's sin be laid upon some newborn infant, while the departing sinner himself has no further concern in his evil Karma, but sinks into non-existence the moment his "conformations" are touched with dissolution? Buddhism acknowledges a mystery here; no real explanation can be given, and none seems to have been attempted by Buddhist writers. To be consistent, Gautama, in denying the existence of God and of the soul as an entity, should have likewise denied the connection between spirit and matter which binds him with the shackles of conscious being. This, however, he could not do in the face of that deep-rooted idea of transmigration which had taken entire possession of the Hindu mind. He was compelled, therefore, to bridge a most logical chasm as best he could. Karma without a soul to cling to is a something in the air. It alights like some winged seed upon a newborn set of skandas with its heckless boon of ill desert, and it involves the fatal inconsistency of investing with permanent character that which is itself permanent.

But the question may be asked, Do we not admit a similar principle when we speak of a man's influence as something that survives him? We answer, "No." Influence is a simple radiation of impressions. A man may leave an influence as best he could, Karma without a soul to cling to is a something in the air. It alights like some winged seed upon a newborn set of skandas with its heckless boon of ill desert, and it involves the fatal inconsistency of investing with permanent character that which is itself permanent.

The injustice involved in the doctrine of Karma is startling. The newborn soul that inherits its unsettled score has no memory or consciousness that connects it with himself; it is not hereditary, it is not the father's character that invests him. This Karma may have crossed the ocean from the deathbed of some unknown man of another race. The doctrine is the more astonishing when we consider that no Supreme Being is recognized as claiming this retribution. There is no God; it is a vague law of eternal justice, a law without a lawyer or a judge. There can therefore be no pardon, no commutation of sentence, no such thing as divine pity or help. The only way in which one can disentangle himself is by breaking the connection between spirit and matter which binds him with the shackles of conscious being.

The Doctrine of Nirvana: No doctrine of Buddhism has been so much in dispute as this. (1) It has been widely maintained that Nirvana means extinction. (2) Prof. T.W. Rhys Davids and others have held that it is the destruction of passion, malice, and delusion, and that it may be attained in this life—that Gautama reached Nirvana forty-five years before his death. They claim, however, that inasmuch as it cuts off Karma and rebirth, it involves extinction upon the dissolution of the body. (3) It is asserted by others that Nirvana is a return to the original and all-pervading Bodhi essence. This theory, which is really a concession to the Brahmanical doctrine of absorption into the infinite Brahm, has a wide following among modern Buddhists in China and Japan. It is a form of Buddhist pantheism.

As to the teachings of Gautama on this subject, Professor Max Müller, while admitting that the metaphysicians who followed the great teacher plainly taught that the entire personal entity of an arahat (an enlightened one) would become extinct upon the death of the body, yet reasons in his lecture on "Buddhistic Nihilism" that the Buddha himself could not have taught a doctrine so disheartening. At the same time he quotes the learned and judicial Bishop Bigandet as declaring, after years of study and observation in Burma, that such is the doctrine ascribed to the great teacher by his own disciples. Gautama himself is quoted as closing one of his sermons in these words: "Mendicants, that which binds the teacher to existence is cut off, but his body still remains. While his body shall remain he shall be seen by gods and men; but after the termination of life, upon the dissolution of the body, neither gods nor men shall see him." Prof. Rhys Davids expresses the doctrine tersely when he says: "Utter death with a new life to follow is then a result of, but it is not, Nirvana."

Professor Oldenberg suggests with much plausibility that the Buddha was more reticent in regard to the doctrine of final extinction in the later periods of his life; that the depressing doctrine had been found a stumbling-block, and he came to assume an agnostic position on the question whether the ego should permanently survive. The question, What is Nirvana? has been the object of a large inquiry than just its importance demands. Practically the millions of Buddhists are not concerned in the question. They find no attraction in either view. They desire neither extinction nor unconscious absorption into the Bodhi essence (or Brahm). What they demand is an improved transmigration, a better birth. The more devout may indulge the hope that their next life will be spent in one of the Buddhist heavens. Others may aspire to be men of high position and influence. A man of low tastes may forecast his next life in accordance with those tastes. The Buddhist holds even more strictly than the Christian that every man shall reap as he has sown, for in his view no interfering grace can change the result. It is wholly erroneous, then, to represent the system as presenting nothing more attractive to men than the prospect of extinction. However metaphysicians and Orientalists may settle the question of the last estate of those who become "enlightened," the multitudes care little for a goal which, according to Buddhist teachers, is not even attained by followers of Gautama have ever reached. "The laymen could attain Nirvana," says Professor Rhys Davids, "we are told of only one or two instances of their having done so; and, the it was more possible for members of the Buddhist order of mendicants, who only hear after the time of Gautama of one or two who did so. No one
now bears of such an occurrence." It is safe, therefore, to suppose that the hope of Nirvana has practically no influence on Buddhist minds. It lies at an infinite distance and is shadowy at best, while real existence lies between. That is the goal of hope and aspiration.

The "Keynote" of the Buddha: It is common to speak of Buddhism as a "missionary religion," and such it was in its earlier career. Gautama from the first and both by precept and example taught the duty of proclaiming the "Law." The fact that a son and a daughter of King Ashoka became missionaries in Ceylon must be accepted as evidence of the earnestness of the missionaries of their time. Other influences helped the movement, however. Ashoka made Buddhism the religion of the state, and, as we have seen, the political treaties formed between the Lamas of Tibet and the Chinese emperors extended the system even to Mongolia. In many instances Chinese travelers in India carried home with them the Buddhist system and became its advocates. But for several centuries real missionaries or volunteer teachers visited other lands for the propagation of the Law. Buddhism was transplanted to Ceylon about 230 B.C. to Keskair at the beginning of the Christian era, to China about 67, to Burma in the 5th century, to Japan in 552, and to Siam and Cambodia in the 7th century.

The Development of Northern Buddhism: In Ceylon, Burma and Siam there has been little change from the time-honored doctrine of the Pitakas, but in Nepal, Tibet, and among all branches of the Mongolian race there have been wide variations.

As compared with the legendary teachings which at length came to be associated with the history of Gautama was the theory that successive Buddhas have visited the world, and at intervals of five thousand years will continue to appear. When Gautama died, those who had learned to look upon him as a sort of worship felt the loss of a divine sympathy and help. The Buddha was dead, and according to his own teachings there was "nothing left of which it could be said I am." But the next Buddha was in course of preparation in some of the heavens, and to his theophany the world prayed. Thus the Bodhisat Maitreyeh (future Buddha of kindness) came to be recognized even in Ceylon as a hopeful resource and a hearer of prayer.

But it was in the Northern Buddhism particularly that the evolution of a sort of semi-theism advanced from generation to generation. Professor Rhys Davids maintains that the "keynote" of the Mahayana (Great Vehicle) was its change from the idea and aim of Arahathship, as taught in the south, to that of Bodhisatship. In other words, a living Buddha to come was thought to be of more practical value to mankind than a dead Buddha of the past, however wise and saintly.

There was that felt demand of humanity, witness, of a divine and eternal Buddha, to be our guide and comfort. By the 4th century there were worshiped in Nepal two Bodisats named Manjusri and Avalokitesvara. The first was the personification of wisdom; the second represented power, and was the merciful protector of the world. These two personages were presented in the image of two deities. They are supplied the name of the Great Vehicle. At a somewhat later period these two had become three, with a somewhat modified distribution of functions.

Vajrapani represented power; Manjusri, the personification of wisdom; while Avalokitesvara was the spirit of the Buddhas everywhere present in the church. This is wonderfully suggestive of a possible borrowing from the Christian Trinity, for it was in the Northern Buddhism that the Trinity first person who was known as a dhyana or celestial Buddha; the second was the spirit of Buddha in the church; and the third was the incarnate Buddha on earth. The Trinity for our world consisted of the dhyana Anitaba, whom we shall notice farther on; Avalokitesvara, who also becomes important, and Gautama, who was our incarnate Buddha.

In the 10th century the Tibetans advanced a step further, and proclaimed the Supreme or Adi-Buddha. From him, the One and Absolute, all the Dhyana Buddhas emanated, while from him sprang the Bodisatas, and from each Bodisat was a kind of cosmic Bodhisat of Buddha in the universe. Thus Buddhism had become essentially polytheistic.

Meanwhile the system had become exceedingly corrupt through a union with the Hindu doctrine of Saktism, or the worship of the female principle of Siva, and even in Tibet the hideous idols representing the gods and goddesses of Hinduism were everywhere present. By a subsequent reformation the Buddhism of Tibet was restored measurably to its original purity.

Lamism or Lamaism: The available functions of Avalokitesvara had rendered him exceedingly popular. To him all real supplications were offered. The chief abbot of Tibet, who was also temporal ruler, solidified and established his power by claiming to be an incarnation of this all-pervading Bodisat. At his death the indwelling one immediately became incarnate in some newly born infant who should succeed to the theocratic throne. To the great advantage of this supposed divinity was added an alliance with Kublai Khan and other Chinese emperors, by which in the political and religious world the Chinese Emperor, the Grand Lasa of Tibet was constituted the high priest of Buddhism over China and Mongolia. Subsequently a disputed title to the Lamaship was settled by the inauguration of two Lamas, and for this purpose another indwelling Bodisat was found, viz.: Amitaba.

The Worship of Quan Yin: In China a different use was made of the ever available and popular Bodisat Avalokitesvara. He became impersonated in Quan Yin, the well-known goddess of mercy. That Quan Yin was regarded as a female finds its explanation in the influence of the Indian Saktism, which had not become quite extinct even in Tibet. Some of the abbes in the Tibetan monasteries were regarded as incarnations of the wives of Siva. Quan Yin on the other hand, was always considered to be a divine being, with a divine body.

The Anthropomorphicizers: In Ceylon and Japan Quan Yin is one of the most popular, because the most merciful, of deities. She is represented as having attained Nirvana, but as having voluntarily sub-
mitten to rebirth in heaven that she might com-
 passionately mankind.

The Alleged Humanity of Buddhism as Com-
pared with Christianity: There has been great

The Buddhism of Mongolia has borrowed
largely from Confucianism. The system now
embraced many of its popular superstitions,
and its geomantic superstitions. The Chinese
are in turn Confucianists, Buddhists,
and Taoists, as exigencies may arise.

The Alleged Coincidence between the Life of
Gautama and that of Christ: We have already
alluded to the incidents of Buddha’s birth
and early life, as set forth in the legends,
particularly in the Lālita Viśāraṇa. Great use
has been made of these by the apologists of
Buddhism. The inference which is generally
drawn from them is that the Gospel narrative
is largely borrowed from the earlier life of Gau-
tama. Abundant refutations of this assumption
have been presented by Zitel, Kuenan, Kellogg,
Rhys Davids, and others.

1. “There is,” says Rhys Davids, “no evidence
whatever of any actual and direct communica-
tion of these ideas common to Buddhism and
Christianity from the East to the West.

2. Many of the coincidences are merely acci-
dental. The events in both cases are those which
might naturally occur independently of any con-
nection; such as the fact that both infants were
welcomed with joy by friends as well as kindred,
or that they were both consecrated in temples,
or that both were tempted to turn aside from
their great missions, or that both were credited
with precocious wisdom.

3. The fact has already been shown that the
Lālita Viśāraṇa, which gives most of these legends
of Gautama’s childhood, cannot be proved to
have existed earlier than the 6th century.
While there is no evidence of communication of
the ideas common to Buddhism and Christianity
from the East to the West, evidence is abundant
that Christianity had been preached and had
achieved a foothold in India and Central Asia long
before that date.

4. It is intrinsically improbable, not to say
impossible, that a circle of disciples which
embraced the mother and brethren of Jesus
should have undertaken to palm off a false or
borrowed history.

5. It is still more improbable that the disci-
plines, whose whole aim was to show that Christ’s
advent was a fulfilment of Jewish prophecy and
vitaly connected with the Old Testament
Church, should have clumsily copied a mass of
heathen legends. Considering the Jewish horror
of heathenism, no policy could have been more
fatal.

6. The disciples of Christ taught a pure theism,
in which supernatural elements appeared in an
intense and special power. Would they base the
story of one claiming to be the Son of God on
the biography of a Gentile atheist?

7. Many of the coincidences are rather con-
trasts. Christ’s preexistence was that of a Divine
Being. Buddha’s was merely a series of trans-
migrations. Christ had shared the equal glory
of the Father; Buddha had been a soldier, a thief,
an elephant, a tiger, a snipe, a frog; Christ’s
baptism was a religious rite, that of Gautama a
bath in a river. Christ’s miracles were sensible
and useful, those of Buddha objectless, childish,
grotesque.

The Alleged Coincidence between the Life of
Gautama and that of Christ: We have already
India or Ceylon and the Norsemen of the Baltic there are physical contrasts which no faith could wholly efface. But considering that Scandinavia, with its terrors of frost and sea, are now the most peaceful of men, we may point to the influences which Christianity has exerted upon them as among the highest triumphs of any religious faith. Moreover, northern races of Buddhists are by no means distinguished for a gentle and peaceful spirit. They are warlike; and their temples are often crowded with the images of bloodthirsty heroes.

It is admitted that Gautama discountenanced the destruction of life, whether of man or of beast. Even insects were spared with punctilious care. But this was no new precept. Brahmagians had long before taught the same, and the sect known as the Jains are most absurdly scrupulous of all. This sacredness of life is based on the doctrine of transmigration, which is common to all nations of Southern Asia. The meanest beast or reptile may be an incarnation of a human spirit. But the real humanities of Buddhism are infinitely inferior to those of Christianity. Ostentatious care of brutes is often seen side by side with utter disregard of human suffering. In Canton one may see a sacred asylum for swine, but he would look in vain for a home for the orphan or the blinded. A missionary board in our day has been asked to provide some place in Bangkok for the insane, because such an asylum had never been imagined, so that all that could be done for a demented foreigner in that city was to lodge him like a criminal in jail.

The alleged instances of benevolence in the history of Gautama are chiefly found, not like the case of Christ, in his earthly life, but in the birth stories of his former existences. Once as a hare he gave himself for a dinner to a hungry tigress. In another of his lives he gave his two children to a demon who desired to eat them, and as their blood streamed from the monster's mouth he said, "By the magic of this deed may rays of light emanate from me." The attitude of Buddhism toward woman has been greatly emphasized in recent years by its special advocates in Christian lands. That it mitigated many of the wrongs which had been visited upon the female sex by the Brahmagians will be conceded. It was a great and important step when the Buddha, not on his own impulse, but by the persuasions of his kinsman and disciple, Ananda, admitted women to the privileges of the Sangha or holy order. The principle involved carried with it many social ameliorations. Yet the position of Gautama and the whole leaven of his influence in this respect was far below the standards of the New Testament. In the outset his example in forsaking his wife and child to become a recluse cannot be commended. Paul and without consent, must be adjudged a crime. But the real humanities of Buddhism are infinitely inferior to those of Christianity.

The baneful influence of this example, like that of Mohammed's immorality, has brought forth evil fruit abundantly. In Burma any man desiring to be rid of his wife has only to enter a monastery and remain a year or even a month, after which he is free to leave his sanctuaries behind him and marry another wife.

Logically, Buddhism is opposed to all marriages, to all love for wife or children. The principle that human relationships are fraught with pain, and that to get rid of pain one must attain an equilibrium which is tantamount to absolute indifference, would break up all society. This tendency was pointed out to Gautama, and he accordingly divided his followers into two classes, the monks and the laity. It was an illogical but necessary concession.

Buddhist missions rest upon a much more radical principle than that of the Roman and Greek churches. These, while maintaining that celibacy is conducive to the highest sanctity, nevertheless honor marriage, and make it a sacrament for the masses of men. Not so with Buddhism. It puts no honor upon the relation; it regards it as an evil. Many utterances are quoted from Buddha which cast reproach upon woman as woman.

Thus in the Dhammika Sutta, "A wise man should avoid marriage; life is as if it were a baleful pit of live coals." Again, "That which is named woman is sin." On another occasion Buddha said: "Any woman whatever, if she have a proper opportunity and can do it in secrecy, and if she be enticed thereto, will do that which is wrong, however ugly the invention may be to the devotees. Such slander in the Laws of Manu can exceed this.

Two general precepts of Buddhism will suffice to show the disfavor which it puts upon woman. First, Gautama taught that, altho she could enter upon a holy life as a nun, she could not attain Nirvana without first being born as a man; and, second, it was held that, altho a Bodhisat in his preexistent lives might be a wolf, a snipe, or a frog, he could never become a woman. Quite in accord with these ideas, the female sex has remained in general degradation in all Buddhist lands.

The fact that a low grade of morality exists in countries wholly under the influence of this system, that profligacy is unbridled in Mongolia, that thousands of children were sold for prostitution in Japan, that the vile custom of polyandry prevails unchecked in Tibet, will doubtless be set down to other causes by Buddhist apologists. But when we turn to the canonical books of the system and find passages so vile that the translators have not dared to translate them, no such excuses can be accepted. The Bishop of Colombo, in the Nineteenth Century of July, 1888, called attention to the fact that the translators and publishers of the Pitakas of Ceylon had omitted some portions which were absolutely vile. He did not complain that the omission had been made, but that no mention was made of the fact that the English readers of the Sacred Books of the East were left to suppose that the culled and expurgated version of the Vinayana there given was a fair and honest representation of Buddhism as it really was and is. Professor Max Muller, in his introduction to the first volume of the Sacred Books, a volume relating to the Upanishads, admits that some things in Hindu literature were considered unfit for the English translation, but such notice is wanting in Professor Oldenberg's translation of the Pitakas, where especially such omissions should be explained, since Buddhism
Contrasts with Christianity: There is not space for an article allusion to the admixtures of Buddhism with lower forms of superstition which it has encountered and absorbed in many lands, such as the wide-spread spirit-worship, serpent-worship, and even fetishism. But a few of the more points of contrast between Buddhism and Christianity may be presented. We have admitted the probable sincerity of Gautama as a reformer and the great victory which he gained over his own evil propensities, also the general tone of benevolence which appeared in his teachings, but the system must be judged as a whole and in the broad perspective of its influence. It is thus that Christianity is judged.

1. Buddhism contrasts with Christianity in respect to God. The one, at least in its original form, is a personal and real, personal, and supreme—the source of all moral cause and effect. The other makes God at least in its original form, a personal and real, the Author of every highest inspiration and help, the Arbiter of the blessing present or future, the Arbiter of the whole nature a system of divine redemption from sin and death.

2. There is a marked contrast with respect to the soul. Buddhism recognizes no permanent entity or ego. There is only a transient intermixture of physical propensities and mental powers. At death only the Karma, or the good or evil desert remains. Christianity recognizes the soul as created in the image of God, as conscious and spiritual, a distinct and permanent being, destined to live hereafter, and capable of loving God and enjoying Him forever.

3. While Christianity represents sin as an offense against God and centers in Him the bond of all moral obligation, Buddhism sees only a personal inconvenience, an accumulation of consequences. The motive even in beneficent action is utterly selfish, as it aims at merit. Thus when the preexistent Buddha gave his children to be devoured by a demon, as stated above, he thought not of their suffering, or of his wrong toward them, but only of his own great moral right and wrong seem distorted by such a conception.

4. Buddhism has no Savior. When Sir Edwin Arnold represents him as coming to save the world, he simply reads into Buddhism his own conceptions borrowed from the New Testament and his Christian training. Buddha relied wholly on himself and he taught all men to do the same. In later ages Buddhists in various lands have expressed a felt want of humanity by adopting various types of quasi theism, and have conceived of supernatural beings as divine helpers, but they have so far departed from real Buddhism. The term salvation is wholly out of place in such a system, while, on the other hand, Christianity is in its whole aim and its whole nature a system of divine redemption from sin and death.

5. Buddhism lays stress on self and self-interest. Its self-denials are for purely selfish ends and it cares nothing for the needs of mankind. In Christianity the ideal man denies himself for the good of the whole body of which he is a member, and subordinates self-will and self-interest to the welfare of mankind.

6. Buddhism has shown itself incapable of regenerating society. It was founded by one who had turned his back on all social life. It was very natural that the system should discount woman and the home, for its author was an ascetic, and the monastic spirit pervades all his teachings. Homelessness, mendicancy, suppression of all social and domestic instincts, destruction of love and desire, even the desire of future life, silence as of “a broken gong,” and solitude as of a rhinoceros’—these were the goal of the true Buddhist.

7. Buddhism is a system of pessimism, Christianity, a revelation of cheerful and immortal hope. Gautama aimed at “the death of deaths.” Christ brought life and immortality to life.

The whole assumption upon which the “Great Renunciation” was made to rest is that the universe is out of order, that all life is a burden, that there is no benevolent creatorship, no kind providence, and no salvation. Whoever may have been responsible for such a world, it is one of universal misery and distress. Man and beast make common cause against it, and Buddha is the one great sympathizer. When he preached at Kapilavatutto before his father’s court the whole animal creation was there,

“Catching the opening of his lips to learn That wisdom which hath made our Asia mild.”

It appears to have been a grand indignation meeting of man and beast, the first and broadest of Communist gatherings, at which Buddha voiced the common protest against the order of nature, and pointed out the way of escape from the sad nexus of existence. All

“took the promise of his piteous speech, So that their lives, imprisoned in the shape of ape, Tiger or deer, snaggled bear, jackal or wolf, Foul feeding kite, pearl-ed dove or peacock gowned, Squat toad or speckled serpent, lizard, bat, Yea, or fish fanning the river waves, Launched meekly at the skirts of brotherhood, With man who hath less innocence than these. And in mute gladness knew their bondage broke, Whilst Buddha spoke these things before the king.”

There was no mention of sin, but only of universal misfortune! As Sir Monier Williams remarks, the problem to which Christianity leads a man is: What shall I do to be saved? But that pressed upon men by Buddhism is: What shall I do to be extinguished?

In contrast with the deep shadows of a brooding and all-embracing pessimism like this, we need only to hint at that glow of hope and joy with which the Sun of Righteousness has flooded the world, silence as of “a broken gong,” and solitude as of a rhinoceros’—these were the goal of the true Buddhist.
the world, the fatherly love and compassion with which the Old Testament and the New are replete, the divine plan of redemption, the great sacrifice, the superabounding grace, the brotherhood of man, and the eternal fellowship with God.

Special difficulties await the Christian missionary who attempts to convince educated Buddhists of the unique quality of the truths taught by Jesus Christ. He meets with men whose intellect is perverted by persistent violations of logic. It is easy for the mind trained by Buddhism to believe mutually exclusive propositions. Such a mind "feels no obstacle in believing that there is white blackness, slow swiftness, square roundness, or crooked uprightness." The real vitality occasionally seen in Buddhism is another difficulty which the missionary has to face. In Japan, for the economic government of the Basel Missionary Society (1896), with 3 missionaries and their wives, 6 native workers, 4 outstations, 7 village schools and (1902) 91 communicants.

BUENOS AIRES: Capital of the Argentine Republic, on the estuary of the Rio de la Plata. The most important city in South America, it differs little in its character from American and European seaboard cities. Population (1895) 633,584. Station of the ME (1838), with 2 missionaries and their wives, 1 missionary woman, 16 native workers, men and women, 5 chapels, 3 village schools, a printing house, and 851 professing Christians. Station also of the SDA (1891), with 5 missionaries, 4 of them with their wives, 1 missionary woman, 8 native workers, 14 outstations and 386 professing Christians. Station also of the South America Missionary Society (1898), with 1 missionary and his wife, 11 native workers, men and women, 1 chapel, 2 village schools. Station also of the PB, with 1 missionary and his wife, 3 missionary women and 1 printing house. Station also of the Missionary Pence Association (1901), with 4 missionaries; also of the International Medical and Benevolent Association, with 1 missionary and his wife; also of the YMCA (1901), with 1 missionary and his wife; also of the BFBS, with 5 native workers and 1 book depot.

BUFF BAY: A town on the northern coast of Jamaica, West Indies; station of the CWBM, with 1 missionary and his wife, 2 chapels, 2 Sunday schools, 2 village schools, 4 young people's societies and 135 professing Christians. Also station of the Western Annual Conference of the Wesleyan Church in the West Indies, with 1 missionary.

BUGHI LANGUAGE: This belongs to the Malayan family and is spoken by above one million of the inhabitants of the island of Celebes. It is written with its own alphabet.

BUITENZORG: A station of the Dutch Missionary Society in Western Java, founded in 1869. It has 1 missionary, 5 native workers, and 165 communicants.

BUKALEBA: A settlement in the Usoga district of Uganda, Central Africa; station of the ME, with 1 missionary and his wife, 57 native workers, men and women and 92 communicants.

BUKABA: A settlement on one of the Sese Islands in the Victoria Nyana, Uganda, Central Africa; station of the CMS (1895), with 1 missionary and his wife, 143 native workers, men and women, 1 Sunday school, 3 village schools and 480 communicants.

BULANDSHAIR: A city in the United Provinces, India, situated S. E. of Delhi; a station of the ME, with 13 native workers, men and women, 7 chapels, 16 Sunday schools, 12 village schools, 2 young people's societies and 331 professing Christians. Also station of the ZBM, with 3 missionary women, 7 native women workers, 3 village schools and 155 Zenana pupils.

BULAWAYO: A town and railroad station in southern Rhodesia, Africa; station of the WMS, with 3 native workers, 2 chapels, 1 Sunday school, 1 village school and 145 professing Christians. Station also of the SPO (1893), with 3 missionaries, 1 native worker and 66 communicants. Station also of the SDA (1895), with 6 missionaries, 4 of them with their wives (1 a physician), 2 Sunday schools, 2 village schools, 1 orphanage, 1 dispensary. Also written Bulawayo.

BULGARIA: A country of the Balkan Peninsula, forming an autonomous principality under the suzerainty of the Sultan of Turkey. It is bounded on the north by Rumania, on the east by the Black Sea, on the south by European Turkey, and on the west by Servia. It is divided by the Balkan Mountains into two parts: Bulgaria proper on the north and South Bulgaria or Eastern Rumelia on the south of that range. Area of the whole, 38,086 square miles. Except along the Balkan Mountains, which traverse the whole principality from east to west, the country is a vast plain. The climate is temperate. The plains are hot in summer, and along the Danube there is much malaria, but the highlands are healthy. The higher mountains have snow on their peaks the greater part of the year.

The census of 1900 gives a total population of 3,733,189. The Bulgarians are descendants of the Slavs who inhabited the Balkan Peninsula in the 7th century. In the second half of the 9th century (890-95) Christianity was introduced in Bulgaria, and with it an alphabet was formed and the Scriptures were translated.

This was due to SS. Cyril and Methodius, who
are honored even to this day as patron saints by the Bulgarian Church.

The Bulgarians belong to the Greek (Orthodox) branch of the Christian Church. Their spiritual head is the Exarch, who resides in Constantinople and has the jurisdiction over the twelve bishoprics into which Bulgaria is divided. In 1893 the muehdom of the (Orthodox) Greek Church numbered 2,606,786, the Mohammedans in the Principality numbered 643,258, the Jews, 28,307; the Roman Catholics, 22,617; the Armenians, 6,643; and the Protestants, 2,584. Of the Mohammedans about 200,000 are Bulgarians in race, language and customs and are known by the distinctive name of Pomske.

The modern Bulgarian language has reeded more than any other Slavic dialect from the ancient Slovene or the ancient Bulgarian. While it is a Slavic dialect and is rich in cases and other grammatical forms, the modern Bulgarian has lost most of these forms and has become an analytic language, expressing the relations of cases by prepositions, as in English. The use of the articles is placed after and not before the word, chiefly distinguishes it from the ancient language and from its cognate Slavic dialects.

Special missionary work for the Bulgarians was first organized by the ME in 1857, which has since conducted missionary operations in that part of Bulgaria lying N. of the Balkans (which was at that time a province of European Turkey). The field was organized into a Mission Conference in 1892. It now has as a working force 1 missionary and his wife, 2 unmarried women, and 11 ordained native preachers. Work is carried on in 12 places and the number of church members reported is 234. It also has a high school with 57 scholars.

The ABCFM about the same time commenced work for the Bulgarians on the S. of the Balkans. It now has in Bulgaria a working force of 18 missionaries, men and women, and 16 ordained native preachers. Its operations extend to 30 places, and the number of church members is reported at 900. A collegiate institute, a theological school, a boarding and high school for girls and a publishing house are maintained at Samokov.

The BFBS and ABS have provided Bibles for this region and employ colporteurs for their dissemination.

BULGARIAN LANGUAGE: This language belongs to the Slavic branch of the Aryan family. It is spoken by more than four million people, chiefly found in Bulgaria and the adjoining districts of European Turkey. The alphabet used is substantially the same as the one invented by the bishop Cyril, in the 9th century, and now commonly called the Russian alphabet.

Old Bulgarian literature is written in the Slavic language and is not understood by the common people. A considerable modern literature in Bulgarian has sprung up since the Crimean War of 1853-56. To this growth of modern Bulgarian literature American missionaries have given a notable stimulus. The modern Bulgarian language, in fact, has been strongly and permanently affected by the translation of the Bible made by Dr. Riggs and Dr. Long and published by the Bible societies.

BULILINA: A settlement in Bechuanaaland, Africa, S. W. of Bulawayo; station of the LMS (1895), with 1 missionary, 1 native worker, 5 Sunday schools and 5 village schools.

BULL BAY: A town on the S. coast of Jamaica, W. I., about 12 miles E. of Kingston; station of the CWBM (1876), with 1 missionary and his wife, 4 chapels, 3 Sunday schools, 2 village schools, 2 young people’s societies and 224 professing Christians.

BULLER: A district of Sierra Leone, W. Africa, lying north of the Sierra Leone River; occupied by the CMS (1861) and now in charge of the Sierra Leone Church Missionary Society, with 10 native workers, men and women, 1 chapel 1 Sunday school, 6 village schools and 296 baptized Christians.

BULLOM LANGUAGE: The Bullom belongs to the negro group of African languages, and is spoken in the region of Sierra Leone, W. Africa, by a limited number of people. It has adopted some English words and is written with Roman letters.

BULONGOA: A settlement near the northern end of Lake Nyasa, in German East Africa; station of the Berlin Missionary Society (1895), with 1 missionary and 9 communicants.

BULRAMPUR: See Balrampur.

BULUWAYO: See Bulawayo.

BUMBULI: A settlement in German East Africa, situated in the Usambara country in the northeastern part of the Colony; station of the German Evangelical Society for Missions in East Africa (1899), with 3 missionaries (one having his wife), 1 chapel, and 1 village school.

BUNGABONDAR: A settlement in the Toba district of Sumatra, Dutch East Indies, situated near Sipirok; station of the Rhenish Missionary Society, with 1 missionary and his wife, 17 native workers, men and women, 1 Sunday school, 13 village schools and 321 communicants, the most of them converted Mohammedans.

BUNGU: A settlement in German East Africa, situated in the Usambara region about 50 miles N. W. of Vuga; station of the German East Africa Missionary Society (1901), with 1 missionary and his wife.

BURRISAL: See Barisal.

BUONA VISTA: See Galile.

BURDWAN: See Bardwan.

BURHANPUR: A town in the northern part of Cape Colony, S. Africa; station of the South African Wesleyan Missionary Society, with 24 native workers, 2 chapels, 2 Sunday schools, 3 village schools and 164 professing Christians.

BURJIA: A district in the Lohardaga section of Chota Nagpur, India; field of the Goasner Missionary Society, with 3 missionaries, 71 native workers, 38 chapels, 38 Sunday schools, 2 village schools, 1 high school, a book depot and 8,886 professing Christians. Also written Burju.

BURMA: Within the past seventy-five years the political map of Southeastern Asia, and especially that part of it lying between Tibet and Yunnan on the north and the Bay of Bengal on the south, eastern Bengal on the west and the Mekong River on the east, has been materially changed three times. At present, and for missionary purposes,
Burma may be considered as composed of Upper and Lower Burma. Upper Burma comprising the late kingdom or empire of Burma, and Lower Burma all that portion of the country below the 20th degree of north latitude, as well as the Tenasserim provinces and the present mission stations in Arakan and Shan-land in the East, and Lower Burma comprising great and increasing commerce, about 1,400 their numerous affluents: the Irawadi, with a from 4,000 to 6,000 feet in height, but as they fertile plains, and the rivers enter the bay or the in the lofty Himalayas, and navigable for 1,000 miles or more by large steamers; and below, and toward Sandoway in Arakan. The largest and best known of these tribes are the Ch'ins and the Kach'ins. The latter are secret and most warlike tribe in Burma. No Burman soldier dares to set foot in one of their villages, which are always situated at the summit of hills. They are said to be identical with the Singphos of Assam. Yet these rough and fierce men are yielding to considerable numbers to the power of the Gospel. It is worth noting here that in all Burman cities there is a considerable Chinese population engaged in trade, which they control.

Protestant Missions: The first attempt to plant a Protestant mission in Burma was made at Rangoon, in 1807, by Messrs. Chater and Mardon, English Baptists. Felix Carey, the eldest son of Dr. William Carey, of Serampur, joined them soon after, but Mr. Mardon left in a few months and Mr. Chater at the end of four years. The London Missionary Society sent two missionaries to Rangoon in 1808, but one died and the other removed in a year. Mr. Chater during his four years' stay translated Matthew's Gospel into Burmese, which was printed at Serampur. Mr. Carey remained till 1814, and then, having received an appointment and title from the Burmese emperor, he went to Ava to reside. Mr. Carey had been a Burman Viceroy during his stay there. He had been appointed to govern the country. His mission work except this translation of Matthew, and no Burman had had heard that there was an eternal God. Mr. Carey's mission house was about two miles out of the city. Rangoon was at that time a miserable, dirty town of 8,000 or 10,000 inhabitants, with houses built of bamboo and teak planks and having thatched roofs. Its only importance lay in the fact that it was the capital of a rich and extensive province, governed by a viceroy, an official of the highest rank, who was a favorite of Bhodau Phra, the most blood-thirsty and brutal tyrant and the most bigoted Buddhist who had yet sat on the Burman throne. The viceroy at Rangoon was almost as brutal, but his chief wife was an amiable woman, well disposed toward foreigners, and possessing great influence over her husband.

On July 13, 1813, Rev. Adoniram Judson and wife arrived at Rangoon to open a Protestant mission there. He was a man who endured all things that he might find access to a people sunk in morasses of evil. It was not until 1818 that he was able to preach and teach religion in his yagat and receive inquirers there. June 27, 1819, he baptized the first Burman convert to Christianity, Meung Nau. In this year Bhodau Phra, the Burmese emperor, died, and was succeeded by his grandson, Phagyi-dau, a ruler thirty tribes, differing in many respects, from each other in language, form, and habits, but all worshipers of Naiz or demons. The Karens of Lower Burma readily received the Gospel, and those of them who were under Burmese rule bore courageously bitter and cruel persecution from the Burmans for its sake. The Sgau and Pyo tribes, which occupied Pegu and the Tenasserim provinces, have been largely converted to Christianity. The highland tribes of Central Burma, the Bgais, Pakus, Gecko, Toungthu, and Red Karens, became converted to a later date. Other tribes having few affinities with the Karens, yet, like them, worshiping demons from motives of fear, are found in Northern Burma and along the Arakan border, and are moving down the Irawadi into the vicinity of Mandalay and below, and toward Sandoway in Arakan.
equally arrogant, brutal and bloodthirsty with his grandfather, but with much less ability. His arrogance and tyranny brought on the first Burman War of 1825-26, and led to the cession to the East India Company of the Tenasserim provinces, Arakan, and Chittagonga. In 1852, the second Burman War took place, and Rangoon, Pegu, and all Southern Burma became British territory. In 1853 Rangoon became again a station of the American Baptist Missionary Union, and from that time onward the Society has had great success in all parts of the land. Rangoon was also the first station (established in 1859) of the Burma mission conducted by the SPG. The educational work of this Society has been of a high order and wide influence. The SPG is also laboring successfully among the Karens.

The ME Society has also carried on a mission in Burma since 1878, laboring especially for European colonists and Eurasians.

The WMS established a station at Mandalay in 1889, and is doing a remarkable educational work for women. It has given attention to the lepers, maintaining an asylum which is not only a refuge but a portal to a new life to these wretched sufferers.

The YMCA and the YWCA have stations in Burma; so the Mission to Lepers, the Missionary Pioneers Association, the Leipzig Missionary Society; and the China Inland Mission has a single station at Bhamo, on the northern border. It should be borne in mind that while many Burmese Buddhists have been converted, the simple, more approachable Hill tribes have furnished the larger part of the Christians now found in Burma.

Shan. Amongst the Colouhn (A. R.), and Hallet (H. S.), London, 1885; Bassan, Self-Support in, Carpenter (G. H.), London, 1883; Golden Chersonese, Bishop (Mrs. I. R.), London, 1883; With the Jungle Folk, Cumming (E. D.), London, 1897.

Burmese Language: The Burmese, which is spoken throughout the Burmese Empire and Arakan-Tibeto-Burman group of the non-Aryan languages of Asia, is used by about six million people, and, being one of the aggressive languages, it is constantly increasing the area of its use. It is written with its own peculiar Burmese character.

BURNS, William C.: Born in the Parish of Dun, Scotland, April 1, 1815. Graduated at Aberdeen in 1834; studied theology at Glasgow, and after a period of successful labor in Ireland and among the French in Canada, was sent out by the E. P. Synod, in 1847, as its first missionary to China. On the voyage he began the study of Chinese with the only book found in London, Williams' English and Chinese vocabulary, and a volume of Matthew's Gospel. After spending a year or two at Hongkong and Canton, in 1851 he removed to Amoy, where and at Swatow he did a great work. Later he spent three years in Peking, and in 1857 he went to Newchwang to prepare the way for a mission in Manchuria. In a small room at an inn at that city, destitute of every comfort, he died on the 4th of April, 1868.

While Mr. Burns never interrupted his work of preaching, he accomplished important literary work. Of this we may mention a translation of the Pilgrim's Progress, and a collection of hymns in the Amoy dialect. With the aid of native preachers he put some of the hymns used at Amoy and Swatow into the spoken dialect of Fu-chau-fu. These he first printed in sheet form, and used them in street and chapel preaching, and then published them in book form.

Later he prepared a volume of fifty hymns in the Mandarin dialect, chiefly translations of home hymns, or hymns used in the south of China. Next he put in the dialect of Peking the Pilgrim's Progress complete in two volumes. Some copies were illustrated with wood-cuts. A translation of the Psalms from Hebrew was published in 1867.

BURNSHILL: A town northwest of King William's Town, Cape Colony, S. Africa. Station of the UFS, with 1 missionary and his wife, 2 missionary women, 29 native workers, 16 outstations, 1 chapel, 16 village schools and 1,429 church members.

BURI: A station of the CMS in Uganda, Central Africa, situated on the Victoria Nyanza, with 63 native workers, men and women, and 184 communicants.

BUSH. See BASHA.

BUTIRATI. See GILBERT ISLANDS.

BUTLER, William: Born in Dublin, Ireland, January 30, 1818. Died August 18, 1899. Soon after his conversion he entered the Hardwick Street Mission Seminary and Training School, in Dublin, and afterward Didsburg College, near Manchester, where he studied theology under the venerable Dr. Hannah. After preaching several years in the Irish Conference, he came to the United States, and labored for some time in the New England Conference. In the spring of 1855 he was deeply impressed by an article published by Dr. Durbin entitled "The Crisis," urging the needs of the India Mission on the heart of the Church, and in the following autumn he offered himself as missionary to this field. He was appointed superintendent of the mission, and he sailed with his wife and two children in April, 1856. The provinces of Bellary, the Deccan, Rajputana and others were brought to the attention of Mr. Butler as especially needy on his arrival in India; but after spending several weeks in Calcutta he went to the northwest to consider the opening in Oudh and Rohilkhand. These provinces, covering an area nearly as long as England and containing a population of 20,000,000 of unevangelized people, presented an attractive field to the heroic missionary; and in Oudh, in the very stronghold of the enemy, the Mission of the Methodist Church was established. The capital of Oudh, Lucknow, had three times the population of Boston; and this city was soon to be the storm center of the dreadful mutiny. Mr. Butler, with his family, settled at Bareilly, a city of 200,000 inhabitants; but soon his work was interrupted by the rumblings of the approaching outbreak. Within ten weeks of the establishment of his work, Mr. Butler was obliged to flee for his life; and ten months passed before it was possible for him to return to his station. Khan Bahadur, who, during the mutiny, assumed the title of the Nawab of Rohilkhand, put a price on the head of each of the refugees, and, as a writer puts it, "Mr. Butler's being listed at five hundred rupees." The first meeting of Mr. Butler's mission was held at Bareilly, August 20, 1858. Three missionaries, one European helper and two natives answered the roll. Yet to this missionary was given the joy of living until he could see...
one hundred thousand of the people of India accepting Christ as Lord, brought into this new life through the agency of the Methodist Missions. Returning to the United States, Mr. Butler took charge of several churches in New England, and afterward he was called to the secretaryship of the American and Foreign Christian Union, an organization devoted to work in Papal lands. About this time Mr. Butler published The Land of the Veda, which had a large circulation.

Seventeen years after Mr. Butler was commissioned by his church to go to India to found a mission, he was called to perform a like service in Mexico. In 1876 he entered the Aztec land, and soon his influence was felt in the City of Mexico and throughout the surrounding country. President Diaz received him personally on several occasions, and the government of Mexico gave him full protection in laying the foundation of a mission that has prospered through the years. It was the pleasure of this venerable missionary, in 1883, to return to India, and after twenty-six years he gave thanks to God at Bareilly for the growth and power of the mission that was founded in the dark days of the mutiny. He spent his last days at Newton Centre, Mass.

BUYERS, William: Born in 1804, at Dundee, Scotland; studied at the Missionary College, Hoxton; sailed June 13, 1831, as a missionary of the LMS, March 13, 1827, for the South Seas; stationed first at Tahiti, where he remained till 1836. On May 30, 1836, he and Mrs. Buzacott accompanied a band of missionaries to Samoa, to aid them in their settlement, returning to Raratonga, May, 1837. Mr. Buzacott was an accomplished linguist, and much of his time was spent, in conjunction with Messrs. Williams and Pitman, in translating the Scriptures into the language of Raratonga. He contributed also largely to the preparation of a native literature. In 1846 he sailed for England, and while there he, at the request of the Bible Society, revised and superintended the printing of the entire Raratongan Scriptures. In 1851 he returned with Mrs. Buzacott to Raratonga. In 1857 failure of health compelled him to retire from active service. Leaving Raratonga in November of that year, he went to Sydney, stopping on the way at Samoa. In July, 1860, he was appointed the agent of the Australian Wesleyan Missionary Society in the colony of New South Wales; sailed Sydney, September 20, 1864.

BYINGTON, Theodore L.: Born at Johnstown, N. J., March 15, 1831; graduated at Princeton College, 1849; spent four years in the study and practice of law; graduated at Union Theological Seminary, 1857; ordained at Bloomfield, N. J., June 4, 1858, and sailed as a missionary of the ABCFM for Turkey; commenced a station at Eski-sahbra, European Turkey, in 1859; returned to the United States in 1867 on account of ill health, and was released from his connection with the Board. He was reappointed as missionary of the Board in 1874 and stationed in Constantinople as editor of the Bulgarian family weekly, Zornidz, and as member of the Mission Committee of Publication. Failing in health, he returned to the U. S. in 1886, and died in Philadelphia, June 18, 1888. He was a preacher of impressive earnestness and excelled as an extemporaneous speaker. His largest volume in Bulgarian was on the Evidence of Christianity, which has had a wide circulation. It is probable that the Zornidz he edited by Dr. Byington contributed as much as any other instrumentalty toward the development of those characteristics that have been so prominent among the Bulgarians in their long struggle for national independence.
Brazil, situated on the Paraguay River, 45 miles W. of Bahia de Todos los Santos. Station of the AN (1860) from Feb. 11, 1853, to St. Felix from the fact that the missionaries lived in a place of that name on the opposite bank of the river. In 1903 the station had 1 missionary, 2 missionary women, 2 native workers, 5 outstations, 4 organized churches, 2 boarding schools, 2 day schools and 10,000 members.

CACONDA. See Kakonda.

CAFFREE. See Kaffir.

CAFARRIA: A part of the eastern section of Cape Colony, S. Africa. Also called Kafriland.

CAIRO: A city of Egypt, situated about nine miles south of the apex of the delta, where the Nile divides into the eastern, or Damietta, branch and the western, or Rosetta, branch. The city extends from the edge of the desert at the base of the Mokattam Hills on the east to the river on the west, and southward until it joins Old Cairo (Misr Atika) on the site of the ancient city Festat. This was the site of New Babylon, said to have been founded by the Babylonians after the conquest of Egypt by Cambyses, about 525 B.C. The city, now called Cairo, was founded in 974 by Johar, the general of the Fatimite Caliph Mu'izz. It was called Misr el Kahira because it is said that at the precise time when the foundation of the walls was being laid, the planet Mars, which by the Arabs is called Kahir, crossed the meridian of the new city, and Mu'izz accordingly named it from this event. The city grew rapidly because of its position and the facility with which building material was found. It has become the largest city on the continent of Africa, and the second in the Turkish Empire, having a population of from 400,000 to 500,000.

Cairo was the capital of Egypt in 973, and has continued to enjoy this preeminence during the many vicissitudes of 917 years. From January 26, 1517, when the Ottoman Sultan Selim I. entered the city in triumph, until June 15, 1798, when after the battle of the Pyramids Napoleon I. entered the city, nothing of sufficient importance seems to have occurred to merit a place in history. And it was not until after Mehmet Ali was established as Viceroy of Egypt that the city began anew to enjoy prosperity. While there had been many important improvements in and around the capital, such as extending the city so as to form the new part called for him Ismailiyeh, improving the Esibekeyeh public gardens, planting trees in and about the city, and uniting Cairo with the western bank of the river by a magnificent iron bridge. Since the British occupation of Egypt, in 1882, the city has been very much improved and many handsome buildings have been erected.

Among the objects of interest to the missionary, besides the Boulaq Museum, is Jama-el-Azhar, which was changed from its original use as a mosque to a "university" by Caliph Aiz Billah on the suggestion of his vizier, Abu'l Farag Ya'kub, in the year 378 of the Hegira, and has become the most important Mohammedan institution of learning in the world.

There is nothing imposing in the appearance of the buildings, which have an old and dilapidated aspect. They occupy a large piece of ground, and consist of an open court with colonnades on the north and south sides, which are set apart for students from West Africa, East Africa, Syria, Lower Egypt, Upper Egypt, the Sudan, and other parts of the Mohammedan world. On the east of the court is the Liwanel Jama, or sanctuary, which covers an area of about 3,500 square yards, and has a low ceiling supported by 380 columns of granite and marble, but not uniformly arranged, as if they were not in their original places. Here the prayers are repeated and instruction given to groups of students who sit on mats before their teachers. This "university" has an enrolment of from 10,000 to 12,000 students, four-fifths of whom are from 12 to 18 years of age and who are taught by 321 Sheikhs or professors. The president is called Sheikh el Azhar, and receives a salary of about $500. The students spend from two to six years in the universities, while some continue longer. No fees are paid by them, as all expenses are met from the endowments of the mosque, which are of great value.

The whole system of education consists of committing facts to memory, without exercises which train the mind to discern the truth and detect error, or lead to the forming of independent opinion. Mathematics and astronomy, which were studied by the ancient Egyptians, are not in the curriculum of this modern university of Islamism. Yet the professors and students are proud of their attainments and look down with feelings akin to disdain upon the scientific and religious attainments of Western Christians. As a close observer has remarked, this education develops "a personality which is useless for any other occupation than that of teaching Arabic phonetics, grammar, and the Koran."

Missionary effort in Cairo is carried on by six Protestant societies. Of these the United Presbyterian Church of North America made it a center and station for their operations in 1854. This Society now (1902) has at that point and its dependencies 14 missionaries, men and women, 23 native workers, men and women, 4 Sunday schools, 5 high schools, 1 theological seminary, 1 book depot, and 690 Harim (Zenana) pupils.

Cairo is a station of the CMS (1882), with 12 missionaries, men and women, 13 native workers, men and women, 1 village school, 1 high school and 1 book depot. Also station of the Kaiserswerth Deaconesses (1884), with 8 deaconesses and a hospital. Also a station of the International Medical Board of London (1897). The Kaiserswerth Deaconesses (1900), with 1 missionary and his wife. There are also two English societies working for the Jews in this city. It has not been possible to secure details of their work.


CAKAUDROVE. See Cacaudrove.

CALA: A town in Cape Colony, S. Africa, situated about 40 miles N. W. of Clarkeburg. Station of the South African Wesleyan Methodist Missionary Society, with 72 native workers, 12 outstations, 15 chapels, 8 Sunday schools, 13 village schools, a Young People's Society and 740 professing Christians. Also station of the Episcopal Church in Scotland (1889), with 1 missionary, 3 missionary women, 10 native workers, 6 outstations, 6 chapels, 8 village schools, 1 high school, 380 professing Christians.

CALCUTTA: Capital of British India. It stands on the east bank of the Hugli River, one
of the channels through which the Ganges reaches the Bay of Bengal, about 80 miles from the mouth of the river. The earliest mention of the name occurs in a revenue document of one of the Mogul emperors, in 1596, where Kalikata (Kali-Ghat, shrine of the goddess Kali) indicated a small Bengali village on the site of the modern metropolis. In 1686 the English merchants connected with the East India Company, owing to difficulties with the Mohammedan authorities, found it necessary to leave their settlement at Hugli and seek another site. Under Job Charnock, then the president of the little settlement or factory, they hied up on this site, Anglicizing the name into Calcutta. The growth of the place has continued almost unchecked to the present day; the hamlet on the eastern bank of the Hugli has thus, under the fostering care of English power, developed into one of the great political and commercial centers of the world. The portion of the city occupied by the English lies along the river front, and is adorned with palatial residences, imposing public buildings, churches of different denominations, and wealthy and well-stocked business houses. Back from the river, near the mouth of the Ganges, stretches the native part of the city, a mass of low, mean, and squalid huts, intersected by narrow and filthy streets, so that the saying has become current that Calcutta is a city of palaces in front and a city of pigsties in the rear.

The population of Calcutta, with its suburbs, is (1901) 1,125,400. Nearly two-thirds of this population are Hindus and nearly one-third Mohammedans, and there is a sprinkling of Buddhists, Jains, Parsees, Jews, etc. The city has been in the control of the English from the moment that Job Charnock and his associates settled there in 1686 until the present time, with the exception of a few months in the year 1756. In June of that year the city was attacked by the Musulman ruler, or Nawab, of Bengal—Suraj-ud Daula—one of the worst specimens ever known of that class of brutal despots which is popularly supposed to thrive in the Orient. It was at that time that the tragedy of the famous "Black Hole" of Calcutta was enacted. The wretched prisoners were thrown into a cell hardly 20 feet square, ventilated only by two small windows. In the morning only 23 persons were found alive. Calcutta was recaptured in January, 1757, by Admiral Watson and Lord (then Colonel) Clive. In the same year, at the battle of Plassey, the Nawab's army was defeated by a little force under Clive, and the question of English supremacy in Bengal and throughout India was virtually settled.

The history of missionary operations in Calcutta goes back to the year 1758, just after the rebuilding of Calcutta and the establishment in Bengal of English power. In that year Rev. Mr. Kiernander, a Danish missionary, whose successful labors south of Madras, at Cuddalore and vicinity, had been interrupted by hostilities but continued in 1754—1755, was placed in charge of a factory at Maida, where he remained five years and where he was able to learn the Bengali language, translate the New Testament, and preach and teach among the natives, besides attending to his duties in connection with the factory of which he was in charge. Between 1797 and 1800 various desultory efforts were made by the Christian Knowledge Society to carry on the mission begun by Kiernander. Much help was given by Rev. D. Brown, Dr. Buchanan, and others, who were serving English residents as chaplains. In 1799 four more English missionaries arrived—this time in an American vessel. They effected a landing in the face of governmental opposition, but were obliged to retreat to Serampur, 15 miles up the river, which was then held by the Danish Government. The Danish governor was in sympathy with their work, and declined to give the missionaries up to the officials of the East India Company. Here they remained, and thus was laid the foundation of the Serampur Baptist Mission. It was after this time that the earliest American missionaries reached Calcutta and encountered the same difficulties as their English brethren. At this time also came Henry Martyn as a chaplain in the East India Company's service.

With the granting of the new charter in 1813, the tone of the government changed. The missionary societies of England were waiting for the opening of the door to enter, and, arrived in 1815, the London Missionary Society came in 1815. The London Missionary Society had sent a missionary out in 1798, but he sought the interior. Their Calcutta Mission was begun in 1816. In 1857 their college was begun, now a large and successful institution. The earliest efforts in the way of promoting female education were attempted in 1821. A society for promoting female education was formed in
1824 and did efficient service. The Society for the Propagation of the Gospel began operations in 1802, establishing Bishop's College, an institution for higher Christian education projected by Dr. Middleton, first bishop of Calcutta. The Established Church of Scotland in 1830 sent Dr. Duff to Calcutta. His energy and devotion gave an impetus to the missionary spirit in the city and suburbs, which soon spread on all mission fields in India, and especially gave point and direction to educational efforts as a legitimate form of missionary work. He started a school which soon grew into a large college. In 1844, following the disruption in the Scotch Church, Dr. Duff's mission was attached to the CMS and devoted itself to the needs of the native poor, creating the Free Church College, an institution for higher Christian education. It was opened in Calcutta in 1820, taking charge in that year of Bishop's College. The London Missionary Society established a press where the Gospel has passed into the hands of the Baptist Mission, and has done excellent service. The latter mission has also been fortunate in securing and wise in retaining the services of several learned and scholarly men who have devoted almost all their time to the translation of the Scriptures, and the revision and printing of successive editions. The duty of vernacular preaching both in the city itself and through the surrounding districts has been faithfully attended to, and among those who have been especially successful in this branch of work may be mentioned Lacroix, one of the ablest and most devoted of the London Society's laborers. The American Methodist Church began work in Calcutta in 1872 under the leadership of Rev. William Taylor, afterward missionary bishop of his church in Asia. Notice of this mission has been largely among Europeans unreached by the labors of other churches, tho, as time has gone on, increasingly among natives also.

The publication of tracts and books in the vernacular languages is cared for by a tract society known as the Religious Tract Society of Madras, while an auxiliary of the British and Foreign Bible Society provides an ample supply of Bibles in the various languages used in the city and surrounding regions.

Calcutta is thus seen to be a center of no small amount of religious and intellectual activity. Under the influence of the several agencies above enumerated, it is natural that a strong and intelligent body of Bengali Christians should have grown up in Calcutta. The influence of the native Christian community of the metropolis has been, as was fitting, metropolitan in its character. Members of this community have been found in all ranks of life—among the lawyers, merchants, writers, editors, scholars, and preachers of the country. They have established and conducted with energy and success a number of native schools and colleges devoted especially to the needs of the native church of Bengal and of India, and in many ways have exerted an influence on the development of Christianity which has been widely felt.

Besides the missionary societies already named 11 others are carrying on enterprises in Calcutta or its suburbs: the WMS, the SDA, the Medical and Benevolent Association affiliated with the SDA, the local Bengal Mission, the Oxford Mission to Calcutta, the British and Foreign Unitarian Association, the YWCA, and, of the various other missionary societies, the Church of Scotland Woman's Missionary Association, the CEZMS, the Baptist Zenana Mission, the CWBM, and the YWCA.

The aggregate number of missionaries of all these societies in the city and suburbs is 184 men and women, with 586 native workers, men and women. The enterprises of these missions include, besides the colleges already mentioned, 86 Sunday schools, 150 common schools, 14 high schools, 5 orphanages, 3 theological schools, 2 training schools for women mission workers, 2 industrial schools and 1 hostel for native students. The BFBS maintains an agent in Calcutta and a book depot. There are 8 young people's societies, besides the YMCA and the YWCA. The professing Christians reported by these missions as connected with their churches form an aggregate of 2,783.

Caldwell, Robert: Born May 7, 1814. Died August 28, 1891. The University of Glasgow conferred upon him the degree of LL.D. and the University of London the degree of D.D. He was missionary of the LMS from 1838-41, arriving in Madras, January 8, 1838. Joined the SPG and ordained deacon in Church of England, 1841, and priest in 1842, at Madras; consecrated Assistant Bishop of Madras March 11, 1877. Over forty years of Mr. Caldwell's missionary life was spent in Idaiyangudi, situated in the extreme south of Tinneveli. In the early years of the 19th century the inhabitants of many villages in this district placed themselves under Christian instruction, and large numbers were received into the church by Gericke and Sattianandan; but Caldwell found only the wreck of these congregations, which soon felt his masterful influence. In less than three years he had formed 21 congregations and 9 schools; he received converts in 31 villages, and altogether these 2,000 persons were brought under regular Christian instruction. A church building society was formed at Idaiyangudi in 1844, and so well was the duty of self-support impressed upon the congregations that in 1846 it was reported that the Idaiyangudi tract society alone surpassed in Christian liberality by the inhabitants of any country in similar worldly circumstances." During the years 1845-7 eleven churches and fourteen schools were built in the district; and at this time Mr. Caldwell reported the proportion of inhabitants of Tinneveli which had embraced Christianity was larger than that of any other province in India. In many places entire villages renounced their idols and the movement in favor of Christianity extended from caste to caste and village to village. This description included the description of the CMS and in 1850 the natives in Tinneveli who, largely under the influence of the SPG and the CMS, led by Caldwell and his associates, had embraced the Christian religion, in number about forty thousand persons, for many years an address in English of Queen Victoria expressing thanks to God for the blessings of his grace. As missionary Mr. Caldwell had to fulfill the various offices of pastor, doctor, magistrate, and general counselor. In 1875, when the Prince of Wales visited India, he was met by nearly 10,000 native Christians and an address was presented to him by Mr. Caldwell.
In 1880 Bishop Caldwell consecrated a church on which he had labored with his own hands from time to time for thirty-three years; in 1883 he removed his headquarters to Tuticorin, the chief seaport in Tinnevelli, and here during this year he confirmed 538 natives in one day; and in 1888 he celebrated the jubilee of his missionary career. In 1890 Bishop Caldwell, on the death of Bishop Sargent, assumed the entire episcopal oversight of Tinnevelli. He was the author of "Companion to the Holy Communion" and of several pamphlets.

CALHOUN, Simeon Howard: Born August 15, 1804, at Boston, Mass.; graduated at Williams College, 1829; studied theology with Dr. Griffin and Dr. Mark Hopkins; ordained in 1836; left the United States the following November for the Levant as an agent of the American Bible Society; received appointment as a missionary of the ABGFM in 1843; joined the Syrian mission in 1844 for the purpose of taking charge of the mission seminary at Aaihet, on Mount Lebanon. To this he devoted his entire life. By him were trained most of the preachers and teachers now employed in the Syrian mission of the PN, besides students engaged by other societies in Syria, Palestine, and Egypt. He was also pastor of the church on Mount Lebanon. He was thoroughly versed in the Arabic and Turkish languages, and assisted Dr. Goddell in his first translations of the Bible into Turkish. He prepared and published text-books in philosophy, astronomy, and theology. He visited the United States in 1847, returning to Syria in 1849; again in 1856, returning the same year. He made his final visit to the United States in impaired health in 1875, but addressed the General Assembly on the subject of missions with great power. Tbo he expressed the hope that he should rest on Mount Lebanon, he died in Buffalo, December 14, 1875. His wife and three children were with him.

Dr. Calhoun's influence in Syria was great among all classes. Natives, whether Moorish or Christian, often went to him for counsel. While in college Dr. Calhoun was a sceptic and an opposer of religious enterprises. After his conversion, in 1831, and up to the end of his life, he was noted for the ardor and the simplicity of his piety. His delight in the Scriptures was exceptional. Hence he was powerful in explaining them to others.


Station of the Base Missionary Society (1842), with 8 missionaries, 5 of whom are accompanied by their wives, 71 native workers, men and women, 6 outstations, 1 Sunday school, 5 village schools, 1 industrial school and 1,073 professing Christians. Also station of the Mission to Lepers in India and the East, with 1 home for the untainted children of lepers.

CALIQUOUB: A suburb of Cairo, Egypt; station of the Netherlands Society for the Extension of the Gospel in Egypt (1874), with 2 missionaries and their wives, 1 chapel, 1 Sunday school and 2 village schools.

CALLAO: A city on the coast of Peru, South America, which is an important seaport, although its population has latterly become reduced to 16,000. Station of the ME, with 1 missionary and his wife, 11 native workers, men and women, 2 Sunday schools, 3 village schools, 1 high school and 180 professing evangelical Christians.

CALMUCKS. See MONGOLS.

CALVERT, James: Born January 3, 1813. Died March 8, 1892. The birthplace of Mr. Calvert was Pickering, York, England; and after his early education at Malton, he was apprenticed for seven years to a printer, bookbinder and stationer. After his appointment by the Wesleyan Missionary Society he went to America in March, 1838, and Mr. and Mrs. Calvert embarked for Fiji, October of the same year, with John Hunt and T. J. Jagger as associates in their courageous work. During the following December they reached Lakemba, and six months later Mr. Calvert was in charge of a wide circuit, including thirteen towns, connected by no roads, besides twenty-four surrounding islands, some of which were over one hundred miles distant, with hardly a seaworthy canoe available by which to reach the savage inhabitants. He and Mrs. Calvert soon mastered the language, and they showed a remarkable tact, perseverance and courage in their work among the Fijians. A printing press was sent out with this missionary party, and Mr. Calvert's thorough knowledge of printing and book-binding was now of great use to him. Soon a vocabulary and a grammar in the Lakenham dialect were ready for use. This press was moved from one island to another, and from it were issued thousands of helpful papers, while in 1847 a complete and well bound New Testament was ready for the natives. On the island of Onoata the work accomplished good work; a church and school were established, and, encouraged by the king of Nayau, many of the inhabitants renounced their heathen worship and embraced Christianity. Some of these endured persecution, exile, torture, and even death rather than compromise their principles. The conversion of the daughter of the king had great influence among the natives. Mr. Calvert did much toward the abolition of killing and eating human beings, and on April 30, 1854, the chief ordered that the death drums he had erected be removed. He opened a bridge, revising the Old Testament translation for the British and Foreign Bible Society; but the death of the ablest worker at Fiji caused him to return to his former post, where his power for good was greater than ever. In 1865 Mr. Calvert was again in England; October, 1872, he went to the South African diamond fields, where he did effective missionary work. Mr. Calvert attended the Jubilee of Christianity in Fiji in 1883. At this time there was not an avowed heathen in all Fiji. He found over 1,300 churches, 10 white missionaries, 65 native missionaries, over 1,000 head teachers, nearly 30,000 church members, over 42,000 pupils in nearly 2,000 schools, and 104,580 church attendants, out of a population of 1,100,000. Through his personal service he saw this people abolish heathen customs and accept the true God.
CAMBODIA: A kingdom of farther Indis, under the protectorate of France, and forming a part of French Indo-China. It lies southeast of Siam, and includes principally the valley and delta of the Cambodia River, one of the most fertile regions of southeastern Asia. Area, 37,400 square miles. Population, 1,103,000, chiefly composed of several indigenous races, with about 40,000 Malays and 250,000 Chinese and Annamites. The chief towns are Phnom-Penh, the capital, and Kampong, the only market.

The early history is obscure. Toward the close of the 17th century the Annamese set apart the southern portion for Chinese who had fled from their own homes for political reasons, and were a source of disturbance to the government. This became Cochin-China. In 1877 the king of Cochin-China was converted to Christianity through French missionaries. With the aid of France he conquered Cambodia and Annam, combining all in the empire of Annam. He favored Christianity, and allowed the French missions many privileges. Under his successor, however, quarrels arose with France, which occupied Cochin-China and in 1863 established a protectorate over Cambodia. Roman Catholic Missions, only, operate in that region.

CAMPINAS: A city of Brazil, situated at an altitude of 2,300 feet, in the sugar growing district, 30 miles north of Sao Paulo. Population, 20,060. The climate is mild and semi-tropical.

Station of the ABCFM, with (1900) 1 missionary and his wife, 2 native workers, 3 outstations, 1 school and 57 church members. Station also of the SBC, with (1902) 1 missionary and his wife, 1 native worker, 1 theological class, and 27 church members.

CAMPOS: A town in the district of Rio de Janeiro, Brazil, about 150 miles northeast of the city. Station of the SBC (1890), with (1902) 1 missionary and his wife, 5 native workers, 10 outstations, 10 preaching places, and 702 professing evangelical Christians.

CANA: A settlement in Basutoland, about 10 miles north of the boundary of the Orange River Colony; station of the Paris Foreign Missions (1873), with (1901) 1 missionary and his wife, 1 native worker, 12 native workers, 9 outstations, 8 schools, and 723 communicants, with 386 candidates for admission.

CANADA: Baptist Missionary Societies of. See BAPTIST CONVENTIONS OF CANADA.

CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY: While the earlier efforts of the Congregational Churches of Canada were directed chiefly to home evangelization, a number of the stronger ones contributed to foreign missions through the LMS and the ABCFM, whose secretaries or agents appeared at the meetings of the Congregational Union, or preached by invitation in Montreal. Interest was also much excited in the foreign work by a visit, in 1870, of Rev. Dr. Mulens, Foreign Secretary of the LMS, and again, in 1874, when the first foreign missionaries, Rev. Charles Brooks and wife, went out, under the auspices of the ABCFM, to Constantinople. But it was not until 1881 that the claims of the heathen world upon the Canadian churches were sufficiently felt to lead to the organization of a separate Foreign Missionary Society. This society, while largely indebted to the ABCFM for advice in regard to the choice of its field, and working mainly through its channels, is yet entirely independent of the older society, holding its annual meeting at the same time and place as the Congregational Union of Ontario and Quebec, and being wholly subject to the control of its own board of directors. For the first three years it contributed through the ABCFM toward the support of the Canadian Foreign missionaries already in the field, viz., Rev. C. H. Brooks and wife, in Constantinople, the Rev. George Allechin, in Japan, and Miss Macallum, in Smyrna. But in 1884 Mr. W. T. Currie, a graduate of the Congregational College of Canada, having applied to the Society for appointment to foreign service, was accepted, and assigned, under advice of the ABCFM, to a new mission station in Bailunda, in West Central Africa, which was henceforth to be recognized as the Canadian Mission. Mr. Currie having been duly ordained and set apart to his work, sailed with his bride for Africa in June, 1886, but they had scarcely reached the station to which he had been appointed before she sickened and died. A memorial of her has since been erected in the form of a mission schoolhouse, known as the "Clara Wilkes Currie School," for which the necessary funds were collected by the Canadian Woman's Board. Mr. Currie afterward commenced a new station at Chisamba, and Mr. Wilberforce Lee, another alumnus of the same college as Mr. Currie, was ordained and sent out to assist him (1889). Others have since joined them and the station is recognized by the ABCFM as the special field of the Canadian Society.

There were (1902) 3 missionaries: with their wives and 3 female missionaries, 9 in all. There are important schools, with an attendance of 274, more than a third of them girls; a hospital, with 4 buildings. The general evangelistic work is very prosperous.

In addition to this work in Africa a number of missionaries have gone from Canada to other fields: Turkey, China, India and Japan.

The Canada Congregational Woman's Board of Missions was organized June 10, 1886, in the house of the pastor of the church in Ottawa, Ont. Its beginnings were not all but in response to circulars sent out by the president, Mrs. Macallum, requesting the churches to form auxiliaries, several existing societies sent in their adhesion, and a number of auxiliaries and mission bands were organized. The lamented death of Mrs. Currie greatly quickened the general interest in the mission to which she had given her life, and nearly one thousand dollars were promptly contributed for the erection of the school to her memory before referred to. Almost every church has now its auxiliary or mission band, many of them having both.

CANADA; Methodist Church in. See METHODIST CHURCH IN CANADA.

CANADA; Presbyterian Church in. See PRESBYTERIAN CHURCH IN CANADA.

CAWARRESE LANGUAGE: Belongs to the Dravidian family of languages and is spoken by about 9,500,000 people in S.W. India. Its alphabet somewhat resembles the Tamil. It is also called Kamarata.

CANDAVU. See TONGA ISLANDS.

CANDIA. See CRETE.

CANNANORE: A city on the coast of Malabar, S. W. India, situated about 50 miles northwest
of Calicut. It is a military post and it is remarkable for the number of its mosques, two of which are of special fame. Station of the Basel Missionary Society, 1,000 natives, 50 missionary, men and women, and 36 native workers. The work of the station covers evangelistic and educational work, and connected with it are 650 baptized Christians.

CANTON: Capital of Kwang-tung Province, China, on the north bank of the Pearl, or Canton, River. The site is the scene of a so-called uncle of Mohammed, with a Mohammedan burying ground and place of worship. The spring water can be obtained from the hills to the north of the city. The natives never drink water unboiled, and this custom has doubtless sprung from the little slight to the large ornamental hotel boat. These boats furnish to a great extent the means of communication. There are no horses used for that purpose, nor are the streets of the native city wide enough to permit the use of the cart of North China. The sedan chair is the only means of conveyance on land, and the facilities offered by the boats are largely utilized by the missionaries, whose residences, with few exceptions, are on the river front. Opposite the western suburbs, and separated from them by a canal, is a foreign settlement on ground made over a small island by surrounding it with a retaining wall, and filling in the space enclosed. Shamien, as it is called, is laid out in fine streets with overhanging trees, bordered by beautiful lawns, and covered with the fine residences of the European merchants. Shamien is one of the most beautiful European settlements in the East.

The people of Canton are the most highly civilized of China, and the luxury of the city is proverbial. The shrewdness and ability of the Cantonese as merchants has procured for them the nickname of the Yankees of China, and Canton men, or men from the Canton province, compose nearly the entire number of the immigrants to the various parts of the world where the Chinese are found.

The climate is more temperate than that of any other city in a like latitude. The heat in summer averages about 95°, and the minimum in winter is usually 42°. Ice rarely forms, and snow is almost never seen. April, May, and June are the rainy seasons, and July, August, and September are the months for the southwest monsoons, which, with frequent thunder-showers, mitigate the heat. During the fall and winter the northern monsoon blows, and clear weather is continuous.

Canton, according to native annals, has existed four thousand years, and traces of its existence have been found 1200 B.C. Its first intercourse with foreigners was in the 16th century with the Portuguese, and since then the history of Canton has been the history of China, as many important events in modern Chinese history occurred at, or were connected with, this city.

The Protestant missionary enterprises at Canton are many and important. The LMS made the city one of its earliest stations by sending the Rev. Robert Morrison there in 1807. It was followed by the PN in 1844, the SBC in 1845, and the Berlin Missionary Society in 1867. The other societies now operating in the city are the WMS, the ABCFM, the UB Women's Missionary Association, and the Scandinavian American Free Missions. These societies have in Canton and suburbs an aggregate of 58 missionaries, men and women, 196 native workers, men and women, 84 preaching places, 24 Sunday schools, 52 village schools, 4 high schools, 5 theological or other special training schools, 1 hospital, 4 dispensaries, and 1 printing house. The total number of professing Christians at Canton connected with these missions is 4,727.

CAPE COAST CASTLE: A town and fort of the Gold Coast Colony, West Africa. Until 1664 it was a Portuguese military station. Population, 10,000. The town is regularly built in a well-
wooded but poorly watered district, and has a damp, unhealthy climate. Station of the WMS, with 3 missionaries, 34 native workers, 4 common schools, and 1,240 professing Christians.

**CAPE COLONY:** A British possession comprising a strip of territory extending northward to the boundaries of German Southwest Africa, the Bechuanaland Protectorate, the Orange River Colony, Basutoland, and Natal. It has an ocean coast line of about 1,400 miles, and an area with dependencies of 229,000 square miles. The population is 1,527,224. No census was taken in 1901, but the population is estimated at 2,433,060, the European population numbering 376,987 for the whole territory. The dependent provinces are East Griqualand, having 15,197 square mile; Tembuland, 7,594; Transkei, 3,502, and Waibisch Bay, 430.

A mountain range, in general parallel with the coast, dividing the drainage of the streams flowing into the Orange River from that of the coastal streams, is reached from the ocean, about 100 miles distant, by a series of terraces, north of the range the country slopes gradually toward the Orange River. About two-thirds of the colony consists of arid plains (called Karroo) presenting many depressions, containing rich soil, which only requires irrigation to make it productive.

Included in the south temperate zone, the climate presents many varieties, but in its general character is mild and very salubrious; epidemics seldom prevail. The rainfall is unequally distributed. The base of the Lower Orange and Great Karroo plain and the Kalahari Desert receives occasional torrential downpours, but springs are rare. Wells are sunk and a system of irrigation resorted to. The flora is the richest in the world. Vineyards produce abundantly; cereals give a fair return. The forests are confined to the margins of the colony; one-third of the population is said to engage in stock breeding. There are about 10,000,000 sheep in the country. The wild animals have been largely driven north beyond the boundaries of the colony.

**People:** Malys were introduced by the Dutch as slaves, and are found chiefly in the seaports. The Griquas are half-castes, active, vigorous, enterprising and courageous, and superior to the aborigines in strength and stature, and number among them some of the best and some of the most desperate characters. Bushmen inhabit the western section of Cape Colony. They are remnants of the San races, are diminutive in stature, and have light, yellowish brown complexions, and are, perhaps, related to the Hottentots. They have made but little progress in civilization, and have no tribal organization. Scattered in various districts, they number, perhaps, 50,000 in South Africa. Hottentots, numerous in the western part of Cape Colony, amount to about 100,000. They resemble the Bushmen, except in stature and degree of culture. They occupy kraals, wear leather aprons and a sheepskin cloak. Tribal organization is preserved only among those beyond the boundaries of the European possessions.

By the census of 1891 there were in the Colony 732,047 Protestants, of whom 306,320 belonged to the Dutch Reformed communion, 139,058 to the Church of England, 37,102 were Presbyterians, 69,992 Independents, 106,132 Wesleyan, with Methodists, Lutherans, Moravians, Baptists and others. The Roman Catholics number 17,275, the Jews 3,009, Mohammedans 15,099. Fagan religions have still over 750,000 adherents. Government grants for the support of religious worship are being gradually withdrawn. Cape Colony having so many European residents, the missionary enterprise is being carried on by the local churches, as well as by the missionary societies from abroad. Of these missionary societies the following carry on work in the colony: The Moravians, LMS, SPG, PB, Berlin Missionary Society, Rheinish Missionary Society, Hannover Missionary Society, International Medical Association, Mildmay Mission to the Jews, National Baptist Convention (U. S. A.), African Methodist Episcopal Church (U. S. A.), Episcopcal Church of Scotland, Primitive Methodist Missionary Society and the Society of St. John. The whole number of places occupied as stations by these societies is 75.

**CAPE MOUNT:** A station of the American Protestant Episcopal Church in Liberia, West Africa (1877), with 5 missionaries, men and women, 1 native worker, 2 Sunday schools, and 8 communicants.

**CAPE PALMAS:** A district and town on the coast of Liberia, Africa. Seat of a missionary bishop of the PE, with schools and churches at Harper and Hoffman, on the Cape. Missionary circuit of the ME, with 7 missionaries, men and women, 12 native workers, 11 Sunday schools, 1 high school and 645 professing Christians.

**CAPE PRINCE OF WALES:** A settlement in the W. of Alaska, situated on Bering Strait; station of the American Missionary Association (1890), with 1 missionary and his wife, 2 native workers, man and woman, and 1 Sunday school.

**CAPE TOWN:** The capital of Cape Colony, S. Africa, situated at the foot of Table Mountain, on Table Bay. It was founded by the Dutch in 1651. It has a very fine harbor. The climate is moderate in temperature. Population (1891), 51,250. Station of the Moravians (1887), the South African Wesleyan Methodist Missionary Society, the National Baptist Convention, the International Medical Missions and Benevolent Association, the Salvation Army, and the PB, with an aggregate of 10 missionaries, men and women, 57 native workers, men and women, 25 places of worship, 22 Sunday schools, 18 common schools, 1 orphanage, 1 hospital, 1 dispensary, 1 medical training class, 3 young people's societies, and 2,971 professing Christians. The BFBS also has an agency and a Bible depot here.

**CAPE HAITIEN:** A seaport in the northern part of the island of Haiti. It is the second town for size in the Republic, with a population of about 25,000. It has a good harbor hemmed in by hills. Station of the Jamaica Baptist Missionary Society (1878), with 1 missionary and his wife and 48 professing Christians. The Wesleyan Western Annual Conference of the West Indies also has a missionary here. Also called Cape Hayti, or Cape Haytte.

**CARACAS:** The capital of Venezuela, S. Amer-
 Carey's first wish was to work in the interior of Asia Minor, where he has lost the use of their own language. Retaining, however, the Greek in their church service, they have taught the Greek alphabet to their school children, have used it for writing Turkish, and have brought into that language Greek theological and ecclesiastical terms. The effect has been to produce a dialect which is named from the district of Caraman, where it has been most largely used. See Turkish Language.

CAREY, William: Born Paulerspury, Northamptonshire, England, August 17, 1761. In boyhood he worked with his father, who was a weaver, but at the age of sixteen he was apprenticed to a shoemaker at Hackleton, working at the trade for twelve years. At the age of eighteen he was led through the influence of a pious fellow-souls to the faith in Christ, became an earnest Christian, and a preacher of the Gospel. In 1786 he became pastor of the Baptist Church at Moulton, having previously preached at Paulerspury, his early home, and at Barton. His income being too small for the support of his family, he kept school by day, made or cobbled shoes by night, and preached on Sunday. At Moulton he was deeply impressed with the idea of a mission to the heathen, and frequently conversed with ministers on its practicability and importance, and of his willingness to engage in it. Andrew Fuller, professor of Sanskrit, Bengali, and Marathi. This languages. He wrote articles on the natural history and botany of India for the Asiatic Society, consisting of grammars and dictionaries in the Sanskrit, Marathi, Bengali, and Telugu languages. He also prepared also numerous philological works, consisting of grammars and dictionaries in the Sanskrit, Marathi, Bengali, Punjabi and Telugu dialects. His Sanskrit dictionary was destroyed by fire in the printing establishment. He contrib-
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uted also several papers on grammar and East Indian matters to the Journal of the Geographical Society, in London. Carey had for years sought through Lord Wellesley the abolition of the suttee. In 1829 it was abolished, and the proclamation declaring it punishable as homicide was sent to Dr. Carey to be translated into Bengali. The order reached him as he was preparing for public worship on Sunday. Throwing off his black coat, he exclaimed: "If I delay an hour to translate and publish this, many a widow's life may be sacrificed." Resigning his pulpit to another, he completed with his pundit the translation by sunset.

Dr. Carey's work was now finished. After forty years of toil he passed away at the age of seventy-three, June 9, 1834. He was buried the next morning in the mission burying ground. He, who was ridiculed and satirized by the witty Sydney Smith in the Edinburgh Review of 1808 as the "consecrated ebbler" and "maniac," accomplished a work for which he is held, and will be forever held, in high honor as the true friend and benefactor of India.


CARISBROOK: A station of the Moravians in Jamaica, West Indies (1808), situated in the parish of St. Elizabeth in a somewhat hilly and pleasant part of the island. The station has 13 native workers, men and women, 3 places of worship, 3 Sunday schools, and 151 communicants.

CARISBROOK: A town of 1,700 inhabitants in Cape Colony, S. Africa, situated in a mountainous district about 325 miles N. E. of Cape Town. It is occupied as a station by the Rheinish Missionary Society. The working force consists of 1 missionary and his wife and 3 native workers. These serve as instructors to a body of 666 baptized Christians in the town and neighboring regions. They also maintain a school.

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CARLISLE: A station of the Moravian Missions (1887) in Western Alaska, near Fort Alexander. It now has 6 missionaries, men and women, 3 chapels, 1 common school, and 107 communicants.

CARMEL: A station of the Moravian Missions in the Pacific, northeast of New Guinea and west of the Marshall and Gilbert groups. A few of them differ from the great majority of the islands of Micronesia in that they are of basaltic formation, while the rest are coral reefs. Kusaie and Ponapi have mountains two to three thousand feet high. Yap is also one of the high islands. The climate is perpetual summer; the thermometer ranging from 72° to 90°. On the coral islands the chief products are the coconut palm, often growing to a height of 80 feet, the breadfruit tree, the pandanus tree or screw pine, bearing a juicy fruit, and an edible root called taro. On the high islands, especially Kusaie and Ponapi, there is a much larger range of products, including more than a dozen kinds of bananas. Various tropical fruits are introduced, and also some domestic animals, as pigs, chickens, and goats.

The inhabitants are of the brown Polynesian race, having straight hair. As no census has ever been taken, estimates of population vary greatly. Ponapi has a population of 5,000, the Mortlocks and Ruk about 14,000, Mokil and Pngelap about 1,250, Yap about 8,000 to 10,000.

The languages of different parts of the group are quite distinct but with affinities pointing to a common origin. They are not easily reduced to writing because of the shading of vowel sounds. This has been done, however, so that introduction of Christian ideas has meant resurrection to the language no less than new life to the people.

Spirits of ancestors and other spirits were worshiped, but no idols. The people were very superstitious, but had no conception of a Supreme God, and had no idea of sacrifice. Certain places regarded as the abode of spirits were not crossed. Some islands had priests, who in times of sickness and on special occasions practised their incantations, pretending to converse with the dead.

Missionary effort was begun on Ponapi and Kusaie in 1852 by the ABCFM. Twenty years later there were 250 church members on Ponapi and 226 on Kusaie. From the first a missionary spirit was cultivated in the converts, and when the evangelistic effort was to be pushed westward to other islands, native missionaries were the agents used, furnishing one of the most interesting chapters in missionary annals.

Political changes have hindered the progress of evangelization in these islands. Many of the islands have chiefs, whose authority is hereditary. On Ponapi there are several tribes, each having an independent king or chieftain. But in 1885 Spain laid claim to the whole group, as Germany had done to the Marshall Islands, and in the summer of 1888 took possession of Ponapi and later expelled the missionaries. In 1890 Germany purchased the Caroline Islands from Spain. In 1900 the missionaries returned to Ponapi. But these political changes have introduced to the people new types of white men, and the islanders have not been benefited by the acquaintance.

At present the force of workers consists of 24 missionaries, men and women (nine of them unmarried women), and 135 native workers of both sexes. The missionaries live upon Kusaie, Ruk and Ponapi, but their work takes in many other islands of this group. There are 57 stations, with 99 schools, 2 printing houses, 2 dispensaries and 5,500 communicants in the various churches.

CARTUM: See SYRIAC.

CARTAGO: A town of 8-10,000 inhabitants, 13 miles E. of San José, Costa Rica, Central America. It was founded in 1565 and is situated in a fine valley at the base of Mt. Irazu, an active volcano. Station of the Jamaica Baptist Missionary Society (1901), with 1 missionary.

CARTEN, Rev. Thomas H.: Was a Cornishman, born in 1850, and died in November, 1896. His boyhood was spent in the country of Durham, and when a very young man he entered the Christian ministry, pursuing a college course near his native place. In 1893 he united with the Free Methodist Church, and, after a brief stay at Oxford, he was appointed as missionary to Sierra Leone. After four consecutive years in a most unhealthy climate, he returned home in 1897; but soon after his return he learned of the great need of Christian work in East Africa, and without waiting for a formal appointment to this field, he entered it with characteristic zeal and enthusiasm. Here he labored for ten years.
He was a man of strong individuality, and while oftentimes acting independently of the Mission Board at home, he always commended himself by his faithful and untiring efforts. Seemingly in the midst of a useful career he closed his earthly labors in 1896.

**CASABLANCA**: A small seaport on the N. W. coast of Morocco, 56 miles S. W. of Rabat. Station of the NAM (1890), with a hospital in charge of 7 missionaries, men and women. The local name of the place is Dar al Beida.

**CASHEMIR.** See Kashmir.

**CASHERGODE**: A town on the coast of South Kanara, India, 28 miles south of Mangalore. Population, 6,400. Station of the Basel Missionary Society (1886), with (1902) 2 missionaries and their wives, 42 native workers, men and women, 103 communicants and 71 common schools with 727 pupils.

**CASTLETON**: A town in the island of Jamaica, W. I.; station of the CWBM, with 1 missionary and his wife, 1 common school, 1 Young People's Society and 430 baptized Christians.

**CATHERINA SOPHIA**: A village in Surinam, South America. Its climate is damp and rather unwholesome, the rainfall during the year averaging 79 inches. About the year 1849 the missionaries of the Moravian Church obtained permission to visit the plantations on the lower Saramacca. A work of itineracy was at once commenced, and the labors of the brethren were greatly blessed. The managers of the Catharina Sophia Plantation, which at that time belonged to the government, were kindly disposed toward the missionary and assisted him in every way. In 1855 the government offered to hand over to the Moravian Church authorities a chapel and a dwelling house for a missionary, which had been built by the Houg and brought from Houten to Surinam for the use of emigrants, most of whom had left the place. The offer was thankfully accepted, and the chapel was consecrated July 22, 1855. The congregation here consists of negroes, Chinese and East India coolies; there are now 1 missionary and his wife, 27 native workers, and 383 communicants.

**CATORCE**: A mining town in Mexico, situated at an altitude of 8,800 feet, 120 miles north of San Luis Potosi. Station of the AFFM (1898), with 1 missionary physician and his wife, 2 native women workers, 1 common school and 1 Young People's Society.

**CAVARDO**: A settlement in the northern part of Caspian, in Persia. Station of the South African Wesleyan Methodist Missionary Society, with 25 native workers, 6 places of worship, 2 common schools, 1 Young People's Society, and 383 baptized Christians. Also station of the Netherlands Missionary Society, with 2 missionary women and 1 common school.

**CAUCASIA**: A province of southeastern Russia, bounded on the north by the Caspian, on the east by Persia and Turkey, on the west by the Black Sea and the Sea of Azof. It is divided into two sections by the mountain range of the Caucasus, being called Northern Caucasus, and that on the south Trans-Caucasia. Area, North Caucasus, 86,658; Trans-Caucasia, 95,799; total, 182,457 square miles. The population in 1897 was 9,723,523. It is composed of very heterogeneous elements. The languages found in the Caucasus are numerous. The Russian government is making efforts to increase the use of the Russian language. Armenian and Azerbaijan Turkish are extensively used in the southern part of the region. As to religion many dissenters of the Russian (Greek) Church are found in Trans-Caucasia, which has been used as a place of exile for such. The Armenian Church has a large body of adherents there, and there is also a large Mohammedan population. There are small Protestant congregations at several points in the southern province.

**Mission work** has been attempted at various times in Trans-Caucasia by the Basel Missionary Society, the German Baptists and the missionaries of the ABCFM and PN, whose headquarters were in Persia and Trans-Caucasia. A work of itineracy was at once commenced, and the labors of the brethren were greatly blessed. The managers of the Catharina Sophia Plantation, which at that time belonged to the government, were kindly disposed toward the missionary and assisted him in every way. In 1855 the government offered to hand over to the Moravian Church authorities a chapel and a dwelling house for a missionary, which had been built by the Houg and brought from Houten to Surinam for the use of emigrants, most of whom had left the place. The offer was thankfully accepted, and the chapel was consecrated July 22, 1855. The congregation here consists of negroes, Chinese and East India coolies; there are now 1 missionary and his wife, 27 native workers, and 383 communicants.

**CAVANPUR**: A city in the United Provinces, India; entirely a British creation. It lies on the right bank of the Ganges, 130 miles above the junction of that stream with the Jumna. A body of English troops was stationed near this point something more than a hundred years ago, it being then on the frontier of the Indian territory. Around the camp, as its nucleus, a city sprang into being. It is now of great importance both as a railroad center and a manufacturing place; leather and cotton goods—especially the former—are produced here in large quantities. The chief historic interest centers about the memorial gardens, which occupy the site of the entrenchments within which a body of about 1,000 English (only 400 of whom were capable of bearing arms) took refuge from the native troops under Nana Sahib during the mutiny of 1857. The exact spot of the entrenchments is occupied by the memorial church; and the place of the well into which some 200 bodies were thrown, mostly women and children—the victims of Nana Sahib's massacre—is marked by a marble angel.
and a suitable inscription. Population (1901),
107,170, of whom about 125,000 are Hindus.

It is a station of the SPG (1839), with 22 mis-
sionaries, men and women, 46 native workers,
men and women, 10 common schools, 2 high
schools, 1 orphanage, 1 hospital and 2 hotels for
students. Also station of the Woman's Unions
Missionary Society of America (1879), with
3 missionary women, 29 native women workers,
11 common schools, 1 orphanage, and 1 training
school for women. Also station of the ME, with
4 missionaries, men and women, 20 native workers,
men and women, 18 common schools, 2 high
schools, and 430 professing Christians.

CAXIAS: A town in the province of Maranhão,
Brazil; station of the PS (1806), with 1 mis-
sionary and his wife, 2 native workers, a dispensary
and 37 church members.

CAYMAN BRAC: One of the Cayman Islands,
off the N.W. coast of Jamaica, W. I. It has a large
expert trade in coconuts. Station of the Ja-
maica Baptist Missionary Society (1887), with
1 missionary and his wife, 5 places of regular
worship, a Young People's Society, and 170 bap-
tized Christians.

CEBU: A town on the island of the same name
in the Philippine Islands, situated on the east
coast, and having considerable commercial im-
portance, being rated as the third port of the Philip-
ines and a center of the hemp trade. It is
well situated and destined to grow in the future.
Population, 11,000. The people are of the
Visayan stock and use a dialect peculiar to Cebu
and Bohol. Station of the PN (1902), with 2
missionaries and their wives and 1 preaching
place.

CEDARHALL: A station of the Moravian
Missions, in the western part of the island of Anti-
gua, W. I., established in 1822. At present
(1900) under care of 1 missionary and his wife,
with 14 native workers, men and women, 2 ele-
mentary schools, and 358 communicants.

CEDAR LAKE: A settlement in the territory
of Saskatchewan, Dominion of Canada; station of
the CMS, with 1 missionary, an elementary school
and 34 communicants.

CEDRAL: A village near Catorce in the state
of San Luis Potosí, Mexico; station of the Amer-
ican Friends Foreign Mission Association (1895).
The working force is 1 missionary and his wife,
1 missionary woman and 3 native workers, with
1 chapel, 2 Sunday schools, a Young People's
Society and 33 professing Christians.

CELEBES: An island of the Malay Archipelago,
under the control of the Dutch, situated east of
Borneo, and, like it, crossed by the equator.
Area, 71,152 square miles. The interior is elev-
ated and generally mountainous, the coast is
low and exceedingly rugged in its outline. The
island is well watered by small streams, and
contains several lakes. The population is esti-
mated at 1,500,000. They are true Malays for the
most part, Mohammedans in religion, and speak
the Bughi and Macassar languages, for which they
have two different written characters. The
Bughi are wild and savage in appearance, but
of a quiet and peaceable disposition. The abo-
rigines of North Celebes are classed with the sav-
age Malays, altho the civilizing influence of the
Dutch has greatly promoted their advance-
ment. They make obedient servants, are gentle
and industrious, and readily assume the manners
and habits of civilized life. The island was prob-
bably discovered in 1525 by the Portuguese. The
first intercourse with the Dutch was in 1607;
they expelled the Portuguese in 1660, and since
1677 both the tribes have been subject to them,
the Bughi, by far the most cultivated
lander of the archipelago, have frequently
endeavored to throw off the yoke of their masters.

Mission work in this island has been carried on
by the Netherlands Missionary Society for some
70 years. The district of Minahassa, where the
Dutch Government Mission of the 17th century
had made some converts, has been entirely
Christianized. There are about 150,000 Chris-
tians in the island, 35,000 of them being commu-
nicants. This whole district has now been given
up by the missionary Society, its Christian
institutions being supported by the Colonial
State Church as a government charge.

Meyer (A. B.), Die Minahassae und Celebes, Berlin, 1876;
Wallace (A. R.), The Malay Archipelago, London, 1873,
new ed., 1880.

CENTENARY: A station of the LMS (1897) in
Rhodesia, Africa, about 30 miles west of Bulu-
wayo, with (1901) 1 missionary, 2 native workers
and 2 elementary schools.

CENTRAL AFRICA PROTECTORATE. See NYASALAND.

CENTRAL PROVINCES of India: This chief
commissionership lies, as its name implies, at the
very heart of India. Its limits of north latitude
are 17° 50' and 24° 27'; of east longitude, 76°
and 85° 15'. Its greatest length is 600 miles,
from east to west, while its longest north and
south line measures 300 miles.

The population is chiefly (94 per cent.) rural.
Only six towns have a population exceeding
20,000. The most interesting fact regarding the
Central Provinces is that its hill and jungle regions,
especially along the northern frontier, provided
the refuge to which many of the aboriginal tribes
resorted when too severely pressed upon by the
later Aryan immigrants. These aboriginal tribes
were largely of the Gond stock, and before the
present political divisions came into existence
a large part of what is now known as the Central
Provinces was called, after the name of this
great family of tribes, Gondwan. Yet of the
entire population of the Central Provinces, these
aborigines form but a comparatively small
element, including both those who have embraced
Hinduism as well as those still persisting in the
old worship of their people; the last (1901) census
enumerated only 1,744,556. Hindus number
9,745,576, Mohammedans 307,202 and Jains
48,183. It is worthy of note that while in this
province Hindus, Mohammedans, Spirit Wor-
shippers, Jains, and Buddhists all fall off in
number in the decade 1891-1901, the Christians
increased in the same time from 13,305 to 25,591,
or 99 per cent.

The first mission was planted at Nagpur by the
Free Church of Scotland in 1844. The country
was then governed by a dynasty, and the native
rajah claimed to have absolute authority over
his subjects, which in his opinion involved the
right to prevent the baptism of Christian converts.

The supreme government of India was appealed
to by the missionaries, and declined to interfere;
but public opinion became so strong that the
Nagpur prince finally receded from his position.
The Church Missionary Society began work at
Jabalpur in 1854, and it has since occupied
other stations. The German Evangelical Synod (US), the Swedish National Missionary Society, the FFMA, and the ME also have important work in this province. Altogether 12 Protestant missionary societies occupy 28 stations in the Central Provinces, with 142 missionaries, men and women. In 1856 a colporteur, in a journey of 200 miles, entered many large villages and saw but two schools, with hardly 40 pupils. In 1901 the schools conducted in connection with these mission stations alone number 116 of all grades.

CERRITOS: A village near Guadalcazar, in the State of San Luis Potosi, Mexico; station of the Associate Reformed Presbyterian Church of the South (1901), with 2 missionaries (one a physician), 1 missionary's wife, and a dispensary.

CESAREA. See KAIΣARIYEH.

CEYLON. The island of Ceylon lies between 5° 53' and 9° 51' north latitude, and 79° 41' and 81° 55' east longitude. It is somewhat smaller than Ireland, being 270 miles long and 140 wide, and containing 25,353 square miles. The greatest portion of the island consists of great plains, for the most part heavily wooded. They occupy the northern half of the island and reach south on each side of the mountains, completely encircling them with a plain of from 30 to 70 miles width. As the extreme north is a group of small coral built islands commonly called the peninsula of Jaffna, which have an importance as one of the centers of population and of mission work. The southern central part is occupied by a group of mountains rising to the height of over 8,000 feet. Adam's Peak, the most prominent of these, 7,352 feet high, has on its top a mark said by Hindus to be a footprint of Siva; by Buddhists, of Buddha; by Mohammedans, of Adam.

The Climate is very hot on the coast, but cooler in the mountain region. Owing to the surrounding sea, the temperature is extremely uniform, and the climate is not considered unhealthful for Europeans. The seasons are two—a wet and a dry, whose time is governed by the two monsoons. The moist northwest monsoon blows from October to May, the southwest from May to October. The rainfall in the north and south is moderate, but in the mountain region, especially on the southwest slopes, it is large.

Ceylon is an English crown colony, ruled by a governor, aided by executive and legislative councils. Most of the higher officials are English, but the natives who are fitted for it are admitted to office.

The Singhalese are said to have emigrated from Oude in 543 B.C. A kingdom was founded, the Saxon Chronicles, were carefully kept. In 838 the Tamils, who had frequently invaded Ceylon, established a kingdom in Jaffna. In 1005 the Portuguese first visited Ceylon, and in 1518 acquired possession in it. In 1538 their territory was placed, so that the same worship is still practised. In recent years the Buddhist clergy of Ceylon have shown considerable energy in moving the people to resist the progress of evangelization. They have made special meetings and polemic address a feature of their enterprise, aided in this by western enemies of the Gospel doctrine. They have also issued tracts and undertaken to teach the children religious dogma.

Ceylon has been mission ground for nearly 400 years, and has been the victim of some of the most remarkable experiments in Christianization that the world can anywhere show. Its missionary history may be divided into three epochs, corresponding to the governments which held it: the Portuguese, the Dutch, and the English. Soon after the arrival of the Portuguese, Franciscan monks followed, and Colombo was made the seat of a bishopric. In 1544 St. Francis Xavier preached among the Tamil fishermen of Mannar, in the kingdom of Jaffna, and baptized between 500 and 600 of them.

Perhaps the chief means used by the Portuguese in Christianizing the Ceylonese is hinted at by the old historian, who says that many became Christians "for the sake of Portuguese gold." It is certain that bap-
tism was made the gate to preferment, and was regarded by the people as a political rather than a religious ceremony. To this day Catholic processes, which have a strange resemblance to those of Hinduism, are perpetuated in Ceylon.

With the conquest of the Dutch the palmy days of Roman Catholicism ended. The priests were banished, Roman Catholic rites forbidden on pain of death, and the people were commanded to attend religious ceremonies. To this day Catholic processions were made the gate to preferment, and were still held the beliefs practised the rites of their old religions.

In 1641, a religious ceremony was held in order to reach both Tamils and Singhalese. The ABCFM entered Ceylon, concentrating effort at Jaffna, when its missionary, Newell, was excluded from Bombay in 1813. The CMS mission for both Tamils and Singhalese was commenced in 1818 in Jaffna, in Kandy, and in Galle. The SPG took up work in Ceylon in 1838, laboring in connection with the Bishop of Colombo. In 1846 the Salvation Army established a mission in Ceylon, in Kandy, and in Galle. The WMS sent missionaries, 2 missionary women, 1 orphanage and a dispensary.

The conditions on which these Nestorians submitted to Rome included the recognition of the orders of their clergy, and the privilege of using their ancient liturgy. The secession was continued under the title of Patriarch of Coptic, but it soon ceased to be hereditary in the family of Mar Elias. The liturgy has been gradually modified in some respects, and is now in common use. The Chaldean Church is still a matter of wonder.

A good proportion of the churches support their own pastors and teachers. In Christian families there is a beautiful custom of taking a handful of rice from that to be prepared for each meal and setting it aside to be given to the Lord and it is not uncommon for a man to pledge a month's salary for some special object in the church.

In comparison with either Hinduism or Buddhism, Christianity still appears very weak. But its growth cannot be easily detected by the number of baptisms, for the majority of Christians are old converts, and have endured tests not less strong, in the daily influence of those about them. That so many of the Christians have, under these adverse circumstances, held their profession unspotted, is a matter almost of wonder.

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The text is a historical account of the life and work of James Chalmers, a missionary in New Guinea. It describes his conversion, education, and missionary efforts, including his work with the natives, the establishment of schools and missions, and his role in the missionary society. The text also includes details about his life in New Guinea, such as his travels and the impact of his work on the native population.
beyond what usually falls to the lot of those who serve Him in mission fields, a man to whom was revealed the secret of touching men’s hearts.

Young Chamberlain first went to Brazil for his health. He had no idea of remaining, but was soon infected by Mr. Simonton’s enthusiasm, and returned home to prepare for his life work there. He entered Union Seminary, but the course was interrupted by the death of Simonton, and he hastened to Brazil. Tho the junior member of the mission, Simonton’s mantle fell naturally upon his shoulders. He gave himself to the work of winning Brazil for Christ with all the enthusiasm of an impetuous, ardent nature. Wife, children, friends, means, all the energy of his nature, were swept into the campaign.

The story of his life, when written, will make an inspiring book and will cover the essentials of the history of the Presbyterian Mission in Brazil. In Rio, São Paulo, Paraná, Bahia, Sergipe and parts of Míras he is the best known of American missionaries, and the indelible evidences of his work are found all over this vast area. He may be justly called the builder of churches and the father of schools.

Of great courage, matchless enthusiasm and tireless energy, he traversed the dangerous regions of the interior, on mule back, before the days of railways, and, tho repeatedly stoned, driven from the towns and threatened with death, he invariably returned and delivered the message, won hearts, and churches grew up in his wake. He was a peerless evangelist, pioneer and pathfinder.

**CHAMBERLAIN, John:** Sailed for India as a missionary of the English Baptist Missionary Society in May, 1802, reaching Serampur January 27, 1803. He had great aptitude for acquiring languages, and his progress in Bengali was so rapid that in a year he could speak it with an accuracy equal to that of any of the older missionaries. In January, 1804, he visited Seagur Island, where thousands were gathered at the annual religious festival. To these people he and his associates preached the Gospel and gave books and tracts. In the spring of this year he was stationed at Cutwa, 75 miles north of Calcutta. In reviewing his labors he says: "It is now five years since Providence fixed my lot here. Much of what he then held in hand he has turned and delivered the message, won hearts, and churches grew up in his wake. He was a peerless evangelist, pioneer and pathfinder.

**CHANDER:** A chief town of the Chanda district, Nagpur division, Central Provinces, India. It is surrounded by charming scenery, but is subject to malarial fever in the autumn. A celebrated fair is held here in April. Population, 16,200, of which number 14,600 are Hindus. Station of the Episcopal Church in Scotland (1898), with 2 missionaries, 5 native workers, an orphanage, and a hospital.

**CHANDA:** A village in the Kumaon district, United Provinces, India, situated among the lower spurs of the Himalayas not far from the boundaries of Kashmir. It has been the scene of the brave and effective work among lepers of Mary Reed, of the Methodist Episcopal Mission. A station of the Mission to Lepers in India and the East was opened here in 1883, and now has a chapel and a leper asylum.

**CHANDAU:** A city in the United Provinces, India, situated in the district of Moradabad, 40 miles W. of Bareilly. Population, 28,000, including 20,000 Hindus and 7,700 Mohammedans. Station of the ME (1881), with 16 native workers, 4 chapels, 16 Sunday schools, 16 elementary schools, a Young People’s Society and 446 professing Christians.

**CHANDBALI:** A town in Orissa, Bengal, India, 9 miles from the sea and 60 miles N. E. of Cuttack. The climate there is hot in summer, being tempered by sea breezes. The population is about 5,000, chiefly Hindus, with some Mohammedans. The Telugu language and the Bengali and Hindustani here come into rivalry with the Urdu. The General Convention of Free Baptists established a station here in 1888, and the present force of workers consists of 1 missionary and his wife, with 26 natives, men and women; 11 elementary schools are conducted in the town and its dependencies and a church of 25 members has been organized.

**CHANDKURI:** Station of the German Evangelical (Synod) Missionary Society (U. S.) in the Central Provinces, India, 25 miles S. W. of Bilaspur. The station has a force of 2 missionaries and their wives, with 24 native workers, men and women. There are 7 elementary schools, an orphanage, a dispensary, a book depot, 8 places of worship in the town and its vicinity, and the number of baptized Christians is 520. The Mission to Lepers in India and the East also has a station here, opened in 1896, and maintains a chapel, leper asylum and a home for the untainted children of lepers.

**CHANDPUR:** A town in the United Provinces, India, 37 miles east of Meerut. Population, 12,300, sixty per cent. being Mohammedans. Station of the New Zealand Baptist Missionary Society (1898), with 1 missionary physician and his wife, a missionary woman, 4 native workers, men and women, 1 elementary school and a hospital.

**CHANG-CHAU-FU:** A city in the province of Fo-kien, China, situated about 25 miles W. of Amoy, and possessing an important trade in silk and some iron works. Population, about 500,000. The LMS opened a station here in 1862, which is now occupied by 7 missionaries, men and women (one of them a physician), and 20 native workers, men and women. Connected with the station are a college, a hospital, 8 elementary schools, and a body of 351 professing Christians. The RCA also has a station here (1895), with 2 missionary women, 17 native workers, men and women, 2 elementary schools, a body of 14 places of worship in the city and surrounding regions. The number of professing Christians connected with the station is 812.

**CHANGOMBE:** One of the villages on the main
of Che-kiang, China, about 30 miles W. S. W. of town and its neighborhood are 5 preaching places, a dispensary, and 16 communicants. 

CHANG-KIA-KAU: A city lying 110 miles N. W. of Peking, China, and commonly called Kalgan. It lies at an altitude of 2,555 feet, and is an important depot of Russian trade. Population, 75,000. Station of the ABCFM (1865), with 5 missionaries, men and women, 15 native workers, 9 physicians, and 29 convinced Christians. 

CHANG-PU-HSIEN: A town in the province of Foo-kien, China, about 100 miles S. W. of Amoy; occupied as a station by the Presbyterian Church of England in 1874, and now having a force of 9 missionaries, men and women (of whom two are physicians), 20 churches, 15 preaching places, and there are 41 professing Christians. 

CHANG-Shan-hsien: A town in the province of Che-kiang, China, about 30 miles W. S. W. of Ku-chau-fu. Station of the CIM (1878), with a missionary and his wife, 1 missionary woman and 6 native workers, men and women. In the town and its neighborhood are 5 preaching places, and there are 41 professing Christians.

CHANG-Shu: 1. A village in the province of Kiang-si, China, situated near the Kan River, and occupied in 1895 as a station by the CIM. The present force is 1 missionary and his wife and 2 native workers. The number of baptized Christians is 10. 

2. A town in the southern part of the province of Kiang-su, China. The MES occupied it as a station in 1890 and now have there 1 missionary and 2 native workers, with 3 preaching places and a book depot. The number of professing Christians is 112.

CHANG-TE-FU: A city in the northern part of the province of China, Honan; occupied in 1896 as a missionary station by the Presbyterian Church in Canada. The force now working there consists of 9 missionaries, men and women (of whom two are physicians), and 5 native workers. Besides a chapel, they maintain a hospital and a dispensary. It is also a station of the Cumberland Presbyterian Missionary Board, with 5 missionaries, men and women, 1 native worker and a dispensary.

CHAO-CHAU-FU: A city of about 200,000 inhabitants in the province of Kwang-tung, China, situated about 20 miles north of Swatow. It is the prefectural city of an agricultural district, containing over ten million inhabitants; occupied as a mission central station by the Presbyterian Church of England in 1890. This mission now has there (1901) 2 missionaries (one a physician), 1 missionary's wife, 1 missionary woman, not married, 5 outstations, 1 hospital, 1 dispensary, 1 medical class. There is also a fine church building. The number of communicants reported from Chao-chau-fu jointly with Swatow is 2,140. Also a station of the ABMU (1894), with a missionary and his wife and 4 native workers, who have 3 places of worship in the district and 80 church members.

CHAO-CHENG: A town in the province of Shan-si, China, situated 30 miles N. N. E. of Ping-yang-fu. Station of the CIM (1901), with 2 missionaries.

CHAO-TUNG-FU: A city in the N. E. part of the province of Yunnan, China, which has important lead and silver mines. Population, about 50,000. Station of the Bible Christian Missionary Society (1888), with 4 missionaries, men and women, a native worker, an elementary school and a dispensary.

CHAO-YANG-HSIEN: A town in the northern part of China beyond the great wall and near the western border of Manchuria, lying about 120 miles N. W. of New-chwang. It was occupied as a station by the LMS in 1871, and was transferred to the PCI, the LMS having decided to withdraw from Mongolia. A school has been opened and the number of church members is 217.

CHARLOTTENBURG: A station of the Moravian Missions (1835) in Surinam, South America, and was the first plantation opened to the Moravians for the preaching of the Gospel, fifty years after the missionaries began their labors in Surinam. It lies on a curve of the river Commewyne, about 50 miles E. of Paramaribo. The banks of the stream are lined with fresh, green woods, among which here and there pretty hamlets may be seen. At present the missionary force consists of 1 missionary and his wife, with 12 native workers, men and women. There is a school and a school and the number of communicants is 255.

CHAU-KIA-KAU: A town in the province of Ho-nan, China, about 30 miles west of Chen-chau-fu. Station of the CIM (1884), with a force of 12 missionaries, men and women (one of whom is a physician), and 14 native workers, men and women. In the town and its neighborhood there are 9 preaching centers and 290 communicants.

CHAVAKACHERI: A town in the southern part of the Jaffna Peninsula, Ceylon, situated 11 miles E. of the town of Jaffna. Station of the ABCFM (1834), temporarily vacant and under care of missionaries at Udupitti. It has (1900) 69 native workers, men and women, 26 elementary schools and a dispensary. The number of church members is 285.

CHEFOO. See Chi-fu.

CHEMULPO: The most important of the treaty ports of Korea. The climate is temperate. It has about 2,000 foreign residents, most of whom are Japanese. Station of the ME, with 1 missionary and his wife, 5 native workers, 15 chapels, 2 elementary schools, 1 theological class, 10 Sunday schools and 1,081 professing Christians. Station also of the SPG (1890), with 2 missionaries, 1 native worker, 1 elementary school and 10 communicants.

CHENCHAUFU: A city and district head-quarters in the eastern part of the province of Ho-nan, China. Station of the CIM (1895), with (1900) 1 missionary and his wife, 3 missionary women (of whom one is a physician), 2 native workers, 1 chapel and 23 professing Christians.

CHENGALPAT: Railway junction and chief town of the district of the same name; situated 25 miles S. W. of Madras, India. Population, 6,200, mostly Hindus. Station of the ME with 1 missionary and his wife, 1 missionary woman, 62 native workers, men and women, 20 elementary schools, 3 high schools, a YMCA and 125 church members. Also station of the Leipzig Missionary Society (1893), with 2 missionaries, 1 missionary's wife, 6 native workers, 4 chapels,
CHENG-KU-HSIEN: A town in the province of Shen-si, China; situated about 15 miles west by northwest of Peking. Station of the CIM (1899) 2 missionaries, one of them married, 7 native workers, 3 preaching places, 1 school, a dispensary and 87 professing Christians.

CHENG-TU-FU: Capital of the province of Szechwan, China. It is one of the finest cities in China, situated in the middle of a fertile and well-watered plain, surrounded by graceful hills. The people are reputed to be among the most polished in the empire. Population (1887) estimated at 800,000. Station of the CIM (1881), with 3 missionaries (two of them married), 9 native workers, men and women, 6 chapels, 3 elementary schools and 251 communicants. Also station of the Methodist Church in Canada (1891), with 5 missionaries (one a physician), 2 chapels, 1 elementary school, 1 high school, a hospital, a dispensary, a printing house, 2 book depots and 17 communicants. Also station of the Woman's Missionary Society of the Methodist Church in Canada (1892), with 8 missionary women (two of them physicians), 1 high school, 1 orphanage, a dispensary and a hospital. Also station of the ME, with 3 missionaries and their wives, 5 native workers, men and women, 2 chapels, 4 elementary schools, 1 high school and 64 professing Christians.

CHENG-YANG-KWAN: A town in the province of Ngan-hwei, China; station of the CIM (1887), with (1900) 3 missionaries, 2 native workers, and 1 chapel.

CHEN-KIANG-FU: A city in the province of Kwang-su, China; situated about 40 miles west of Nang-King on the right bank of the Yangtse River. Population (1901) 140,000. The place is a commercial center of importance. Its climate is damp, subject to sudden changes of temperature, but not unhealthful. Station of the ME, with (1901) 1 missionary and his wife, 4 missionary women (two of them medical), 2 native workers, 2 preaching places, 1 elementary and 1 high school and 79 professing Christians. Also station of the PS (1883), with (1901) 3 missionaries and their wives, 4 preaching places, 2 outstations. Also station of the CIM (1883), with 5 missionaries (two of them physicians), 1 native worker, 1 chapel, a hospital, and 11 communicants. Station also of the SBC, with (1902) 3 missionaries (one of them a physician), 2 wives of missionaries, 2 women missionaries, 3 native workers, 3 chapels, 3 schools and 35 church members. Station of the National Bible Society and also has a station here under care of agent who supervises a depot and 25 native workers. In the missionary and commercial reports the name is written Chinkiang.

CHEN-YUEN-HSIEN: Town in the province of Kan-su, China, about 35 miles N. E. of Pingliang-fu. Station of the CIM (1897), with (1900) 3 wives missionaries, 3 native workers, 1 chapel, 1 high school and 1 refuge for opium eaters.

CHERIBON: A seaport on the north coast of Java, 125 miles east southeast of Batavia. It is the residence of a Dutch governor and a place of considerable trade. Population, 52,000, including about 800 Europeans. Station of the Netherlands Missionary Society (1865), with 1 missionary and 59 communicants.

CHERRA PUNJI: A village in the Khasia Hills, Assam, India, lying 28 miles S. W. of Shillong, at an altitude of 4,455 feet. The rainfall here is the heaviest known, the mean annual amount being 474 inches. The population is somewhat over 5,000. Station of the Welsh Calvinistic Methodist Missionary Society, with 1 missionary and his wife, 25 native workers, men and women, 16 elementary schools, 1 theological seminary, 22 preaching stations, 14 Sunday schools and 492 church members.

CHESTER, Rev. Edward, M.D.: Born in New York City, July 12, 1828; graduated from Union Theological Seminary in 1857 and entered upon his work in the Madura Mission, India, under the ABCFM in the spring of 1859. He spent nearly forty-two years on the foreign field, and in pursuance of the duties of a faithful missionary of the Cross, his influence as an educator and a physician was deeply felt throughout the region of his labors. Altho before leaving America he prepared himself for medical practice in India, he spent a year at Madras studying fever and disease peculiar to the tropics, at the hospital, infirmaries and dispensaries of the presidency capital. When he was put in charge of the Madura hospital and dispensary, he completely transformed the methods of these institutions and the mission, and the patients increased from 3,100 to 51,000 annually. To these thousands the Gospel was daily preached, and a leaflet, which served also as a dispensary ticket, was given, containing the ten commandments, the Lord's Prayer and a brief statement of saving truth. Dr. Chester established the local missionary dispensary and medical service, and through his consecrated energy the district of Madura was better provided with a medical service for combating epidemics and common tropical diseases than any other district of South India. In addition to his extensive medical work, Dr. Chester, during all of these years, had charge of a mission district, with a large number of pastors, preachers, teachers and Bible women under his supervision, and also a number of schools and separate classes received his personal attention. He laid down his burden and entered into rest at Dindigul, March 26, 1892.

CHEUNG MAI: A city in the Laos country of Siam, 300 miles N. by W. of Bangkok. Charmingly situated among hills on the Mah Ping River. Population, 100,000. Station of the PN (1897), with (1901) 16 missionaries, men and women (one of them a physician), 4 native workers, 7 elementary schools, 2 high schools, 1 theological school, a hospital, 2 dispensaries, a printing house and 1,906 church members.

CHEUNG RAI: A city in the Laos country, Siam, about 100 miles N. E. of Cheung Mai. Station of the PN (1897), for some years known in the reports as Cheung Hau. The force occupying it (1901) consists of 2 missionaries (one of them a physician) and their wives, with 1 native worker. There are in this field 1 elementary school, 1 hospital, a dispensary, a Young People's Society and 312 church members. The field is nearly 200 miles long from north to south and nearly as wide from east to west. Within its limits are three organized churches.

CHINHWARA: Chief town of a district in the Nerbudda division, Central Provinces, India. It is situated on a well-watered table land, 64 miles N. E. of Nagpur. The population is about...
9,000, two-thirds of the people being Indian. It was occupied as a station by the Swedish Missionary Society in 1853. The present force there consists of 8 missionaries, men and women (one a physician), and 16 native workers, men and women. The various enterprises of the station are 3 elementary schools, an orphanage, a dispensary and theological school, besides the usual preaching services. There are 83 professing Christians connected with the station. It is also a circuit of the ME, with 3 native workers and 97 professing Christians.

CHIANG-JU: A town in Korea, 55 miles S. E. of Seoul; station of the PS (1896), with 7 missionaries, men and women (one a physician), 3 preaching places and 10 communicants.

CHIANG-HAU: Town on the west coast of the island of Formosa, about 5 miles S. W. of Taichu. Station of the PCE (1889), with (1901) 2 missionaries (one a physician), 1 dispensary, 1 hospital and 23 preaching places (in district). The communicants connected with the central stations of Tainan and Chiang Hoa jointly are 2,190. (The Chiang Hoa field is spoken of by the missionaries as the Taichu field very frequently.)

CHICACOLE: A town in the district of Ganjam, Madras, India; situated on the Navagalli River, 10 miles from the sea. Population (1891) 18,200, almost all Hindus. The BMP opened a station here in 1878, which now has 1 missionary and his wife, 2 women missionaries, 8 native workers, men and women, 1 high school, a hospital, a book depot and 45 church members. The name is also written Cicacole.

CHI-CHAU-FU: A city in the province of Ngan-hwei, China, situated on the right bank of the Yangtse River. Station of the CIM, with a missionary and his wife, 2 missionary women, 4 native workers, an elementary school and 21 professing Christians.

CHICHOLI: Town in the Narbada division, Central Provinces, India; station of the Episcopalian Church in Scotland (1894), with (1900) 2 missionaries and their wives, 1 missionary woman, 4 native workers, an elementary school and 21 communicants.

CHI-CHOW. See KI-CHAU.

CHIENG-TOONG. See KENG-TUNG.

CHI-FU: A city and seaport in the province of Shan-tung, China. It is a commercial center for goods of foreign manufacture. The population is about 120,000. The climate is more agreeable to Europeans than that of any other open port in China, and the place is visited as a sanitarium by foreign residents in the south of the empire. It was occupied as a station by the PN in 1862, which now has a force of 9 missionaries, men and women, 94 native workers, men and women (in the city and in 50 outstations); 7 churches, 40 preaching places, 4 high schools, a dispensary, and 1,445 communicants. It is also a station of the SPG (1874), with 2 missionaries and 1 missionary's wife; also station of the CIM (1879), with 39 missionaries, men and women (one a physician), 4 native workers, 1 chapel, 5 schools, a hospital, a dispensary and 50 professing Christians.

CHIHUAHUA: Capital of the State of Chihuahua, Mexico; situated at the base of the Sierra Madre Mountains, 225 miles south of El Paso, Tex.; founded in 1796. The climate is dry, mild and healthful. It is a center for mining and gold and silver mining, and quite a number of citizens of the United States reside there. It was occupied as a station by the ABCFM in 1882, and the force now there is 1 missionary and his wife, 2 missionary women and 8 native workers, men and women. There are 2 elementary schools, a high school, a book depot, 17 outstations, 2 young people's societies, and 291 communicants. Station also of the Woman's Board of the MES (1890), with 3 missionary women.

CHIKALDA: A village in the district of Ellicipur, Berar, India; situated 43 miles N. W. of Amraoti, in the midst of beautiful scenery, at an altitude of 3,056 feet. Population about 5,000. Station of the Kurku India Missions (1894), with (1901) 3 missionary women, 1 native worker, 1 orphanage, and 1 school, with industrial department.

CHIKAULAFUP: Town in the Kolar district of Mysore, India, situated 36 miles N. E. of Bangalore. Population about 11,500. Station of the ABCFM (1897), with (1901) 1 missionary physician and his wife, 2 native workers, 1 elementary school, 4 preaching places and 1 dispensary.

CHILAMBARAM: Town in South Arcot, Madras, India, situated 21 miles S. by W. of Cuddalore. Its temples to Siva are held in great reverence in S. India and Ceylon. Population, 18,600, of whom 17,000 are Hindus. Station of the Leipzig Missionary Society (1866), with (1900) 1 missionary and his wife, 15 native workers, 10 preaching places, 9 elementary and 1 high school, and 847 baptized Christians.

CHILDREN'S SPECIAL SERVICE MISSION (1868): The aim of this organization is to supplement the work of the Church, Sunday school, and home among children by its various publications, evangelistic services, and the Scripture Union, which was organized in 1879. Open air services are held, and by means of caravan and tent workers go from village to village, holding services and distributing Christian literature among the children. A Foreign Fund is used for the issue of such literature in 51 different languages, which is freely given to missionaries of all denominations, and grants are made to anyone visiting foreign countries who will make use of them. The Scripture Union Fund pays for itself through the sale of its literature. Besides the publication of books, leaflets, etc., an illustrated penny monthly, Our Own Magazine, is issued, with a circulation of 120,000. Our Boys' Magazine is published, with special reference to school boys. The Scripture Union Fund supplies a Scripture Union Almanac and the monthly Letters, which are also translated into French, Dutch, Danish and Swedish, and issued in the Tamil monthly magazine. The greater part of the expenses for administration of the work of the mission is covered by the profits transferred to the General Fund, so that
contributions are used directly for the work. Income (1902), General Fund, £25,205 16s.; Foreign Fund, £799 2s.; Scripture Union Fund, £1,933 18s.

Headquarters, 13a Warwick Lane, Paternoster Row, London.

CHILE, Republic of: Lies on the western coast of the southern portion of South America, between the crest of the Andes and the ocean, from the Cape of Good Hope to the Horn. Its population is about 2,700,000, chiefly of Spanish descent, but including 50,000 Indians. The language is Spanish, and the religion of the state is Roman Catholic. Other religions are tolerated by law. The climate is that of the temperate zone, the temperature being modified, however, by the high mountains and by proximity to the sea.

While the Andes wall in Chile on the east, they are being pierced by a railroad which will soon open communication with the Argentine Republic. Mission work is carried on by the Presbyterian Church (North), the MS, and the SAMS. The last-named Society is gaining a hold upon the Araucanian Indians.

CHILLAN: Capital of the province of Nuble, Chile; situated about 70 miles N. W. of Concepción. Population (1901, estimated), 33,506. Station of the PN (1894), with (1901) 1 missionary and his wife, 1 native worker, 1 elementary school and 130 church members.

CHILPANCINGO: A town in the State of Guerrero, Mexico; situated about 65 miles N. E. of Acapulco, at an altitude of 4,800 feet. Station of the PN (1894), with (1901) 2 missionaries and their wives, 11 native workers, 3 schools, 8 outstations.

CHINA: By the name China is designated the possessions of the Chinese Empire in its widest sense, tho it is used more correctly and narrowly to name the eighteen provinces which constitute China proper. This immense country comprises one-third of Asia, one-tenth of the inhabited globe, and is divided politically into China proper, Manchuria, Mongolia, Chinese Turkestan and Tibet.

The eighteen provinces, and usually one only of the provinces of Manchuria (Sheng Ching) in addition, form that part of the empire which is distinctly known as China. The others are inhabited by Chinese. The area of China is variously estimated from 1,348,870 to 2,000,000 square miles, its western boundary is unsettled. Its greatest length in 1,474 miles and its breadth 1,355 miles. “It contains almost as much territory as is comprised in the states lying east of the Mississippi River, with the addition of Texas, Arkansas, Missouri, and Iowa.”

Physical Features: In the northeast is a great plain, and the remainder of China is divided into three basins, separated by mountain ranges which run from east to west, and drained by three great rivers and their tributaries. In general, all that part of the country lying west of the meridian of 113° is mountainous; from that line down to the coast, south of the Yangtse-kiang (kiang meaning river), is found hilly country alternating with the river valleys.

The Great Plain extends from the Great Wall north of Peking to the junction of the Yangtse River with the Poyang Lake, and is 700 miles in length. It has an average breadth of 200 miles north of latitude 35° north, and covers an area of 70,000 square miles; while in the parallel of the Yellow River it increases in breadth to 300 miles, until it reaches the Yangtse River, where it stretches 400 miles inland, covering 140,000 square miles in this single Province, making a total of 210,000 square miles. This basin supports a population of 177,000,000, and is more densely populated than any other part of the world of equal size.

Rivers: Of the many rivers which flow from west to east across China the principal ones are the Hwang Ho (Yellow River), the Yangtse-kiang (Yangtze River), and the Chu-kiang (Pearl River). The Yellow River is of very little use for navigation, owing to the great difference in its depth during summer and winter. On account of its habit of overflowing it has been justly called “China’s sorrow.” In a direct line its distance from source to mouth is 1,290 miles, but its numerous windings make its length double that distance.

The Yangtse River is deep and affords passage for ocean steamers for 200 miles from its mouth, and with the aid of modern engineering it would be possible for steam vessels to ascend 2,000 miles. Its basin is estimated at 548,000 square miles, and in the amount of water it discharges, the system of tributaries belonging to it, and the means of communication which it affords, it ranks with the great rivers of the world.

The Chu-kiang is formed at Canton by the union of the North, East, and West rivers, of which the latter is by far the largest. They drain the southwestern part of China, an area of 130,000 square miles, and, being intersected by numerous tributaries, form a perfect network of streams which afford the means of communication between the three southwestern provinces.

Lakes: There are few large lakes in China. Tung Ting Lake, in Hunan, is the largest one. In Kiangsi is found the picturesque Poyang Lake, having important fisheries. There are smaller lakes in Chili, Shantung, and Yunnan, which support aquatic populations.

Provinces: In the division of the provinces made a hundred years ago, eighteen provinces were defined. The cities in the different provinces have a suffix added to the name, which denotes the rank of the city and the grade of the district. These suffixes are fu, chou, and hsien, and in general may be rendered “department,” or prefecture, “primary district,” and “secondary district,” respectively.

Climate: The eighteen provinces occupy the same relative position on the continent of Asia as the United States occupy on the continent of North America, and the variations of temperature are similar. The average temperature of China is lower than that of any other country in the same latitude. The humidity, especially in the south, is relatively greater than countries in like latitudes, and, consequently, the heat is harder to bear. The excessive heat causes the prevalence of typhoons during July, August and September.

History: Chinese history may be divided into five periods: the Mythological, the Legendary, the Ancient, the Medieval, and the Modern.

1. The Mythological period comprises all the time antecedent to the accession of Fu Hsi, b.c. 2852, and native writers assign to it myriads of years. Pan Ku is described as having formed the world during this time. With chisel and
mallet he cut out the earth; the sun, moon, and stars are his works; his head became mountains; his breath, wind and clouds; his voice, thunder, from various parts of his body came fields, rivers, and trees, and finally from the insects on his body came man. After this Chinese creator divided the world in all for thousands of years, and to them are ascribed many of the inventions of the ancient time. 2. The Legendary period ends with the accession of Yu in 2205.

Eight monarchs in all reigned during this time, and the tales that are related of their prowess resemble the legends of other ancient nations. It was during this period, about the year 2200 B.C., that the Chinese settled around the bend of the Yellow River, and from this time on the records are more reliable, the legendary in places.

3. Under the division of Ancient History may be included the dynasties of the Chou, commencing with the Hsia and ending with the Eastern Han, in 221, six in all. Of these six dynasties the most important and the longest recorded in history was that of Chou, which commenced with Wu Wang in 1122 B.C. and lasted till 255 B.C. China was then a loose aggregation of feudal states, and the power of the emperor was often merely nominal. The originator of the Chou dynasty, who gave the name to China which it was known to the ancients, was the Napoleon of China. He divided his empire into thirty-six provinces, with governors over each. He also built the Great Wall, which stupendous work was completed in 204 B.C. after ten years of labor. If the wall made this emperor famous, his vanity made him infamous, for he wished to be considered the master of all the earth, and ordered the destruction of all books and records which antedated his reign, and slaughtered 500 of the literati. Many of the writings of Confucius and Mencius were thus destroyed, and many records were lost which might throw more light on the past. During the reign of the Emperor Hien Fung, the minority reign of Tung Chih, ended just as he was taking charge of the government, and he was succeeded by the present emperor, Kwang Hsu, who attained his majority in 1889. On September 22, 1898, however, an imperial edict transferred the direction of affairs to the Empress Dowager, who has since (1904) retained power. The following chronological table is taken from Williams' Middle Kingdom, and gives the accepted dates in Chinese history:

CHINESE CHRONOLOGY.

<table>
<thead>
<tr>
<th>Dynasty</th>
<th>Number of Sovereigns and Average Length of Reign</th>
<th>Reign</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Han</td>
<td>17; average 26 years</td>
<td>B.C.</td>
<td>2205</td>
</tr>
<tr>
<td>2. Shang</td>
<td>25; 23</td>
<td>900</td>
<td>1700</td>
</tr>
<tr>
<td>3. Chou</td>
<td>25; 19½</td>
<td>1122</td>
<td>867</td>
</tr>
<tr>
<td>4. Chin</td>
<td>2; one 37 yrs., the other 2 yrs.</td>
<td>28</td>
<td>4</td>
</tr>
<tr>
<td>5. Han</td>
<td>14; average 16½ yrs.</td>
<td>206</td>
<td>301</td>
</tr>
<tr>
<td>6. East Han</td>
<td>12; 14½ yrs.</td>
<td>255</td>
<td>301</td>
</tr>
<tr>
<td>7. After Han</td>
<td>2; one 2 yrs. the other 41 yrs.</td>
<td>221</td>
<td>83</td>
</tr>
<tr>
<td>8. Chin</td>
<td>2; average 141 yrs.</td>
<td>265</td>
<td>526</td>
</tr>
<tr>
<td>9. East Chin</td>
<td>11; 90</td>
<td>479</td>
<td>537</td>
</tr>
<tr>
<td>10. Sung</td>
<td>8; 7½ yrs.</td>
<td>230</td>
<td>1850</td>
</tr>
<tr>
<td>11. Chai</td>
<td>5; 40 yrs.</td>
<td>479</td>
<td>23</td>
</tr>
<tr>
<td>12. Liao</td>
<td>4; one 48 yrs. 3 together, 7 yrs.</td>
<td>602</td>
<td>54</td>
</tr>
<tr>
<td>13. Chin</td>
<td>5; average 6 yrs.</td>
<td>537</td>
<td>32</td>
</tr>
<tr>
<td>14. Suk</td>
<td>2; one 16, one 12 yrs.</td>
<td>23</td>
<td></td>
</tr>
<tr>
<td>15. Tang</td>
<td>3; 20 yrs. 14½ yrs.</td>
<td>125</td>
<td>282</td>
</tr>
<tr>
<td>16. After Tang</td>
<td>2; one 6 yrs., one 7 yrs.</td>
<td>925</td>
<td>10</td>
</tr>
<tr>
<td>17. After Tang</td>
<td>4; one 6 yrs., one 7 yrs.</td>
<td>925</td>
<td>13</td>
</tr>
<tr>
<td>18. After Chin</td>
<td>2; one 7 yrs., one 3 yrs.</td>
<td>933</td>
<td>4</td>
</tr>
<tr>
<td>19. After Han</td>
<td>2; one 3 yrs.</td>
<td>933</td>
<td>4</td>
</tr>
<tr>
<td>20. After Chau</td>
<td>3; average 3 yrs.</td>
<td>921</td>
<td>9</td>
</tr>
<tr>
<td>21. Sung</td>
<td>9; 18 yrs.</td>
<td>990</td>
<td>161</td>
</tr>
<tr>
<td>22. Liao Sung</td>
<td>9; 12 yrs.</td>
<td>153</td>
<td>161</td>
</tr>
<tr>
<td>23. Yuan</td>
<td>9; 2 yrs.</td>
<td>1280</td>
<td>88</td>
</tr>
<tr>
<td>24. Ming</td>
<td>16; 17 yrs.</td>
<td>1368</td>
<td>270</td>
</tr>
</tbody>
</table>

The Encyclopædia of Missions, 1910 edition.
China

THE .ENCYCLOPEDIA OF MISSIONS

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Opening of the Country to Foreigners: Until the
During the last forty years China has been
early part of the last century China was prac- a storm center; but out of all this disturbance
tically closed to foreigners, for, tho the Portu- there have arisen conditions that have encourguese had made trading voyages there; and tho . aged new and better life for the whole empire. Mr
the East India Company had sent out its ships to ,Burlingame's mission, which seemed to mark ~
Canton, foreigners had no treaty rights until after new era in China's relations with the United States
the wars with Great Britain and France. The and with Europe, left Peking in 1867; but in, 1871
first war with Great Britain was what is called a popular outbreak a~ainst foreigners occurred
the opium war; it was precipitated by the at Tientsin, resulting_ i? a deplorable massacre.
seizure on the part of the Chinese Government Altho the· local authorities were exiled, and fifteen
of 20,000 chests of opium, which they claimed .of the rioters were executed and a large indemwere being smuggled mto the empire. The war ·nity was paid for the destruction of property and
commenced with the bombardment of Ting-hai for the families of those who had perished other
on July 5, 1841, and continued till the ratifica- similar uprisings were soon to follow. But these
tion of the Nanking Treaty, on September 15,
disturbances interrupted but slightly the deter1842. Canton, Amoy, Ting-hai, Shanghai, Ningpo
mination of foreigners to influence more and
and Chin-kiang were captured by British arms.
more the destinies of the Middle Kingdom. The
Nanking was invested and would have been descatastrophe of 1900 was foreshadowed by· the
troyed unless the Chinese had consented to pay troubles with Japan, the entanglements with
the $3,000,000 demanded for its ransom. By
Russia and Great Britain, and the seizure of Kiaothis time the commissioners from the emperor chau, in Eastern Shantung, by the Germans.
were willing to sue for peace, and agreed to the
In recent years China has helplessly watched
terms of the famous Treaty of Nanking, inclu- significant inroads made into her possessions·
ding the opening of the five ports, Canton, Amoy,
and her most strategic points, like Port Arthu;
Fu-chau, Ningpo, and Shanghai, to British
and W ei-hai-wei, have been taken by Western
trade and residence. On October 8 of the folnations. Germany has pressed her way into
lowing year a supplementary treaty was signed,
the province of Confucius and Mencius; Great
which gave all foreigners the same rights at
Britain, not satisfied with the ownership of Hongtreaty ports as the British had been given. The kong, has extended her invasion to the adjacent
United States sent Caleb Cushing. as plenipoten- mainland; France having secured a foothold,
tiary to conclude a treaty of peace with China,
must possess more Chinese territory; Italy, by
and this treaty was signed at W anghsia, a suburb
putting in her claim for San-men Bay, shows
of Macao, on July 3, 1844. At this time the
plainly that she wants to be in the game; and
Tai Ping rebellion broke out. Its leader, Hung,
China's next door neighbor, Japan, plans to
professed to be commissioned by· God to accom- shape the future of the empire. The young
plish the overthrow of the existing dynasty. He emperor was soon convinced either that his
had. been brought in contact with Christians,
people would speedily lose all they possessed or else
knew the principles of the Christian religion,
there would be a division of the country into
assumed to be a Christian, and claimed to be led spheres of influence. He imbibed the views of
by visions and warnings from Heaven. However the reformer, K'ang Yi.i-wei; he read a large
sincere he ,may have been in his convictions, he
number of books prepared by missionaries, and
failed to comprehend the spiritual nature of Chris- actually began the study of the English language.
tianity. He began an insurrection in 1850 and
Just at this time the Empress Dowager put forth
finally captured Nanking, held in subjection five
her strong arm, and expressed, in no up-cer~ain
provinces, and threatened Peking. At this
words, her strong mind. The Emperor s edwts
juncture Frederick- Ward, an American, organ- of reform were mostly rescinded, and everything
ized the "ever-victorious army," which under
was turned in the other direction. The Boxer
his leadership and the subsequent command of outbreak is familiar to all. "Starting as the work
of secret sects, which have for centuries been a
Colonel Gordon captured over fifty cities. from
the insurgents, and ended the rebellion in 1865,
source of terror to the Empire, bands of men in
when the rebel pretender was taken prisoner and the province of Shantung began to practise .a
k;illed. The Manchu dynasty was once more
rude sort of gymnastics, combined with an
supreme after fourteen years of war which shook equally crude form of hypnotism, supposed to.
the government to its foundations, devasted some render the Boxers invulnerable." Hoping with
of the fairest lands and cities of the empire, and such allies as these that she could drive out all
foreigners. the Dowager Empress issued .a secr~t
caused the death of millions of its subjects.
The second war with Great Britain was edict against the foreigners, ending with tlus
brought on by the Chinese authorities at Canton statement: "Let no one think of making pea;ce,
boarding the lorcha "Arrow" and seizing some of but let each strive to preserve from destruct10n
the sailors. The war was ended by the treaties at or spoliation his ancestral home and graves from
Tientsin, in 1858, between China and the envoys the ruthless hands of the invader."
It soon became apparent that the officials,
of Russia, France, England, and America. "The
toleration of Christianity, the residence of foreign sympathizing with the Dowager Empress, were
ministers at Peking, and the freedom to travel opposed to the reform movement of the Emperor,
through the land were avenues heretofore closed the rise of German influence in Shantung, the
against the welfare and progress of China which constant discussion by foreign papers iD; Chinese
the treaties opened, and through which she has ports of the division of the empue1 and
made more real advances than ever before in her the Roman Catholic interference in the difficulhistory." The Chinese did not observe the ties between the Boxers and native Christians.
Altho the Boxers commenced their attack on
requirements of the treaty, and it was not until
Peking had been occupied by the allied forces and the Roman Catholics and followed it by persecution of native Prote~tant Christians, they soon
the Summer Palace of the emperor destroyed
announced that they intended to drive out all
that the treaties of Tientsin were finally ratified,
foreigners and foreign influence .from the
October 24, 1860.


country. When they began to loot villages, burn churches, and destroy homes, the hoodlum element, with the prospect of gain, joined their ranks; and their influence over the superstitious and ignorant masses increased when it was announced that they possessed supernatural power. During the "Boxer Movement," 1899-1900, missionaries of the following societies suffered martyrdom:

- CIM .................................. 58 Children, 20
- Chris. and Miss. All. .............. 21 " 15
- ADCFM ................................ 13  5
- BMS .................................. 13  3
- PN ...................................... 5  3
- Scandinavian Alliance .............. 5
- Swedish (Mongolia) ................. 3  1
- SFG .................................. 3  2
- BFD .................................. 2
- LMS .................................. 1  3
- Sheo Yang Mission ................. 11

To this list of missionary martyrs must be added the 16,000 native converts, very many of whom might have saved their lives and property by denying their Lord and renouncing their faith. The siege of Peking by the great Powers of the Occident and the events preceding and following this historic fact, seem to be blessings in disguise, and God is already making the work of man to praise Him. The following declaration, made by the Chinese Court after its defeat by the Western Powers, and relating to the establishment of a new Council of State, is not without significance:

"Where native methods come short, Western methods are to be used to supplement them. With a view to this the translations of foreign books are to be collected and compared, and our Ministers to Japan and other countries are to be called on for reports on the state and progress of those nations. For us the example of Japan is of special interest—not only as belonging to Asia, and, as a preliminary, sets aside such hampering distinctions as ancient and modern, native and foreign, but for having in a short time risen to a place of power and influence." In his analysis of the theory of the government of China, the emperor takes a name or style by which his reign is known; the present emperor is called Kwang Hsu, "Illustrious succession." He was born August 14, 1871, and began to reign in 1875. The theory of the government of China is the patriarchal; the emperor is the Son of Heaven and the father of his people. Beneath him the superior in age or rank has sway over the inferior ad infinitum. While the will of the Son of Heaven is supreme, and his power is said to be absolute, it is not unlimited, as one would think. He is bound by no constitution, no Magna Charta dictated by powerful barons limits his sway, but the accumulated force of centuries of tradition and law holds him to right and justice with an irresistible grasp. He must follow the behests of Heaven, or else the people will exercise the divine right of rebellion which they cling to, and which Confucius, and especially Mencius, defined with utmost boldness. When floods or famine, fire or pestilence come, the people look upon it as a judgment on the emperor, and he immediately offers sacrifices to heaven to appease its wrath. He is the high-priest of his people, and theoretically has their welfare at heart. Practically the people submit passively to his despotism, and rarely trouble themselves about the government in general, tho they may complain of the exactions of the local officers. Liberty is unknown. In the administration of the affairs of State the emperor is assisted by a Cabinet, a Council of State, and a number of boards. Under these boards are a multitude of officeholders. These officials are selected in accord-
The Chinese People: The people of China have lived for so many centuries in their river basins, separated from the rest of the world, that their origin is shrouded in the mists of tradition and legend. About 2200 B.C. tribes from Central Asia came across the desert and settled around the bend of the Yellow River in what is now Shan-si. Where these settlers came from is still a matter of conjecture. A recent discovery here indicates that they were emigrants from Babylonia. The presumptive proofs of this are in brief: Babylonia was a great agricultural country, and irrigation was everywhere to be seen; so in China; "The Middle Kingdom" was the name applied to it by its inhabitants, and in that language the native appellation of China is divided by native writers into ten periods, and the same is attributed to Babylonia; the Babylonians were great astronomers; so are the Chinese, and the method of computing time is similar in the two nations. More direct proof is adduced by the researches of Mr. C. T. Ball, who has been able to lay down a series of phonetic laws by which he has converted Accadian almost the entire Chinese dictionary. If this is the true origin of the Chinese people, it would explain what has hitherto been a mystery. Their language shows that at some time in the past they were a nomadic race, having their principal possessions in flocks and herds. This is also hinted at in their architecture; but as far back as records go, they are found to have been an agricultural race. The dwellers on the plains of Babylonia were descended from a parent stock who led a pastoral life in the mountainous country on the east. If, then, the Chinese are the descendants of the inhabitants of the plain, the references to a nomadic life in their language contain the remembrance of their earlier ancestors in the mountains.

In stature the majority of the Chinese are somewhat below the average height, especially the women; in the north of China the Manchu race is tall. In fine in appearance they have black hair and eyes, yellow complexions, and obliquely-set eyes. The men are noticeable for an absence of beards, a thin mustache or a peaked goatee being the most hair that is seen on their faces. They have great endurance and are a strong, sturdy race, with unusual physical force. They possess the power of application to work of unvarying monotony for long hours at a time, without wearying or displaying that nervousness which is seen in European races; absence of nerves is one of their principal characteristics. They have a wonderful vitality, which seems to be unaffected by such lack of sanitary conditions as would be sure death to an American. Their skulls are thick, and they do not seem to be affected much by the burning heat of the sun. In spite of their custom of marrying early and their excesses in vice, they are very productive. The women mature rapidly, and are mothers at the early age of thirteen and fourteen. There are no special diseases to which they are subject, but they are subject to consumption, skin diseases, and diseases of the eyes. They endure suffering so well, and recover so quickly from the shock and wounds of surgical operations, as to give credit to the theory that their nervous organization is not so highly developed or so sensitive as that of European races.

Qualities of the People: The Chinese are essentially an agricultural race. They are manual laborers, who possess industry, patience, and dogged determination in a great degree. While they are not as aggressive as the white races, they are not so highly developed or so sensitive as that of European races. · · ·

The Chinese are not aggressive, when aroused they are no mean foes, and when well officered, with men of daring and courage to lead the way, they will follow to the death with great stoicism. They work like automatons, and excel in manufactures which require the use of force. They have no regard for truth for its own sake, and are noted for mendacity, deceit, and indirectness in all things. They are wonderfully polite, but this same politeness leads to a disregard of truth from the desire to avoid unpleasant facts, and is often called "saving face," a word which conceals selfishness and conceit. They have great mental power, especially in memory, but are lacking in the imaginative and artistic tempers. Logic and reasoning they are well skilled in, and they have a sense of humor which is of a quiet kind. They are a slow, methodical, conservative, sad, philogmatic people, and do not show much emotion; this is due as much to education as to nature, for they are taught to repress their feelings. They are more sullen than quick-tempered, more underhand than treacherous. They are great travelers, and reverence their superiors to the extreme, but are arrogant and conceited when learned themselves. When their anger is aroused they are more likely to vent it in words and imprecations than in blows, and street fights offend the ears oftener than they break the bones. In general, they are the finest of the Asiatic races, and their habits of domesticity, reverence of parents, submission to constituted authority, quiet industry, frugality, and temperance make them worthy of respect. In their manufactures they show a lack of inventive skill, but they possess a wonderful amount of imitiveness. Attention to detail and laborious minuteness is characteristic of their works of art. They show very little interest in the condition of any who are without their immediate circle of relations, but within that circle all that concerns the individual is discussed and commented upon by the many ad nauseam. They have little idea of privacy, and lack refinement in matters pertaining to man's physical nature, and its needs and appetites. The laboring men are often (usually in the south) bare to the waist, but the women are modest in dress and behavior, keeping the entire body clothed, except among the poor peasantry, who labor in the field with the men.
Classes of Society: There is no caste in China, but there is a well-defined distinction between the classes—a distinction which is based on literary attainments and official position or on age. The old division of the people defined only four classes—the scholar, the farmer, the artisan, and the trader—and they ranked in the order named. The reverence which is paid to the scholar still exceeds that which is paid to the illiterate rich man. Filial duty is at the root of this division, and look after his family; the artisan is more often required to leave his home; and the necessities of a trading life impel the merchant to go to the city. Officials are distinguished from the common people by the dress which they are entitled to wear. The most noticeable feature of their dress is the button on the top of the hat. These buttons are of nine kinds, corresponding to the nine grades of rank. As the administration of the law is absolutely in the hands of the magistrates, we find no lawyers, in the Western acceptation of the term. The professions which spring from the invention of steam, the use of electricity, and improved machinery have, until recent years, been wanting. The various religious sects have their priests, but these do not have the contact with the common people and the influence on their daily life that the clergy do in Christian countries. Women are not respected. There are a number of the editorial profession. Doctors there are, but the science of medicine is yet in its infancy. The superstitions of China do not permit dissection, and their knowledge of anatomy is vague and ridiculous. The body is thought to be a mass of flesh supported on the framework of the bones, without that intimate connection of the joints and tendons. The circulation of the blood is unknown, so far as its continuous course is concerned. The seat of the breath is supposed to be in the stomach, and its continuous course is supposed to endure throughout the future world. Acupuncture has been practised among them for centuries, and massage and blood letting by cupping or by leeches are well known to them. Within recent years the government has recognized the advantages to be gained from Western medicinal knowledge, and has encouraged the study of it. Doctors taught by foreigners. The occupation of agriculture is considered an honorable profession. The soil of China is owned by those who till it. Manual labor along with the men; they are then small are girls esteemed that in some parts of China infanticide is not uncommon on account of poverty. The fact that the empire has been governed during the life of the present emperor by a woman is proof enough of the high position which woman can hold. The seclusion in which they are kept is not as absolute as in India, while it is a safeguard of the honor of the son, but the women are not lacking in mental power, but only require opportunity to develop it, is shown by the rapid progress made in study by the pupils in the mission schools. As a rule the girls are not exempt from the duties of the household, but the exceptions of literary women are recorded by Chinese writers. Among the poorer classes women work in the fields and do various kinds of manual labor along with the men; they are then on more of an equality with the men, and are not secluded from the world. Social Etiquette: Ceremonial observances in accordance with the strict laws of etiquette are reserved for formal or special occasions.
ordinary intercourse of the Chinese with each other is similar to that of other nations, with the exception of the difference due to the separation of the sexes. Introductions can be made by the parties themselves, one asking the other his "honorific surname," after which ensues a formal exchange of question and answer until the surname, age and condition, and in some cases, of each is brought out. Courtesy demands that refreshment be offered when calls are made, even to the teapot or cup of poor tea. Self-deprecation is characteristic of Chinese polite phrases, and exaggerated importance must be attached to all that concerns others.

Diet: When the seat of learning is assigned to the stomach, and an enlarged abdomen is the sign of a giant intellect, it may easily be understood that the Chinese are epicures. The poor live on rice or millet, with merely a relish of fish or vegetable; but the diet is more generous in direct proportion to the wealth of the person. Pork, poultry, and fish of all kinds abound. Fruit is found in abundance; no one with the money to procure it need suffer from lack of palatable food. Dogs, cats, and rats, while occasionally, in some parts of China, figuring as table dishes, are by no means in ordinary use or regarded with universal favor. Wine-drinking occurs mainly at feasts, and drinking wine apart from eating is not a native custom. Their wine is a liquor distilled from rice, like weak brandy. It is an intoxicating drink, but it is used sparingly, and drunken men are rarely seen. Tobacco is used almost universally, and by the women as well as the men.

Dress: The men wear a tunic and trousers, and for special dress a long gown of bright colors, and short topped boots over the trousers. Their costume is rich and varied in color; and silks, satins, furs, and fine woolen goods are the materials used. The Chinese costume has been adopted by missionaries when it is of advantage to escape conspicuousness, and it is comparatively inexpensive and comfortable. The dress of the women differs little from that of the men. An embroidered skirt is worn over the trousers; the tunic is longer and the gown is absent. Bound feet, caused by the early compression of the feet with long strips of cloth, is a native institution; it is associated with infanticide, but is not encouraged by the empress—a large-footed Manchu—but as a mark of social position it is hard to correct the custom, tho it is discouraged by the missionaries, and Christian sentiment is being educated against it. Within the past few years there has been a very strong effort made by the Chinese themselves to do away with foot-binding. Some of the strongest native writers have issued tracts against the custom, and societies, both established by missionaries and by non-Christians, have done much to discourage the custom.

Religion: There is no one system of religion which is believed in by the Chinese to such an extent as to dignify it exclusively as the religion of the people. They are liberal in matters of belief, but the influence of the three different systems of Confucianism, Taoism, and Buddhism. The proportion belonging to each is hard to estimate, for the prudent Chinese does in religious matters as a shrewd Yankee does in business ventures—takes a share in each—and if the three systems be regarded for single purposes as the counterparts of the life insurance companies of the present day, the motive of the Chinaman in taking out a policy in each and paying the premium will be readily recognized. Whichever of these religious creeds he professes, the worship that most appeals to his heart is Ancestor worship.

At the same time the superstition which most strongly sways him is Fung Shui, This Chinese term signifies "wind and water," and geomancy is its nearest English equivalent. It influenced the science, religion, and customs of the Chinese to a large extent, and is responsible for a majority of their superstitions. The way in which their welfare is influenced is not always understood by themselves, and the laws which govern the so-called science are hard to despise or detect. It was first systematized in the 12th century, and its influence has spread until it involves all the natural events and actions of life. It is founded upon the dual principle which pervades all nature, the male and female, the positive and the negative, the good and the bad. These must be kept in a state of equilibrium or else grave evil will result. The amount, position, and influence of each is determined by the geomancers, and houses must be built in accordance with Fung Shui, cities must be located, and especially roads and graves be so arranged as to favor or obstruct favorable positions, or the wrath of the dead will follow the living even as they return from the tomb. In obedience to its requirements, pagodas have been built to correct the proportion of high and low ground; streets are laid out crooked in deference to superstitions connected with it, and high buildings are few, unless of a public nature. As it now exists it is a gigantic system of extortion carried on by Buddhist and Taoist priests alike, who call to their help all of those means of influence and ingenuity that are found in the public nature. As it now exists it is a gigantic system of extortion carried on by Buddhist and Taoist priests alike, who call to their help all of those means of influence and ingenuity that are found in the public nature. As it now exists it is a gigantic system of extortion carried on by Buddhist and Taoist priests alike, who call to their help all of those means of influence and ingenuity that are found in the public nature.
dynasty. In the last three centuries they have lived solely in Kaifung, the capital of Honan. The Chinese name for them is Tiao-Chin-Chiao, "the sect that takes out the sinew." At present they do not number to a few hundred persons and are too poor to possess a synagogue.

The attitude of government toward Christianity and Christian missions has been, in the past, simple indifference. The Chinese authorities simply tolerate the missionary. At the same time, they are given him a certain time protection, which in Chinese is not supported by the government. Damage to missionary property is simply tolerated. At the same time, the refusal is due to the private whim of some subordinate official, in which he is not supported by the government. Damage to missionary property has been paid for when the matter has been brought to the attention of the high officials. It can easily happen that local feeling against the missionaries may be stirred up by violent men until the local authorities are unable to protect the foreigner, but such conduct is repudiated by the government, and the official is liable to punishment. When the treaties of 1858 were signed, the rights of missionaries were defined. In the American treaty it was stipulated that "those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person, whether citizen of the United States or Chinese convert, who, according to these tenets, peaceably teaches and practises the principles of Christianity, shall in no case be interfered with or molested." The Russian, the British, and the French treaties contain similar stipulations.

**Early Christian Missions in China:** There is no doubt that Christian truths were taught in China at an early period of the Christian era. The Chinese name for them is Tiao-Chin-Chiao, "the sect that takes out the sinew." At present they do not number to a few hundred persons and are too poor to possess a synagogue.

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The first authentic account of early missionary effort is given in the tablet which was discovered in Hsi-uyan-fu in 1625. The Nestorian missionaries who were established, and they numbered their converts by the thousands. At length, the priests mingled with different parties in affairs of State, and the various political intrigues with which they were concerned led to an edict against them in 1665, and Schaal, their principal man, was disgraced and degraded from the high offices he held, and died soon after of grief. The mission of Kang Hsi brought them again in favor, and by their knowledge of astronomy and surveying they were given important positions, and favor and toleration were shown to their missionary efforts. During periods of the 17th century strife arose among the Jesuits and Dominicans in regard to the attitude of the Church toward the worship of Confucius, deceased ancestors, and the worship of heaven. Innocent X. issued a decree in 1645 in which this worship was declared to be idolatrous and not to be tolerated. As the Jesuits had held that it was merely political in its nature, they strove to have this decree vitiated, and in 1656 Alexander VII. approved their course and decided that the rites were civil in their nature, and could be tolerated by the missionaries. The emperor of China at an early period of the Christian era.

**Early Protestant Missions:** The London Missionary Society very soon after its organization, in 1795, had its attention turned to China through the discovery in the British Museum of an ancient Chinese manuscript, but the East India Company, which had at Canton an important commercial center, was antagonistic to all missionary effort, and the Chinese themselves strongly objected to the coming of religious teachers. Twenty-one years later Ricci reached Peking and made a favorable impression on the court. From this time on Roman Catholicism was more or less successful in China. When the Manchus came in power the knowledge of astronomy which the former possessed enabled them to make a large number of the country's leading men, and their labors were aided by noble and influential friends. Churches were built, new missions were established, and they numbered their converts by the thousands. At length the priests mingled with different parties in affairs of State, and the various political intrigues with which they were concerned led to an edict against them in 1665, and Schaal, their principal man, was disgraced and degraded from the high offices he held, and died soon after of grief. The mission of Kang Hsi brought them again in favor, and by their knowledge of astronomy and surveying they were given important positions, and favor and toleration were shown to their missionary efforts. During periods of the 17th century strife arose among the Jesuits and Dominicans in regard to the attitude of the Church toward the worship of Confucius, deceased ancestors, and the worship of heaven. Innocent X. issued a decree in 1645 in which this worship was declared to be idolatrous and not to be tolerated. As the Jesuits had held that it was merely political in its nature, they strove to have this decree vitiated, and in 1656 Alexander VII. approved their course and decided that the rites were civil in their nature, and could be tolerated by the missionaries. The emperor of China at an early period of the Christian era.
with other English residents, to retire to Macao, which belonged to the Portuguese Government, and to some extent to make the Portuguese missionaries, and was one of the points of attack upon China, until China itself should be opened to the Gospel. Other places from which the missionaries found access to the strange people whom they wished to reach were Malacca, Batavia, Singapore, Amboyna, and Bangkok, where there were great numbers of Chinese emigrants, and the LMS, the ABMU, the ABCFM, and other societies, established missions among them in anticipation of the time when the door of entrance to the empire should be opened.

The first associate of Morrison, William Milne, arrived in Canton, July, 1813, and in the following year sailed for the Island Archipelago, taking with him a large number of New Testaments and tracts from Morrison’s press. He proceeded to Java and thence to Malacca, returning afterward to Canton, but finding it difficult to prosecute missionary labor there returned to Malacca, where he remained until his death in 1822. William H. Medhurst, the third missionary sent by the LMS to China, was in 1822 sent to reenforce the mission to the Chinese at Batavia, in Java.

In 1829 the American Board of Commissioners for Foreign Missions sent to Canton its first missionary to China, the Rev. E. C. Bridgman. Mr. Bridgman was accompanied by the Rev. David Abeel, who had been sent out by the American Seamen’s Friend Society, but who soon transferred his services to the ABCFM. They were received by Olyphant & Company, and a printing press was sent out for their use by the church in New York of which Mr. Olyphant was a member. In 1833, S. Wells Williams, then in his twentieth year, was sent out to take charge of it, and it remained at Canton until 1835, when it was removed to Macao, where Mr. Williams might have the benefit of the types of the East India Company’s presses.

In 1834 Dr. Peter Parker joined the mission, and his medical skill added a new factor of the highest value in removing prejudice and in winning the hearts of the people. The Medical Missionary Society, formed at Canton by the joint efforts of the missionaries and the large-class to reach, and are the most bitter opponents of Christianity; for they are so puffed up with their knowledge, and so firmly convinced that whatever is Confucian and according to tradition is right, that they will not listen to or heed the religious teachings of the foreigner. The Mohammedans are also hard to reach. — 3. Superstition. When every little event of life is bound up in some way or other with their multiple superstitions, the teachings of the Gospel are choked by these thorns of error. — 4. Ancestor Worship. By opposing the worship of parents, Christians are regarded as unfilial, and the doctrine which refuses the rites of worship to father and mother is viewed with dislike and scorn. — 5. Opium. This is so serious an obstacle to the evangelization of the Chinese people that some detail is necessary to make its gravity apparent. Previous to the 18th century opium was used in China only in small quantities as a medicine. Till 1767 the trade with India was through the Portuguese, who imported annually about 200 chests, each weighing 140 lbs. Even as late as 1830 a large city like Hanchau had no opium dens. Now it has 2,000. The rapid growth of the evil dates from 1773, when the East India Company entered on the business. In 1790, 4,054 chests were imported; in 1799, 5,000; in 1826, 9,969; in 1830, 16,800. In 1834 the East India Company closed its factory, but British officials continued the traffic, bringing 34,000 chests in 1836. After that piculs of 1334 lbs. each were substituted for chests, and in 1850, 52,925 piculs were imported, the number steadily increasing to 75,308 in 1880; in 1887 it reached 96,746 piculs, thus growing from 12 tons in 1767 to 5,312 tons in 1887. The value of the opium imported into China in 1901 was $23,199,500.

Up to 1860 opium was smuggled into China. In 1876 (because they could not take it on shore) it was stored on two vessels anchored near Macao, and hence taken in charge by Chinese smugglers. The Abbe Raynal (Tract 1., p. 424) writes

At the same time Mr. Abeel, of the ABCFM, and Rev. J. N. Boone, of the Protestant Episcopal Church, entered Amoy and the carved buildings for the Chinese on the mainland was fairly inaugurated. From this time on the number of missionary societies laboring in China rapidly increased. The opening of nine additional ports by the treaties of Tientsin increased the opportunities, and the travels of Dr. Gutzlaff aroused new interest, until nearly seventy societies are represented in that great empire.

**Obstacles to Missions:**

1. **Dislike of Foreigners**: The feeling is general that whatever is strange and different from the native is uncanny. For this reason the most common reply to the foreigner is jan kwei, which is usually rendered "foreign devil," but it does not mean devil so much as it does something that is weird, strange, uncanny, and therefore to be feared. The missionary is an object of suspicion on account of his appearance, his actions, and his speech. If he wanders along the hillsides for recreation, he is supposed to be searching into the mineral wealth of the hills with eyes that can see through the rocks. If he picks a flower, it is to be used for medicine or as a charm that he does not know. Everything is susceptible of some wrong interpretation.— 2. **The Conceit of the Literati**. It is a significant fact that, at the utmost very few Siu Ts'ai (B.A.) and Chu-jen (M.A.) have been known to profess Christianity. The literati form the most difficult class to reach, and are the most bitter opponents of Christianity; for they are so puffed up with their knowledge, and so firmly convinced that whatever is Confucian and according to tradition is right, that they will not listen to or heed the religious teachings of the foreigner. The Mohammedans are also hard to reach. — 3. Superstition. When every little event of life is bound up in some way or other with their multiple superstitions, the teachings of the Gospel are choked by these thorns of error. — 4. **Ancestor Worship**. By opposing the worship of parents, Christians are regarded as unfilial, and the doctrine which refuses the rites of worship to father and mother is viewed with dislike and scorn. — 5. **Opium**. This is so serious an obstacle to the evangelization of the Chinese people that some detail is necessary to make its gravity apparent. Previous to the 18th century opium was used in China only in small quantities as a medicine. Till 1767 the trade with India was through the Portuguese, who imported annually about 200 chests, each weighing 140 lbs. Even as late as 1830 a large city like Hanchau had no opium dens. Now it has 2,000. The rapid growth of the evil dates from 1773, when the East India Company entered on the business. In 1790, 4,054 chests were imported; in 1799, 5,000; in 1826, 9,969; in 1830, 16,800. In 1834 the East India Company closed its factory, but British officials continued the traffic, bringing 34,000 chests in 1836. After that piculs of 1334 lbs. each were substituted for chests, and in 1850, 52,925 piculs were imported, the number steadily increasing to 75,308 in 1880; in 1887 it reached 96,746 piculs, thus growing from 12 tons in 1767 to 5,312 tons in 1887. The value of the opium imported into China in 1901 was $23,199,500.

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in 1770: "The Chinese emperors have condemned to the flames every vessel that imports it." It was prohibited in 1796, 1799, 1809, 1820, 1835, and 1837, and always on moral grounds. In 1828 the Chinese Government deliberately prepared and armed the lorchas of the smugglers. In 1830 strangling was the penalty for selling the drug, and an offender was thus executed at Macao in 1832, in the presence of a crowd of foreigners. Still Chinese prohibition did not prohibit.

A crisis came in 1839. The imperial commissioner, Lin, wrote to Queen Victoria, imploring her to put an end to the traffic, and in twenty days committed to the flames 20,283 chests of opium, thus destroying $10,000,000 worth of the drug, which was British property. This brought on the war of 1840, and at its close, besides ceding the island of Hongkong, China paid $12,000,000 for the expenses of the war, besides the price of the opium. But when Sir Henry Pottinger demanded the legalization of the trade, the Emperor is said to have replied: "True, I cannot prevent the introduction of the poison, but nothing will induce me to raise a revenue from the vice and misery of my people." It would seem as tho a heathen monarch would have answered God in such words from a heathen monarch, and rallied to his help. This refusal held until, in 1857, a smuggler bearing the British flag was fired on by the Chinese authorities at Canton, and its crew were held as prisoners. The refusal of the Chinese to make any reparation for an act which violated the treaty was punished by the bombardment of Canton. France joined with England in the enterprise of securing respect for solemn treaties. The allies continued their advance toward Peking. The Emperor was forced to grant new facilities to foreign commerce, besides paying $10,800,000 to England and $6,000,000 to France as indemnity. But the effect of the new treaty was to legalize the opium trade by teaching the Chinese that their bungling and technically illegal interference with it could but be mishandled. After 1856 the Government made few efforts to discourage the cultivation of the poppy; for, if opium must be used, the missionary feared he would die, and told him, "Teacher, I have not time for my rice and opium, he chooses the last. If he has not money enough for both, he steals. He even sells his children into slavery, or his daughters to a life of shame, that his accursed appetite may be fed. Often wives are sold that the husband may have his opium. If he cannot get the drug, water flows from his eyes, his throat burns, his extremities are cold, and he dies in agony. One missionary reports that in three years he was called to attend thirty-six attempts at suicide caused by opium.

The opium habit has, furthermore, an indirect result in obstructing missions, because the Chinese who see its evil ascribe its prevalence to the slave-trade. Such testimony might be multiplied. The opium habit, encouraged by those members of a Christian nation who are interested in developing the revenues of India through poppy-culture, is a direct barrier to the progress of Christianity in China. How terribly true this is can be seen by noting the effects produced by the immense amount of opium consumed in China.

The opium smoker can be detected in a crowd by his hollow eyes, sunken cheeks, exaggerated frame, and sallow complexion. He needs three hours a day to inhale the drug, and then he cannot work more than two hours before he must repeat the dose. If he has not time for his rice and opium, he chooses the last. If he has no money enough for both, he steals. He even sells his children into slavery, or his daughters to a life of shame, that his accursed appetite may be fed. Often wives are sold to the husband may have his opium. If he cannot get the drug, water flows from his eyes, his throat burns, his extremities are cold, and he dies in agony. One missionary reports that in three years he was called to attend thirty-six attempts at suicide caused by opium.

The opium habit has, furthermore, an indirect result in obstructing missions, because the Chinese who see its evil ascribe its prevalence to Christendom, holding all foreigners alike responsible for the defeat of the attempts of the authorities to break up the trade. An opium-smoker came to a missionary from a distant city to be cured of the habit. Soon he became so sick that the missionary feared he would die, and told him so. He thought it all over, and said, "Teacher, I take the responsibility: live or die, do for me what you can;" and, by the blessing of God, on the means employed the poor wretch was brought back from the very gates of death. A Chinese is apt to be very obtuse respecting vicious practises. But as to the evil and degrading tendency of the opium habit, he is of one mind with the missionary, who would quite as soon receive to the Church a burglar as an opium smoker. The effect of this feeling upon the attitude of a considerable class of Chinese toward Christendom and its missionaries is illustrated by incidents like the following: A missionary in preaching happened to meet a man. "Yes," replied a respectable elderly man in the audience, "since you foreigners came, China has become hell."

The Protestant Mission now in China: We are indebted largely to Beach's Geography and Atlas of Protestant Missions for the information contained in the following summary statement concerning Protestant Missions in China:

The total number of Protestant missionaries laboring in China at the beginning of 1900 was 2,785. This number includes 610 ordained and
578 unordained men, 772 missionaries' wives and 825 other missionary women; and among these there are 162 male physicians and 79 women physicians. The number of native workers of both sexes was 6,385, and of these at least 1,700 natives were recognized as having learned the rudiments of a Western education, and by means of the Bible, the truths of the Gospel are imparted to them. The pupils are brought into closer association with the missionary work in the religious centers. The number of native teachers of medicine among the natives is not accurately known. The missionary societies laboring in the Empire, including the Societies of Scotland, the British and Foreign Bible Society, the American Bible Society, and the German General Mission Society, have established many medical institutions, including dispensaries and hospitals.

In our sense of the term, the highest education may not yet be imparted by the missionary universities, colleges and other such establishments, but practical education for Christian service through the schools is very important, and the faithful instruction that is being given in the theological schools serve an important purpose in the intellectual uplifting of the people and in the better equipment of the native teachers and preachers.

Literature: The Chinese are preeminently a literary people, and much attention has appropriately been given to literature in the Chinese missions. The preparation of educational works, the translation of the Bible, and the work on revised versions have been almost entirely the labors of missionaries; and through the mighty agency of the pen the coming of the Kingdom in the Middle Kingdom has been hastened.

Evangelism: Chapel services, street preaching, and house to house visitation at 635 stations and 2,476 outstations along the seacoast and through the inland provinces, have, as in apostolic times, proved to be divine means for the conversion of souls. The present outlook for the cause of Christ in China is most hopeful from every point of view.

The testing season of 1899 and 1900 has not been without its blessing both to the missionary and the native Christian. The heroism displayed by Christ's servants, the calm martyrdom suffered by the missionary of the cross and the counterpart from heathendom; the object lessons of unexpected strength and Christlike forgiveness before the enemies of the cross; and the providential care shown many in dire distress—all these evidences of the providence of God have moved many to toward clearing the track for the chariot of our King. China for Christ should be the watchword for this generation. Amen.

Allan (R.), Siege of the Pekin Legations, London, 1891; Bingham (W. C.), A Short History of China, new ed., London, 1900; Chang (Chi Tung), China's Dual Empires, New York, 1900; Chang (Wen), Chinese Crisis from Within, London, 1901; Colquhoun (A. H.), China in Transformation, London, 1899; Gray (V. J. E.), China (Law, Manners, Customs), 2 vols., London, 1878; Gibson (J. C.), Mission Problems and Mission Methods in China, New York, 1901; Legee (J.), Religions of the Chinese LMS, the CIM, the ABM, the CMS, the BMS, the AFM, the St. Chrischona Mission, the German General Mission Society, the Berlin Mission Society, and the Kiel Mission to the Chinese Blind, and the Missionary Societies in the American Evangelization Society. Agriculture, the Chinese are preeminently a literary people, and much attention has appropriately been given to literature in the Chinese missions. The preparation of educational works, the translation of the Bible, and the work on revised versions have been almost entirely the labors of missionaries; and through the mighty agency of the pen the coming of the Kingdom in the Middle Kingdom has been hastened.

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The testing season of 1899 and 1900 has not been without its blessing both to the missionary and the native Christian. The heroism displayed by Christ's servants, the calm martyrdom suffered by the missionary of the cross and the counterpart from heathendom; the object lessons of unexpected strength and Christlike forgiveness before the enemies of the cross; and the providential care shown many in dire distress—all these evidences of the providence of God have moved many to toward clearing the track for the chariot of our King. China for Christ should be the watchword for this generation. Amen.

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Taylor determined that the new undertaking must "aid all and injure none." The result was the adoption of certain principles which rule the CIM: (1) It was foreseen that to meet the vast needs of inland China all the volunteers obtained must work. A guaranteed salary would be required; nor was there felt any insuperable difficulty in working in the mission field with members of various denominations. The new work was therefore made interdenominational and international. (2) The workers have no guaranteed salary, but trust in the Lord for their support. (3) So far as possible, the whole cost of site, building, furnishing and removing having been supplied for this purpose, in answer to prayer, without cost to the mission.

Development: It is worth while here to note instances of the working of the third principle of the CIM. The needs of China were made known in a little book, *China's Spiritual Need and Claims*, as well as by public meetings, and volunteers were called for who should be willing to go to China with no guaranteed salary. In reliance on God to supply their needs in answer to prayer. Not long afterward the first missionary party was selected, and, as the time for their departure drew on, and the funds lacked, a daily prayer-meeting was commenced on February 6, 1866, to pray for from £1,500 to £2,000, as might be needful, to cover the cost of outfits, passages, etc. On March 21, that is after a month and six days, it was found that £1,974 5s. 11d. had been contributed in answer to daily prayer. Later on, a survey of the needs of the mission led its senior members on November 25, 1861, to flee prayer for seventy new workers in the years 1882-3-4. In the years 1882-3-4, seventy-six new members reached the field of the CIM. The proportions, however, of men and women were not those that had been asked for. The Lord of the harvest reversed the proportions, sending only thirty men and more than forty women, thus anticipating the remarkable and unexpected developments of women's work, which will be noted further on.

It need scarcely be said that, together with the prayer for seventy, the necessary funds to send them out were also asked from God. Special prayers were asked for these funds on January 31, or February 1, 1882. On February 2, an anonymous donation of £3,000 was received at the offices of the mission in London for this very object. On September 1, 1884, the same donor sent £1,000 for the same fund. The contributions from the commencement up to May 29, 1876, amounted to £51,918 11s. 2d., a sum which had covered all the needs and left a small balance of general funds with which to commence the second decade, besides £3,700 specially contributed for work in new provinces. These funds were without solicitation, in answer to prayer.

The second decade arrangements were made for the formation of a China Council of Senior missionaries to superintend the work in various provinces. The first session of this council (now meeting quarterly at Shanghai) took place in Ngan-king in November, 1866, and one of the most important issues of that session was the appeal for a hundred new workers for the CIM to come out in the following year. Prayer was made for them. The £10,000 necessary to cover the expenses of this movement were also asked from God, with the particular request that this might be specially given in large sums, and in addition to the ordinary income of the mission. The annual volume of *China's Millions* for 1888 contained as its frontispiece the photos of the hundred who left England in 1887; and the report of the annual meeting at London, England, April 1888, records that the income of the year 1887 had been raised from £22,000 to £33,700, of which £10,000 had been received in eleven contributions, varying from £500 to £2,500 in amount. Once more, in 1890, the newly erected premises at Shanghai, occupied for the CIM since 1890, when the mission council was formed, the whole cost of site, building, furnishing and removing having been supplied for this purpose, in answer to prayer, without cost to the mission.

One of the most noteworthy extensions of the second decade, and one fraught with far-reaching issues, was that of women's work in the interior of China. In January, 1876, when Miss Wilson, of Kendal, sailed at her own expense for China, there was only one unmarried CIM lady in the field. Miss E. Turner. A good many others followed Miss Wilson, and not only were stations opened for women's work in the interior of the nearer provinces, but within the short space of three years, from October, 1878 to December, 1881, women had been able to enter and settle in six of the inland provinces, besides bringing the Gospel to hundreds of women in Ho-nan and Hu-nan, where permanent residence was then unattainable. Only those who know the difficulties and trials of life in the heart of China and the dangers and hardships of long journeys in such a land can fully appreciate all that these facts mean; only those who have experienced continued loneliness, isolation and peril among the heathen, can know what these pioneer women endured; only those who, under such circumstances, have faced sickness, far from any medical aid, acute suffering, and even death itself, can understand what the sacrifice involved that was sealed by the first missionary graves in far-off Shen-si and Yun-nan. A far-reaching issue from the first session of the Mission Council at Shanghai was the formation of training homes for newly arrived missionaries, the preparation of a series of books to aid in the study of the Chinese language, and the drawing up of a course of study in six sections to be pursued until satisfactory examinations had been
superintendents of the work in the different provinces help and guide those who have less experience. Women’s Training Home.

The work whose development has thus been summarized has occupied nearly 40 years, for the embryo mission was organized in England in 1863, tho the first CIM party only reached Hanchau about the end of 1866. Each of the four decades has its own distinctive feature. In the first decade the mission struck its roots in China, and gained experience by opening and beginning to work stations in previously unoccupied districts of nearer provinces. The second decade was the one of widespread itineration and exploration of the more distant provinces, during which the first stations were opened in all the unoccupied provinces except Kiang-si. The third decade was marked by development and consolidation. Widespread itineration was exchanged for methodical visitation of small districts around established centers, in many of which churches were organized, and in others the fruit of the work was seen. During the fourth decade the mission has gone through the severe test of the riotous outbreak against the undertaking.

Organization: During the first six years the headquarters of the CIM was administered by W. T. Berger, Esq., who became the first Honorary Home Director of the Mission. Failing health compelling him to lay down the work, in 1872 the London Council of the CIM was formed, and for two or three years two of its members were as honorary secretaries, but the increasing needs of the work demanding additional help, a resident secretary was appointed, and further additions to the home staff have been made from time to time. This council meets weekly for the transaction of business. Auxiliary societies have been formed in different countries as the work has grown, cooperating with the London Council in the selection and training of candidates and receiving the voluntary offerings for the mission. These funds are remitted to the treasurer of the CIM, and there is promise of permanent and useful work, the probationers accepting as a junior missionary at the end of two years, and assisting one of the senior missionaries in his district. If at the end of five years he has done well, and has passed all his prescribed examinations, he becomes one of the senior missionaries, taking full responsibility for the work committed to him. Proving his capacity and renouncing it, and such of the younger workers as are placed under his supervision. Over a number of these districts a superintendent is appointed; he has probably been in the country from ten to twenty years. The senior missionaries can be called together when necessary to act as a council and confer with the superintendent about the whole work of his provincial district. All the superintendents are members of the general council of the mission in China. From the extent of the country it is not possible for the superintendent to meet together frequently, but a sufficient number of them are able to attend the quarterly meeting of the council to confer with the director and deputy director concerning matters that affect the whole work of the mission in China. The work of the mission being interdenominational, it is found helpful to cluster together workers whose views of church government sufficiently correspond to enable them to work happily together. When a number of natives have been converted, the time comes to organize a church, the senior missionary who is responsible for the conduct of the work is perfectly free and unfettered, and will organize the church according to his own conscientious convictions. When a church has once been formed on any definite lines, those who afterward superintend the work do so on condition of carrying it on as it was commenced. The mission embraces Episcopalians, Presbyterians, Congregationalists, Baptists, Methodists, and a few independent workers, all recognize each other as fellow-servants of the same Master, happily meet when occasion requires at the table of the Lord, and recognize each other’s converts, however or by whomsoever admitted to the privilege of church fellowship, provided they are walking consistently before God and their fellow-countrymen.

Missions: The Lammermuir party, consisting of Mr. Taylor, seventeen adults and four children, arrived in China in the fall of 1866, to find that the inland China was open for travel, it was not for residence. Efforts to obtain quarters in various cities and towns between Shanghai and Hanchau having failed, promises were finally secured in the latter city, and a fourth station was established in the province of Che-kiang; Ning-po, Shao-hsing and Fung-hua having previously been occupied. During 1867, three more

New workers on arrival in the field as probationers usually go to one of the training homes established by the mission. There, for about six months, they receive from European and native teachers careful instruction in the language, and are taught besides much that will be helpful to them as to the geography, government and etiquette of the country, the phases of religious thought, and the best method of communicating the Gospel to the people. Then they commonly proceed to some of the inland stations of the mission and continue their studies, assisting, as able, in the work, under the supervision of senior missionaries. A definite course of study is divided into six sections, and periodical examinations from time to time test the progress of the student. If his progress has been satisfactory, and there is promise of permanent and useful work, the probationer is accepted as a junior missionary at the end of two years, and assists one of the senior missionaries in his district. If at the end of five years he has done well, and has passed all his prescribed examinations, he becomes one of the senior missionaries, taking full responsibility for the work committed to him. Proving his capacity and renouncing it, and such of the younger workers as are placed under his supervision. Over a number of these districts a superintendent is appointed; he has probably been in the country from ten to twenty years. The senior missionaries can be called together when necessary to act as a council and confer with the superintendent about the whole work of his provincial district. All the superintendents are members of the general council of the mission in China. From the extent of the country it is not possible for the superintendent to meet together frequently, but a sufficient number of them are able to attend the quarterly meeting of the council to confer with the director and deputy director concerning matters that affect the whole work of the mission in China. The work of the mission being interdenominational, it is found helpful to cluster together workers whose views of church government sufficiently correspond to enable them to work happily together. When a number of natives have been converted, the time comes to organize a church, the senior missionary who is responsible for the conduct of the work is perfectly free and unfettered, and will organize the church according to his own conscientious convictions. When a church has once been formed on any definite lines, those who afterward superintend the work do so on condition of carrying it on as it was commenced. The mission embraces Episcopalians, Presbyterians, Congregationalists, Baptists, Methodists, and a few independent workers, all recognize each other as fellow-servants of the same Master, happily meet when occasion requires at the table of the Lord, and recognize each other’s converts, however or by whomsoever admitted to the privilege of church fellowship, provided they are walking consistently before God and their fellow-countrymen.

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stations were opened in Che-kiang, and the first CIM station established in Kiang-su. Su-chau and Yang-chau were occupied in 1868 and additional stations gained in Che-kiang. In 1889 Ngn-king, the capital of the Ngn-lwai province, was occupied, and for many years the CIM was the only Protestant society in this field. The same year work was begun in Kiu-kiang, in the northern edge of Kiang-si, from which place over 100 towns and cities in the province of Kiang-si were reached by itinerations. No other province was reached till 1874, when Wu-chang, the capital of the Hu-pei province, was occupied with a view to entering the nine interior provinces, wholly untouched by Protestant missionaries. In 1875 a station was opened at Bhamo in Upper Burma, a site having been granted for this purpose by the King of Burma. The same year itinerating was begun in the province of Ho-nan, and about the same time a visit was made to the anti-foreign province of Hu-nan. By this time the CIM had 38 missionaries and 75 native helpers, occupying more than 50 stations and outstations; 28 of them went forward, and were already baptized Christians and inquirers in many other places, all the work heretofore had been largely pioneering. In 1876, the signing of the Chi-fu Convention enabled the CIM missionaries to visit remote provinces, and in this and the following year Shan-su, Shensi, Kan-su, Sze-chuan and Kwei-chau were occupied and Kwang-si visited. During the next few years a more thorough survey was made of the parts of China unoccupied or less occupied by missionaries. Thus information essential to future work was gained, portions of the Scripture and liturgies were distributed, and the Gospel was preached from the border of Korea to Ji-t'ang and Bat'ang in Eastern Tibet, and from K'en-su to Hai-nan. In 1897 extensive enlargements were made in the mission's schools at Chi-fu for the education of the children of missionaries and other foreign residents, and in 1898 a forward movement began, which was cut short by the Boxer uprising of 1900. In this terrible outbreak of fanaticism the CIM suffered heavier losses than any other society, fifty-eight of its missionaries suffering martyrdom. The mission's policy of refusing indemnity for loss of life and property called forth one of the most remarkable government proclamations ever issued in China, and has done not a little to secure the good will of the officials and people.

**Forces in the Field:** There are now (1903) 509 stations and outstations in 18 provinces, 763 missionaries, men and women; 541 native workers, and 9,000 communicants in the field of the CIM.

**Branches:**
- Australian Council (1830), Melbourne;
- Finland Auxiliary (1890), Helsinki;
- Hamburg Branch (1898), Hamburg, Germany;
- North American Council (1888), Philadelphia;
- Norwegian Branch (1890), Christiania; St. Christopher Branch (1895), Basel, Switzerland;
- Swedish Branch (1887), Stockholm.

**Associate Missions:** A number of independent organizations in various countries work in harmonious comradeship with the CIM, while not organically connected with it. These are:
- Finland: The Free Church Mission, Helsingfors, Finland;
- Norway: The China-Alliance Mission, Christiania, Norway; The Scandinavian Alliance Mission, Stockholm, Sweden;
- States of America: The Scandinavian Alliance Mission, Chicago.

**CHI-NA-N-FU.** See TSII-NAN-FU.

**CHINESE LANGUAGE, Mission to the.** See BLIND, MISSIONS TO.

**CHINESE LANGUAGE:** Belongs to the monosyllabic class of languages, and is considered by some to show affinity with the ancient Accadian of Babylonia. Whatever its origin, it is the oldest spoken language in existence, and, along with the Egyptian and cuneiform, the oldest written language. It is monosyllabic, without inflexion or agglutination; its nouns have no declensions, its verbs are not to be conjugated. A mythical personage, who is said to have flourished about the year 2700 B.C., is the reputed author of the characters. The earliest form of writing was similar to the Egyptian hieroglyphs, but in the main the structure of their characters is that of an ideogram. These characters are divided into six classes: 1. Imitative symbols; 2. Thought symbols; 3. Combined ideas; 4. Inverted significations; 5. Borrowed uses, and 6. Sound symbols, or phonetics. In general the characters are formed by the use of 214 radicals—some of these are simply strokes, but most of them are ideograms—combined with primitives, as they are called, which in reality are no older than the radicals, but denote simply the part of the character which is not a radical, or a combination of radicals. The number of characters given in Kanghi's Dictionary is 44,449, but the total of really different characters is much less, probably about 25,600, and for a good working knowledge of Chinese 10,000 will suffice. In the dictionaries the characters are found by looking up the radical; if there is more than one radical in the character the most prominent one is looked for first; then the number of strokes in the character, exclusive of the radical, is the guide to the place under its given radical where it may be found. The characters are the same throughout the four provinces, and one who can write Chinese can be understood by that means anywhere. In writing the language six forms of characters are met with in common use, the hand and fancy lettering are indulged in by printers and penmen in other countries. Of all these styles, the pattern style and the running style are the ones in most common use, and the foreign student may well be satisfied to master one—the pattern style. The Chinese language has no declensions, no conjugations, neither has it case endings, or a grammatical gender for nouns. This poverty of language is compensated for by the tones. The correct use of tones, and the ability to distinguish them when heard and to utter them correctly, is the hardest task in the acquisition of the language. Not only does the language become unintelligible when a wrong tone is used, but in Fu-chau, Amoy and Canton the misunderstanding may be very serious.

**Grammar:** As there are no case endings, position shows the case of the words. In general the subject stands first, then the verb or subjectifiers precede the word modified. Often the change of tone changes a noun to a verb. There...
are no articles; a man is spoken of as one man, and that takes the place of the. To form the plural of nouns a particle is added, as wo, "I; wo mun, "we;" or the noun is duplicated, yin, man; yin yin, all men. Moods and tenses are denoted by position and by the use of particles. The relation of persons is expressed especially in Chinese. The imperative, optative and potential moods are formed by the addition of the appropriate words. Pronouns are few and their use is avoided. In writing no distinction is made between a common and a proper noun, the often one line drawn alongside the character denotes the name of a person, and two lines that of a place. Capitalisation, which is exceptional, is produced by placing the character above the ordinary line level.

Dialects: There are in China numerous dialects, some of which are so different from the others and are spoken by so many people that they may well be termed languages. The principal dialects are:

1. The Mandarin, or court language. Pekingese is the standard of this tongue, which is spoken with more or less local variation in the north-eastern provinces. It is the Latin of China, as most learned men, and especially office-holders, are versed in it, and in all the provinces some are found who can converse in it.

2. The Cantonese. This is the standard for the province of Canton, tho there are several other dialects spoken in the Canton province. The Cantonese differs from the Pekingese in its idioms, in the multiplicity of its tones and in the number of consonantal endings.

3. The Amoy dialect differs still more from the Pekingese, and is also unintelligible to a Cantonese.

4. The Fu-chau dialect has much the same difficulties as the Amoy tongue, and is also different from the others. In addition to the principal dialects, there are variations of each and local patois in endless variety.

Book Language: A sharp distinction is drawn in Chinese between what is spoken and the same thoughts as written. The Chinese writer would express himself in the everyday language of the people would be considered ignorant of the first principles of composition. We find, therefore, a book style, Wen-li, which is terse, concise, at times obscure, and so lofty in its expression that when read aloud to the uneducated man it is not understood. It is understood by the scholar, whether he be a native of Peking or Canton. There is also a modification of the Wen-li called the Easy Wen-li, which, as its name implies, is not so concise and is more intelligible than the strictly classical Wen-li. The fact that this written language is intelligible throughout the Empire binds the people together and is an efficient aid to the dissemination of Christianity, as books can be distributed, read, and understood where the distributor may be perfectly helpless, owing to the difference in the spoken language. In many cases the Wen-li books have been translated into the different colloquial styles, and while they are sneered at by the literati as being fit only for women, they are read and understood by those who possess only a limited knowledge of characters and no great literary ability. In many cases these attempts have been made by the missionaries to Romanize the various dialects, with such success as to receive the endorsement of the Missionary Conferences.

Methods of study. The degree of difficulty in mastering the Chinese language depends, as in all other languages, upon individual ability. To learn the spoken language the best way is to go right among the people; what seems jargon may not be understood, but the tones are impressed on the ear, while a vocabulary will be acquired at the same time. Unless his destination is definitely settled, it is practically useless for the missionary volunteer to commence the study of the language before reaching his field; but if the destination is known, some of the books in that particular dialect, which have the English and Chinese side by side, will be found of use for the general idea of the structure of the language and the idioms. In studying the written language the best way is to take up the study of the character separately, in order to recognise its form and to distinguish between those which differ in minute details. Writing Chinese is best learned by using the Chinese method of copying the characters, by writing on thin paper over a copy. Chinese is written in perpendicular columns from right to left.

Those who know the Chinese language best, while recognizing its deficiencies, can truthfully say with Dr. Morrison that "Chinese fine writing darts upon the mind with a vivid flash, a force, and a beauty of which alphabetical language is incapable."


CHING-CHOW-FU (Shantung). See Ts'in-chau-fu.

CHI-KIANG. See Chen-Kiang-fu.

CHIOLE: A station of the Zambesi Industrial Mission, in Nyasaland, British Central Africa, situated about 100 miles N. W. of Blantyre. It has (1902) 2 missionaries, 1 missionary's wife, 1 woman missionary, 28 native workers, 10 elementary schools, 1 high school, with industrial department; 1 hospital, 1 dispensary and 169 communicants. By the use of native volunteers there is preaching in 40 neighboring villages every Sunday.

CHIPPWEYAN LANGUAGE: Belongs to the central group of the N. American family of languages. It is spoken by Indians of Athabasca, Canada. It is written with syllabic characters.

CHISAMBA: A station of the ABCFM in Angola, W. Africa, situated about 50 miles N. E. of Baljunda, with (1902) 3 missionaries (one a physician) and their wives, 3 missionary women, 8 native workers, 6 elementary schools, 1 high school, 1 industrial school, 1 dispensary and 50 church members.

CHITAPETTA: A town in the Godavari division, Madras, India, situated about 20 miles W. of Rajamahendri. Station of the PB, with 1 missionary and his wife and 2 missionary women.

CHITTAGONG: A town and seaport in Bengal, India, 212 miles east of Calcutta. It has considerable commercial importance. Climate, wet and unhealthy, diseases arising from impure water and imperfect drainage are very prevalent. Population (1891) 24,100, of whom nearly 75 per cent. are Musulmans. Mission station of the BMS (1881), with 2 missionaries and their wives, 5 native workers, a school and 87 professing Christians.
CHIVILCOY: A town in the Argentine Republic, South America; situated about 109 miles W. of Buenos Aires. Population, about 11,000, of whom many are Italians. It is on a missionary circuit of the ME, with 1 native worker, 1 place of worship and 74 professing Christians.

CHOLCHOL: A town in the province of Arauco, Station of the South American Missionary Society (1895), with (1900) 1 missionary and his wife, a hospital and a dispensary.

CHOMBALA: A town in Malabar, W. India, situated about 25 miles N. W. of Calicut. Station of the Basel Missionary Society (1849), with (1902) 2 missionaries and their wives, 35 native workers, 6 outstations, 5 common schools, 1 high school and 219 Christians.

CHOTA-NAGPUR (little Nagpur): One of the four great districts which make up the province of Bengal. It lies west of Bengal Proper; Behar adjoins it on the north and Orissa on the southeast. Its western boundary is the native State of Rewa, and on the southwest it touches the Central Provinces. Its area is 26,963 square miles, and its population (1901) 4,900,429. Of these a little over 3,850,000 are reckoned as Hindus and about a quarter of a million as Mohammedans. Aboriginal tribes furnish nearly 800,000 of the population, but many of those included religiously under the term “Hindus” are connected by race with these tribes, the members of which are continually adopting more and more of Hindu practise, and merging by degrees into the body of Hinduism. The tribes belong principally to the Kol and Santal families, who had no education and no writing until Christian missions came among them.

Missionary work was commenced in Chota-Nagpur in 1845 by the German Gossner Missionary Society. Its task was to carry light to those dark places of ignorance, to whom even Hinduism was somewhat of an advance beyond their ancient worship of demons. The mission enterprise had great success from the first. The SPG came into the field to take part in the work, and now the Christian movement seems to affect the people in mass, whole villages coming forward for instruction at once. The number of Christian Kols in Chota-Nagpur is about 80,000.

CHRISTIAN CHURCH; Mission Board of the: For many years the Christian denomination in the United States and Canada conducted its missionary operations under two separate organizations, as departments of the American Christian Convention, the ecclesiastical body of the denomination. The Foreign Mission Department was organized in 1886 and commenced work in Japan in 1887. More recently these separated bodies have been reorganized as one and incorporated under the above title.

The affairs of the Board are conducted by a Mission Board of nine (1903) members, elected quadrennially by the American Christian Convention and a Mission Council of five members, the Secretary of the Missionary Department of the Convention acting as President of the Board. There are also two Women’s Boards, one for Home and one for Foreign Missions, both auxiliary to the Mission Board.

The foreign work of the Board is in Japan and Porto Rico (so considered by the Board). In Japan two stations are occupied, Tokio and Sendai, and there are 18 outstations. There are 7 missionaries, 10 native workers, 7 organized churches, with 382 church members and 795 Sunday school scholars. In Porto Rico foreigners are at Ponce, with work at Salinas and 9 outstations; there are (1903) 4 missionaries, 1 native preacher, 1 organized church and 5 Sunday schools. The receipts for foreign work for the year closing October, 1902, were $10,329.40.

CHRISTIAN FAITH, Society for Advancing the: The Hon. Robert Boyle, distinguished for his learning and interest in the extension of Christianity, who was one of the promoters of the “Corporation for the Propagation of the Gospel in New England” (1649), and a prominent director of the East India Company, not only contributed largely to various missionary enterprises, especially in the line of education, but left a considerable sum in his will which formed the basis of a society organized after his death, in 1691, by his executors. This society, at first called the “Christian Faith Society,” afterward the “Society for Advancing the Christian Faith,” was designed for general charitable purposes, but the executors were directed to use the greater part for the “advancement of the Christian religion amongst infidels.” The funds have been well invested and cared for and the grants have been of great value, many undertakings having been fostered which without this aid would never have succeeded. For many years grants were made to William and Mary College, in Virginia, for the education of Indian youth. Then attention was turned to the negro slaves in the West Indies and to Mauritius and other dependencies of the British Government.

CHRISTIAN AND Missionary Alliance: I. History: In the summer of 1887 the Christian Alliance and the International Missionary Alliance were formed at Old Orchard, Me., “for the purpose of uniting in a purely fraternal alliance, members of evangelical churches who believe in the Lord Jesus as Savior, Sanctifier, Healer and coming Lord, and also of uniting their effort in the special aggressive work of world-wide evangelisation.”

The Christian Alliance was formed upon the special basis of this “Fourfold Gospel.” It is not an ecclesiastical body, does not organize distinct churches, but aims at spreading abroad the truths on which it is based. Its chief methods of work are through local conventions and its printed publications. An important branch of its work at home is the formation of Rescue Missions.

The International Missionary Alliance had for its object “the immediate evangelization of the whole world by sending missionaries to unoccupied and neglected fields.” The movement went on quietly and at the end of three years centers of work were established in India, Africa, China and Palestine. These two societies were united into the Christian and Missionary Alliance in 1897.

“The Christian Alliance formed the sustaining constituency of the missionary work, and the Missionary Alliance was the natural outlet of
the faith, love and activity of the Christian Alliance.”

II. Organization: A central board of managers meets regularly for the transaction of business and has the oversight of the entire work. It consists of 24 members, elected triennially, one-third retiring every year.

The officers include a President, General Secretary, Superintendent of the Home Field, Superintendent of Missions, Treasurer, Financial Secretary and "various other executive officers." Auxiliaries and branches are formed under a strong State or District Superintendent in charge of the field, while in each locality there are local branches under the care of a Committee and Superintendent as far as possible. The work is promoted by means of numerous conventions held in all parts of the country, the largest being at Old Orchard, Me.; Nyack, N. Y., and New York City. The work is sustained through voluntary contributions.

III. Institutional Work: The Gospel Tabernacle, New York City, is an independent church, incorporated by special charter under the laws of the State of New York, and directly connected with the Alliance, organized in 1881. The New York Missionary Training Institute, founded in 1882, in connection with the Gospel Tabernacle, removed, in 1897, to South Nyack, N. Y. It is a coeducational school for the training of young men and women, who, with little or no education, consider themselves called of God to missionary work. Special attention is paid to the equipment of foreign missionaries and securing their adaptability to their various fields of labor.

The Beulah Park Summer School is maintained from June to September, the course of study being similar to that of the Nyack Institute.

The Berachah Home, established in 1884 for the purpose of offering a place of rest and instruction with reference to physical and spiritual life, with particular attention to divine healing, which is a principal tenet of the Christian Alliance, is now located at Nyack, N. Y., while the house in New York is continued as the "Alliance Home."

IV. Missions:

(1). Palestine: A station was established at Jeru­sa­lem in 1890 by Miss Lucy Dunn, who for a year carried on evangelistic work among the Jews. Reenforcements were sent out and Jaffa was occupied and the work extended to the Arab tribes near the town. In 1895 the station is at Akola, in the Berar Province, with a State or District Superintendent in charge of the field, while in each locality there are local branches under the care of a Committee and Superintendent as far as possible. The work is promoted by means of numerous conventions held in all parts of the country, the largest being at Old Orchard, Me.; Nyack, N. Y., and New York City. The work is sustained through voluntary contributions.

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(2). India: There are four principal centers of work with headquarters at Bombay. The oldest station is at Akola, in the Berar Province, where the CA took up the "Faith Mission" established in 1886 by the Rev. M. B. Fuller; there are now 8 stations and 25 workers; Khandesh has 4 stations and 8 workers; Gujarat, 5 stations and 20 workers.

The work consists of preaching services, evangelistic tours, and house to house visitation. Schools, orphanages and widows' homes have been established and churches organized. There are (1902) 22 stations and 53 missionaries.

(3). China: The first station was opened at Wu-hu, in Central China, in 1890. Now there are 8 stations in and around Wu-hu, 1 at Wu-chang. In 1897 a station was established in Hunan and in 1899 Nan-lung-h'sien was occupied and a training school for women opened. Western China was occupied in 1896, and has 4 stations, one being within the borders of Tibet. In 1899 the Tibet station was destroyed by a mob, but was again opened. The Swedish China and Mongolia Mission was opened in 1893 at Kwei-h'wa as headquarters. This mission forms a chain of stations near the great Chinese wall from Kalgan in the east, several hundred miles westward in North China, and includes the Mongolian Mission, with headquarters at Kalgan City. The North China Mission has in Peking the strongest part of its work among women. Evangelistic work is carried on, and schools have been established.

At Tientsin work has been begun among the English-speaking Chinese, and a native church of young men has been organized; a missionary society has been formed, which supports native workers in all the provinces of China and in foreign lands. South China was entered in 1892, with Canton as headquarters. Two years later Macao was occupied. In 1895 the first station opened was in a humble village across the river from what is now Tung-tsun station. In 1896 Lo-tung was occupied, and the following year stations were established at Wu-chow and Kwal-peng. In 1898 Nan-wing was occupied and a ladies' station opened at Tung-un. Village and girls' schools have been established and a training school opened.

There are (1902) 18 stations and 41 missionaries.

(4). Africa; Sudan Mission: There are 5 stations: Freetown, the capital of the British Colony of Sierra Leone; Magbele, in the same colony, 55 miles inland; Roe Bethel, in the same colony, 20 miles farther inland; Makomp, also in Sierra Leone, 125 miles inland, and Tubabudugo, 225 miles inland, among the Kuranko tribe on the N. E. border of the colony. The Kuranko people have been evangelized to a great extent from the last station and portions of the Scriptures have been translated into their language. Village and school work is carried on and a systematic itineracy established, which includes about 40 towns.

Congo: There are 4 principal stations and 3 outstations. Boma, the receiving and transport station, has many coast people, and services are held in English, while a school is established for their children. The other three stations are also on the lower Congo. School and station work is carried on by the natives under instruction, and evangelistic and medical work by the missionaries.

There are (1902) 11 stations and 39 missionaries.

(5). South America: The headquarters for the CA work are in Argentina, with its 4,000,000 people. Other stations are in Caracas, Venezuela, where native agents are employed in the outgoing districts. Brazil has 1 station and 1 missionary; Chile, 2 stations and 4 missionaries; 2 stations are in Ecuador, where the Roman Catholic influence is very corrupt. In Bolivia, a single missionary is making evangelistic tours throughout the country. The principal work in all the Alliance missions is evangelistic. Books, papers and tracts are sold and distributed.

There are in South America (1903) 6 stations and 18 missionaries.
The members of the editorial staff are supported by the missionary societies which they represent.

**CHRISTIAN LITERATURE SOCIETY FOR INDIA (formerly Christian Vernacular Education Society for India, 1858):** The need of evangelical literature for the converts in the missions of India, Ceylon and Burma led to the founding of this Society in 1858. Its object is to train native teachers, instruct heathen children and publish Christian literature, the latter being its principal work. The publications of the Society fall under two heads: school books and general Christian literature.

They have in the various languages 264 school books cataloged, some of which are so widely used that there is a steady demand for over 50,000 copies each, annually, these being used in the schools of over forty missionary societies. In supplying these school books the Society not only puts the thin edge of the Christian wedge into the secular schools of India, but receives from sale of the books a considerable profit which helps in the other branches of its work. For many years the Society has published annually, in the various languages of India, more books than all other societies put together. Since its foundation, the Society has issued in eighteen languages 2,601 publications averaging 131 pages, and of these, 26,417,000 copies have been circulated, and for some years the output has steadily increased.

In 1859 the Madras Auxiliary was organized, and no one man has had so much to do with the development of a Christian literature for all classes of people as its veteran secretary, John Murdoch, LL.D. In 1860 a second auxiliary was organized in Ceylon and a woman's auxiliary in 1896. There are (1901) 3 stations and 27 outstations, 5 missionaries and 89 native helpers, 1 high school, with 89 students, 135 day schools, with 8,110 pupils.

**CHRISTIAN MISSIONS, England (1827):** The mission work of the denomination commonly known as Plymouth Brethren, but in its own preference called simply "The Brethren," was begun in 1827, the main object being "to spread the Gospel and build up churches." Missions have been established in Europe as well as in non-Christian mission fields as follows: (1903)

**Europe:** Belgium, 2 stations and 4 missionaries; France, 3 stations and 5 missionaries; Austria, 1 station and 2 missionaries; Rumania, 1 station and 4 missionaries; Spain, 17 stations and 51 missionaries; Italy, 5 stations and 11 missionaries.

**Asia:** India (1836), 21 stations and 74 missionaries; Straits Settlements (1866) and Malayan Peninsula (1890), 6 stations and 57 missionaries; Laos (1868), 1 station and 2 missionaries; Borneo, 1 station and 2 missionaries; China (1889), 14 stations and 55 missionaries; Japan (1888), 1 station and 2 missionaries.

**Africa:** Algeria, 4 stations and 10 missionaries; Morocco, 1 station and 2 missionaries; Central Africa (1881), 7 stations and 39 missionaries; South Africa, 2 stations and 4 missionaries.

**America:** Mexico (1890), 2 stations and 4 missionaries; British Guiana, 3 stations and 15 missionaries; West Indies, 4 stations and 10 missionaries; Guatemala, 1 station and 2 missionaries; Venezuela, 2 stations and 3 missionaries; Equa-
Christiansborg Church Missionary

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dor, 2 stations and 3 missionaries; Argentina, 4 stations and 16 missionaries; Chinese in U. S. A., 1 station and 2 missionaries.

One of the best known branches of the Christian Missions is the Garenganze Mission in Central Africa, which was established as an independent work by Mr. F. S. Arnot in 1881, and subsequently taken over by the Brethren.

Interested in Africa through the words of Livingston, when very young, a strong desire to go to Africa became a realization in 1851, when he sailed from London with Donald Graham. The latter remained at Natal because of failing health, but Mr. Arnot proceeded to Maritzburg.

After years of hard travel through the Zambesi and Barotse districts, finding locations suitable for Europeans, he established several stations.

Other missionaries went out and an evangelistic work is thoroughly established in the region of the upper Zambezi. There are (1903) 5 mission stations from Bihé in Angola to Lake Nyweri in the Congo Free State, with 15 missionaries.

CHRISTIANBORG: A town in the Gold Coast Colony, W. Africa, 4 miles E. of Accra. The place was formerly a Dutch possession.

In 1843 a Christian negro colony was transplanted thither from the W. Indies. In 1850 the place was sold to the English, and that change gave occasion, in 1852, to some unfortunate disturbances. The climate is unhealthy.

Station of the Basel Missionary Society (1858), with (1902) 12 missionaries, men and women; 22 native workers, men and women; 5 outstations, 3 Sunday schools, 5 elementary schools, 1 high school and 1,221 professing Christians.

CHRISTIANAGARAM: A village in Tinnevelly, S. India, situated about 25 miles S. of Tuticorin. Station of the SPG, with (1901) 31 native workers, 12 places of worship, 10 elementary schools and 1,448 baptized adult Christians.

CHRISTIANENBURG: A settlement in Natal, S. Africa, situated W. of Durban and about 9 miles S. of Botha's Hill station on the railway. Station of the Berlin Missionary Society (1854), with (1900) 3 missionaries, 21 native workers, 3 preaching places in the neighborhood and 466 baptized Christians.

CHRISTIAN VERNACULAR EDUCATION SOCIETY, for India. See CHRISTIAN LITERATURE SOCIETY FOR INDIA.

CHRISTIAN WOMAN'S BOARD OF MISSIONS (Disciples of Christ): Organized in 1874 in Indianapolis, where its headquarters have been located. The connected with the Church of the Disciples of Christ it is quite independent and unconnected with the Foreign Christian Missionary Association.

The work of this Society was the revival of the mission in Jamaica, W. I., which had been practically abandoned. There are now connected with the Jamaica Association 21 churches, with 1,709 communicants and 480 day schools.

India: Work was begun at Bilaspur in 1885, in cooperation with the Christian Missionary Society; in 1886 a station was opened at Deoghar; at Bina in 1894; and Pendra, north of Bilaspur, was occupied in 1900. In the same year work was begun in the city of Calcutta.

Evangelistic, medical and educational work is carried on among zenanas are visited, lepers cared for, and orphanages established. The Board also carried on work throughout the United States.

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also of the LMS (1888), with (1900) 3 missionaries (one a physician), 2 missionaries’ wives, 5 native workers, 5 elementary schools, an orphanage, a hospital and 72 church members. Also station of the ME, with 15 missionaries, men and women (and workmen and physicians); 20 native workers, men and women; 9 elementary and 2 high schools, 7 preaching places and 273 professing Christians. The National Bible Society of Scotland also has a book depot here, with an agent and his wife and 17 native workers.

CHUNG-YANG-HSIEN: A town in the province of Hu-pei, China. situated about 70 miles S. W. of Wu-chang. Station of the WMS, with (1901) 2 missionaries, 4 native workers, 1 school, 1 chapel and 30 professing Christians.

CHUPRA: A town in the Nadiya district, Bengal, India, situated about 20 miles N. of Krishnapur. Station of the CMS (1845), with (1902) 1 missionary, 26 native workers, 1 place of worship, 1 school, 1 high school, an industrial enterprise for boys and 137 communicants.

CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY (1860): Upon the separation of the Zenana workers from the India. Female Normal School and Instruction Society in 1880, the Church of England Zenana Missionary Society was formed to cooperate with the CMS, while retaining its independence of administration. It undertook the existing work in 17 stations with 31 missionaries in India. In 1883, in response to an urgent appeal from China and from the CMS, a missionary was sent to Fuchau, and in consequence of the liberal support given to the special fund for China, the Society has been able to occupy 18 stations in the Fo-kien Province. In 1898, through the efforts of Rev. and Mrs. J. Ireland Jones, late of Kandy, 2 stations were also established in Ceylon.

The Society has a “Home Workers’ Band” of more than 800 women, who are kept in touch with the central workers by about 100 association secretaries and deputations from the home and foreign field. The “Daybreak Workers’ Union” has a membership of about 150 bands, with a total membership of over 3,000 young people. The “Indian Widows’ Union” is formed of British widows who unite with CIZ missionary in work for Indian widows. Other women than widows are associate members.

Branches of the CIZ have been formed in Canada and Australia.

The missionaries of the Society are all women, but the members vary in the age group from those of the mission service. They make evangelistic tours among the Hindu, Mohammedan, Singhalese and Chinese villages; they teach the women in the seclusion of their homes or the girls in school; they practise medicine and conduct hospitals and dispensaries; they train Christian women as assistant missionaries, Bible women, dispensers, nurses and teachers; they provide homes and classes for widows and destitute women in India and China; they provide orphanages for foundlings and famine orphans and give assistance to the deaf and dumb, the blind and the leper.

Missions (1903); 1. North India (1851): 19 stations, 41 missionaries, 250 native workers, 3 boarding and high schools, with 577 students, 5 orphanages, with 136 children, 1 hospital and 2 dispensaries.

2. South India (1876): 18 stations, 42 missionaries, 318 native workers, 5 boarding and high schools, with 177 students, 58 other schools, with 3,017 pupils, 3,856 Zenana pupils, 3 orphanages, with 136 children, 1 hospital and 2 dispensaries.

3. Punjab and Sind (1872): 24 stations, 69 missionaries, 144 native workers, 7 boarding and high schools, with 201 students, 51 elementary schools, with 2,343 pupils, 741 Zenana pupils, 5 orphanages, with 60 children, 9 hospitals and 22 dispensaries.

4. Ceylon (1889): 2 stations, 5 missionaries, 27 native workers, 1 boarding school, with 54 students, 15 other schools, with 461 pupils, and 1 dispensary.

5. Travancore and Cochin (1862): 7 stations, 11 missionaries, 92 native workers, 1 boarding school, with 299 students, 14 other schools, with 717 pupils, 21 Zenana pupils, 1 orphanage, with 44 children, 1 hospital and 2 dispensaries.

6. China (1884): 12 stations, 28 missionaries, 115 native workers, 12 boarding and high schools, with 360 students, 46 other schools, with 597 pupils, 45 Zenana pupils, 1 orphanage, with 41 children, 4 hospitals and 4 dispensaries.

7. Singapore (1900): 1 station, 3 missionaries, 2 native workers, 1 boarding school, with 70 students.


CHURCH MISSIONARY SOCIETY for Africa and the East (1799): In the year 1786 twelve events occurred which led to an awakening of the missionary spirit in Great Britain. Of these twelve events, the principal were the three following: (a) Wilberforce dedicated himself to the abolition of the slave trade; (b) Granville Sharp planned to settle the liberated slaves at Sierra Leone, and (c) the Eclectic Society (founded in 1783 for mutual improvement by a few evangelical clergy and laymen of the Church of England), discussed foreign missions for the first time. In 1789 this Society again discussed foreign missions, but no marked advance was made. In 1791 Charles Simeon again brought the subject before the Eclectic Society. Only two of the seventeen members present (presumably Simeon, Thomas Scott and Basil Wood) were favorable to a definite attempt at foreign missions, but long afterward Wood wrote across his name of that meeting “this conversation proved the foundation of the Church Missionary Society.”

In February, 1799, the matter was again brought before the Eclectic Society by the Rev. John Venn, who at this meeting laid down what afterward became essential and unchanging principles of the CMS. Of these principles, the right of Christian men who sympathize with one another to combine for a common object; “Spiritual work must be done by spiritual men.”
The mission must be founded on the Church principle, but not the high-Church principle.

If clergymen cannot be found, send laymen.

History: At this time the SPCK and the SPG were at the lowest point of energy and efficiency, and evangelicals were not allowed to cooperate with either; hence the necessity for a new missionary society. On the 12th of April, 1799, a public meeting was held at the Castle and Falcon in London, the same hotel in which, four years previously, the LMS was formed. Sixteen clergy and nine laymen met in an "upper room," the Rev. John Venn in the chair. Resolutions were adopted, stating that "as the SPCK and SPG confined their labors to the British plantations in America and to the West Indies, there seems to be still wanting in the establishment of the Church a society for sending missionaries to the continent of Africa and other parts of the heathen world."

Therefore, "the persons present at this meeting do form a Society for that purpose;" and that "a deputation be sent to the Archbishop of Canterbury and York and the Bishop of Durham as Chairman of the Missionary Committee of the SPCK, with a copy of the rules of the Society and a respectful letter."

At this time no name was given the Society, but six weeks later a second meeting was held which chose the name "The Society for Missions to Africa and the East." This name never came into practical use, and the present full name was not formally adopted until 1812.

In the meantime the deputation had difficulty in getting access to the Bishops, and not till July, 1800, was it able to make its report to the Society. The Archbishop was said to "appear favorably disposed, but cautious about committing himself."

During the early years of the CMS the bishops declined to ordain its candidates for service abroad, and it was obliged to look to Germany for its missionaries. The first missionaries, two Berlin students, were sent out in 1802, followed by others during the next few years.

In 1813, fourteen years after the foundation of the Society, did two bishops consent to ordain two of its candidates "for temporary work at home."

In 1819 an Act of Parliament gave the Archbishops of Canterbury and York and the Bishop of London power to ordain men for "His Majesty's Colonies and Foreign Possessions," under certain restrictions, and a technical objection which formed one of the early difficulties of the Society was thus entirely removed.

At 1819 the Archbishops and several Bishops joined the Society. In 1845 a proposition was made to unite the seven principal societies of the Church of England into a Church Union. The CMS committee deemed the action unwise, and it was therefore denounced in some quarters as "an attempt to make the Church one body with the Church of England into a Church Union. The CMS committee deemed the action unwise, and it was therefore denounced in some quarters as "an attempt to make the Church one body with the Church in the corporate capacity." This led to the famous defense of Henry Venn, known in the Church as "His Majesty's Colonies and Foreign Possessions," under certain restrictions, and a technical objection which formed one of the early difficulties of the Society was thus entirely removed.

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The CMS received by any missionary society. Nearly all missionaries were brought under consideration and an auxiliary committee was appointed to prepare for an extension of work in this direction. The medical department of the CMS was fully organized in 1894, and its influence has been immeasurable in all missionary lands.

The direct employment of women missionaries by the Society began to be canvassed about 1882, although long before single women had rendered it efficient service in educational work. The Women's Department of the Society was fully organized in 1895.

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The year 1841-1842 brought to the Society an alarming financial crisis, while opportunities for increase of work were greater than ever before. At this point the committee appealed to the country for help, on the distinct ground that they "looked for the Divine blessing upon the faithful, plain and full maintenance of the great principles of the truth as it is in Jesus, by all the agents and missionaries of the Society, without compromise and without reserve. It is the sustentation of that Scriptural, Protestant, and Evangelical tone throughout all their ministries, it is the upholding of the Bible and the Bible alone, as the foundation and rule of faith upon which the blessing of God has rested, does rest and ever will rest."

"Upon these principles the committee took their stand in a season of jeopardy, and made their appeal for special assistance. It was that in May, 1842, they were able to report a larger income than up to that time had been received by any missionary society. Nearly all indebtedness was cleared off and a good beginning was made in the formation of a capital fund. At this time a finance committee of four bankers had been appointed to consider the situation, and they laid down the rule that, although the Society is "called upon to occupy diligently with the talents committed to it, it is not to aim at occupying with the provisions of the Act of Parliament, such persons as the Society is willing to support in some foreign station. The Bishop, by the imposition of hands, gives them authority to preach the Gospel, with a view to their foreign location. Hence, to call the acts of the CMS in selecting the station, paying the passage money, and agreeing to provide the salary—to call these acts a sending forth of preachers in an ecclesiastical sense is to confound names with things and to lose sight of all true Church principles."

In 1845 the subject of medical missions was brought under consideration and an auxiliary committee was appointed to provide for an extension of work in this direction. The medical department of the CMS was fully organized in 1894, and its influence has been immeasurable in all missionary lands.

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with more talents than God in His wisdom has been pleased to dispense." On receiving this enunciation from the finance committee the stand was taken by the general committee of the Society that the "talents" which God gives a mission are men and if He sends the men it is reasonable to believe that He will send the money for their support.

In 1853 this "Policy of Faith" of the CMS was clearly enunciated before a general meeting as follows: The committee state in the presence of all the vessels that at the close of the previous mission the whole of their financial resources had just doubled; the whole of their missionary staff had just doubled; the whole of their financial reserves had just doubled; their willingness to accept any number of true missionaries who may appear to be called of God to the work. They will send out any number, trusting to the Lord of the harvest, whose is the silver and the gold, to supply their treasury with the funds for this blessed and glorious undertaking."

In 1871-72 the low water mark was reached in the supply of candidates; a Day of Intercession was for the first time observed with reference to the situation on December 20, 1872, and a circular was issued, asking the constituency of the Society to pray for missionary candidates. Twelve months later, in May, 1874, at the end of the first complete financial year since this call to prayer for men went out, the Society was startled to learn that in the previous year subscriptions exceeded a quarter of a million. The ordinary income had advanced in one year £40,000!

In 1880 the finances again fell below par and a special joint committee of finance and estimates was appointed; their strong conviction was that "no religious society ought to run ahead of Divine Providence; that the Divine will is indicated by the amount of funds committed to the Society's administration, and, that while it is right to use every talent given to us, we are not responsible for talents not given to us."

This was the same position as that taken by the Special Finance Committee of 1841-42, which led to the committee of the CMS to declare that God's will is indicated by the coming forward of men, not by money.

Following this declaration of a policy of retrenchment the report of 1881 showed a clear balance sheet, and men who had been kept at home were promptly sent out. But in 1887 the Estimates Committee warned the Society that the number of candidates was increasing more rapidly than the funds, and argued that expansion of the work should be limited by the funds at the Society's disposal. To this the Society answered that the candidates were unmistakably men sent by God, and it was reasonable to assume that He would provide the means to maintain them.

Ultimately it was determined to refuse no candidate merely on financial grounds. The Society thus unknowingly reverted to the policy of 1852-53. In 1893 the financial outlook was so serious that the President issued a letter headed "Ask the Lord and tell His people." It was proposed to abandon the "Policy of Faith," but on review of the seven years that the policy had been in operation it was found that the missionary staff had just doubled, the whole of their expenses had been paid and in addition to all ordinary expenditure a mortgage of £20,000 on the Children's Home had been paid off. Thus the "Policy of Faith" enunciated in 1853, afterward forgotten; abandoned entirely in 1865, with the result of seven years' famine; partially acted upon in 1874-76, and dropped in 1877, with financial difficulties resulting; adopted as a new thing in 1887, and persevered in for seven years, had been honored of God beyond all anticipation. The resolution reaffirming the policy was carried nem. con. and the policy was adopted and carried into effect. In 1902 the "Policy of Faith" was again reaffirmed. The resolution reaffirming the policy was carried nem. con. and the policy was adopted and carried into effect. In 1902 the "Policy of Faith" was again reaffirmed.

Organization and Constitution: The Society is conducted by a Patron, a Royal Family; a Vice-Patron, the Archbishop of Canterbury; a President, who must be a layman; Vice-Presidents, clerical; Secretaries and such officers as may be deemed necessary—all being members of the Church of England or Ireland. The general body of the Society includes members and governors who have made certain subscriptions to the funds of the Society or have rendered special services in its work. The Committee consists of 24 laymen and of the clergymen who have been for at least one year members of the Society. Of the 24 lay members, 18 are reappointed each year from the existing Committee, the rest being elected from the general body of the Society.

The official staff of the Society is more complete than that of any other missionary organization. Aside from two Honorary Clerical Secretaries there are 20 secretaries and assistant secretaries, divided among seven special departments: Candidates, Foreign, Home organization, Editorial, Lay, Women's, and Medical. There are 19 Association Secretaries in England, 3 in Ireland and 2 in the Scottish Auxiliary, while 5 clergymen are employed in missionary meetings and special deputation work. Aside from these there is a large number of honorary district secretaries. The result is seen in the thoroughness with which the work is fielded, the accuracy and completeness of the reports and the variety and attractiveness of the publications. The Society's annual report is faced with pages of reports, as are its monthly Church Missionary Intelligencer and Gleaner among other missionary periodicals. Similarly its income is larger than that of any other missionary society, in 1902 being, for the general purposes of the Society, £327,000 (51,635,000).

A feature of the organization of the CMS is its use of auxiliary societies. These have been formed among those of all ages and stations in life. Prominent among these agencies for keeping the people informed and interested are the "Missionary Leagues Association," the Gleaners' Union and the Savers' Band. Of a similar nature are the Lay Workers' Union and the Younger Clergy Union. It has been the policy of the Society to form auxiliary committees in all colonies wherever the English community is strong enough to give practical aid to the work of the Society in its midst.

Development of Missions: With William Wilberforce as one of the charter members of the new society, and the prominence given to slavery in Africa through his efforts and those of Granville Sharp, the attention of the CMS was at once directed to West Africa, the center of the slave trade, as a needy field, and especially in view of the fact that neither the Society for the Propagation of Christian Knowledge nor the SPG were working in that country. Its first missionaries were sent to the Susu tribe on the Rio Pongas in 1804, the mission headquarters afterward being at Sierra Leone. On the opening of India to missionary work in 1813, the United Prov-
inches (formerly North West Provinces). Mission was begun at Aga by Abdul Masih, Henry Martin's solitary convert from Mohammedanism, under the direction of Daniel Corrie, one of the famous "five chaplains" of India. The second mission of the Society was to the Maoris of New Zealand in 1814, at the invitation of Samuel Marsden, chaplain in New South Wales. The same year the South India Mission was opened at Madras by the first two dergemny of the Church of England to be sent as missionaries to India. This Bengal Mission was established in 1816, and the same year work was begun in the Travancore and Cochin Native State, at the invitation of the British resident. In 1817 work was begun among the Singhales e and Tamils in Ceylon.

The Western India Mission was inaugurated at Bombay in 1820. Two years later, in 1822, the North West Canada Mission were begun among the scattered Red Indian tribes. The treaty of Nanking in 1842 rendered China accessible, and in 1844 the Mid-China Mission was begun.

The following year the missions in Africa were extended and work was begun in East and West Equatorial Africa. In 1850 the Fokien Mission was established at Fu-chau.

In 1851, on invitation of Bishop Gobat, the Palestine Mission was opened, "beginning at Jerusalem." This year also the Punjab and Sind Mission was begun, soon after the annexation of the province to British India. In 1856 Capt. Prevost, R. N., called the attention of the CMS to the Indians of British Columbia, and a young schoolmaster was sent to them. A mission was also begun the same year on the island of Mauritius. In 1862 work was extended to South China. In 1869 the first CMS missionary began work in Japan, and the Rev. R. Bruce of the CMS visited Persia and began a mission which was formally adopted by the Society in 1875. In 1876 the work in Africa was further extended, and the Uganda Mission organized. In 1882 the Missions to Egypt and Turkish Arabia were begun, and in 1882 the West China Mission was started in the Province of Sue-chwan.

The Missions in Africa. (1) Sierra Leone Mission (1844): The first two missionaries of the CMS were sent in 1804 to the Susu tribes on the Rio Pongas. A few years later a station was opened at Yongro for the Bullem tribe, by Nylander, who labored for 19 years in Africa, dying at his post in 1825, never having returned home. In 1817, at the instigation of the slave dealers, the mission buildings were destroyed by fire, and opposition to their work became so formidable that the missionaries were compelled to take refuge in Sierra Leone, the depot for negroes rescued from slave ships by British cruisers. Here the missionaries remained. Great success attended their labors and in 1822 nearly 2,000 of the freed slaves were in the mission schools, and some hundreds had become sincere Christians. The work continued to prosper, but at good time fifty-three missionaries and missionaries' wives died in this field between 1804 and 1824. This great mortality revealed the necessity for native, and in 1827 the Fourah Bay College was opened. Port Lokkoh in the Timne country was occupied from 1840 to 1860 and reoccupied in 1875. In 1840 the native chiefs voluntarily established a Church Missionary Auxiliary, and undertook the support of the native schools in the various parishes.

In 1852 the Bishopric of Sierra Leone was founded and ten years later the Sierra Leone Church was organized on an independent basis, and undertook the support of its own pastors, churches and schools, aided by a small grant from the CMS. In 1876 the Sierra Leone Church Missionary Society was founded, and since then the work has been continued by the CMS in the outlying missions established by the CMS in the Bulom and Quiti countries.

There are (1902) 21 stations and 22 outstations, 14 European missionaries and 167 native workers, 6,932 native communicants and 64 schools, with 4,830 pupils. More than 100 African clergymen have been ordained on the West Coast of Africa in connection with this and the Yoruba Mission. Several of them are government chaplains.

(2) Western Equatorial Africa Mission (1845): A large portion of the freed slaves gathered at Sierra Leone had been taken from the Yoruba country, a thousand miles to the eastward. About 1840 many of these natives, some of whom had become Christians, returned to their own people, and petitioned that a missionary be sent to them. In 1843 Mr. Henry Townsend paid a preliminary visit to Abeokuta and returned to Sierra Leone and to England with a favorable report. He and Mr. Gollmer with Samuel Crowther, a native of Yoruba and a liberated slave, reached Abeokuta in 1845, where they received a hearty welcome. Gradually the work extended to other towns and villages in the interior, and in 1857 Mr. Crowther accompanied a commercial expedition up the Niger River and laid the foundation of the Niger Mission by establishing stations at Onitsha, Lokoja, and permanent work in the Hausa country.

In 1890 missionaries were sent out to locate at Lokoko, on the Upper Niger, and hence to try to reach the Mohammedan Hausa States. The climate proved fatal to the expedition, however. A subsequent attempt met with better success, and in 1892 the work was extended to other towns and villages in the interior opened the way for subsequent geographical and missionary enterprises in East Africa. In 1874 the Rev. W. S. Price, formerly in charge of the asylum for rescued slaves at Nasik, Western India, was sent out; land was purchased for an industrial colony on the mainland near Mombasa; some 200 African Christians from among the freed slaves formed the nucleus of the colony and the new settlement was named Freretown, in honor of Sir Bartle Frere. To this place other rescued slaves at Nasik, Western India, were sent; land was purchased for an industrial colony on the mainland near Mombasa; some 200 African Christians from among the freed slaves formed the nucleus of the colony and the new settlement was named Freretown, in honor of Sir Bartle Frere. To this place other rescued slaves were sent for care and training. Stations were opened in 1883 in the Taita country to the eastward, and at Taveta under the shadow of the snow-capped Kilima Njaro, and in 1890 in the hlore region, to northward of Mombasa, when in 1876 missionaries were sent by the Zanzibar route to establish the Uganda Mission. Intermediate stations were established at Mpvapwa in 1876, at Mamboma in 1879, and at Naas, at the south end of the Victoria Nyanza, in 1888.
these missions a new bishopric was established in 1884, the Rev. John Hannington being consecrated the first bishop. He was murdered by order of King Mwanga of Uganda in October, 1885.

There are (1902) 18 stations, 77 European missionaries and 91 native workers, 842 communicants and 49 schools, with 2,316 pupils.

(4) Uganda Mission (1876): In November, 1875, Stanley sent word to England that Mfussa, King of Buganda, would welcome missionaries. Shortly after this the CMS received two anonymous gifts of £5,000 each for work in Uganda, and in June, 1876, seven months later, the first missionaries for Uganda were at Zanzibar preparing for the march to the Victoria Nyana, Rubaga, the capital of Uganda, was reached by two of the party, Lieut. Smith and Rev. C. T. Wilson, in June, 1877, who were warmly welcomed by Mfussa. Mr. T. O’Neill afterward joined them, but the temerity of this enterprise became evident in December, 1877, when Messrs. Smith and O’Neill were killed in a quarrel between a native chief and an Arab trader. Mr. Wilson was thus left alone in the middle of Africa. It was only after some months that he was joined by Mr. A. M. Mackay, who had been detained on the coast by illness for more than a year. In 1884 King Mfussa died, and Mwanga, his son, turned against the missionaries, and a period of danger and bloodshed followed the murder of Bishop Hannington and several native Christians. This many times threatened the existence of the mission, until finally in 1894 a British Protectorate was established over Uganda and within three or four years prosperity dawned for the State and for the mission. See Uganda.

There are (1902) 33 stations, 76 European missionaries and 2,435 native workers, 9,565 communicants, 5 schools, with 248 pupils and 12,117 others receiving instruction.

The more notable characteristic of this mission is the advance of the native Christians in intelligence and their acceptance of the duty of evangelizing neighboring regions. Busoga, Toro and Bunyoro have thus been opened to the missionary

(5) Egypt (resumed 1882): As far back as 1802 it was suggested to the CMS that it attempt the revival of evangelical religion in the Greek Church. In 1811 came a letter (which ultimately led to the Society’s enterprises in the Mediterranean) from a Roman Catholic priest in Malta, Dr. Nandi, urging the needs of Mohammedans and Christians in the Levant and the duty of the CMS to relieve such needs.

In 1815 the Rev. William Jowett was sent to Malta “to survey the religious horizon,” and begin work, followed soon afterward by Messrs. Connor and Hartley. In 1825 five men were sent to Egypt, among them Samuel Gobat. The work was carried on for more than 30 years, chiefly by J. R. T. Lieder, who died at Cairo in 1861, and his brethren itinerated in the Nile Delta, into the Fayyum and southward into Nubia. The missionaries could not work directly for Mohammedans and sought to stir up native Christians to life. The Coptic clergy were generally friendly, while those of the Greek Church were hostile. A boys’ boarding school was established at Cairo, which in 1842 was changed into a theological seminary for Coptic clergy. The visible results of the work were small and no new recruits were sent out. In 1862 the mission was dropped. In 1882 the British occupation of the Nile Valley took place. At once thank-offerings began to be sent to the CMS for an Egyptian Mission. This led to a mission to reopen the work among the Mohammedans. Dr. F. A. Klein of the Palestine Mission was sent to Cairo. Later on, medical work was begun at Cairo by Dr. Harpur. Cairo was regarded as a stepping stone to Khartum and the Sudan. But the timidity of the British Government respecting the interfering nature of Christian missions in those regions has interfered with the execution of this design. The most urgent request of the CMS, presented in 1901, for permission to station missionaries at Khartum, received a courteous but firm refusal from the Secretary of State for Foreign Affairs, which concluded with the words: “It appears to me to be at present impossible to indicate any time when the restrictions now in force on the labors of missionaries in the Sudan could be removed, but the matter will receive the most careful attention.” Nevertheless, in 1893 British officials approved missionary labor for pagans in the 8 districts of the Sudan, and permitted the CMS to open a school for Muslims in Khartum.

There are (1902) in Egypt, 4 stations of the CMS, 28 European missionaries, 25 native workers, 54 communicants and 4 schools, with 291 pupils.

II. Palestine (1851): When Samuel Gobat, for many years associated with the work of the CMS in the Levant, was appointed to the bishopric in Jerusalem, he appealed to the committee to begin work among the Mohammedans. One result of this was the opening of the Palestine Mission by the Rev. F. A. Klein and Dr. Sandrecki, at Jerusalem.

The ultimate purpose of the Society in undertaking the work in this, as in their other Levant missions, was the evangelization of the Mohammedans. Several stations were successively occupied and other missionaries were added to the staff. In 1861, however, Jerusalem and Nazareth were the only stations in occupation, and for many years the work was on a reduced scale. Bishop Gobat had established mission stations at Nablus and Hebron. In 1890 the CMS took over the work of the Female Education Society at Jerusalem and Shfaram.

There are now (1902) in the Palestine Mission 19 stations, 71 European missionaries and 127 native workers, 802 communicants and 59 schools with 3,639 pupils.

III. Turkish Arabia (1882): Baghdad was first occupied as an outpost of the Female Mission, with the view of reaching Persian pilgrims who resort to famous Shi shrines near the city. The first missionaries were the Rev. T. R. Hodgson of the Indian Mission and Mr. Malmon, a converted Jew of Trieste. A good deal of their early work was among the Jews, in Persian clothing, not being found very accessible. Medical work was begun in 1886 by Dr. Sutton. In 1898 the work was separated from the Persia Mission and continued as the Turkish Arabia Mission. In 1900 Mosul was occupied by agreement with the PN, which had taken over that station from the ABCFM.

There are (1902) 2 stations, 7 European missionaries, 13 native workers, 61 communicants and 4 schools, with 148 pupils.
IV. Persia (1875): In 1860 the Rev. R. Bruce, of the CMS, visited Persia, when returning from England to India, and began work at Isphahan. In 1875 the Society formally adopted its work as one of its missions. In 1870 medical work was begun there, and in 1877 that time the doors had opened rapidly; the Babis have seemed friendly and the Muslims generally have been attracted through the medical services of the missionaries.

There are (1902) 5 stations, 35 European missionaries, 41 native workers, 106 communicants, and 287,407 pupils.

V. India (1813): (1) United (formerly North West) Provinces: The Society's first agent in India was Abdul Masih, Henry Martyn's solitary convert from Mohammedanism, who was sent to Agra in 1813 under the direction of the missionaries, 41 native workers, 100 communicants, and a chaplain of the forces at that station. In 1815, the CMS, visited Persia, when returning from England to India, and began work at Ispahan. The rapid expansion of the work. The most important event following the meeting was the occupation of Lucknow in 1858, immediately after its reconquest. Some years later a special work was begun among the Gonds (1879) and the Bhils (1880).

There are (1902) 27 stations, 131 European missionaries and 429 native workers, 2,186 communicants, 134 schools, with 10,359 pupils; native contributions, Rs. 7,742.

(2) South India (1814): The first two clergymen of the Church of England to go to India were sent to Madras by the CMS in 1814. A corresponding Committee of the CMS was formed in Bombay and two years later missionary work was formally inaugurated. In 1832 a new station was opened at Nasik, an important center of Brahman influence. At Bombay the Robert Money School, established in 1836, was handed over to the CMS. In 1854 the Rev. W. S. Price founded the agricultural and industrial settlement of Sharanpur, Nasik, which afterward became for a time a refuge for liberated African slaves.

Poona was occupied in 1882, and there was established the CMS Divinity School for West India. Special efforts were made to reach the Mohammedans and Parsees.

There are (1902) 9 stations, 22 European missionaries, 182 native workers, 1,449 communicants and 59 schools, with 2,578 pupils.

(5) Punjab and Sindh (1890): As early as 1840 some English officers and civilians at Simla raised a fund for evangelistic work among the natives and applied to the CMS for a missionary. None being sent, they began an independent work at Kolgur in 1848 which was taken over by the CMS in 1855. In 1850 it began the Sindh Mission at the commercial port of Karachi and the following year work was begun in the Punjab proper by establishing a station at Amritsar, the sacred city of the Sikhs, and extension became the order of the day, but the most important advance was made in 1855, when Peshawar, the military post on the Afghan frontier, was occupied. Lahore, the capital of the Punjab, became a station in 1867, and here the Divinity School was founded three years later. There are in this mission (1902) 32 stations, 106 European missionaries, 180 native workers, 1,209 communicants and 42 schools, with 6,537 scholars.

VI. Ceylon (1817): Work was begun among both Singhalese and Tamils in 1815, the two races having distinct languages. Evangelistic, educational, and pastoral work has been carried on, but the strongest interest in Ceylon are the Kandyan itineracy, which has been exerted through the schools. During the first years the reports from the missionaries were almost uniformly depressing, while favorable impressions of its influence were given by the government officials. Two features of special interest in Ceylon are the Kandyan Itineracy, which was begun in 1853, and the Tamil Coolie Mission, established in 1855.

Much indirect good came from a great Buddhist revival in 1862-4, and from that time both

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the Singhalese and Tamil Missions began to look more promising.

There are (1902) 22 stations, 53 European missionaries, 681 native workers, 3,525 communicants and 283 schools, with 17,914 pupils.

VII. Mauritius (1856): Early in 1854 Mauritius was visited by two CMS missionaries from England, who found a little band of Tamil coolie Christian from India, for whom Mr. A. Taylor of the Madras Auxiliary Bible Society was caring. The need of the field was reported to the CMS, and in 1856 it began work among the coolies. From the first there was much encouragement. An interesting development of the mission occurred in 1860, when the Government established an orphan asylum and industrial school, placing them in the care of the CMS missionaries. In 1875, in connection with Mauritius, work was begun in the Seychelles Islands, among the liberated African slaves, an industrial school settlement being established on the Capucin Mountain.

There are (1902) 10 stations, 10 European missionaries, 67 native workers, 366 communicants and 21 schools with 1,549 pupils.

VI. China Mission: After the treaty of 1842 a friend of the CMS, calling himself "less than the least," gave the Society £6,000, as the nucleus of a China fund. Two clergymen were at once sent out, with instructions to visit the treaty ports and Hongkong, and report upon the best place for locating the new mission. Shanghai and Ningpo were selected and occupied (1845-1848). In 1875 the Ningpo College was founded and has been a valuable agency in the work. The mission was gradually extended to Hangchau and other places. In 1901, a Native Church Missionary Society was formed for further aggressive work.

There are (1902) 12 stations and 59 European missionaries, 195 native workers, 1,240 communicants and 51 schools with 738 pupils.

(4) South China (1862): St. Paul's College in Hongkong had for some time been assisted by the CMS, but regular work was not begun until a mission was organized in 1862. Several outstations were later established in the Kwang-tung Province, with Canton as a central station.

There are (1901) 6 stations, 38 European missionaries, 58 native workers, 360 communicants and 30 schools with 1,490 pupils.

(4) West China (1891): The most important CMS movement in China in recent years was the new mission in the western province of Sze-chwan begun by Rev. J. H. Horshburgh in 1891, who planned the work on very simple lines, the missionaries identifying themselves as much as possible among the people, and spend as little money as possible." They went into the province after correspondence and an understanding with the CMS, whose missionaries already on the field welcomed and assisted them. They at once began to itinerate, this seeming the best method of work. By 1894 five cities were definitely occupied. In 1895 serious riots occurred in the province, but the CMS mission suffered small loss.

There were (in 1900) 10 stations, 41 European missionaries, 33 communicants and 1 school, with 15 pupils.

IX. Japan (1869): In 1867 the CMS received an anonymous gift of £4,000 for a mission in Japan. In 1868 came the restoration which restored the Mikado to the throne and in 1869 the first CMS mission landed at Nagasaki. At first the work was carried on with difficulty, but in 1872 religious liberty was practically proclaimed and by 1875 four important centers were occupied. The new constitution proclaimed in 1889 gave increased religious liberty and made possible further extension of work.

There are (1901) 23 stations, 102 European missionaries, 156 native workers, 2,408 communicants and 15 schools with 559 pupils.

X. New Zealand (1814): The CMS went to the Maoris of New Zealand, the second of the Society's missions in order of time, was undertaken in 1814, when Samuel Marsden, with three laymen, sent out as pioneers, landed on the northern island. Other missionaries followed whose lives were entirely in the power of the ferocious cannibals, and were frequently in imminent danger. For eleven years no results whatever were seen. In 1825 the first conversion took place, and no other natives were baptized for five years. Then began the marvelous movement which resulted in almost the whole Maori nation being brought under Christian instruction and civilizing influences, and which led Bishop Selwyn, on his arrival in his new diocese in 1842, to write: "We see here a whole nation of pagans converted to the faith. Where will you find more signals of the presence of the Spirit, or more living evidences of the kingdom of Christ?"

In 1840 New Zealand was made a British colony, and immigration on a large scale ensued, introducing the vices as well as the benefits of civilization. The inevitable conflicts of race began and the continual disputes about the sale and possession of land led to prolonged and bitter wars, which shook the native church to its foundations and caused serious defections.

In 1883 a local CMS mission board was established to administer the Society's grants, which diminished annually and ceased in 1902.

There are (1902) 48 stations, 18 European missionaries, 346 native workers, 2,508 communicants and 7 schools with 295 pupils.

XI. Northwest Canada (1822): The work of the CMS among the Indian tribes scattered over what was formerly the Hudson Bay territory, was begun by the Rev. John West in 1822 at a little trading station on the Red River.

The first step in extending the mission was made in 1840, when a native teacher was sent to open a station at Deron. Now this district is the colonial province of Manitoba, and a large part of the CMS work has developed into the missions of the Church in the colony, one of its churches having even become the Cathedral of the Diocese of Rupert's Land.

The Ecclesiastical Province of Rupert's Land, the area of which probably exceeds that of the
Chinese Empire, is divided into eight dioceses, viz., Rupert's Land, Mooseon, Mackenzie River, Athabasca, Saskatchewan, Calgary, Qu'Appelle and Keewatin. In all these dioceses, to the south the Bible and Prayer-book exist in Red River Cree, and considerable portions, with hymn-books, etc., in Moose Cree, Ojibbeway, Soto, Slave, Chipewyan and Tukudch.

A plan for the gradual withdrawal of the CMS from these fields, similar to that adopted in New Zealand, is to become effective as soon as practicable.

There are (1901) 60 stations, 73 missionaries, 37 native workers, 2,852 communicants and 76 schools with 3,300 pupils.

XII. British Columbia (1856): In 1856 Captain Prevost, R.N., drew the Society's attention to the savage state of the Tsimshian Indians on the coast of British Columbia, and a young schoolmaster, Mr. W. Duncan, was sent out. A great blessing was vouchsafed to his labors, and in 1862 the Christian settlement of Metlakahtla was founded. In 1881, Mr. Duncan, refusing to work on the lines of the Church of England, ceased to be a missionary of the Church Missionary Society. In 1857 he removed, with some hundreds of Indians, to a new settlement, 100 miles distant, within the territory of Alaska, renouncing allegiance to the Queen of England and coming under the protection of the United States, and the station at Metlakahtla was put in the charge of other missionaries sent out by the Society. Other missionary settlements are at Kiceloith on the Naas River, among the Kitiksheans of the interior, the Hydahs of Queen Charlotte's Islands and the Kwa-guti Indians of Fort Rupert, at all of which zealous work is being carried on.

There are (1901) 10 stations, 25 missionaries, 37 native workers, 407 communicants and 14 schools with 427 pupils.

The Church Missionary Society carried on missions at Antigua, Jamaica, Trinidad and at various points in British Guiana for many years with considerable success.

Church Missionary Intelligence (Official organ of the CMS); The Church Missionary Gleaner; Mercy and Truth (Record of CMS medical work); The Round World (for larger Sunday-school scholars); The Round World (for children). The above are all published monthly. Quarterly papers are: Annual Almanack; Annual Pocketbook and Diary, and Extracts from Annual Letters of Missionaries are also published. Stock (E.), History of the Church Missionary Society, 3 vols., London; Hole (C.), Early History of the Church Missionary Society (to 1814), London; Church Missionary Atlas, London.

CHURCH OF SCOTLAND; Foreign Missions of. See Scotland, Established Church of.

CHURCH IN THE MISSION FIELD: When the missionary or evangelist has felt the joy of leading men to accept Jesus Christ, the fact comes to light that the converts have to be taught the necessity of growth as well as the means of growth. Each individual has to be established in the faith, be taught to recognize and resist temptation, the idea of which is new to him, and to be guided and encouraged as he tries to throw off old evil habits of thought and action. He cannot otherwise become an aggressive worker to others, the allegiance of whom rests on the new converts cannot stand alone. For their own growth they need mutual support, and to maintain their position in an unfriendly and often actively hostile community they need organization. Only through becoming members of an organic body do the converts take their place in the community and the nation where their influence will tell in support of the principles which they profess.

The church, then, must be established early in the mission field as a permanent institution for the work of Christ. It must be organized in all its different departments, placed on a firm foundation of faith, self-support, activity; be provided with the various means essential to its continued existence and growth. The Christian community is to be permeated with Christian ideas, its social life freed from its evil associations, brought into accordance with the spirit of the Gospel, its customs purified, its aims enlightened, its national life made to include a genuine and true patriotism.

And so on in all the endless lines that open up before those who study what is involved in the establishment of the kingdom of God upon earth.

It is a mighty task, more perplexing even than the corresponding undertaking at home. And retrospect only makes its difficulties stand out more prominently. By all can travel on the Levant, ever the roads where Paul led the way in Christian work, recall the story of those first centuries of growth, remember the subsequent centuries of stagnation and decay, and not wonder whether the story is to be repeated in the churches now gathering in every city and town, and almost in every village. Modern Christians are no more sincere or devoted than those of earlier ages; modern missionaries no more earnest or skilled than the apostles and fathers.

The question of the need of new church organizations has come up with some sharpness in connection with work among the Oriental churches in Papal lands. When missions were commenced in the Levant among the Armenians, Nestorians, Greeks, etc., there was no plan for a separate church organization. The old one, it was thought, was good enough, and it was far better to utilize that, introducing whatever of reform was necessary or practicable, but not severing historic associations, especially in view of the fact recognized by all that the creeds of these old churches were essentially in accord with those of the more modern bodies. This, however, was found to be impracticable, and as a matter of fact Protestant church organizations have been formed wherever evangelical missionarics have gone.

The need to organize the Church on the mission field being admitted, the duty of doing this work falls upon the missionary. We expect the missionary to be fully occupied in winning converts. In actual fact, however, in every successful field, it speedily comes to pass that the greater part of the converts are won by the efforts and the explanations and the pure lives of the native Christians. This the native believers can do. But that which they cannot do for a long time is to bear the burden of culture and nourishing those whom they have been the means of winning to Christ. This duty falls upon the missionary.

The problem of the missionary is one of securing growth and permanency. The question he is constantly striving to bear in mind is how to hold the vantage-ground gained, and make it the point of departure for new achievements. Here certain essentials must be kept in mind: 1. The development and growth of the individual church and community must be natural, not forced. The genius of the people must be studied, and that line of development found which will bring out
the best that is in them. South Sea Islanders cannot be transformed into Europeans or Americans, and every effort so to transform them results in harm. At the same time they must be something different from what they have been. Yet, it is inadmissible true that the Asiatic must remain an Asiatic, it is also true that the Christian Asiatic must be as different from the heathen or Mohammedan Asiatic as the modern Englishman is from his Norman-Saxon progenitors. 2. The amount of time is to be estimated, and a spiritually sudden transformation will come; but this is the exception rather than the rule, and he who works best who is not disturbed if he has to admit that the growth of Christian character is a slow process. 3. The methods adopted must be primarily constructive, not destructive. Their object is to build up rather than to tear down. They do not attack systems, but seek to help individuals. It is not that Islam, Hinduism, Shintoism, or Fetishism is to be overthrown, but that individual Muslims, Hindus, Japanese, Africans, are to be guided and assisted into a higher life.

It is not only natural but inevitable that that organization should take the form to which the missionary himself has been accustomed; and thus it happens that the mission church, in most cases, seems to be an extension of the denominational differences of the home lands. It is, however, to be said that those differences are seldom if ever as sharply defined in foreign fields as at home; and, except in case of divisions resulting from unworthy rivalry, the members look upon them as formal rather than substantial. There are some cases where the form of church organization has been left almost entirely to the choice of the native community, with the result of an occasional departure from the denominational usage of the missionary. This is especially true of missions conducted by the Congregational Churches of England and the United States. As a rule, however, the policy preferred by the missionary has prevailed, not because he has felt tied to it, but because in it he can work to better advantage for the best growth of the church.

More perplexing and difficult than any question of form is that of the material to be used in organizing the new church. Men who apply to be received are actuated by different motives, not necessarily from hypocrisy so much as from sheer inability to comprehend the insistence of Christianity upon moral purity. The duty of discovering who are sincerely and steadfastly actuated by such will, perhaps, add to the difficulty of placing the most spiritual men in places where the tide turns in favor of Christianity. Others may be socially prominent through their possessions or position. But men who have had influence in the heathen community because of wealth or rank may not be the best men to carry responsibilities in the Church. The tendency of Asiatics to suffer themselves to be led by such will, and to adhere to the difficulty of placing the most spiritual men in places where their influence will be widely felt. But happily the missionary, by careful study, can hope to reach a clear understanding of the ideas and motives of those who make up the material for the new church. Furthermore, the wise missionary will take counsel with the native evangelist who has had dealings with the people, and who understands the people as the missionary cannot hope to do. By such means selection of men must be made upon whom so much of the growth and the strength of the Church will depend.

The question of securing a right basis for church membership opens up the whole problem of discipline in the new churches. Peculiar perplexities are thrown about this part of the matter of admission of converts from non-Christian peoples by the difference between the missionary and his spiritual children in mere matters of ordinary civilization. In this way missionaries are constantly forced to remind themselves that the ideal African convert, for instance, should not be...
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The difficulties which surround the question of discipline on the mission field cannot be better illustrated than by the ease of those converts who have been brought up to polygamy. It is easy to declare that a polygamist may not be admitted to church-membership unless he first ceases to be such by putting away all but one wife. Yet some missionaries have been led to take the ground that each case must be judged by itself, lest a greater wrong be done in dismissing the widow under a fixed rule which takes no account of their rights and their feelings. In some cases, the widow of an unbelieving and polygamous husband has become an humble and sincere believer in Jesus Christ. To admit her to the church will be to relax the fiber of the whole body in its stand against polygamy. To refuse her admission will be to deprive her of privileges and gracious influences which she has not forfeited by any act of her own. To insist on her leaving her husband, it is a condition of admission to the Church to be to smite her in her tender human affections, as tho in punishment for having followed in ignorance the current of usage, without conscious and wilful wrongdoing. Such a situation is one that demands the highest wisdom in dealing with its complications.

The one principle that has to be followed in teaching the young churches to maintain discipline is to preach—and repeat—and root in the hearts of the Christians who make up the church-members the fact that their witness for Christ is to be a positive witness, and that it cannot have this aggressive quality unless each member of the church is a living epistle, known and read of all men. As the members of the church grow into understanding of the nature of Christian purity, and grasp withal the idea that a church whose reputation among the heathen is marred by spots has no power to witness for Jesus Christ, they themselves will find solutions for many problems of discipline with which the missionary could not cope.

This sense of responsibility to witness for Christ has another bearing so self-evident that it need only be alluded to here. From the very beginning the members of the young church must be made to feel that duty to their Redeemer requires them to do all that they can to help others follow the Lord has done for them. It is easy for the missionary to delay this teaching through sense of the slender knowledge of the best of the new believers. But delay here is fatal. None are so ignorant, who have learned to try to follow Jesus Christ, that they have no light to throw upon his neighbors. In pagan lands a glimmer of light is precious to those who live in darkness profound and eternal. Moreover, the convert who begins with regarding his Christian privileges as given for his own happiness alone will find it hard ever to shake off that heresy. Without recognition of responsibility to take up the very work which Jesus Christ did when upon earth, the Church will lack the first elements of strength and stability. The members of the Church must gladly render others the loving service that reached them and awakened their desire for right living, or the Church will slowly die. The condition of life in the Church everywhere is that it must be constantly winning others to allegiance to its great Head.

The Church must not only learn from the very first to be exemplary in pure and honest living, and in eagerness to give to others the good which itself enjoys, but it must also learn from the first to give generously for the support of its own institutions that it may stand upon its own feet. This is no place to enter upon any discussion of the doctrine of “self-support” as it is technically called on the field. The principle is now universally admitted that the newly constituted church-members must be taught to give for the support of their own pastors and for other expenses of the church life. But missionaries often err in delaying to press this duty home upon the minds of converts at the very beginning. This is partly due to lack of understanding of the fact that the Church, which has learned to expect subsidy, will fall into confusion and confusion the mission and its subsidies are taken away. It is more often due to indolence. The missionary sees that the sums required are very small and feels that it is far easier to give them himself than to extract them from the pockets of people who seem, and who probably are, poverty-stricken. There should never be a day’s delay in teaching the converts their duty to set aside, as the Lord has prospered them, funds for His uses.

The Church on pagan soil which has grown to the point of being what it can be among the forces of reform; able to stand without aid and incentive from foreign lands; to govern itself, to maintain itself, and to use with eager initiative every opportunity to advance the interests of the Kingdom, is thereafter the leaven hid in the mass, performing the part falling to it in its Master’s plan. It has become a center whence Divine influences will radiate with beneficent results while life continues. And there is no earthly joy greater than that of the missionary in a land of thick darkness, who has served as an instrument in the hand of God to lead converts during their early essays at walking in the Way; to organize them into a church and to train them to fruitful activity in carrying on the work of Christ for the world. That missionary has had to efface himself, so to cast himself upon his Leader for guidance in many a perplexing crisis; but he has
had a share in a work of eternal duration, and whose pervasive influence none can measure. For such, a living church is the very body of Jesus Christ, precious in itself, and beyond price in its worth to the nation which is blessed by its presence.

CIENG BAU: A town in the province of Fokien, China, situated about 10 miles S. by E. of Kien-ning. Station of the CEZMS (1897), with (1902) 3 missionary women, 2 native women helpers, 1 elementary school, 1 high school and 8 converts brought in for baptism during the year.

CIUDAD DEL MAIZ: A town in the State of San Luis Potosi, Mexico, about 70 miles E. of the capital of the State. Station of the Associate Reformed Presbyterian Synod of the South, with 1 missionary and his wife, 1 missionary woman, 4 native workers, men and women, 2 places of worship, 2 elementary schools, 1 Sunday school, a Young People's Society and 54 church members.

CITY MISSIONS: This term designates, in current usage, those agencies and methods of work through which the church ministers to the material and spiritual needs of the laboring classes and of the poor in the great towns and cities of Christian lands. They may be (1) the manifestation of Christian love for the ingathering and instruction of neglected children, the evangelization of the masses, the relief of the poor and wretched, or the rescue and reforming of the depraved and the vicious.

Great cities in all circumstances require work of this sort; its spirit and the model may be studied in the attitude held by our Savior toward Jerusalem. A large population inevitably includes a considerable proportion of poor people who are living in a single room, twenty to each dwelling house, or a single roof, with common entries and halls, or the rescue and reforming of the depraved and the vicious. Great cities in all circumstances require work of this sort; its spirit and the model may be studied in the attitude held by our Savior toward Jerusalem. A large population inevitably includes a considerable proportion of poor people who need from their more prosperous neighbors the helping hand. The poor are compelled by the exigencies of their condition to inhabit the tenement system, a city of the same size, the growth, for example, of Chicago, which in 1880 numbered 503,185 souls, in 1890, 1,098,576, and in 1900 had reached 1,698,715.

If the city churches had nothing more to do than to keep pace with the expanding population, their task would be one of no small magnitude; but other elements have entered into the problem which very seriously enhance these difficulties. The steady flow of the human stream into the great towns has crowded them to an oppressive and truly terrible degree. Such overcrowding has had a twofold evil effect upon the artisan; it has prodigiously increased his rent, plunging him into so much the deeper poverty; it has driven him into narrow, and more narrow quarters, until it has stripped him of every semblance of a home. The census of 1880 reported one-third of the families in Glasgow as living in a single room, and another third as occupying but two rooms. Less than one family in ten in the Scottish metropolis enjoyed so many as three rooms, and never more than six or eight, sometimes as many as twenty-five, have been huddled together under a single roof, with common entries and halls, narrow rooms, and dark bedrooms. This plan of housing the working people is the one that generally prevails in American cities, although there are some marked exceptions, like Philadelphia. Fully one-half of New York's population of 3,437,202 souls are at present living in her tenement-houses.

The ordinary city tenement offers to its unfortunate inhabitants the poorest conceivable apology for a home. Its atmosphere is both physically and morally poisonous, notwithstanding the efforts constantly made in London and New York to remedy these conditions. The saloon is at the corner, the drunkard reels up the common stairs; the shouts of countless rude, neglected children fill the air with shrill profanity; the discordant notes of the neighbors' quarrels and the wail of sickly babes pierce the thin partitions. There is no quiet day or night, no privacy, no chance for the development of healthy family life. From the midst of such environments the city missionary must glean his scanty harvest.

The problem of city evangelization is further complicated by the fact that in their growth the great towns have a tendency to remove those portions of society whose influence would naturally be conservative and helpful from those who most need their help. The dwellings of rich and poor are more and more widely separated from one another. The most flourishing and able churches are farthest away from the fields that most urgently require their aid. The suburban movement, like a great eddy, draws off into the beautiful park-like villas about the town great multitudes of the middle-class folk—the bone and sinew of the churches' strength.

In addition to these difficulties, religious effort in the cities of the United States meets with an even more serious obstacle in the complex and...
the yard. At another time I saw two women fighting, when one who had fallen dragged the other down by the long hair of her head, then bit pieces out of her lips and cheeks and spat them out of her mouth. One Sunday, on going out early, I saw a woman, with the blade of a knife sticking out of the chest-bone. She had robbed a sailor of all his money, and he had stabbed her. I also witnessed a murder when a Spaniard killed a girl named Norah with a dagger, and before I could prevent it, he blew half his head off with a pistol. After I had succeeded in opening a room for meetings, and a ragged-school in the center of my district, I was often stopped in the service by cries of murder and by fights.

After many years of unceasing effort I gained entrance into many rooms, and into most of the dens. My care for the sick and the children disarmed opposition; then, in room after room, attention was secured to the reading of the Bible. Friendship on the part of many took the place of hostility, and I have been rescued from a band of roughs by a powerful and savage Irish woman, who on that very evening was arrested for robbery, and was transported for five years.

"The work went on; people listened; the ragged school was crowded, and the meetings were well attended; soul after soul was brought under conviction, and many were gathered into the fold of Christ. The neighborhood was opened up to the clergy and consecrated lay-workers; sanitary and other improvements were made; and so, through the entering in of the Gospel, the district changed its character to that of a far more respectable place."

Another class of these religious agencies may be encountered in some of the cities of Europe, where they have sprung from the kindly interest of a single individual, like the old Belleville mission in Paris. A lady named Miss De Broen was a worker in the Mildmay Mission, London, being in Paris, just after the outbreak of the Commune, visited Père la Chaise. Only the night before 500 communists had been shot there, and the long ditch into which they fell one by one became their common grave. A crowd of ragged women and children surrounded the spot; their grief and despair were terrible to see; and Miss De Broen longed to do something for their relief. Every man engaged in the Commune was shot, transported, or had to flee the country. Thousands of women were thus left destitute and unable to obtain work. Even the priests and Sisters of Mercy shunned them. No one cared for them. Miss De Broen raised money by personal solicitation, engaged a room, and, passing to and fro in the streets of Belleville, which had been the center of the Commune, she spoke to the poor women, saying that she knew of their distress, and that if they would come to her room they would receive five pence for three hours of needlework; at the same time she told them that her chief object was to tell them of the Lord Jesus. The hind boundation sounded strangely in their ears, the greater number hardly understood it, and the first time only three were present. Eight came to the next meeting, and from that time the numbers steadily increased. The ignorance of these poor women was surprising, and at first they were rough and sullen. Many had seen their poor women was surprising, and at first they were rough and sullen. Many had seen their husbands, sons, and brothers—in the war and in those last awful

days of the Commune; all had known the agony of lengthened starvation, buoyed by false hopes and cruel treachery. Goaded on by pangs of hunger, some had concealed weapons in their clothing, and had attacked the soldiers unawares; worse than this, in their frenzy, they had done. But after only a few months in the sewing-classes a great change had come over the poor creatures; no fierceness and no sullenness now, but an earnest, even a softened, expression appeared on many a face. In addition to the sewing-classes and Gospel meetings at La Villette, night-schools were soon opened for the benefit of many men who had been imprisoned, at the time of the Commune, but who, no charge having been found against them, were liberated after a few weeks. They could not read or write, and were glad to be taught. The McAll Mission in France is another instance of similar work.

The Salvation Army has proved a most effective agency for mission work in cities. Its methods and style of presenting religious truth, and the language used by its members, arrest and secure attention. It has been observed that "from the lower classes, to the lower classes". Whether this characterization is just or not, its members never forget that a large part of the masses whom they would reach will not listen to those who have not warm sympathy of feeling for them, and can receive impressions and ideas through the simple, perhaps rough, but picturesque language, only, which the common people use. Besides its regular religious services in its own halls or "barracks," in almost every city, even to the ends of the earth, which permits the practice, it holds street meetings where they are most needed—near the resorts of the vicious. Its groups of "slum sisters" seek out the sick and needy, and comfort or otherwise help the despairing. It also maintains labor bureaus; various simple industries where the unemployed, however unskilled, can earn a living; lodging houses for men; inquiry bureaus; day nurseries for the small children of working women; shelter houses for homeless women; missions for the rescue of women who have gone astray, and he uses for such to use as a means to reform, etc. The Volunteers of America do a similar work in several American cities, and have found a way to lay hands upon criminals in prison in order to lead them to honest ways upon their release. Whatever may be said, justly, in the way of criticism, the Salvation Army and its offshoots or imitators have certainly had great influence in stirring up the churches to an appreciation of the needs of the poor, and especially of the power of direct contact to win and elevate the outcast.

One of the earliest steps taken by Mr. Hogg, the boy-loving merchant of London, when he decided that street Arabs must be saved, was to become a shoe-black himself for six months, that he might know the humdrum life of the poor. The signs were not misunderstood. The good boys notion of sympathy for them, the greater number hardly understood it, and the first time only three were present. Eight came to the next meeting, and from that time the numbers steadily increased. The ignorance of these poor women was surprising, and at first they were rough and sullen. Many had seen their own little ones pine in the cold and hunger of the siege; others had lost all—husbands, sons, and brothers—in the war and in those last awful
are made conspicuous, not alone in work like that of the Salvation Army, but in the work of the Young Men's Christian Association and especially of the University Settlements in the great cities. It is through watching such methods that we seek and realize that no man or ignorant person is ever treated as Jesus would treat him when sent away with a mere gift of money.

The Boys' Club House, not connected with any church but exercising a strong uplift both moral and physical through bringing neglected boys into touch with those who have not been neglected, is an institution already developed into a power in many cities. New York has a number, of which the largest, with a membership counted by thousands, is one built by Mr. Harriman at the corner of 10th Street and Avenue A. The type of this class of institutions can best perhaps be seen in the Polytechnic in London. This institution began when Mr. Quentin Hogg, at the age of 18, one evening in 1883 sat down on a chair way in a London street, with a candle stuck in a bottle for light, to teach two street Arabs to read the Bible. It is now a vast form of priceless value, both in what they prevent and what they secure.

While these religious agencies may be encountered in all cities in England, the United States and Germany, and while they are carried on by all denominations, including Roman Catholics and Hebrews; and while in Roman Catholic countries the various religious orders conduct city-mission work on very similar lines, such religious agencies are not by any means the only ones working for that general uplift of the poor which we have described as a part of the object of city missions.

So far as the purpose is concerned in beneficent work for the poor and their laborers, many municipalities do true city mission work by applying disinfectants to the hotbeds of vice and restoring home and family life destroyed by the congestion of cities. The work of Glasgow in reforming its tenement house districts would require a book in itself; if the full and far-reaching results were to be made clear, of an intelligent and kindly interference of a city government. The introduction by law of decency, some measure of privacy, opportunity to enjoy light and air, and other inspiring improvements in the tenements, and the establishing of little parks and breathing grounds and play-grounds for the poor, tend to lift them out of depths to which the greed of landlord and employer has sunk them. This is true missionary work, as the cities do not concern themselves in this direction, but do not, as the name, of the same class are a host of beneficent enterprises, found in greater or less degree in all cities, which do one part of the work of the city mission. An instance of such an instrumentality for improvement in the City of New York is the Charity Organization Society, founded in 1883, as a sort of link between the different charitable resources of the city, whether religious, denominational, or independent of church connection. It is entirely disassociated from questions of creed, politics, or nationality, and it does not administer alms from its own funds; but it advises, informs, and induces all who would aid in any way in bearing the burdens of the ignorant and helpless.

One of the benevolent independent bodies aiding the poor in New York is the Legion Aid Society, which comes to the aid of the poor in any case where deserving persons are unjustly treated by employer or landlord. Another is the Sanitary Reform Society, which sees to it that the requirements of the Board of Health as to tenement houses are fulfilled. The number of the boys' clubs which are fostered on unsectarian lines is considerable in all the cities. Furthermore, besides the hospitals, there are diet kitchens for the sick poor, burial societies that provide for the needs of the dead, and many other enterprises aimed by kindly sympathy toward the help of those who need help. One of the most touching of such kindly undertakings is what is known as the Little Mothers' Aid Association, which has for its object the securing of needed rest for girls of from 10 to 14 years old, who have the care of younger brothers and sisters during working hours when the mother is away. It takes such girls to its Holiday House for a day's, or a week's rest and entertains them at Christmas or at Easter. Of the same class are the Fresh Air enterprises founded in every city, which give summer outings and country life to mothers and children from the tenement house region.

The money for the regular support of such agencies comes sometimes as thank-offerings, and often in large sums given unsolicited; but the means are never wanting.

As a result of all these evangelizing and humanizing instrumentalities there is less drunkenness, less pauperism, less crime, in the great cities today than ten years ago. The missionary spirit is abroad, and it is one of the modern miracles to see a city growing better while she is daily adding to her innaecity.


CIUDAD VICTORIA: Capital of the State of Tamaulipas, Mexico, situated about 125 miles N. W. of Tampico, at the foot of the Sierra Madre Mountains. Station of the PS (1889), with (1902) 1 missionary woman, 2 native workers, 6 outstations, 1 Sunday school, 1 elementary school and 31 church members. Station also of the American Friends' Foreign Mission Association (1887), with (1900) 1 missionary, 22 mission workers, 15 native workers, 15 men and women, 8 outstations, 2 elementary schools, 1 high school, a printing house and book depot and 540 professing Christians.

CLANWILLIAM: Town in Cape Colony, South Africa, 140 miles N. by E. of Cape Town. Population, about 7,000. Climate, temperate and healthy. Station of the SPG (1898), with (1901) 1 missionary and 175 professing Christians.
CLARENDON: A town in the island of Jamaica, W. I., circuit of the United Methodist Free Churches (1858), with (1901) 1 missionary, 31 native workers, 4 places of worship, 4 Sunday schools, 3 day schools, and 236 professing Christians.

CLARK, Ephraim W.: Born Haverhill, N. H., April 25, 1790; graduated at Dartmouth College, 1824; Andover Theological Seminary, 1827; ordained at Brandon, Vt.; sailed as a missionary of the ABCFM, November 3, 1827, for the Sandwich Islands, reaching Honolulu, March, 1828. In 1852 he went with the first company of American and Hawaiian laborers to assist in commencing the mission in Micronesia. In this duty he represented the Hawaiian Missionary Society. In 1883, having been for fifteen years pastor of the first Church at Honolulu, he resigned the pastorate, partly because of insufficient strength, but chiefly that he might engage more fully in Bible revision. Having spent a year on that work at the islands, he was sent to New York in 1884 by the mission to superintend the printing of the Hawaiian Scriptures by the American Bible Society, preparing proofs, preparing references, etc. This was followed by the translation and printing of the Tract Society's Bible Dictionary, and several other books and tracts. The last work completed was a hymn and tune book. He did not return to the islands. He died July 15, 1878, aged seventy-nine.

CLARK, Robert: Born 1825, at Harmston Vicarage, Lincolnshire. He took his degree as twenty-eighth wrangler at Trinity College, Cambridge, and was at once ordained to be his father's curate. In 1851 he offered himself to the CMS, and was sent to the Punjab Mission. He was one of the first two missionaries of the CMS to the Punjab, being stationed at Amritsar. In 1854 he was one of the first two CMS missionaries to Peshawar, and went there at a time when many believed that preaching the Gospel would be followed by assassination of the preacher. In most of the important stations in these provinces he did pioneer work. The most of his missionary life, however, centered at Amritsar. As secretary of the Punjab Bible and Religious Book Societies, he did much to provide and diffuse Christian vernacular literature. He was a good organizer, knowing how to make the most of his associates. In 1877 he organized the Punjab Native Church Council, and in the following year he established the Alexandra Christian Girls' School at Amritsar. After the publication of his Commentaries on the Gospel of St. Matthew, St. John, and the Acts of the Apostles, he received a Lambeth degree of Doctor of Divinity. Dr. Clark retained the office of Chairman of the Church Council for nearly ten years, the secretariyship of the CMS Mission till 1897, and the honorary secretariyship of the CMS from 1900, the seventy-fifth year of his age and the forty-ninth of his missionary career, he entered his rest at Kasauli, in the Himalayas.

CLARKABAD: A Christian village in the district of Lahore, Punjab, India, situated about 45 miles S. W. of the city of Lahore. Station of the CMS (1859), with (1901) 2 women missionaries, 9 native workers, 1 preaching place, 2 native churches, 221 communicants. Also stationed here is the CEZMS (1882), with (1902) 1 woman missionary, and 1 orphanage with an industrial department.

CLARKEBURY: A town in the northeastern part of Cape Colony, S. Africa, lying about 22 miles S. W. of Umtata. Station of the South Africa Wesleyan Methodist Missionary Society, with (1900) 1 missionary, 37 native workers, 9 preaching places, 8 Sunday schools, 2 high schools, 1 industrial school, and 600 professing Christians.

CLARKSON: Station of the Moravian Mission (1839) on the southern coast of Cape Colony, S. Africa. It is pleasantly situated on a mountain slope, about 80 miles W. of Port Elizabeth. The name of the settlement is that of a philanthropist who contributed largely toward the expense of the station's establishment. The present force at this station consists of 1 missionary and his wife, and 27 native workers, men and women, with 3 places of worship, 2 schools, and 214 communicants.

CLAY ASHLAND: A town in Liberia, West Africa, on the St. Paul's River, northeast of Monrovia. Station of the PE (1853), with (1901) 1 lay missionary and his wife, 2 native workers, 1 place of worship, 1 common school, and 25 communicants. Station also of the ME, with (1902) 1 native worker, 1 preaching place, and 81 professing Christians.

CLAYOQUOT: A settlement on the western shore of Vancouver Island, British Columbia, station of the Methodist Church in Canada (1899), with (1900) 1 missionary physician and his wife, 1 Sunday school, a dispensary, and 8 professing Christians.

CLYDESDALE: A town in Cape Colony, S. Africa (Griqualand East), situated 60 miles S. W. of Pietermaritzburg. Station of the SPG (1871), with (1900) 1 missionary, 18 native workers, 8 places of worship, 6 elementary schools, and 353 communicants.

COAN, Titus: Born at Killingworth, Conn., February 1, 1801; died at Hilo, Hawaii, December 1, 1882. In August, 1833, under the direction of the American Board, Coan sailed on a mission of exploration to Patagonia, and with Rev. Mr. Arms he was the first white man to see the savages of Gregory Bay. For several months Coan and Arms lived among the ferocious nomads of the eastern coast of Patagonia; but the savages becoming suspicious of their motives, they escaped, returning to New London in May, 1834. Mr. and Mrs. Coan arrived at Honolulu, June 6, 1835, and the following month they reached Hilo. Upon his arrival Coan found that some of the natives had already been cast into the lumps of heathenism; missionaries had resided here for brief periods; schools had been established; one-fourth of the natives could read; and there was a church of thirty-six members. In three months' time he began to speak in the native tongue; and before the year closed he had made the circuit of the island by canoe and on foot, a trip of three hundred miles. He was inconstant in his labors. He preached forty-three times in eight days, examined twenty schools and more than 1,200 pupils, conversed personally with multitudes, and ministered to many sick persons during a tour of thirty days through the island. On a trip made in the latter part of 1833, signs could be seen of the coming Pentecost. Multitudes gathered to hear the Word; and so eager were the people to hear the message of salvation that one morning he was constrained...
to preach three times before breakfast, which he took at ten o'clock. In 1837 the great revival commenced. Nearly the whole of the population of Hilo and Puna attended religious services; the sick and the lame were brought in litters and on the backs of men; and at any hour of the day or night a bell was tolled in the church yard, or at the places for prayer and preaching. The great harvest years were 1838 and 1839. Seven or eight thousand natives had professed conversion; but very few had thus far been received into the Church. The utmost care was taken in selecting, examining, witnessing, and teaching the candidates. The first day of July, 1838, occurred the greatest accession to the Church; 1,705 took upon themselves the vows of God that afternoon; and 2,400 communicants sat down together in the Church at Hilo; and these composed about three-fourths of the adult population of the parish. To show the abiding result of this wonderful work of grace, about one in sixty came under discipline; the greater part of these were received, and very few were finally cut off. Under the most careful training the people became more and more settled in faith and morals; and probably to-day the ratio of people in New England who cannot read and write is greater than among the Hawaiians in Hilo and Puna. In 1867 the old church was divided into seven local churches, six of them with native pastors. Mr. Coan's two books, *Adventures in Patagonia* and *Life in Hawaii*, are of great interest.

Coan (Mrs. L. B.) *Titise Coan*, Chicago, 1885.

**COCANADA:** A city in the Godavari district, Madras, India, situated 86 miles S. of Vizagapatam; navigable canals connect it with the Godavari River. Population (1891) 40,600, of whom 90 per cent. are Hindus. Station of the BOQ (1874), with (1902) 9 missionaries, men and women, 3 chapels, 25 Sunday schools, 52 village schools, 1 high school, 1 training class for Bible women, 1 industrial school, a dispensary, a printing-house and 234 communicants.

**COCHIN:** A native state on the W. coast of India, between the Western Ghats and the sea, and north of Travancore. It has an area of 1,362 square miles and a population (1901) of 812,025. The prevailing religion is Hinduism. There are, however, some groups of the ancient Syrian Christians of the Jacobite church still remaining in this region. The CMS commenced mission work in Cochin in 1817, at first in association with the Syrian Church. Since 1847 it has worked separately, alotho the reform party in the Syrian Church aid its ministers in evangelistic effort. The CMS has 2 stations in Cochin with which 143 Christians are connected and with 1,144 pupils in the mission schools.

**COCHIN-CHINA:** A province of French Indo-China, lying along the coast to the south and east of Cambodia. It has an area of about 22,000 miles and a population of (1901) 2,968,529. The population is composed chiefly of Annamites, Cambodians and Chinese, with a certain number of Malays, Indians and Europeans. The religion of the people is for the most part Buddhism, with a considerable number of demon-worshippers, a few Mohammedans and about 75,000 Roman Catholics. The chief production of the country is rice, of which large quantities are exported to China. A considerable portion of the trade of Cochín-China reaches the sea through the ports of Saigon, of which Saigon until 1902 was capital of French Indo-China and the residence of the Governor-General, who now resides at Hanoi in Tonking. Protestant missions do not exist in Cochín-China, but the Roman Catholic missions are pressed with vigor and success.


**COCHRAN, Joseph G.** Born in Springfield, N. Y., 1817; graduated Amherst College, 1842, and Union Theological Seminary, 1847; sailed the same year as a missionary of the ABCFM for the Nestorians. He took the place of Mr. Stoddard as principal of the male seminary at Séir, and with that school his life's work was identified. From 1851 till the death of Dr. Stoddard, in 1857, the two were associated in the conduct of the seminary. Mr. Cochran then became principal and continued such till 1865. During those seventeen years it is said that he did more than any other man to educate and equip teachers and preachers for the Nestorians and for Persia. When he took charge there was no congregation or Sabbath-school; before the close of his life several churches were organized and a presbytery formed, embracing twenty-five congregations. He was a voluminous author and translator in the Syriac. He prepared a very complete Bible Geography and History, and several school-books, as Algebra, Astronomy, Natural Philosophy, and later, a valuable work on Pastoral Theology and Homiletics. He died November 21, 1871, after an illness of thirty days.

**CODACAL.** See Kodacal.

**COIMBATORE:** Capital of the Coimbatore district, Madras, India, situated at an altitude of 1,348 feet in a hilly country, 84 miles S. E. of Calicut. The climate is cool and healthy, the malaria infects the regions at the foot of the hills. Population (1901) 53,050. Station of the LMS (1830), with (1901) 6 missionaries, men and women, 103 native workers, men and women, 29 Sunday schools, 52 village schools, 1 high school, 1 home for boy and 1 for girl pupils and 279 church members. Also station of the Leipzig Missionary Society (1860), with (1900) 1 missionary and his wife, 1 missionary, 14 native workers, men and women, 10 churches, 1 school and 984 professing Christians. Station also of the SPG (1895), with (1901) 13 native workers, 1 chapel, 2 schools and 187 adult baptized Christians. The PB also has 1 missionary and his wife there.

**COKE, Thomas, LL.D.:** A clergyman of the Church of England and a graduate of Oxford. In 1776 he became the intimate friend of John Wesley, and entered heartily into his plans for the spread of the Gospel. He worked with Wesley for 15 years as superintendent of his work. In 1790 he set sail from England on a mission to Nova Scotia under the WMS. Returned to England to raise funds for the WMS mission in the West Indies. In the course of seven years Dr. Coke made four voyages for that mission, and also visited the United States at the formation of
the Methodist Episcopal Church. He superintended the work on the West India Islands, and under his wise guidance the mission prospered exceedingly. He now turned his attention to Ceylon and India. He was so anxious to commence this mission for the WMS that he offered to defray all the expenses himself, amounting to £6,000, and to go with the missionaries. His friends tried to dissuade him from this long voyage, but he said, "If you will not let me go you will break my heart." He sailed from Spithead in company with six others. On the ship he was taken ill; a shock of paralysis followed, and he was found dead in his cabin. He was buried at sea June 1, 1814.


COLAR. See KOLAN.

COLESBERG: A town in Cape Colony, S. Africa, situated 57 miles north of Middelburg, on high land (4,403 ft). Population, 2,000. Station of the South African Wesleyan Methodist Missionary Society, with (1900) 22 native workers, 4 chapels, 5 schools and 266 professing Christians.

COLLEGAL: A town in the Coimbatore district, Madras, India, 34 miles E. S. E. of Mysores. Station of the PB, with (1900) 1 missionary and his wife, 4 missionary women and 1 orphanage. The name is also written Kollegal.

COLOMBO: Capital and chief seaport of the island of Ceylon; situated on a peninsula on the W. coast. It resembles a European town. Population (1901) 158,228, Tamil, Singhalese, Europeans and Eurasians. It is an important missionary center. The BMS established a station there in 1812, which now has 1 missionary and his wife, 1 missionary woman, 1 native worker, and a high school. Also a station of the WMS, with 10 missionaries, men and women, 99 native workers, men and women, 7 outstations, 17 elementary schools, 2 high schools, 1 college and 552 communicants. Also a station of the CMS (1852), with 14 missionaries, men and women, 143 native workers, men and women, 67 elementary schools, 3 high schools and 17 missions. Also a station of the SPG, with 1 missionary, 15 native workers, 1 elementary school, 1 high school and 1 college. The Christian Literature Society for India has a missionary and his wife there with 8 native workers, a printing-house and a book depot. The YMCA (1896) also has a missionary and his wife there; the YWCA has a woman missionary, and the Salvation Army a post, of which the statistics are not published.

COLOMBIA: A republic of South America, occupying the northwestern corner of the continent, adjoining the Isthmus of Panama, and bounded on the east by Venezuela and on the south by Ecuador. The whole of that section gained its independence from Spain in 1819, but soon split up into Venezuela, Ecuador, and the Republic of New Granada. In November, 1821, the state of Panama broke out the Colombian officials and declared itself an independent republic.

The language is Spanish and the religion Roman Catholic, the other religions are permitted so long as their exercise is "not contrary to Christian morals nor to the law."

The ABS has an agency at Bucaramanga and the PN has 3 mission stations with 18 workers, men and women, and 6 schools.

COLON: Town of 4,000 inhabitants in the Republic of Panama, situated on the N. side of the Isthmus of Panama. Station of the Wesleyan Methodist Western Conference of the West Indies. The working force in 1900 was 1 missionary.

COLONIAL AND CONTINENTAL MISSIONS: These are missions established by the different churches of England, Scotland, and Ireland, primarily for work among the English residents of the colonies and on the continent of Europe, and secondarily, to assist various evangelical churches in Europe in their own home work. They carry on their work by sending out special missionaries, appointing chaplains, assisting in the erection of chapels, giving grants in aid to local churches and organizations, assisting in schools, providing for divine service at army and navy stations, etc. One of their most important lines of work is that of supplying services at the various resorts of summer and winter visitors on the continent of Europe. Almost every prominent resort of tourists has one or more chapels, where there is preaching on the Sabbath by a minister, who is on hand also through the week to render assistance such as a pastor can give in case of need. These stations are in some degree, sometimes entirely, supported by the gifts of those who attend. But it is the rule that some one of these societies is the actual supporter of the services, without which the Sabbath of the traveler would give no opportunity for congenial worship. Another line of work scarcely less important than the so-called regular foreign missionary work is that of supporting those evangelical churches that, under great discouragements and amid much opposition, in Belgium, France, Italy, Spain, Bohemia, and Moravia, are seeking to stem the tide of heathenism and preach a pure Gospel. Many of them would be not only weakened, but crippled and even overpowered, but for the timely aid received by them from the Christians of Great Britain, largely through the medium of these societies.

Many of the foreign missionary societies carry on a colonial and continental work of the above description in connection with their work for heathen and Mohammedan lands. Among these are the Society for the Propagation of the Gospel, the South American Missionary Society, the Methodist and Baptist Societies.

COLUMBIA: A settlement in the Transaki district, Cape Colony, S. Africa; situated about 18 miles S. E. of Butterworth. Station of the UFS (1878), with (1900) 1 missionary and his wife, 27 native workers, 18 schools, and 363 communicants.

COMBACONUM: The most sacred town in Madras, India; situated 22 miles N. of Tanjore in the most fertile part of the Cauvery River delta. Population (1901), 59,673, ninety-five per cent. of whom are Hindus. Station of the Leipzig Missionary Society (1856), with (1900) 1 missionary and his wife, 12 native workers, 19 chapels, 7 elementary schools, 1 high school, and 664 professing Christians.

COMBE. See Paramaribo, of which it is part, for joint statistics.

COMITY of Missions: Comity implies courtesy and kindly consideration and sympathy shown.
to others. The comity of nations is defined in the dictionaries as "that friendly and mutual courtesy under which various beneficial acts and recognitions, not obligatory, take place between nations." A certain self-restraint or even self-denial accompanying such kindly courtesy is suggested by this definition. Since Christians do not feel self-denial in doing kind acts for fellow Christians, we must modify the definition slightly in this place. Interdenominational comity of missionaries, or comity of missions, is that friendly and mutual courtesy under which various beneficial acts and recognitions take place between missionary societies or missionary societies of different organizations because they are working for one purpose under the one Master and Lord, Jesus Christ.

In the presence of the principle of love to all men explained and enforced by Jesus Christ, then it is hardly need to point out other reasons why missionaries struggling with a gigantic task in an unsympathetic multitude should be kindly and courteous to one another. Yet other elementary factors enter into the obligation to cultivate comity in the enterprise of missions. These are underlying truths such as God's unswerving purpose that His word shall be as the rain which waters the whole earth, making it to bud and bring forth, and give seed to the sower and bread to the eaiser. Because of that eternal purpose the work of disseminating knowledge of the Gospel is one and indivisible. Again, the effective agency in this work is God's word and not man's deductions from it. Hence the resulting fruitfulness of barren lands shall be to Jehovah—not to the men who are used as God's instruments in the work, but to Jehovah and to His mission. Another of these elementary factors is the aim of missions. This aim is not to publish a human philosophy of the plan of salvation. It is to make Jesus Christ known to those who know Him not, in order that they may yield allegiance to Him and follow Him. To such an end all evangelical missions are united, becoming branches of a single, vast enterprise in which self-will of men must be subordinate to the King. This implies that the heresy must be resisted which would rate different degrees of interpretation and outward practice of the mission. If such denominational differences cannot destroy unity of purpose and action unless the spirit of self-will has taken the place of the Spirit of Christ as the impelling power. Those who are in Christ are one body. The conclusion is irresistible that Warneck has struck a right note in urging upon all evangelical missionaries the point that when evangelical denominations are united, becoming branches of a single, vast enterprise in which self-will of men must be subordinate to the King.

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have been more, had not all been won from the church of another denomination—"since it takes twice as much effort to convert one who is already a Christian as it does to convert a heathen." Such peculiarities of missionary literature suggest the direction of the selfish dis­courtesy and unkindness sometimes practised by missionaries toward those of another denomina­tion. Many instances are cited of the entrance of some narrow enthusiast into the mis­sion field of another evangelical denomination to apply the church members with objections to some detail of the teaching by which they have been brought to Christ, and to present with feverish industry enticements to enter a different fold. Then some veteran missionary, aghast at such intrusion, writes home in humiliation, "Men whom I baptized in infancy thirty years ago, and whom I have lovingly nurtured into Christian manhood, are now being invited by these newcomers, who have neither called on me nor seen me, to canvass the question whether or not I am a minister of Christ." Moved by such a spirit of discourteous rivalry, the intruding mis­sionary gathers up native workers who have been dismissed for cause, and church members who are under discipline, and lavishes upon them courtesy and unkindness sometimes practised by missionaries toward those of another denomina­tion. The Society calmly explained to the intruder's superiors the effects of such intru­sions from entering territories so assigned. The missionary societies. Rev. Dr. Alexander Duff, on the principle of putting half a dozen denomini­cal denominations on the mission field. A clear-headed missionary, grieved in soul, asked the Primitive Methodists (England) to send mission­aries. About the same time Bishop Crowther, of the CMS, hearing that there was now toleration in the island, went there with a view to opening mis­sionary work. Residents in the island immediately begged the Bishop to send them preachers, and put into his hands $1,000 toward the expense of building a chapel. But when the Baptists, who had a claim of former occupancy, and the Bishop, who had a claim of present readiness, heard that missionaries of the Primitive Method­ist Society were already on the way, they both withdrew; the $1,000 was given back to its donors, and when the Methodists arrived they found a clear field. Similar cases of territorial lines and of spheres of influence respected by the different societies. Recent action respecting mission fields in Porto Rico and the Philip­pines, taken in conference together by the several American missionary societies, seems to show that this method of settling the front of activity in the United States has been more practical and effective. Dr. J. C. Gibson, of Swatow (in Mission Problems and Mission Methods), has published a diagram showing in a very telling way the waste of legitimate influence by the missionary enterprise through crowding centers of influence too closely together. But, notwithstanding all that can be said in favor of the plan of territorial lines which aim to secure observance of comity by keeping denominations apart, the result is often satisfactory. Where a missionary society is laboring among people of which some clans branch off into a region inhabi­

### Comity

**The Encyclopedia of Missions**

From the beginning of modern missions attempts have been made to secure full practical application on the mission field of the principle of comity of missions. A favorite experiment has been to attempt delimitation of fields or spheres of influence. The natural feeling underlying such efforts led the Baptist (U. S.) Triennial Convention, as long ago as 1835, when contemplating an enlargement of their enterprise of foreign missions, to authorize the board of man­agers to establish new missions in every unoccupied field. The theory of territorial delimitation has generally suggested that in fields already occupied missionaries be instructed to keep out of the districts where others are laboring, and that in new fields missionary societies arrange among themselves bounds within which each will conduct operations. It is then assumed that priority of occupation must bar other denominations from entering territories so assigned. The action of Abraham and Lot in dividing Canaan is often urged as a model to be followed by mis­sionary societies. The veterans, Dr. Alexander Duff, on seeing the envious glances cast by some of his colleagues toward a prosperous field occupied by another society, said: "I would as soon leap into the Ganges as to think of going to Timneveli except as a brother to see the good work that is going on." A striking instance of missionary comity was seen a few years ago in the island of Fernando Po. The island was once occupied by the Baptist Missionary Society (England), until it was expelled by the Spanish Government. After many years people in one part of the island asked the Primitive Methodist Missionary Society to send missionaries. About the same time Bishop Crowther, of the CMS, asked the Primitive Methodists (England) to send missionaries for their instruction. People in another part of the island asked the Baptist Missionary Society to send missionaries. About the same time Bishop Crowther, of the CMS, asked the Primitive Methodists (England) to send missionaries for their instruction. People in another part of the island asked the Baptist Missionary Society to send missionaries. About the same time Bishop Crowther, of the CMS, asked the Primitive Methodists (England) to send missionaries for their instruction.

Happily, comity is not the rule of evan­gelical denominations on the mission field. Brotherly love is the rule. To quote Dr. A. C. Thompson again: "In general, Christian brotherhood is nowhere so warmly felt as among laborers from different sections of the Church, toiling in the same great harvest-fields of heathendom." The veteran expert on mission theory and practice, Warneck, says: The comity is nowhere so warmly felt as among brothers in the Church toiling in the same great harvest-fields. The estee­m shown on all sides is stronger than the distrust, and respect for one another's bounds is more general than infrac­tion of them."

When infringements of comity occur through insufficiency of information or inadvertence or insufficient information, kindly negotiations may often save the day; as, for instance, when a few years ago the Reformed Church in America had its Arcto field in India entered for a sectarian ral by another zealous denomination. The Society calmly explained to the intruder's superiors the effects of such intru­sion, and these wise and Christian men at home promptly ordered the indirect agent to leave the field, and save his energies for enlightening the heathen.

### Additional Notes

- The Encyclopedia of Missions provides a comprehensive overview of missionary efforts and the principles of comity in mission work.
- The example of the Baptist and Primitive Methodist societies in the island of Fernando Po illustrates the challenges and practicalities of establishing mission fields.
- Dr. A. C. Thompson emphasizes the importance of brotherly love among missionaries, especially when working in the same harvest-fields.
- Current practices and challenges in missionary work are highlighted, with a focus on the balance between territorial delimitation and the need for collaboration among missionary societies.
ted by people of another race and language, and already occupied by another society, it claims the right to follow up the people regarding merely territorial divisions. The passing of boundaries is conscientiously defended as necessary in cases like that of the Reformed Presbyterian missionaries to the Nusairiyeh in North Syria and Cilicia, of the missionaries of the Methodist Episcopal Church among low caste people of the Nahraba Valley in India, and of missionaries to the Jews everywhere. Furthermore, with the increase of Anglican communities, both native and foreign, in India, the Church of England has declared (in 1918) that missionary agreements to "spheres of influence" can no longer be observed. The Church of England must work under the usual principles of parish and diocese in territory which is part of the British Empire. Moreover, aside from these cases of objection to the theory of setting off districts and spheres of influence, the plan is not entirely effective in practice. The real end sought through such divisions of territory, besides avoidance of overlapping, and wastefulness, is relief from injury through disregard of the principle of comity. But will not now, the principle of comity certainly not regard territorial limitations that exist on paper only.

A source of many violations of comity on the missionary field is discontent of native workers with the rules of the mission, and especially with those tending to develop self-support in the churches. It sometimes happens that such malcontents offer to transfer their service to missionaries of another denomination. It requires both coolness and common sense to refuse such applicants. And yet to accept them without close scrutiny would be unwise in any case. In 1838 native workers of the Church Missionary Society in India, having been dismissed for cause, offered themselves, together with the field and its equipment, to the London Missionary Society. Of course the offer was refused. At a later period an able native minister in the employ of the ABCFM in Turkey became dissatisfied and appealed to the Church Missionary Society, offering to convey his whole congregation to the Anglican Church if a missionary could only be sent to teach them. The CMS refused to enter into such a contract with the ABCFM, and the party, which had vainly hoped to profit by sectarian feeling, returned to its former connection. Many attempts have been made to secure a general adoption by the missionary societies of rules looking to the erection of barriers which will prevent one denomination from becoming a house of refuge for church members under discipline in another, and salary from becoming a lodestone to draw men from their posts. The case has even arisen where enactments have been sought preventing adherents from applying uncomplimentary names to the adherents of another mission. As a means of settling such grievances, the establishment of "boards of conciliation" by the different missions has often been proposed. The proposal has never met with general favor. For all such troubles of the mission, the tendency of division among the missions is the most potent agency. The mission field is often at a stage of development has been reached that making such things possible, the history of discussing respecting practical applications of the comity of missions seems to be near its close.

There may be advantage, however, in summarizing, before leaving the subject, the points which seem to be now settled as to the practical applications of the principles of comity in the broad field of the missions of Protestant Christendom. There seems to be general agreement that:

1. Careless overlapping of mission forces and needless reduplications of apparatus and plant is not only a sin against comity but against the Lord of all missions. Whose resources are thus wasted.

2. All evangelical denominations have rights which must be respected on the mission field; and these rights are equal.

3. The presentation to pagans or Mohammedans of an impression of division in the missions would be a sufficient remedy, securing the same ends as a cumbersome board of conciliation.

Discussions of these various plans for securing mutual regard among missionaries and missionary societies have proved the value of regular conferences between missionaries of different denominations, claiming as a regular event in India, China, Japan, South Africa, etc., and similar conferences are established between the officers of missionary societies in Germany, Holland, Scandinavia, Great Britain, and the North American Continent. These Interdenominational Conferences have proved potent agencies for fostering comity relations. It is the wisdom that what territorial limitations and detailed rules as to the minutiae of missionary practice have so far failed to secure in the way of mutual confidence and consideration is in a fair way to be secured through acquaintance and face to face conferences. It is now clear that, whereas different societies have proved potent agencies for fostering cooperation between societies as possible, and also advantageous to all. An example of such cooperation may be seen in the Madras Christian College, founded long ago by the Free Church of Scotland, and now subsidized by the Church Missionary Society and the Wesleyan Missionary Society, and patronized by all societies, so that it has become the great representative of Christian higher education in South India. A similar representative institution at Peking, China, seems likely to be the result of the destruction of Methodist, Presbyterian, and Congregationalist colleges there during the Boxer troubles of 1900. In Japan, in Mexico, and in other fields the press of different denominations cooperate in producing literature that all can, and do, use in evangelistic work. In several countries the different branches of the Presbyterian Church have secured a degree of cooperation amounting to organic union between their missions. And in Japan the world has seen the thrilling spectacle of all evangelical Christian churches cooperating in repeated evangelical campaigns through a union of Christian hearts and abilities which did not originate so much with the missionaries as with the native Christians who demanded and would have it. When a stage of development has been reached that makes such things possible, the history of discussions respecting practical applications of the comity of missions seems to be near its close.
Missionaries of different denominations should meet together, at stated times, wherever possible, for prayer and mutual encouragement and stimulus. They should hold general conferences at regular intervals.

4. Financial or other stringency has taught all that cooperation between evangelical missionary societies must be so extended as to make needless the work of publishing houses, hospitals, and institutions for higher education.

5. For the better cultivation of interdenominational comity missionary candidates should receive instruction on the subject, and official organs of missionary societies should give the public, besides information regarding their own work, ample descriptions of important results gained by others.

Realization of the meaning and the basis of comity of missions carries the mind to a fuller grasp of the fact that in the many-sided missionary enterprises of the various denominations we have before us a movement resembling the march of the different columns of a great army, each independent and differently circumstanced, but all moving under the orders of one general, with certainty that at the critical moment all will be there, all ready for action, and all glad harmoniously to apply their whole power to the one object sought by the great Commander. It is the victorious march of the armies of Jesus Christ which we watch as we see this steady development of closer relations between its units, even while they are absorbed in the struggle with antichrist. Or, to adopt the figure and language of Rev. Canon Edmonds, of Exeter, "As we look at the work of missions we are watching the coming down from God, out of heaven, of the city of God." Let there be no trifling at such a supreme moment of history!

COMMERCIAL AND MISSIONS: Commerce is the exchange of goods, commodities or other valuable property between different peoples. It is the commerce in order to give the meaning of the word, so that it shall include the interchange of scientific and ethical and social ideas between nations, since this is an inseparable adjunct of that intercourse whose object is barter and trade. But in this article the relation to missions of commerce in its narrower meaning will be briefly discussed in order to suggest (1) What Missions owe to Commerce, (2) What Missions have suffered from Commerce, and (3) What Missions have done for Commerce.

(1) Missions owe to commerce the means of transportation and of communication. The earliest missionaries were enabled to reach India and China and Turkey and the coasts of Africa by those means of transportation which commerce had already provided. If the London Missionary Society sent its first missionaries to the South Seas in a vessel especially fitted out by the Society, it was still as a commercial venture that the "Duff" undertook the voyage, and it was through trade that its expenses were paid. In our own day missionaries use, as they would use the natural productions of the earth, the great steamships, the railroads, the telegraphs and the postal facilities which commerce has provided for its own uses. Merely to suggest these things is to show the greatness of the debt which the enterprise of commerce under which missions must ever lie in respect to the means of reaching the ends of the earth.

To commerce, again, missions are indebted for security of abode in many lands. It is as the East India Company opposed the entrance of missionaries into the field of its operations, this purely commercial corporation finally became the protector of missionaries in India during many years. Not only in India, but in China, in Turkey and in Persia, missionaries have owed their safety and their opportunity of access to the people, to those laws and treaties which were designed to secure liberty and security for traders. Missionary enterprises in all of these countries have been carried forward with great freedom because missionaries had a right to claim and to enjoy the same privileges of safe-conduct which governments had secured for the benefit of merchants.

Again, commerce has served missions in the line of discovery and exploration of unknown regions and of acquaintance with unvisited races. There was, for example, Captain Cook's report of his explorations which led the first missionaries to Tahiti. And it was Stanley's long determined struggle to solve the puzzles of Central Africa which prepared the way for other missionaries to follow in the footsteps of Livingstone, and finally to present a civilized Uganda and a peaceful Nyassaland to the merchants of the world.

(2) Nevertheless, commerce has often hampered and sometimes vehemently opposed the work of missions. For example, there is nothing contrary to any law of God or man in buying a commodity where it is abundant, in order to sell it at a profit where it is scarce and in demand. But no law, human or divine, can justify a commerce which takes advantage of the ignorant and defenseless or sells for its traffic articles that injure, degrade or destroy. The African slave trade was a notable example of such conscienceless commerce which long blocked the progress of missions on the western coast of Africa. Dr. Patrick Alexander, of the Scottish Missionary Society, went to the islands against the infamies of the liquor traffic in Polynesia, supported by a long series of similar facts from other parts of the world, show how commerce has sometimes set itself to uproot the beginnings of moral training among child-like races who cannot discriminate between the benevolent missionary and the unprincipled trader. One shameful particular of this complaint against commerce may best be set forth in the form of incidents of actual history, which are, unhappily, typical of facts which may be duplicated in many places.

In October, 1826, Rev. W. Richardson and family labored alone on Maui, one of the Hawaiian islands. The crew of the English whaler "Daniel," Captain Buckle, because the native women did not visit the ship as formerly, complained to the missionary. He offered them brandy to drink with them, but they replied with threats of burning his house and butchering his family. The missionary replied, "Come life, come death, we cannot undo the work of God." Next day the captain promised peace on condition that their demands were complied with. He himself kept a native woman on board, for which he paid $160;
The pervasivecivilizing influence of the teachings of Jesus Christ can best be seen by turning back to the beginnings of missionary effort in uncivilized lands.

Rev. J. C. Bryant wrote in 1849:

"Of fourteen young men who have left my employ within two years, one has since been converted, and of course clothes himself; the rest go naked as before, showing how impossible it is to civilize men without first converting them. Wash a pig and shut him up in a parlor, he may stay clean for a while, but as soon as free he will return to wallowing in the mire. To try to civilize heathens by converting them is to try to make lambs of swine by washing them and putting them in a fleece of wool."

Rev. L. Grout says that, with the Christian Zulus a level field is plowed by oxen, but among the heathen in the same tribe woman is both plow and ox, cart and horse. She is sold for oxen, which are never yoked, but only eaten by their lazy owners. On the other hand, Christians buy plows and wagons, build houses and furnish them. In 1865, 500 American plows were sold in Natal with a growing demand for saddles and harnesses, clothes, books and maps, while the heathen were still marked by nakedness and misery.

English missionaries in Canada had skilled workmen to teach the Indians how to labor. But they would not work. They preferred their wigwams and skins, their raw flesh and filth, till inward transformation through the Gospel led them to work for the improvement of their outward condition. The same is true everywhere. Civilization does not reproduce itself. It must first be kindled, and can then be kept alive only by a power genuinely Christian.

The English Journal of the Society of Arts states that in Lagos, Western Africa, a native built himself an elegant house, furnished it in approved style, and embroidered it in approved style, and yet with his family occupied a hovel adjoining it. Would he have done so if he had been converted?

Dr. J. L. Wilson says of Western Africa:

"Something more is needed to civilize heathen than specimens of civilized life. This would imply that ignorance alone hindered their improvement, whereas in heathenism an aversion to those activities which are essential to prosperity. We look in vain for any upward tendency in pagans till their moral natures are changed."

So in Turkey, while those who do not read the Bible live on in their gloomy and comfortless abodes, chairs and tables, books and book cases, Yankee clocks and glass windows, mark the homes of Bible-readers.

A missionary in that land wrote in 1880:

"The Oriental left to himself is entirely satisfied with the customs of his fathers; no contact with western civilization has ever roused him from his slumber, but when his heart is warmed into life by the Gospel, his mind awakes, and he wants a clock, a book, a glass window, and a flour-mill. Almost every steamer from New York brings sewing-machines, watches, tools, cabinet organs, or other appliances of Christian civilization, in response to native orders, that but for the Gospel live on in their gloomy and comfortless abodes, chairs and tables, books and book cases, Yankee clocks and glass windows, mark the homes of Bible-readers."

Sir Bartle Frere, familiar with heathenism in India and South Africa, says, "Civilization cannot precede Christianity. The only successful way of dealing with all races is to teach them the Gospel."
Sewing-machines abounded. Cups and saucers, places and dishes, lamps, knives and forks, and clocks are in nearly all the houses. The islands furnish a good market for European goods. These material benefits follow, they did not precede, the Gospel. As aged Mangani said recently, two to the Gospel all these beautiful clothes in which I stand upright," but the uprightness of the man was more beautiful than his clothes.

The entire cost of the mission of the ABCFM to Hawaii in 1869 was $1,229,000. But none can deny that this money used in civilizing the islands and opening them to intercourse with the world was well spent on seeing that in 1901 the imports of the Hawaiian Islands from the United States alone were valued at $21,780,000. Similar results of missions may be seen throughout Micronesia and Polynesia, for room has been made for commerce by taming and elevating the people through the Gospel.

Rev. Dr. F. F. Edginwood writes of the relation of missions to commerce:

Three things have been found almost universally true:
I. The Gospel has always elevated the character and estate of civilization in whatever land its influence has reached. More than once it has been confessed that England could scarcely have retained her Indian possessions but for the conservative influence of those missionaries which restrained injustice while they promoted intelligence and loyalty. 

II. The first contacts of commerce are for the most part evil. Whether adventurers precede or follow the missionary, they bring society. Whalers in the South Seas, convicts in Tasmania, slave traders in Ceylon, kidnappers in Melanesia, opium dealers in China, and liquor sellers among the Indians and of every tribe—all have proved a curse. 

There was a time in San Francisco when the courts were paralyzed, and true-hearted citizens felt driven to send to home. Even saloon keepers joined in the call, alleging that without Christian institutions no man's life was safe. 

III. Improvement generally follows. Christian homes are established, and the missionary is supported instead of opposed. Dark as Africa now is, civilizing there fifty years hence will be full of life and light. But we should hasten to show what good is done to the humblest native; and the proudest Caucasian might must not make right, land. A case like that of Kekela; the native misconception or profit of the great powers of Europe, and the missionary, ransomed him from the angry father in Micronesia, is a type, with the help which he received, and sent him a valuable present. Kekela when the foreigners came to take possession of the area where he was the strongest. Treaties should not be made merely for the sake of business, but they should not lead to the weakening of the mission, for commerce and Christianity go together, and where the commercial agent gladly follows, but the way is opened for a widening commerce. Intensity of conviction carries them where the commercial agent gladly follows, but would not lead.

Report of Rev. Dr. R. S. Storrs of Brooklyn: "missions always assist commerce. This is not the first work of missions, but it is a work which goes on with the propagation of the Gospel over all the earth. For commerce and the Gospel are in harmony in this, at least, that the aim of each is cosmic, is earth-embracing. There is no tribe so recent or so ancient, no tribe so remote or so degraded that the Gospel does not seek it, or that commerce will not reach out far for access to it. They go together. The home of commerce is on the liquid bands that separate and yet unite and encompass the continents; the horizon of commerce is the rim of the planet and nothing less; and so commerce and Christianity go together, and Christianity helping commerce. Not that our missionaries go out for that purpose—they do not barter life for gold. But wherever their crand is, and wherever their teaching is felt, there the way is opened for a widening commerce. Intensity of conviction carries them where the commercial agent gladly follows, but would not lead.

CONCEPCION: Capital of the province of Concepcion, Chile, S. America. Station of the ME with (1902) 13 missionaries, men and women, 7 native workers, 7 places of worship, 13 Sunday schools, 1 high school, 1 college for girls, 1 orphanage, a Young People's Society, and 417 professing Christians (in the district).

CONCORDIA: A town of the Argentine Republic, S. America, situated on the Uruguay River, in the Argentine Mesopotamia. Population, about 11,500. Station of the ME, with 1 missionary and his wife, 1 native worker, elementary school, and 57 professing Christians.

CONCORDIA MINE: A settlement in the northeastern portion of Cape Colony, S. Africa, situated 7 miles N. E. of the Ookiep railway terminus. Station of the Rhenish Missionary Society, with (1900) 1 missionary and his wife, 2 native workers, 1 school, 1 Sunday school, and 292 baptized Christians.

CONFERENCES ON MISSIONS (Interdenominational): When the revival of missions commenced at the close of the last century, the great effort at home was to find enough of those interested in the work to justify making a beginning, and the great aim abroad was to find a field where missionaries could labor un molested. The whole undertaking was then so novel that those engaged in it had not yet begun to know their ignorance. For to carry on the work of missions with success requires not merely a spirit of obedience to Christ, but some knowledge of the difficulties to be met and the best method of overcoming them, and only an actual advance could indicate the points on which they needed advance. The missionaries found, moreover, that the more they advanced, the more questions multiplied. Even success only furnished new problems to be solved, that had not occurred to them before. For the solution of these they went, first of all, to the Lord Jesus, and then, as in apostolic times, when an unlooked-for emergency arose, the
apostles and elders were gathered together to consider the matter" (Acts xv. 6), so now in the constantly recurring inquiries, "How can we remove this evil, and secure that result?" each group of laborers felt the need of counsel from others who encountered similar obstacles. Hence missionary conferences came into existence naturally and unavoidably. From the first they were often interdenominational in character, and, therefore, precious examples of the Comity of Missions. Such missionary conferences are of two classes: 1st, Conferences of the missionary societies; and 2d, Conferences of missionaries of the various denominations.

1. Conferences of the Missionary Societies: The first union missionary conference between British or American societies was held in the United States May 4, 1854, the various missionary societies; and 2d, Conferences of missionaries of the various denominations. The Conference sought a more complete mutual agree¬ment that as soon as an evangelical society had occupied any field, it should be left in undis¬turbed possession.

The next interdenominational missionary con¬ference met that same year in London, October 12 and 13, and was somewhat limited in the range of its discussions, for only a few secretaries of missionary societies were able to be present.

Next in order came the conference on missions at Liverpool, March 19 to 23, 1860, where twenty-five societies were represented by their officers. Two missionary societies from America were present, and nearly one hundred other members took part in the proceedings. Two sessions of three and a half hours each were held daily, preceded by a meeting for prayer in the morning, and followed by a soiree in the evening. The whole ended in a large public meeting in Phil¬harmonic Hall. Two stenographers reported the discussions, and the whole proceedings were published in an octavo of 428 pages; of these the index alone fills 38.

Eighteen years passed away after the conference at Liverpool before another was held in England, in the large hall of Mildmay Park, on the north side of London, October 21 to 26, 1878. The conference at Liverpool represented only 25 British societies, but this one 37 in all—26 British, 6 American, and 5 from the continent of Europe. This one not only dealt more thor¬oughly with particular fields, but also viewed each in its relations to the whole world, noting what had been accomplished, and searching to see what might be brought to pass in the near future. The meeting was thoroughly interdenominational in character, and could speak from personal observation. The conference closed with a general meeting in Exeter Hall, which seemed to gather into a focus the interest and energy that had been steadily increasing during all its ten sessions.

A similar conference was held in the same place in 1886, and these previous conventions rendered possible the Centenary Conference on Foreign Missions that met in London, June 9 to 19, 1888. During fifty years men had been asking for the results of the vast expenditures made for foreign missions. The Centenary Conference devoted fifty sessions to a searching scrutiny of missionary boards and committees, besides the foreign missionary boards of the United States and Canada. A similar conference between missionary societies in Great Britain and

The Alliance of Reformed Churches holding the Presbyterian system at its meeting in Toronto in 1892, arranged to invite the officers or representa¬tives of the foreign missionary boards of the United States and Canada to come together for conference in New York in 1893. Twenty-one missionary boards and committees, besides the ABS and the YMCA, sent representa¬tives to the meeting held in response to this invitation. While the sessions were not private in any sense, they were attended in the main by secretaries, and members, and missionaries of the various boards. The Conference sought a more complete mutual correspondence among, and nearer agreement in action along all lines of missionary policy. Its deliberations were found so full of mutual advan¬tage by the societies participating that a conference has assembled every year since under the name of the Interdenominational Conference of Foreign Missionary Boards and Societies in the United States and Canada. A similar conference between missionary societies in Great Britain and

The Conference made no attempt to legislate for the churches, nor to stir up tempo¬rary excitement. The kingdom of truth advances by the spread of information concerning the prin¬ciples of that kingdom and the facts connected with its progress in the past.

The great number of men and women that the Centenary Conference drew together from all parts of the world was a testimony to the advance that had taken place in the work. In 1860 about 129 met together; in 1888, 1,376—nearly ten times as many. In 1860 there is not one name of a woman in the entire list, and in 1878 only two appear, the more than that number (five) took part in the proceedings; but in 1888 the names of 429 women appear on the roll—much more than the entire membership of previous conferences. In 1860 none were present from the United States. In 1878 one attended from the United States and one from Canada. In 1888, 183 names appear from the United States and 30 from Canada.

The number of missionary societies represented in the conference was 139; of these, 57 belonged to the United States, 9 to Canada, 18 to the con¬tinent of Europe, and 2 to the colonies, leaving 53 to the kingdom of Great Britain.

Many topics discussed at previous conferences were also discussed at this, but with much greater thoroughness: e. g., Missionary Comity was the subject of two papers, and a prolonged discussion filled fifty-nine pages.

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Ireland has been held in London of late years with very satisfactory results.

On the initiative of the annual Conference of North American Foreign Missionary Boards, the "Ecumenical Missionary Conference" was convened at New York in April, 1900. It met in Carnegie Hall and continued in session during ten days. The late Hon. Benjamin Harrison, ex-President of the United States, presided, and representatives of more than 200 missionary societies were present from Canada and the United States, Great Britain, France, Switzerland, the Netherlands, Sweden, Norway, Finland, Asia, Africa and Australia. Upon the first day of assembly the President of the United States and the Governor of the State of New York made addresses of welcome to the Conference, and from the first day to the last public interest in the meetings was unabated. Meetings were held in neighboring churches for worship which could not find admission to Carnegie Hall, and it is estimated that during the ten days nearly 200,000 persons attended the various sessions.

In greater degree than any of its predecessors the Ecumenical Conference was "a demonstration of the missionary character of Christianity. In that respect it was more truly a Christian council than some of the great ecclesiastical councils ... and at the same time it demonstrated the essential unity of the evangelical churches." In this and in its diffusion of the matured fruits of experience among all engaged in the actual work of missions, this conference was epoch-making in its character.

Upon the continent of Europe the practice of holding conferences of the various missionary bodies in different countries is a part of the history of almost every nation. Such conferences exist in Holland and in Scandinavia. A conference of German and German-Swiss missionary societies is held at Bremen once in four years and at the same time they have a strong influence in promoting harmonious relations between the various denominations and in showing to all the practical unity of all the evangelistic bodies.

2. Conferences of Missionaries on the field which are interdenominational in character, commenced in a tentative way with the Calcutta Conference of 1855. They are now held at regular intervals in India, China, Japan, Mexico, various parts of Africa and South America, and in Syria. These conferences of workers in the field, dealing with practical problems which confront the missionary enterprise, are of immense value in working toward the establishment of what has been called a Science of Missions, while at the same time they have a strong influence in promoting harmonious relations between the various denominations and in showing to all the practical unity of all the evangelistic bodies.


CONFUCIANISM: Confucius was one of a constellation of great names which appeared in the world's history about 500 B.C. (See Taouism.) Of these were his own countryman, Laotze or Lao-Tz'u, Gau-tama of India (See Buddhism), Pythagoras of Greece, and, in the opinion of Sir Monier Williams and some others, Zoroaster of Persia. They were all nearly contemporary with the Hebrew prophet Zechariah. To speak accurately, Confucius, or Kung-futze, was born, according to Chinese records, in the year 551 B.C. Laotze, the contemporary, was born fifty years earlier. They both appeared in a degenerate age of Chinese history, and both aimed at what seemed almost hopeless reform. The ancient religion of China, which is still thought to be represented by the Temple of Heaven in Peking, had greatly declined, and a superstitions nature worship, with endless polytheistic manifestations, occupied the minds of the people. The various provinces which now embraced the empire were more or less independent, and were often at war. Princes were corrupt and tyrannical, and their subjects were disheartened, reckless, and debased. Mencius, the commentator of Confucius, says of the times in which his great teacher arose: "The world had fallen into decay, and right principles were disregarded. Ministers murdered their princes and sons their fathers. Confucius was frightened at what he saw, and undertook the work of reform." These enumerations of this one great aim will go far to explain the character and teachings of Confucius and the history of his life. It was no part of his purpose to establish a religion, and as such his system cannot be considered. He was a political reformer, and with that end in view he became a teacher of general ethics. The State was the supreme object of his effort, but to secure the highest welfare of the state the family must be considered, and all the minor relations of mankind. It has been common among ancient monarchs and lawgivers to regard the state, or rather rulers, as of supreme importance. The state, the subjects were mere slaves, and little regard was had for the family. Confucius was wiser. He looked upon human society as a pyramid, and saw clearly that whatever entered into the lowest foundations concerned the whole structure. Both he and Laotze, even in that early age, taught that kings existed for the good of the people, and had no right to employ them merely as the means of furthering their own ambitious designs.

Confucianism emphasizes the worship of parents and ancestors, tho if strict definitions be observed, it might be difficult to draw any very clear distinction between the reverence to be paid to the dead and that which was due to those who were still living. In both cases reverence to parents, extending however far back, was supported to prove a salutary influence in maintaining the perpetuity of the state and the welfare of society. The worship of trees, mountains, rivers, and countless other objects is a part of Taouism or of the old nature worship. Both Confucianism and Taoism honor heroes, tho their images are generally found only in the Taouist and the Buddhist temples.
The Life of Confucius: The incidents given of the life of Confucius are simple and have not, as in the case of Gautama, Mohammed, and even Laotze, been overlaid with absurd legends. The source of all information was his own recollection, and the lapse of three years of age. At fifteen he evinced remarkable intellectual powers, and at twenty-two he was already instructing a class of disciples in the principles of government. At twenty-four he lost his mother, for whom he had a high regard. The conical tumulus which he raised over her grave is said to have been the pattern from which the circular grave-mounds of North China originated.

The earliest public recognition which Confucius received was his appointment, when he was about thirty years old, to the tutorship of two young princes of the Marquisate of Lu. At the dying request of their father they were taught political economy and the art of government. In accompanying his wards to the capital of the country, Confucius met Laotze. He is said to have sought instruction from the old sage, but he very soon found that there could be no agreement between them. Laotze was already suffering that keen disappointment which embittered his last days, and which Confucius himself at some stages of his development shared. The former pupil received the young teacher with critical disdain. He considered him a noisy and pretentious reformer, all of whose speculative theories were yet to be tested. For himself, Laotze was too proud and self-sufficient to be a successful leader of men. He was utterly destitute of magnetism, and repelled where he should have won to. He was much more of a philosopher than Confucius, but was far less practical. He gloried in reticence, and thought that the zealous remonstrances of his rival against the public vices only advertised them.

On the other hand, Confucius confessed himself puzzled by the character of Laotze, and could only compare him to the incomprehensible ways of the dragon. But two or three rather unsuccessful attempts as counselor of different provincial rulers, Confucius gave up political life, and devoted himself to teaching. He had been disgusted with the profligacy of those who had employed him, and despised of the princes of his time. They all came short of a practical appreciation of his high standards of either private or political virtue.

As a teacher he met better success. He is said to have had not less than three thousand disciples—a fact which reflects great credit not only on him, but upon the intellectual activity of his generation. Five hundred of these pupils became mandarins, and over seventy are said to have been distinguished scholars.

The last effort of Confucius as privy councilor was made with the Marquis of Lu, supposingly his former pupil. He was now fifty-two years old. For a time this prince by steady devotion to his public duties greatly prospered. He was becoming powerful, and to the neighboring princes formidable. The ruler of a rival province or chief city seeing this, sought to break the power of Confucius over him, and lead him into vice. A band of beautiful young dancing-girls were sent to him as a present, and with the desired effect. He soon became indifferent to the counsels of Confucius, and, giving himself up to pleasures, he crippled his power. The disappointed sage sought other similar engagements, but in vain. Many would gladly have employed him, but would not follow his high standards.

In the one great ambition of his life he met with constant disappointment, and in the other career he considered a failure. But, although not practically a statesman, he was one of the most successful political theorists that the world has known. Probably no other man ever stamped his ideas or his influence so deeply upon the institutions of the country as Confucius, which has been recognized long before his time, but not in the same clear form and in the same practical application. Confucius so exaggerated the efficacy of his theories as to exclude God. The Emperor stands virtually in the place of Deity, and Chinese ancestors are the great cloud of witnesses from whom all celestial impulse is thought to descend upon men. And there are other exaggerations affecting social and domestic life. The father may be an unresisted tyrant over his child, and the older brother may exact a humiliating fealty from the younger. No social system can be entirely sound which subordinates woman to a position so inferior as that which Confucianism consigns her. Confucius himself, the most reverent toward his mother, has been charged with impiety toward his wife. Compared with many other systems of the East, the ethics show a degree of respect to woman, but they fail of that symmetry and just proportion which the New Testament demands in all the relations of the house.

The Teachings of Confucius: From the age of sixty-six Confucius devoted his remaining years to the editing of books. He admitted that he was not an originator, but only a compiler and editor. Only one of his works, the Chun tsew, or "Spring and Autumn Annals," can be considered an original production.
Confucianism

His other works, the Shoo King or "Book of History," the She King or "Book of Odes," were only compilations or revisions. These, with the Yi King or "Book of Changes," had existed before his time, and in his revisions or abridgments they suffered at his hands. The Shoo King, especially, he cut down from about 3,000 paragraphs or verses, to less than 400. What might be considered the religious element in this work he almost entirely eliminated, reserving only those practical teachings which suited his theories of society and the government of the state.

Those remains of the Confucian ethics which are most highly valued by the Chinese are certain collections known as the Loo Yü or "Confucian Analects," the Ta Hee or "Great Learning," and the Chung Yang or "Doctrine of the Mean." The last two of these are supposed to have been edited by Tsee-see, a grandson of the sage. They all claim to reproduce the teachings of Confucius, especially the "Analects." The monopoly of Chinese wisdom was given to Confucius by a singular circumstance. About 220 B.C. the Emperor Che Hwang-te ordered all books to be burned, with the exception of the Zze King or "Book of Poetry," the Chun Tsew or "Book of History," the Le Ke or "Book of Rites," and the Chun-tsew or "Spring and Autumn Annals." These were in whole or in part compiled by Confucius. There are besides what are known as "the Four Books," viz.: the Yi King or "Book of Changes," the Shoo King or "Book of Poetry," the Oo Koo or "Book of History," the Le Ke or "Book of Rites," and the Chun-tsew or "Spring and Autumn Annals." These were in whole or in part compiled by Confucius. There are besides what are known as "the Four Books," viz.: the "Great Learning," the "Doctrine of the Mean," the "Confucian Analects," and the "Works of Mencius." These books have for ages constituted the text-books in Chinese education; they are also the basis of the competitive examination for public office. That so narrow a field of study—one so destitute of science or general history, one which is in every respect so far behind the spirit and movement of the age—should be supposed to supply all knowledge requisite for the intelligent performance of all possible duties of statesmanship and diplomacy, is a marvel. Such a standard cannot be maintained for many generations longer.

When we consider the low and corrupt state in which Confucius found the religion of his country, we are not greatly surprised that he neglected that element from which he hoped to rear, and depended on social and political ethics merely. He was not an atheist, nor, in the strictest modern sense, was he an agnostic. According to the conclusions of Martin, Legge, Douglas, and Max Müller, he really believed in a supreme being, known as "Shang-te," or the God of Heaven. He believed also in unseen spirits, and he taught his disciples to "respect the gods." He had, however, no moral sense of duty toward the gods, nor the consciousness of any special dependence on them. He taught his disciples, "but keep them at a distance," or rather, as Dr. Martin renders it, "keep out of their way."

The same author speaks of Confucianism as "the leading religion of the empire." Its objects of worship he divided into three classes—the powers of nature, ancestors, and heroes; and he adds: "Originally recognizing the existence of a supreme personal deity, it has degenerated into a pantheistic medley, and renders worship to an impersonal anima mundi, under the leading forms of visible nature. Besides the concrete universe, separate honors are paid to the sun, moon, and stars, mountains, rivers, and lakes." The Confucianism recognizes these objects, the system so far overlaps the pantheon of modern Taoism.

The teachings of Confucius must be acknowledged to have embodied many noble precepts. His political ethics were above the average of those practised by the most enlightened nations. The great end recommended to rulers was not their own gratification or glory, but the good of the people; and no teacher ever insisted more strenuously upon the duty of example. Princes were constantly reminded that public virtue could not be enforced in the face of royal vice and wickedness.

Reciprocity was one of Confucius' favorite expressions for social and political virtue. This, in the broad sense in which he employed the term, was nothing less than a practical application of the Golden Rule. Thus a father in exacting reverence from his son should be reverent toward the authority of the state, and he should render himself worthy of reverence by a proper regard to all his own relations and duties. The Prince in claiming loyalty from his ministers should fulfill all the conditions which might promote their fidelity.

Loyalty was another broad expression used by the sage. It included all duty, not only to a father or a prince, but to every interest of society. "Let the superior man," he said, "never fail reverently to order his conduct, and let him be respectful to others and observant of propriety; then all within the four seas will be his brethren."

Faithfulness was enjoined, as having, if possible, even a more sacred character than loyalty. "Hold faithfulness and sincerity as first principles," said the sage; "I do not see how a man is to get on without faithfulness." He maintained that while the subordinate must in all cases be faithful to his ruler, the latter must be equally faithful to his word and to his assumed character as the father of his people.

In the cultivation of social and political sincerity, Confucius taught that the very first step in the reform of a corrupt state was "The Rectification of Names." No vice or dishonesty should be allowed to take shelter under specious titles. All littleness or dishonor or incapacity should be exposed. Everything should be brought to par, and should be stamped accordingly. Men should be rated at their true value.

One great principle, which has doubtless had great influence in China, is known as the "Doctrine of the Mean." Confucianism assumes that many
evils flow from extreme opinions. There is always another side, and the balanced truth gener­ally lies between. Every opinion, therefore, is in danger of being overthrown by some other. For a very early ex­emplar, a minister of the great Emperor Shun, when asked what are the nine virtues, replied: “Affa­bility combined with dignity; mildness combined with firmness; bluntness combined with respect­fulness; celerity combined with reverenc­e; docility combined with boldness; straight­forwardness combined with gentleness; easiness combined with discrimination; vigor combined with sincerity, and valor combined with righteousness.”

It is but just to say that while reverence for sovereignty is so strongly enjoined, yet that rever­ence is coupled with discrimination. No his­tory of any country deals more severely with the memory of unjust rulers than that of China, and in many instances tyrants have been over­sown.

It is perhaps due to the “Doctrine of the Mean” and to the conscious dignity of moderation, that the Chinese Government has often shown so much self-poise amid the exasperations of foreign dis­proportion. But the character and teachings of Confucius are far enough from perfect. It has already been shown that his ideal virtues were distorted to promote his theories of society. Reverence to parents was pushed to such extremes as to destroy that reciprocity which he made a test of highest character. The authority of the parent is not duly balanced by parental consideration, and the worst of tyrannies is often seen in the Chinese home. Practically, there is no such symmetry of the domestic virtues as that found in Paul’s Epistles. Confucius was no model to parents was _pushed to such extremes as to promote his theo­ries of society. Reverence

Confucius evinced great weakness at the last, by being apparently more solicitous for his own good name than for the welfare of his country. When seized by a presentiment of death he said: “The course of my doctrine is run, and I am unknown.” “Never does a superior man pass away without leaving a name behind him. But my principles make no progress, and I—how shall I be viewed in future ages?”

The relation of Confucianism to the Ancient Worship of China: The sage had been peculiarly reticent in regard to a supreme deity and to the future life. “We do not know life,” he said; “how can we know death?” Yet when his life­work was done he gathered his books, and, ascend­ing a hill where the worship of Shangte was observed, he laid the books upon the altar, and then kneeling before them he gave thanks that he had been permitted to live to see their completion. There is a difference of opinion as to whether he believed in a supreme being, whom he saw fit to pass in silence for a purpose, or whether he was utterly agnostic. His teachings incline to general skepticism, but whatever may have been his personal views there is scarcely room for a difference on the question of whether a religious faith more or less monotheistic preceded Confucius. The best Chinese scholars agree so far, Real Chinese history can be traced no farther back than the reign of Yaou, 2356 b.c., and there we find clear and distinct traces of a worship of the supreme god Shangte. Yaou was the King Alfred of China, who by his wise admin­istration united all the warring states in one empire. He encouraged astronomical researches and all useful sciences. At thirty, he sacrificed with purity and reverence to the Six Hon­ored Ones, offered appropriate sacrifices to the hills and rivers, and extended his worship to all useful science. We are told that when he died the virtues of his colleague Shun “were heard on high,” and he was therefore appointed to the throne.

One of his first acts after coming to full power was to sacrifice to Shangte, the supreme god. “Thereafter,” we are told, “he sacrificed specially, but with the ordinary forms, to Shangte; sacrificed with purity and reverence to the Six Hon­ored Ones, offered appropriate sacrifices to the hills and rivers, and extended his worship to the hosts of spirits.” “This,” says R. K. Douglas, Professor of Chinese in King’s College, London, “is the first mention we have in Chinese history of religious worship, tho the expressions used (‘but with the ordinary forms’) plainly imply that the worship of Shangte at least had a theistic faith of the Chinese. In all probability there was a time when the worship of Shangte was the expression of the highest faith of the Chinese. By degrees, however, corruption crept in, and the Shangte always remained the supreme object of venera-
tion, they saw no disloyalty to him in rendering homage to the powers of nature which they learned to personify, and to the spirits of their departed ancestors who were supposed to guard and watch over in a subordinate manner the welfare of their descendants.

Professor Legge of Oxford, in "The Religions of China," has illustrated this distinction by quoting the prayers of an emperor of the Ming dynasty, which were offered in the Temple of Heaven in the year 1685 A.D., in which he first invokes the spirits of the mountains and woods, and asks their intercession with the supreme God, whose name he proposes slightly to change, that the change may be acceptable to Him. He then proceeds to pray directly to the God of heaven, whom he addresses as the creator and upholder of all things. These prayers, and they show also what great truths underlie the worship offered in the Temple of Heaven in Peking.

In his prayer to the spirits he says: "Before we inform you, all ye celestial and all ye terrestrial spirits, and will trouble you in our behalf, to exert your spiritual power and display your vigorous efficacy communicating our poor desire to Shangte, and praying him graciously to grant us his acceptance and regard, and to be pleased with the title which we shall reverently present."

"This prayer shows," says Professor Legge, "how there had grown up around the primitive monotheism of China the spirit of worship and worship of a multitude of celestial and terrestrial spirits, and yet the monotheism remained."

How differently does the Emperor proceed when, having thus invoked the interceding spirits, he approaches Shangte directly. He begins: "Of old, in the beginning, there was the great chaos, without form and dark. The five elements had not begun to revolve nor the sun and moon to shine. In the midst thereof there presented itself neither form nor sound. Thou, O spiritual Sovereign; earnest forth in thy presence, and first didst divide the grosser parts from the purer. Thou madest heaven; thou madest earth; thou madest man; all things got being with their producing power." After stating the title which he proposes to give to Shangte, he adds: "Thou didst produce, O spirit! the sun and moon and five planets; and pure and beautiful was their light. The vault of heaven was spread out like a curtain, and the square earth supported all on it, and all creatures were happy. I thy servant presume reverently to thank thee." In another he says: "All living things are indebted to thy goodness, but who knows whence his blessings come to him? It is Thou alone, O Lord, who art the parent of all things."

The temple-worship of Shangte (for real personality is still recognized, tho the name be changed for Tien, heaven) has always been associated with the Confucian system. There is no evidence that it was ever suspended, even temporarily, after Confucius came; and here, in the prayers of the Ming emperor, two thousand years after his time, we find the old name Shangte preserved.

No more impressive account has been given of this surviving monotheistic worship in Peking than the following from the pen of Dr. Wm. A. P. Martin, D.D.: "Within the gates of the southern division of the capital, and surrounded by a sacred grove so extensive that the silence of its deep shades is never broken by the noises of the busy world, stands the Temple of Heaven. It consists of a single tower, whose tiling of resplendent azure is intended to represent the form and color of the aerial vault. It contains no altar, and the solemn rites are not performed within the tower. But on a marble altar which stands before it a bullock is offered once a year as a burnt-sacrifice, while the master of the empire prostrates himself in adoration of the spirit of the universe. This is the high place of Chinese devotion, and the thoughtful visitor feels that he ought to tread the place with unsanded feet. For no vulgar idolatry has entered here; this mountain top still stands above the waves of corruption, and on this solitary altar still rests a faint ray of the primitive faith. The tablet which represents the invisible deity is inscribed with the name of Shangte, the supreme Ruler; and as we contemplate the majesty of the empire and the tributes which are annually paid from his burning sacrifice, our thoughts are irresistibly carried back to the time when the King of Salem officiated as 'Priest of the Most High God.'"

Protestor Douglass charges Confucius with having promoted the spread of polytheism by attempting to suppress the knowledge of the supreme God. He substituted for Shangte (god), Tien (heaven); and that change has survived. But the people, feeling a need of something less vague, have fallen into the worship of countless other objects, and particularly the worship of ancestors. "But," says the professor, "in spite of the silence of Confucius on the subject of Shangte, his worship has been maintained, not perhaps in its original purity, but with works of reverence which place its object on the highest pinnacle of the Chinese Pantheon. At the present day the imperial worship of Shangte on the round hillock to the south of the city of Peking is surrounded with all the solemnity of which such an occasion is capable."

"There is no need," says Dr. Martin, "for extended argument to establish the fact that the early Chinese were by no means destitute of the knowledge of God. They did not, indeed, know him as the Creator (evidently the prayer of the Ming emperor recognized Him as such), but they recognized Him as supreme in providence, and without beginning or end. Whence came this conception? Was it the mature result of ages of speculation, or was it brought down from remote antiquity on the stream of patriarchal tradition? The latter, we think, is the only probable hypothesis."

There has been a long and earnest discussion among missionaries as to how far the identity of Shangte with the true God once made known to men may be traced. Certainly if there be a real succession many attributes have been lost, and the conception in any Chinese mind is very dim. Yet is there not at least an important reminiscence, and may not the earnest missionary have the same grounds that Paul had for saying, "Whom ye ignorantly worship, declare I unto you"? The missionary has to meet in the Confucian that self-centered temper and that inclination to evil which is familiar enough in Christian lands.
Men of the non-Christian races do not escape such irreligion by being without knowledge of Jesus Christ. What the missionary also has to meet among the followers of Confucius is an imperfect code of morals that he must make his ally wherever possible rather than his enemy. Confucianism does not perfectly repel influences from outside. The lesson of the Boxer outbreak of 1900 is that the people of China need a new moral energy, and that Christian missionaries are the ones to give them this energy, making full use, for the purpose, of their knowledge of the maxims and the aims of Confucius.


CONGO FREE STATE: The exploration of the Congo by Stanley in 1876-77 opened a new door of entrance into the interior of Africa, and led to the establishment in 1884 of the Congo Free State. This is an independent state under the sovereignty of Leopold II., of Belgium. It lies between the French Congo and the Egyptian Sudan on the north, and Rhodesia and Portuguese W. Africa on the south, reaching from the Atlantic Ocean, which it touches by only a narrow coast, to Lake Tanganyika and German E. Africa on the east. It is drained chiefly by the Congo and its tributaries. Its rich flora, vast forests and fertile soil make it a tropical garden of great agricultural possibilities, while its mineral wealth, mostly unknown, may be also of great importance. A commerce amounting annually to an export of 17,000,000 and an import of 25,000,000 has been established (1900).

The lands of the Free State are divided into three classes: First, those in the actual occupation of the natives, who do not recognize private property in the soil, but hold their lands as long as they choose to cultivate them, but have no permanent title to them. The second class is composed of lands now occupied by foreigners, who hold by a government title. All these titles are registered, and there is no difficulty in the sale or transfer of these lands. The third class consists of lands as yet unoccupied. These to the extent of 25 acres can be occupied by a foreigner, if he comes to an understanding with the natives about them; but he cannot cut timber or open mines without a concession from the government.

The native population is difficult to estimate, more or less of it being nomadic, and but a small percentage sufficiently established in known localities to make calculation reliable. The estimates vary from fourteen millions to double that number. They are mostly of the Bantu race. There are some Azandes in the northeast and scattered tribes of pigmies in various sections.

The religion is mostly a revolting fetishism, and cannibalism is not uncommon. Sorcerers and wizards are found everywhere, and exercise a predominating influence over the superstitious natives. Belief in evil spirits is universal and the religious ceremonies for the most part are grotesque and barbarous. Polygamy and slavery are an integral part of the social fabric and of family life. Many parts of the country remain untouched and in a condition of primitive wildness, while in some of the eastern districts the inhabitants are still terrified by the raids of Arab slave traders. At the same time there appears to be indisputable evidence that a terror of the Belgian officials is depopulating some districts as effectually as in former days did the terror of the Arab slave hunter.

Protestant missionary enterprises are carried on in the Congo Free State by the ABMU, the BMS, the CMS, the Day, the PB, and the Swedish Missionary Society. These societies have established stations at 23 different places in the State.

According to official estimates there are 120 Protestant, and 180 Roman Catholic missionaries in the Congo Free State. Of the Roman Catholic missions there are four each under different organizations:

1. The Mission du Saint Esprit, at Banana and Boma. There are 4 priests and 2 lay brethren at these stations, and some small schools which give industrial training to the children.

2. The Belgian Mission: Established in 1888 at Kwamouth on the Upper Congo, with a second station projected at Luhaburg on the Luila River, a branch of the Kasai, just on the southern boundary line of the Congo Free State.

3. A New Mission at Bangala, on the northern bank of the Upper Congo, about 125 miles above Equatorville. This is under the care of the Jesuits. The Catholic mission steamer, Leo XIII., is plying on the Upper Congo.

4. The Mission du Fonds d'Algérie (Algerian priests), on Lake Tanganyika, in the southeastern part of the Free State. They have 2 stations, Kibanja on Burton Gulf, and Mpala at the mouth of the Lofuku, both on the lake. They are laboring among the Urua tribe, but do not report much success.


Congo, French. See French Congo.

CONSTANTINOPLE: Capital of the Turkish Empire, is located at the confluence of the Bosphorus and the Sea of Marmora and stands partly in Europe and partly in Asia. It is the natural center toward which converge the lines of interest, of trade, and population, of Southeastern Europe and Western Asia. Because it is partly in Europe and partly in Asia, it partakes of the character of both continents to such a degree that the natives of each find themselves at home nowhere in it. The beauty of its scenery is scarcely more marked than are the characteristics that make it a healthy residence at every season of the year, and a center whose influences make themselves felt in every portion of the empire. The value of its location has been much impaired by the restrictions upon trade of absurd custom-house regulations, and that jealousy of purely foreign investments that has characterized the Turkish Government. Produce that was formerly
Constantinople

Converts

brought from the ports of the Black Sea and reshipped at the Golden Horn for Europe, now go direct from Odessa, Varna, Port and Trebizond.

Topographically the city is divided into three parts: 1. Stamboul, or the city proper, between the Marmora and the Golden Horn, occupying the site of the old city. 2. Galata and Pera, where are centered the European commercial interests. 3. The shores of the Bosphorus, the islands, and Marmora suburbs. The city stands on several hills, so that there is the best of natural drainage. The climate is, in general, mild through the whole year, the winter being tempered by south winds, while in the summer the prevailing winds are from the north. There is usually some snow, but it does not lie long, and there is rarely much ice. In the summer the thermometer very rarely rises above 90°. The chief drawback is the prevalence of heavy winds, which are hard for delicate throats and lungs to bear. The spring months, April, May and June, are the most favorable for visiting the city.

The buildings were formerly almost entirely frame houses, poorly put together, which burned like tinder when a conflagration was once started. Successive disasters of this kind have resulted in the use of brick and stone in a great degree, too much that appears to be brick is really only stucco.

In its political relations Constantinople is the very key to the "Eastern Question," but, aside from this wider international importance, its political influence is a most important element in its national life. It is the seat of all government for the empire. Every local official, from Adrianople to Bagdad, from Trebizond to Tepedelen, feels the influence that binds him to the capital, and this in more ways than the mere reference to responsible chiefs there. The sovereign keeps his eye not merely upon the pashas, but on every little village and hamlet.

The same thing is true of the various hierarchies. The Armenian Patriarch resident in Constantinople is subordinate spiritually to the Catholicos at Etchmiadzin (in the Caucasus), but politically he is the head of the Armenian nation, and the supremacy of the Patriarchate is maintained in much the same way as is that of the Porte. So with the Greeks and other Christian communities.

So, again, Constantinople as the seat of the foreign embassies is the center for foreign influences which permeate the empire to a degree almost inconceivable to any one not acquainted with the country.

Thus Constantinople is the center of all interests of the remotest sections of the empire.

The population of Constantinople is variously estimated at from 900,000 to 1,100,000 souls, of whom considerably more than half are Mohammedans. The Armenians and Greeks number perhaps 80,000 each, the Jews, 70,000, while the remainder comprise almost every race of Europe and Western Asia, for thousands of men come up from the villages of all Western Asia, spend a few years, and then having amassed a little money, return to their homes. The number of these it is impossible to estimate at all accurately. They make up for by far the majority of the laboring class, the porters (hamals), thousands of men, carpenters and even the petty tradesmen.

In former times each religious sect occupied a distinct quarter of the city. Stamboul had its Mohammedan, Armenian, Greek and Jewish quarters, while the Euro Bible Society occupied chiefly in Pera, and social intercourse between those of different creeds was almost unknown. Of later years this has changed in a great degree; districts have encroached on each other until in some cases boundary-lines have been practically obliterated. The languages are as varied as the races. The official court language is Turkish. Greek, Italian, English and German are almost essential to any one whose business relations are extensive, while the language of diplomacy, and the common language which every educated person of any race or nation is assumed to know, is Arabic. Armenian is used only among Armenians, who, however, all speak Turkish, while many of them write it. Besides these there is heard a perfect jargon of sounds—Bulgarian, Russian, Arabic, Persian, Spanish, etc—as he passes through the streets or stops in a restaurant or café.

4. Mission Work: The above statements will readily explain the importance that has always been attached to the occupation of Constantinople as a center for missionary operations. The British and Foreign Bible Society occupied it as a post in 1823 and has now (1902) an agency and a depot with 17 colporteurs and Bible women. The American Bible Society established an agency there in 1856, and now has an agent and a book depot and 10 colporteurs and Bible women. Both of these societies, together with the mission of the ABCFM, have publishing and editorial rooms, besides book storage depots and salesrooms in the Constantinople Bible House.

The ABCFM (1831) was the first Society to establish missions in the city. The city itself has there 17 missionaries, of whom 13 are women, and in the city and its 3 outstations in neighboring districts, 31 native workers, men and women, 13 preaching centers, 6 elementary schools, 1 publishing house and 300 church-members. The American College for Girls is also connected with this Society. Robert College (1860), an offshoot from this mission, is not in any way connected with it, but is under its own Board of Trustees in New York.

Missions to the Jews were the next to be established in Constantinople, beginning with that of the London Society for the Evangelization of the Jews (1835), followed by that of the Free Church of Scotland (1842) and the Established Church of Scotland. These Societies now (1900) have in the city, 11 missionaries and men and women (one a physician), 25 native workers, 3 preaching centers, 2 orphanages, 4 elementary schools, 1 high school and 1 dispensary.

The Kaiserwerth deaconesses also have a station here (1852) with a hospital and a kindergarten school, with 17 deaconesses in charge of these institutions.

Later enterprises are the FCGMS (1879) and the Seventh Day Adventists' Mission (1887), which...
have both together 10 missionaries, men and women, and in the city and their 27 outstations in different parts of Asia Minor, 4 native workers, 5 preaching centers, 4 elementary schools and 462 professing Christians.

The political relations of the representatives of the missionary bodies in a center of influence like Constantinople is a phase of missionary life which is found to be of no small difficulty, but of great importance. The missionaries themselves often have cases affecting their rights as citizens which must be carried to the embassy; and there are innumerable instances when their kind offices are sought in behalf of people who have been for one cause or another imprisoned or persecuted in every part of the empire. This work requires time, tact, patience, and an intimate knowledge of the country and its people, their laws and customs.

While there is much valuable missionary work done in Constantinople, its chief importance after all is as a strategic point. To withdraw or even to weaken the force there would be to court disaster in the empire. If Constantinople could be held, the Levant will certainly be evangelized.

Amicis (E. de), Constantinople, New York, 1896; Crowenor (E. A.), Constantinople, 2 vols., Boston, 1896; Dwight (H. B.), Constantinople and Its Problem, New York, 1901; Prime (E. D. G.), Forty Years in the Turkish Empire, New York, 1873.

CONSTDERDINE, Rev. Charles: Born at Littleborough, Lancashire, September 15, 1869. From the time of his conversion at the age of fourteen he manifested the liveliest interest in Christian work, and in 1895 he was appointed by the Free Methodist Church, England, to Newton Abbott, in the Exeter Circuit, as pastor. As his heart was turned to the mission field, he soon offered his services to the Missionary Committee for East Africa, and, altho just before he sailed, the news reached him of the death of one with whom he hoped to be associated in his African work, which put new emphasis upon the malarial districts of East Africa; but, soon after the Assembly of 1897, he became the colleague of Mr. Ormerod at Goltanti, farther inland, and it was there that Mr. Sun, a venerable man, was a cloth seller with his stand on the great Hata Street, Peking. He became interested in the Bible, read it, pondered it, conversed about it with Christians, and was converted. His stand was well known, his patrons numerous. As a Christian he decided he must close his stand on Sunday. His patrons knew nothing about Sunday, and, finding every now and then when they came to make purchases that the stand was closed and the proprietor absent, began to transfer their patronage to others. This was a testing time for Mr. Sun, for a large family depended upon him. But he was loyal to his convictions, and held true until death, his influence being a power for good in the Peking community.

There are young men, trained in our mission colleges in Western countries, who are entering the Christian ministry and Christian educational work, at salaries not more than one-fifth the amount they could command in secular employment. The writer knows of a young man who graduated from college and
was accepted by the Imperial Maritime Customs, and was to be assigned to a position that would keep him there for a successful financial career. He wished to enter the customs service in order to help his father in the support of a large family. After accepting the position he spent a sleepless night in the conflict between desire and conviction, and the following morning reported that he must abandon his intention of a mercantile life, and give himself wholly to the work of the Church in saving others. To-day he is one of the most useful men in China. Every year graduates from mission colleges are manifesting the sincerity of their profession by turning aside from fine worldly positions to take up a life of toil, with small pay, for Christ's sake.

**Stability:** There may be sincerity of purpose, and yet purpose may fail under unusual strain. The cataclysm of 1900 in North China was calculated to test to the utmost the stability of the converts.

Hundreds died in the persecution who, by burning incense and bowing the knee to idols, might have saved their lives. In the London Mission a man named Fan, a gatekeeper, was captured by the Boxers, and asked if he would accept this substitute to let him go. He was carried into an open lot, a hole was dug of a depth so that when he was dropped into it his head was below the level of the surface. The loose earth was filled in up to his knees and he was called upon to recant; he refused. Up to the waist; he refused. Up to the chest; he refused. Up to the shoulders; he refused. He was carried to the top of a mountain, his arms and legs were cut off, his lips, his arms, his legs, and he died, faithful to the end.

One young man, a preacher, whose father, mother, sister and brother were massacred by the Boxers, when asked by the magistrate what he would do in case he was wanted by way of indemnity, replied that he asked only that he might have the privilege of preaching the Gospel to those who had put his family to death. One of the leading British merchants of Tientsin, in a letter to the Peking and Tientsin Times, a secular paper published in Tientsin, called attention, shortly after the siege of Peking, to the fidelity and stability of the native Christians, which, he said, had come as a revelation to himself and to many of his friends of the business world.

**Activity:** Converts on the mission field often are observed aggressiveness in attendance on public worship and in the performance of outward duties pertaining to their personal salvation, as they conceive it, while at the same time they are slow to apprehend their personal responsibility for the saving of their fellow-countrymen. This was the case with some of their number burning incense and bowing the knee before idols; they were married and from thenceforth went in and out among the church members, honored and happy. They were to the membership a revelation of the possibilities of faith, and their presence was, therefore, a blessing to the church, and those who had prayed in such perplexity spoke of the result with bated breath, and reverently, as if for the first time.

The Student Federation of the Young Men's Christian Association is enlarging the horizon of young men on mission fields and the ringing call of their motto, "The Evangelization of the World in this Generation," is awakening many young converts to splendid service.

In Peking the Christian young men have assumed responsibility for the street chapels, where they render effective service by their fervid testimony. They have also given themselves ungrudgingly to the distribution of Christian literature at the great examinations held in Peking, one of which, the Triennial Examination, calls together from ten to fifteen thousand students from all parts of the empire. This work calls for fortitude and forbearance and the efforts are not always well received. The Chinese have shown aggressiveness in all fields of industry, but not always in their aggressiveness in spiritual matters. They are essentially the dom-
COOK ISLANDS. See Hervey Islands.

COOKE, Miss M. A.: In 1820 Miss Cooke was sent to India by the British and Foreign School Society, at the request of a local educational body at Calcutta, with a view of starting a school for girls. As she could, she founded a school of fifteen girls, which was successfully begun at Serampur by Mrs. Marshman of the Baptist Mission; and Miss Cooke was transferred to the CMS, where she was enabled to carry out the desire of her heart by establishing a female orphanage at Agarpara. In 1842 she herself united with the Plymouth Brethren; but she transferred her labors zealously to the CMS, which speedily reached 3,000 rupees. Soon after this, Miss Cooke was married to Rev. Isaac Wilson by suggestion, skilful in affairs, who will follow anywhere, dare any danger, bear any hardship, stand true before the persecutor, and all sincere, steadfast and active in the service of the Great Captain to the last.

COOK, Captain. To the last.
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COPTIC CHURCH: The relic of a once powerful and progressive Egyptian Christianity, dating from the 1st century. According to its traditions St. Mark was its founder and first Patriarch. Its ritual appears to be a close reproduction of early Christian origins. Its doctrine is of the Jacobite class, defending the Monophysite heresy, and its relations to all other Christian bodies have been bitterly exclusive.

The Coptic Church was a missionary and aggressive body up to the 4th century, carrying its missions into Abyssinia and beyond, almost to the equator. It is now sunk in ignorance, atho beginning to give some small signs of intellectual awakening through the influence upon the common people of American (U. P.) and English missionaries. Several priests and one bishop of this Church were educated in the CMS seminary, formerly conducted at Cairo.

The Coptic clergy consist of monks, deacons, priests, arch-priests, bishops and metropolitan; the whole hierarchy being under the direction of the Coptic Patriarch of Alexandria. The Patriarch has the right to appoint the metropolitan of Abyssinia, and even the privilege of issuing the religious authorization when occasion befalls for the ordination of a king of Abyssinia.

The prelates of the Church as well as the monks are required to observe celibacy, but on the other hand marriage is an absolute condition precedent to ordination of a priest.

The Coptic clerical name of the Church of Egypt, 2 vols., London, 1897.

COPTIC LANGUAGE: Belongs to the Hamitic family of languages. It was once the vernacular tongue of Egypt, but it was superseded by the Greek, more especially by the Arabic, and is now a mere literary language cultivated by Biblical scholars and a very few of the Coptic priests. There are three principal dialects in Coptic, viz., the Memphitic, Sahidic and Bashmiric. The Memphitic, found in the neighborhood of Memphis, is the least pure of the three; the Sahidic or Thebaic, found in Upper Egypt, is more purely Egyptian and the Bashmiric, found in the Delta, differs from the others chiefly by certain changes in the vowels and in a some of the consonants. The Coptic alphabet is a slightly modified form of the Greek.

COPTS: A people of Egypt, numbering about 600,000 and supposed to be a survival from the Egyptians of the Pharaohs. The name Copt is a religious rather than an ethnic term, since it is applied to Christians only, while the Mohammedan Fellahin of Egypt are of the same stock and race.

The Copts are, however, far more intelligent and enterprising than their kinsmen who did not accept Christianity. Nevertheless when compared with other Oriental Christians, as Greeks and Armenians, or with Jews, they are seen to lack initiative. Wherever found the Copts are gentle and submissive to control; in lower Egypt and Tripoli they are clerks and traders, shrewd business men and able when under guidance. In upper Egypt they are more frequently industrious agriculturists.

American (UP) and English (CMS) Missions have done much toward stimulating the Copts into a new intellectual growth; and now the Copts have about 1,000 elementary schools which they seek to conduct somewhat upon Western principles. In these schools they now make it a point to teach the ancient Coptic language.

About one-half of the males in the Coptic community can read and write. See also Coptic Church.

COQUIMBO: A seaport town in the Department of the same name, Chile, S. America; situated on Coquimbo Bay, about 200 miles N. of Valparaiso. Population about 9,000. Station of the ME, with three native workers, 5 preaching centers, 3 Sunday schools, and 69 professing Christians.

COSTA RICA: A republic of Central America. Area, 22,000 square miles. Population, 243,205, chiefly mestizoes, negroes and Indians. Language, Spanish. Religion, Roman Catholic. The capital is San José, in a beautiful valley in the central part of Costa Rica. A fertile and productive country, it contains some rich gold-mines. The soil is very productive, and, tho less rich in minerals than some of the neighboring countries, it contains some rich gold-mines. It has a mild and delightful in the upper lands, hot on the plains, but everywhere healthful, except along the lagoons on the western coast. Commerce is carried on with the United King-
dom, the United States and Germany. The exports are chiefly bananas, coffee and hides.

The BPBS has a Bible depot and an agent at San José and the Central America Mission Society has a mission station there. The James Baptist Missionary Society and the West Indies Wesleyan Annual Conference have stations at Port Limon and Cartago.

COTA. See KOTTA.

COTTAYAM. See KOTTAYAM.

COVENANTERS; Missions of the. See Presbyterian, Reformed.

COWICHAN: A town on the eastern coast of Vancouver Island, British Columbia, situated on the Cowichan River. Population, about 1,500. Station of the MCC (1900), with 1 missionary and his wife, 1 Sunday school and 1 place of worship.

CRADOCK: Capital of a district in Cape Colony, S. Africa, situated on the railway, 56 miles S. E. of Middelburg, and at an altitude of 2,850 feet. Population, about 5,000. Circuit of the South Africa Wesleyan Missionary Society, with (1900) 6 native workers, 2 chapels, 12 outstations, 1 Sunday school, 1 elementary school, and 163 professing Christians.

CREE LANGUAGE: Belongs to the central group of the N. American family of languages. It is spoken by some 40,000 Indians found to the west and W. of Hudson Bay. It is written with Roman letters and syllabic characters.

CREEK LANGUAGE: Belongs to the central group of the N. American family of languages. It is spoken by the Creek and Seminole Indians in the Indian Territory, and is written with Roman letters.

CREEKTOWN: A town in Southern Nigeria, W. Africa, situated on the Crooked River 70 miles above its mouth. Climate, tropical. The population is composed mainly of the Ibo and Ewe tribes of negroes. Station of the UFS (1846), with (1900) 6 native workers, 2 chapels, 12 outstations, 1 Sunday school, 1 elementary school, and 163 professing Christians.

CROATIAN LANGUAGE: Belongs to the Slavonic branch of the Aryan language family, and, like the Servian, is spoken throughout Servia, Bosnia, Herzegovina, Montenegro, Croatia, Slavonia, Dalmatia, etc. The difference between the Servia and Croatian is largely in the written character, the Croat writing their language with Roman letters.

CROATS: To the Servian branch of the Slav race belong also the Croats, who inhabit Dalmatia, Slavonia, Croatia, and the western part of Bosnia, numbering hardly a million and a half of souls. The linguistic differences between the Servians and the Croats are insignificant; their chief distinction lies in their religious confession and in their alphabets. The Servians belong to the Eastern or Orthodox branch of the Christian Church, while the Croats are almost all Roman Catholics, and use the Latin alphabet in their literature. This distinction has led to a great deal of coolness and even hatred between the two peoples.

The Croats appeared on the Balkan Peninsula almost simultaneously with the Servians, and, like them, they received Christianity first from Rome, and then, in the second half of the ninth century, from Byzantium; but, unlike the Servians, they soon fell under the dominion of the Roman Church. Politically, the Croats remained independent till 1102 A. D., when they united themselves to Hungary and shared in the vicissitudes of Hungarian history. This union was a free and spontaneous union on the part of the Croats, and the Hungarian kings were styled kings of Croatia, Dalmatia, and Slavonia. The Croats had a constitution of their own, and the country was ruled over by royal commissioners or bans. But in the subsequent years the claims of the Hungarians to dominate over the Croats led to dissensions between the two nationalities, and to the bloody conflicts in 1848-50, since when the relations between them have been strained. The Dalmatian Croats, especially in the little republic of Ragusa, in the latter part of the 16th, the 16th, and 17th centuries a great literary development. A number of writers, especially poets, flourished in Ragusa,
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CROWSTAND

who were educated and trained under the influence of the Italian Renaissance, and who produced some very important poetical works. Other men who have gained a world-wide reputation, born in Ragusa, were the archaologist, Banduri, the mathematicians Boshovitch, Ghetalditch, etc.

Aside from the work of the Bible societies in distributing the Scriptures, no regular missionary work has been opened among the Croats.

CROWSTAND: A station of the Presbyterian Church in Canada, opened in 1877 and situated on Swan River in the N. E. part of Assiniboia, Canada. It has 1 missionary, 3 women missionaries, a chapel, a school, and 30 church-members.

CREOLE: Name applied to people born in or near the West Indies of foreign, and especially of Spanish or French, ancestry. When applied to negroes the term means that they are born in the country, as distinguished from those imported from Africa. The European Creoles are generally tall but not proportionally robust. They are distinguished for the suppleness of their joints, which enables them to move with ease, agility, and grace. From the same cause they excel in penmanship, and in everything requiring flexibility of movement. The women are generally beautiful, and of fine figure. The Creole negroes present a marked distinction from those imported from Africa, being more slender, agile, and graceful, the not less strong or capable of labor, with quicker perceptions and more volatile dispositions. The dialects which have sprung up in the W. I. and adjacent regions, formed by the corruption of Spanish, French, and English, are generally called Creole dialects.

CRETE, or CANDIA: An island in the Mediterranean Sea, belonging to Turkey. It is very irregular in form, about 160 miles long, and varying in breadth from 6 to 35 miles, with a total area of 3,226 square miles. Its population is 1,048. The predominating religion is that of the Greek Church (Orthodox). About ten per cent. of the population are Mohammedans and there are a few Jews in the island. The language is Greek (modern). The BFBS has an agent on the island, but there are no other Protestant societies here. The year 1899 was a province of the Turkish Empire. At that date four European powers intervened to end a continuous state of insurrection and made the island an autonomous state under a high commissioner of the powers, who nominally still subject to the suzerainty of the Sultan.

CRIM-TURKISH: A dialect of the Nogai Turkish language spoken by the Tartars of the Crimea. See Turkish.

CRITICISM OF MISSIONS: See Objections to the Missionary Enterprise.

CROWTHER, Samuel Adjai: A native of the Yoruba Country; rescued from slavery in boyhood. Soon after he was taken from the hold of a Portuguese slave ship to Sierra Leone he begged a half-penny to buy an alphabet card for himself; within six months he could read the New Testament; and after five years he was admitted the first on the roll of students of Fourah Bay College, of which a few months later he was a tutor. June 29, 1861, he was consecrated Missionary Bishop of the Niger Territory by the Archbishop of Canterbury, in Canterbury Cathedral; and in the same year the University of Oxford conferred on him the degree of Doctor of Divinity. He was the first native bishop; and in 1841 he accompanied the first Niger expedition. The Royal Geographical Society, in 1880, awarded him a gold watch for his travels and researches on the Niger. With the assistance of Rev. T. King, he translated part of the Bible and Book of Common Prayer into Yoruba; and his Yoruba Vocabulary and work on the Nupe and Ibo languages show his real ability. Bishop Crowther was eminently successful as a missionary; and, as one of his associates puts it out, dealing with the masses of the people, with heathen chiefs and with the astute followers of Mohammed, his directness and transparent simplicity of purpose won their confidence and conciliated their blind bigotry of opposition. Even more marked than his tact and wisdom was Bishop Crowther's humility. His lowliness of mind seemed to increase with his exaltation in office and in the esteem of the Christian world. He died at Lagos, December 31st, 1891.

CUBA: The largest island of the West Indies, formerly ruled by Spain; is now under its own government. It contains an area of 45,872 square miles; a coast line of 2,000 miles; and has a population (1899) of about 1,575,000, of whom 500,000 are negroes and 15,000 are Chinese. The island is largely under Roman Catholic influences; not 50,000 of the population attend school; and only twenty-four per cent. of the adults have formed legitimate marriages. Previous to the American occupation Dr. Alberto J. Diaz, a converted Romanist, labored successfully under the auspices of the Southern Baptist Home Mission Board, amidst great difficulties; and in the last four years, in the new atmosphere of religious freedom, encouraging work has been maintained by a number of societies. The following societies are now engaged in missionary labors in the island: American Baptist Home Mission Society; American Bible Society; American Church Mission; American Church Missionary Society; American Friends’ Board of Foreign Missions; African Methodist Episcopal Church; Independent Baptist Missionary Movement; Methodist Episcopal Church (South) Board; Foreign Missions of the Presbyterian Church in the United States (Southern); Foreign Mission Board of the Reformed Church; American Baptist Home Mission Society (1856), with (1900) 1 mission station, 2 chapels, 2 elementary schools, 2 high schools and 385 baptized Christians. Station also of the Leipzig Missionary Society, of which a few months later he was a tutor. June 29, 1861, he was consecrated Missionary Bishop of the Niger Territory by the Archbishop of Canterbury, in Canterbury Cathedral; and in the same year the University of Oxford

CUDDALORE: Capital of the district of South Arcot, Madras, India, situated on the sea coast, 65 miles N. of Negapatam. Climate, moderately healthy. Population (1901) 92,210, chiefly Hindus. A station of the Danish-Halle Mission was opened here in 1728, but was afterwards given up. The town is now occupied as a station by the SPG (1825), with (1901) 18 native workers, men and women, 6 places of worship, 13 outstations, 5 day schools, 2 boarding schools and 325 baptized Christians. Station also of the Southern Baptist Home Missionary Society (1856), with (1901) 1 missionary and his wife, 8 native workers, 3 outstations, 5 chapels, 2 elementary schools, 2 high schools and 413 baptized Christians.

CUDDAPAH: Capital of the district of the same name, Madras, India, 161 miles by rail from Madras city. It contains an area of 3,326 square miles. Its population is 894,542. The predominating religion is that of the Greek Church (Orthodox). The climate is one of the hottest in the district, unhealthy, malarious; mean tempe-
ture in summer 97° F. The town is badly built and squalid in appearance. Station of the LMS (1824), with (1901) 467 native workers, men and women, 30 outstations, 80 elementary schools and 1,185 church-members.

CULBERTSON, Michael Simpson: Born Chambersburg, Pa., January 18th, 1819; graduated at the Military Academy, West Point, 1839, standing high in character and scholarship; was Assistant Professor of Mathematics in the Academy 1839-40, with the rank of lieutenant of artillery, at Rouse's Point during the Canada border disturbances. Resigning his commission in the army, he entered the Theological Seminary at Princeton, N. J., graduating in 1843. He was regarded by Dr. Hodge as "among the foremost members of the institution." He sailed for China in 1844 as a missionary of the Presbyterian Board; was stationed at Ningpo 1845-51, and at Shanghai, 1851-62. He visited the foremost members of the institution." He sailed for China in 1844 as a missionary of the Presbyterian Board; was stationed at Ningpo 1845-51, and at Shanghai, 1851-62. He visited the foremost members of the institution. During his visit to this country he published a work entitled: Darkness in the Flowery Kingdom; or, Religious Nations and Superstitions in North China. There are 5 stations, Osaka, Wakanai, Tsu Ise, Tanabe and Shingu. There are 13 American missionaries, of whom 3,000 are Hindus and 2,300 Mohammedans. The place is noteworthy for an irrigation reservoir of 15 square miles area, built as a precaution against famine. The place is very unhealthy from malaria, especially when the water is low in this reservoir. Station of the ABMU (1882), with (1901) 2 missionaries and their wives, 75 native workers, men and women, 30 places of regular preaching, 31 Sunday schools, 90 common schools, 2 boarding schools and 2,292 church-members.

CUNNINGHAM: A town in the Transkei region, Cape Colony, S. Africa, situated about 15 miles S. W. of Butterworth. Station of the UFS (1856), with (1902) 1 missionary and his wife, 45 native workers, men and women, 16 outstations, 16 schools and 1,646 church-members.

CUPANG: Capital of the western, Dutch part of the island of Timor, East Indies. The Netherlands Missionary Society maintained a station here from 1819 to 1858, and gathered in 860 baptized converts. After the work was passed over to the Dutch Government the number of Christians increased to 3,400, but, as Warrack has said, they seem to lack sufficient oversight and to be on a rather low level of moral and religious life.

CURITIBA: Capital of the state of Parana, Brazil, S. America; situated in a pleasant open plain, where Europeans have settled, many of them French. A railway connects it with the port of Paranagua, about 80 miles distant. Population about 6,000. Station of the PN (1885), with (1901) 1 missionary and his wife, 2 missionary women, 7 native workers, of whom 6 are women, 1 commen and 1 high school and 1 Young People's Society.

CUTCH. See KATCHCH.

CUTCHI LANGUAGE: This is a dialect of the Sindhi; belongs to the Indo branch of the Aryan family of languages, and is spoken in the district of Cutch, W. India.

CUTTACK: Capital of the district of Cuttack, Orissa division, Bengal, India; situated in the delta of the Mahandai River at the head of its canal system. Population (1901) 51,364, of whom 75 per cent are Hindus. Station of the BMS (1882), with 9 missionaries, men and women, 18 native workers, 5 outstations, 16 common schools, 1 high school, 1 theological seminary, 2 orphanages, a printing-house and 1,037 communicants. Also station of the Baptist Zenana Missionary Society (1897), with 4 missionary women, 11 native women workers, 6 schools and 100 Zenana pupils.

CUZCO: Capital of the Department of Cuzco, Peru, and formerly the capital of the empire of the Incas; situated at an altitude of 11,350 feet, 330 miles S. E. of Callao. Station of the RBU (1897), with (1902) 2 missionaries and their wives.

CWENWEN: A settlement in the Transkei district, Cape Colony, S. Africa, situated about 15 miles S. W. of Umtata. Station of the South Africa Wesleyan Missionary Society, with (1900) 19 native workers, 8 outstations, 5 preaching centers, 3 schools, 4 Sunday schools and 390 professors and Christians.

CYPRUS: An island, the third largest in the Mediterranean, 60 miles from the coast of Asia Minor and 41 miles from the coast of Syria. It is almost 150 miles long and 55 miles broad, with an area of 3,584 square miles. The greater part
DACC: A town in Bengal, India, situated on the "old Ganges," 150 miles northeast of Calcutta. Formerly capital of Bengal, and a most populous and brilliant city. It now retains none of its former elegance. Population (1901), 90,542, of whom about half are Hindus and a little more than half Mohammedans. Station of the BMS (1816), with (1900) 3 missionaries and their wives, 10 native workers, 3 outstations, 2 schools, and 74 church-members. Station also of the Baptist Zenana Mission (1870), with 3 missionary women, 8 native women helpers, 8 elementary schools and 50 Zenana pupils.

DAGHESTAN: Name applied to that part of Caucasus lying on the eastern slope of the Caspian Sea. Parts of the country are very mountainous, with deep valleys, numerous lakes, streams and glaciers. Western Daghestan is the chief abode of the Lesghians, a powerful tribe, chiefly Mohammedans. Further north live Tatar tribes, all of them Mohammedans, more or less nomadic, living principally by the raising of cattle and horses. Most of them are peaceable Russian subjects. The few large towns, among them Derbent, the capital, are situated on the Caspian coast. There is no effective missionary work, the British and Foreign Bible Society has published the Gospel of Matthew in Kumuki.

DAHANA: A station of the Rhenish Missionary Society (1878) on the eastern coast of Nias, an island near the west coast of Sumatra, East Indies. It was partly an account of Mohammedan intrigues among the pagan tribes of the place that the Dahana station was established. It now has (1900) 1 missionary and his wife, 3 native workers, 2 schools and 302 professing Christians.

DACHAU: Formerly an independent negro kingdom, now a colony of France, situated on the Gulf of Guinea, between Togoland on the west and Lagos and Nigeria on the east. In 1900 the boundaries were extended on the north to join the French military territories in the Western Sudan. It comprises about 60,000 square miles and has a population roughly estimated at 1,000,000, mostly negroes of the Ewe family. The climate is very unhealthful, the soil remarkably fertile. Kotonu, the best harbor on the coast, has been chosen as the terminus of a railroad now being constructed to open up the interior. The chief coast town is Whydah, formerly a slave port, now exporting great quantities of palm oil. Abome, the capital, is 65 miles inland, and connected with Whydah by a road which continues to the Mahi country, 30 miles farther north. The religion of the natives is mostly the lowest grade of fetishism, and wholesale human sacrifices have been one of its characteristics.

The WMS has a station at Porto Novo, under charge of a French missionary and his wife, with some 20 outstations, at whose places of worship the average attendance is 2,200. The total of professing Christians is about 350 (1902). Sketchley, Dahomey as It Is, London, 1874; Aspe-Fleuriot, La Guinée Française, Paris, 1900; Forbes (E. F.), Dahomey and the Dahomeens, London, 1881.

DADA: Settlement in Rhodesia, S. Central Africa, lying N. W. of Bulawayo. Station of the National Baptist Convention (1900), with 1 missionary and 20 professing Christians.

DAKHANI LANGUAGE: This language belongs to the Indo branch of the Aryan family, being a dialect of the Hindi. It is used by the Mohammedans of Madras, is written in Arabic characters, and is sometimes called Southern Hindustani. It differs materially from the Urdu or Northern Hindustani.

DAKURA: A settlement in the northern part of the Mosquito coast, Nicaragua, Central America. Station of the Moravian Missions (1893), with 1 missionary and his wife, 16 native workers, men and women; 1 school, 1 Sunday school, 1 chapel and 107 professing Christians.

DAL-HOUSE: A sanitary hill station for the Punjab established in a portion of the Gurhaspur district which is detached and lies within the native state of Chamba, on the borders of Kashmir. The station lies at an altitude of 7,700 feet and has a population of about 2,000. The CEZ has a sanitarium here, with 1 missionary woman in charge.

Dalmatia: One of the provinces of the Austrian Empire; it occupies a narrow strip along the eastern shore of the Adriatic, between Croatia on the north and Albania on the south. Herzegovina and Montenegro lie to the west. With its adjacent islands it is the most southern crown-land of the Austrian Empire. Area, 4,949 square miles. The coast is steep and rocky, but numerous bays afford good harbors and ports. Spurs from the Dinaric Alps cross the interior, reaching an elevation of 6,000 feet in Mount

Czechs

Danish

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of the island is mountainous, a range 7,000 feet high running the whole length of the island. Cyprus was placed under British control by a special treaty in 1878, although it is still nominally Turkish territory. It is open to missionary operations because of the perfect security and religious liberty which British rule produces. Population roughly estimated at 150,000 in 1893; 182,736 are members of the Greek (Orthodox) Church and 51,309 are Mohammedans. There are also a few Armenians and some Syrians of the Maronite Church. The prevailing language is Greek, but Turkish is much used in business and knowledge of English is increasing.

Mission work is carried on in Cyprus by the RP (U. S. A.), which has stationed at Larnaca a missionary and his wife and 1 native worker. A dispensary and primary school are conducted and 22 communicants have joined the mission church. The BFBS has a Bible depot at Larnaca.

CZECHS. See Bohemians.
Orient, while on the north the Belebech Mountains rise to a height of 5,000 feet. The climate is warm and in general healthful. Most of the land is given up to pasture. The population (1900) is 593,784. With the exception of about 10 per cent., the people belong to the Morlacks of Dalmatians proper. The remainder are Italians, Albanians and Jews. Full liberty of faith and conscience is secured, and every religious body has the right of ordinary public worship or instruction. The majority of the population belong to the Roman Catholic and Greek Churches, but the Evangelical Lutheran, the Evangelical Brotherhood, the Gregorian Armenians and the Jewish churches are recognized by the state.

Dalmatians or Morlacks are a people belonging to the Servian race, and speak a dialect of Slavonic called the Illyric. Physically they are a fine race, tall, well-developed, with regular features and dark complexion. Those living on the coast are excellent seamen, noted for their daring and bravery. They were the chief strength of the military prowess of Venice during the Middle Ages. The Morlacks of the interior are lovers of liberty and independence, brave, self-sacrificing and successful in the aggressions of the Turks. They are noted for hospitality, while at the same time they are deceitful, rapacious and addicted to drunkenness.

Mission work among the Dalmatians is confined entirely to the colportage of the British and Foreign Bible Society.

DAMASCUS: Capital of the Turkish province of Sham, Syria, about 60 miles from the Mediterranean. One of the oldest cities in the world, and especially honored by the Muslims, who call it Sham-es-Shereef, Damascus the Holy. The Arabs call it one of the four terrestrial paradises. The view of the city as one descends from the range of Lebanon is very beautiful, the surrounding gardens almost concealing the city itself, except as the minarets rise above the mass of houses. Inside, however, it is very like other interior Oriental cities, with narrow streets and miserable houses. The population, numbering about 225,000, are almost entirely Muslims, the Christians and the Jews being not only few in numbers, but weak in influence. At the time of the Druse massacre, in 1860, the Christian and Jewish population were driven from the city and numbers of them slain. Since then they have returned in some numbers, but the city is still the scene of much Muslim fanaticism.

Station of the Jewish Mission Committee of the Presbyterian Church in Ireland (1843), with (1900) 6 missionaries, men and women; 42 native workers, men and women; 11 outstations, 12 preaching places, 15 elementary schools, 4 high schools and 207 professing Christians. Station also of the British Syrian Mission Schools (1868), with 3 missionary women, 14 native women helpers, 3 outstations, 3 schools, 1 chapel and 1 Sunday school. Station also of the London Jewish Mission (1869), with 7 missionaries (one with his wife), 8 native workers, men and women; 1 chapel, 1 Sunday school, a book depot and 1 school. Station also of the Edinburgh Medical Missionary Society (1884), with 2 missionary physicians (one with his wife), 2 missionary women, 1 dispensary and 1 hospital.

DAMOH: A town in the Central Provinces, India; situated 35 miles N. W. of Jabalpur. The population is (1891) 11,800, of whom 9,000 are Hindus. Station of the FCMS (1894), with 11 missionaries, men and women (one of them medical); 12 native workers, men and women; 2 dispensaries, a hospital, 1 elementary school, 1 industrial school, a Young People's Society and 60 professing Christians.

DANG-SENG: A town in the Fo-kien province of China, lying about 50 miles south of Fu-chau. Station of the CEZ (1893), with (1901) 2 missionary women, 3 native women helpers and 2 boarding schools.

DANISH MISSIONS: To King Frederick IV. of Denmark belongs the honor of having initiated foreign missions in the Protestant, or Reformed, Church. As Crown Prince he manifested much interest in the condition of the colonies, which since 1820 had been part of the Danish Kingdom, and when he came to the throne, with the cordial assistance of the court chaplain, Dr. Lütkens, he arranged to send Bartholomew Ziegenbalg and Henrik Pitschau to India, where they founded, in 1705, the “Danish-Tamil,” or “Danish Hall,” Mission in Tranquebar. Until the death of Christian Frederick, in 1798, this mission continued to receive partial support from the Danish Government, much of its material being furnished by the SPCK. The Royal College of Missions, founded in Copenhagen in 1714, did good work both for the Tamil Mission, that of Hans Egede in Greenland and Von Westens Finmark Mission. Rationalistic influences, however, were strong and after the death of Schwartz interest declined. The English gained control of Hindustan, the missionaries received support from the SPG, and in 1847 the church buildings and remaining interests were handed over to the Leipzig Society.

Meanwhile much work was done by Danish missionaries in the service of foreign societies, most of them among the Moravians. Ten were sent to Surinam, 10 to Tranquebar, 6 to the Mosquito coast, one to Labrador, of whom two had been in Greenland; seven to Danish West Indies, nine to English West Indies, one to North America, three to South Africa, one to the Mosquito coast, one to Australia. Altogether 55 Danish missionaries have been in the Moravian missions, among them the Greenland missionary, Jens Haven.

In 1843 the “Northern Schleswig Mission” was founded to help the Moravians in the Danish West Indies, which later Southern Jylland was separated from Denmark. This Society still has its branches in Jylland, from which it received donations as late as 1888.

Danish Missionary Society (Danske Missionsselskab): Headquarters, Fredericia, Denmark. It is a general society of all the Danish Church people, and is conducted by a committee. Its own particular work is among the Tamils in India, but it works harmoniously with other missions. Its own missionaries are all ordained, and those who have been on mission ground for three years direct the affairs of the Society on the mission field. A yearly report must be sent to the home committee in Denmark. This Society has on its list Danish Greenland Mission, Danish Malay Mission, New Danish Tamil Mission, and Northern Santal Mission. It has also assisted the Lovelath Mission.

The mission movement in the beginning of the 19th century reached Denmark also, and inspired priest Bone Falek Ronne to found the “Danish Mission Society,” June 17, 1821. Its motto
was, "Be not fearful: only believe" (Mark 5: 15). This Society seemed to him a necessity, for the Mission College was not kind, and the strength of the free workers was very great. In 1823, on a journey to Fyen, Ronne had asked many of the priests to hang up boxes in the parsonage for free gifts to the mission. Bishop Plumb indicted him in the court of chancery, and Ronne was rebuked. The ministers had to take down the boxes, and Ronne very great. The Danish Mission Society began to help the Greenland Mission by books, letters and donations, but the acts of the Mission College became more oppressive. They denied the mission in many ways, and would not allow the missionaries to write to any one else but the college about their work.

The Society supported for a little while from 1827 J. W. Cappellen, a Norwegian, in the Basel Missionary Institution, and in 1829 two men, P. P. Jager and Andreas Riis, were sent out from Copenhagen. In May, 1721, Hans Egede, a minister of Vaagen, sailed for Greenland from Copenhagen. His interest in that country had been aroused by the report of the degradation of the people, brought by a brother-in-law, and he had for several years tried to arouse the Danish Church about the welfare of the people. In 1832 arrived at Ussu, near Christiansborg, in what was then a Danish possession. Jager soon died, but Riis worked for 13 years, first at Akra and later at Akropong, for four years the only missionary at this station. After the sale of the Danish possessions in Africa to England the work of the Society was somewhat feeble. Later, attempts were made to carry on work in Smyrna, Turkey, but without great success.

In June, 1867, at a meeting held in Nyburg, it was decided that the Danish Society should become the leader in all mission work in Denmark, and that Unions should be formed, and that the bishop issue a call to the ministers to interest themselves in the matter. Two years later a mission school was founded. In 1863 a delegate was sent from Germany to inquire if the Society would take the independent mission at Bethanien in South India, which Missionary Ochs had begun, after he had left the Leipzig Society, and was formed by himself and the missionaries on the question of caste. Ochs was at that time in Europe, and came to Copenhagen, when the Danish Missionary Society promised to help him in India with gifts and workers.

This was the beginning of the New Danish Tamil Mission. In 1861 a large number of Danish missionary friends interested themselves in other mission work. A Greek-Danish Missionary Society was founded by Victor Block in 1865, with a plan to unite with the Greek (Orthodox) Church, and with this do a work among the Mokammedans, but the Danish Missionary Society would not consider it. In 1867 Pastor Block went to Athens, and the next year the mission was given up. In 1872 the first scholars of the Danish Missionary Society, Loventhal and H. Jensen, went to Vellur in India. They worked together till 1874, when Jensen went into the Danish Missionary Society's service, Loventhal carrying on an independent mission.
The principal aim is to baptize the natives, whom he accepts if they seem honest in their desire to believe as the missionaries do. But one station, 2 missionaries and 2 native workers were reported in 1902.

The Utakamund Danish Evangelistic Mission: Known also as the Emilies Minde (memorial), or Koefoed's Mission, is a small organization for voluntary work in Madras, India. The missionaries receive no salaries.

DAPOLI: A town in the Ratnagiri district, Bombay, India; situated a few miles from the sea and about 70 miles S. W. of Poona. Population a little over 5,000. It is one of the healthiest places in the Bombay Presidency. Station of the SPG (1878), with (1901) 1 missionary, 2 missionary women, 20 native workers, men and women; 1 place of worship, 4 day schools, 2 boarding schools and 20 baptized adult Christians.

DARAPURAM. See DHARAPURAM.

DARBHANGAH: Chief town of the district of the same name in Bengal, India; situated about 56 miles N. E. of Patna. Population (1901), 66,244. It was originally a purely Mohammedan city, but the Hindus now outnumber the Moham medans almost in the ratio of 3 to 1. Station of the Zenana Bible and Medical Missionary Society, with (1903) 2 women missionaries, 3 native workers and 1 school. Also a circuit of the ME, with (1902) 4 native workers, 2 Sunday schools and 240 professing Christians.

DAR ES SALAAM: A seaport town of German East Africa, lying about 40 miles S. of the island of Zanzibar. Population, about 13,000, Arabs, Indians and Bantu negroes. The town gives access to the interior of the province by well-made roads, and a concession has been issued for a railway which is expected ultimately to be extended to the southern end of the Victoria Nyanza. Station of the Berlin Mission to East Africa (1887), with (1900) 2 missionaries (one with his wife), 1 native worker, 1 chapel, 1 school and 12 professing Christians.

DARFUR. See SUDAN.

DARJILING: A town in the district of the same name, Bengal, India, 360 miles from Calcutta by rail. It is a hill station (7,000 feet) and contains 9,000 inhabitants. Station of the SPG (1885) (1891), 14,100, of whom 8,600 are Hindus and 3,700 Buddhists. It is a place of many languages, Nepali and the Bhutia here meeting the English, and organized an English church, of which he was the pastor. Having made several tours into the Telugu country, he fixed upon Nellore as the most suitable place for a mission, and in

1859, when he retired from active service and settled at Sydney, where he died December 6, 1867.

DARSI: A town in the Kistna district, Madras, India, situated about 25 miles N. W. of Ongole. Station of the ABMU (1894), but not occupied (1901), the work there being under care of the missionaries residing at Ongole and the statistics being summed with those of Ongole. The native Christian communicants at Darsi and its dependencies number about 3,250.

DASKA: A town in the district of Sialkot, Punjab, India, situated about 50 miles N. of Lahore. Population somewhat over 5,000. Station of the Church of Scotland Foreign Missions (1857), with (1900) 44 outstations, 1 missionary and his wife, 24 native workers, 1 chapel, 20 elementary schools, 1 high school, 1 theological seminary and 133 professing Christians.

DATAGANJ: Town in the Rohilkhand district of the United Provinces, situated about 20 miles S. W. of Budaun. Station of the ME, with (1901) 14 native workers, 16 Sunday schools, 2 common schools, a Young People's Society and 590 professing Christians.

DAVAO: A town and seaport on the island of Mindanao, P. I., situated on Davao Bay in the eastern part of the island and at the foot of the volcano of Apo. Station of the ADCEF (1902), with 1 missionary and his wife.

DAVID, Christian: Born in Moravia early in the 18th century, his father a Bohemian, his mother a German. He was a zealous Roman Catholic, but was converted to the Moravian views early in life and became a leader in the great Moravian emigration to Count Zinzendorf's estates. Of this, Zinzendorf writes: "Christian David was so intent on the Moravian emigration, that, when he was engaged in wainscoting the salon of my house at Berthelsdorf in 1723, and had about finished his work, he left his tools, and set off, without hat, on a journey of nearly 200 miles, to Moravia, to lead back emigrants. He made eleven or twelve journeys in all, and, tho often in the most imminent danger from the officers of justice who rode in search of him, he was passed by or preserved from them in the most wonderful manner." The removal to Berthelsdorf began in 1722 with ten persons, and within seven years 300 others had joined the little company and built the town called Herrnhut. In 1733 Christian David accompanied the first Moravian missionaries to Greenland. After various journeys in the service of the church and another voyage to Greenland, he in 1748 accompanied the great missionary colony to Pennsylvania. In August, 1749, after revisiting Greenland, he made another visit to America, and assisted in building the chapel-house at Nazareth, Penn. He died at Herrnhut, 1750.

DAY, Samuel Stearns: Born Ontario, Canada, May 13, 1808; graduated Hamilton Literary and Theological Institute; sailed as a missionary of the ABMU to India, September 29, 1855. He was stationed at Vizagapatam, then at Chintecola, and in 1837 at Madras. In Madras he spent three years preaching in Telugu and English, and organized an English church, of which he was the pastor. Having made several tours into the Telugu country, he fixed upon Nellore as the most suitable place for a mission, and in
1840 removed thither with his family. Mr. Day was the founder of the Telugu Mission. Amid many discouragements and obstacles he continued to labor, in firm faith that the Gospel would triumph in that heathen land. By reason of the length he spent there (1845-1848) in the United States, and returned to Nellore. But in 1853 he was compelled to return to America and after years of physical suffering he died at Homer, N. Y., September 17, 1871.

DAYAK LANGUAGE: This language is found in the island of Borneo in two main dialects and belongs to the Malay family. Missionaries of the Rhenish Missionary Society reduced the language to writing, using Roman letters, and have done some literary work in it. In German works on Borneo the name is spelled Dajak.

DEACONESSES: 1. History: Almost from the day of her birth the Christian Church had a two-fold ministry— the Ministry of the Word (diakonia tou logou), instituted by Christ Himself for the preaching of the Gospel and the administration of the sacraments (Matt. xxviii: 19, 20; Mark xvi: 15; John xx: 21), and the Ministry of Mercy (diaconia he kathemerin) or the Diac­onation (Acts 6: 1-6).

The latter was the direct outgrowth of the forest, the apostles, like their Divine Master, combined both ministries in their own activity. But when the number of the disciples was multiplied, and the Grecians in the congregation at Jerusalem began to murmur against the Hebrews, because their widows were neglected in the ministry of alms, Christ in order to secure such a systematic administration of the alms as their own growing duties of another kind made impossible, called the multitude of the disciples unto them and said: "It is not reason that we should leave the word of God, and serve tables. But we will give ourselves continually to prayer and to the ministry of the word." The assembled believers did as they were commanded, chose seven men having the required qualifications, set them before the apostles, and these, "when they had prayed, laid their hands on them," i.e., ordained them to this newly-created office of the Church.

To this ministry was committed the care of the poor and sick, under the supervision of the ministry of the Word. Tho Stephen preached (Acts vi: 8-10; vii: 1-53), and Philip both preached and baptized (Acts viii: 5, 38), the deacons were not primarily meant to be evangelists, but dispensers of charity and the more immediate overseers of the Church's temporal affairs. Thus they became the most direct and efficient "helps" of the ministry of the Word; and how beneficial this arrangement proved is evident from the further statement that the "word of God increased; and the number of disciples multiplied in Jerusalem greatly." To this ministry of mercy women were also admitted at a very early date. The necessity for this evidently made itself felt almost at once, inasmuch as the strict seclusion of the female sex in Greece and in some Oriental countries necessarily debarred them from the ministrations of men (Dean Stanley). That women deacons were already found in the Apostolic Church is manifest from Rom. xvi: 1, 2. In this passage Paul speaks of one Phebe, "our sister, which is a servant (Gr. diakone) of the church which is at Cenchreae." He indicates the character of her office and the nature of her work in the statement that she had been a succorer of many, and of himself also. For this very reason he commends her to the Christians at Rome, to whom she probably transmitted his letter, and admonishes them to "receive her in the Lord, as becometh saints," and to assist her in whatsoever business she had need of them. If, furthermore, the passage 1 Tim. iii: 11 refers, not to wives of the deacons, but to women deacons, as many able commentators contend, then the evidence is still more conclusive that the Female Diaconate was an established office in the Christian Church long before the close of the 1st century.

The office seems to have spread with the growth of the Church. At the beginning of the 2d century we find an undoubted reference to deaconesses in Asia Minor in the well-known letter of Pliny the Younger, Governor of Bithynia, to the Emperor Trajan. He writes: "In order to test the truth of the matter (i.e., concerning the life and customs of the Christians) I deemed it necessary to put to the rack two maids, who are called ministrae. But, beyond a most corrupt and boundless superstition, I could extort nothing from them." The Female Diaconate reached its highest development in the 4th century, and in the Church of the East. At this time the references to it are frequent, and many women of noble birth are found in its ranks. Very complete information regarding it is contained in that body of ecclesiastical writings known as the "Apostolic Constitutions." This document enjoins that faithful and holy women be set apart as deaconesses, because the Church had need of them for many things; directs that they shall be inducted into their office by the bishop, with prayer and the imposition of hands, in the presence of the presbyters, deacons and deaconesses; and even prescribes the prayer to be used at the service of consecration. It also defines the duties of the deaconesses. They were to instruct the female converts, "to give the necessary external assistance at their baptism, visit and relieve the sick, the afflicted and the distressed of their own sex, minister to the confessors in prison, prepare the bodies of women for burial, serve as doorkeepers at the women's entrances to the churches, assign women their places at worship, facilitate communication between the bishop or presbyter and the female members of his congregation, and in general engage in all those helpful services from which heathen sentiment excluded the deacons.

After the 4th century the Female Diaconate began to decline. The causes of this are to be sought partly in changed conditions, but chiefly in the growing belief that God could be better served in a quiet, ascetic life than by a life of activity devoted to the good of others. The consequent growth of monastic orders, the convent now became the retreat for pious unmarried women; and, by the 9th century in the Church of the West, and the 13th in the Church of the East, the Female Diaconate had practically disappeared. Only among the Walloon Brethren before the Reformation, and in some Mennonite congregations of Germany and Holland after the Reformation were traces of it left until its revival in the
first half of the last century by the Rev. Theodore Fliedner, at Kaiserswerth-on-the-Rhine. Fliedner became pastor of the small Protestant congregation at Kaiserswerth in 1822. On a collecting tour through Holland and England in behalf of his poverty-stricken church he became acquainted with numerous institutions of Christian mercy. These awakened in him the desire to undertake similar work himself. He began by helping a government official, Dr. von Steiner, to provide shelter for the prison women in the penitentiary at Dusseldorf. In 1826 he founded the Rhenish-Westphalian Prison Society, the first of the kind on the Continent. In September, 1833, the little summer house of the sonage garden temporarily sheltered the first discharged female convict, and became the cradle of the Kaiserswerth institutions. Three years later he inaugurated the work with which his name will always be associated. Among the Mennonites of Holland he had found deaconesses. Others before him (Kloenne, von Stein, Amalia Sieveking and then and Recke-Volmarstein) had advocated the restoration of the ancient office, but had found no practical way of doing so. He himself had become persuaded that no one was by nature and grace so well fitted for ministering love as a devoted, Christian woman, and to him the solution of the problem lay in establishing institutions for the special training of unmarried women in the various branches of charitable work, and in associating those in a close community. Accordingly, in the spring of 1836, with no money but with a large measure of faith, he bought the largest and finest house in Kaiserswerth, organized the Rhenish-Westphalian Deaconess Society, and on the 13th of October of the same year opened the Kaiserswerth Deaconess Motherhouse. Eight and two days later, Gertrude Reichardt, the daughter of a physician, became the first probationer. Now began a marvelous development. The number of sisters multiplied rapidly; one institution after the other was added at Kaiserswerth; outside "stations" were undertaken; Motherhouses were established in other places. Then Fliedner died in 1864; there were already 31 Motherhouses, with a total of 1,593 sisters engaged in 406 stations, the Kaiserswerth Motherhouse alone having 425 sisters working in four continents, on 111 stations.

In 1861 the Motherhouses organized on the Kaiserswerth model formed a Union or General Conference, which meets every three years at Kaiserswerth. In 1901 the number of houses belonging to the Union was 75, with 14,501 sisters in active service, and an annual income and outlay of $3,375,000. Forty-eight of these houses are in Germany, 7 in Holland, 7 in Russia, 4 in Switzerland, 2 in France, 2 in Austria-Hungary, 1 each in Denmark, Sweden and Norway, and 2 in the United States. One house in Germany, 2 in Holland and 1 in the United States have been received into the Union since 1901. Fifteen German houses have no connection with the Union.

The first effort to transplant the deaconess work to the United States was made in 1839, when at the earnest request of the Rev. Dr. Passavant of the Lutheran Church, Fliedner himself brought over four deaconesses to become the nucleus of a Motherhouse at Pittsburg. For various reasons this first venture proved a failure. In 1884 another colony of German sisters was installed in the German Hospital, Philadel-
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ing. She retains her evangelical liberty to relinquish it when once conscientiously convinced that to do so would be a sin. This does not of course occur after one has been consecrated. Summarizing the advantages of the modern Motherhouse they may be stated as follows: It gives those who expect to devote their life to the work of Christian mercy in any of its forms a theoretical and practical training for that work such as they could not get in any other way, and at no other place; it affords the best possible opportunities for utilizing the special gifts of each one, and the gifts of all in common for the accomplishment of the largest measure of good; by the beauty of its worship, the frequency and variety of its services, the abundant preaching and teaching of the Word, the special pastoral care given each sister, and the healthful influence that comes from being closely associated with common aims in a common work, it is a most potent means for developing a strong Christian character and personal holiness; while, finally, it also serves as an outward protection and support by lifting the sister above the cares, frivolities and temptations of the world, providing for all her material necessities, sheltering her when disabled and offering her a quiet retreat in old age.

3. Fields of Labor: A deaconess of the Kaiserswerth type is not a female evangelist. The work embraces many an opportunity to speak the Word of instruction and comfort in private, and particularly in her work with the young has extraordinary advantages for religious teaching; she is nevertheless not called to the ministry of the Word, but, in accordance with Math. v: 16, is rather to demonstrate the saving power of the Word in what she is and does. Nor is she only a nurse of the sick, though such services are thus engaged in hundreds of institutions. Besides the nursing of the sick, her work embraces the care of the aged and infirm, the insane, the feeble-minded and the epileptic; the care and instruction of children in Day Nurseries, Orphans' Homes and Industrial Schools, Servants' Training Schools and Girls' High Schools; the recovery of the fallen in reformatories, prisons and Magdalen asylums; the protection of the impared in working girls' homes and hospires; and above all, and as the common work among the sick, the care of the bereaved, the ignorant and the needy of every kind in parishes, under the direct oversight of the pastor.

According to the statistics of the General Conference of 1901, a total of 98 deaconesses were then stationed in Asia, Africa and South America. In hospitals there were 14 at Alexandria, 9 at Cairo, 8 at Beirut, 8 at Jerusalem and 2 in the leper colony of Groot Chatillon, Surinam, South America; in orphan's homes 17 at Beirut, 11 at Smyrna, 10 at Jerusalem and 2 in the school and sanitarium at Acrey on Mt. Lebanon; in Protestant work at Alexandria and Haifa 2; 15 were also employed in the hospital and 2 in the little children's school at Constantinopole. On mission stations among the heathen there were 2 in Madagascar, 3 in Batavia, 2 in South Africa, 4 in West Africa and 4 in India.

4. Other Types: In the United States the deaconess cause has also struck roots in other Churches besides the Lutheran. In 1887-88 the work was taken up by the Methodist Episcopal Church, and in 1889, after various private efforts, the General Convention of the Protestant Episcopal Church adopted a canon authorizing the training and appointment of deaconesses. In the Methodist Church the work has had a remarkably rapid growth, extending to nearly all parts of the United States, but also into Europe, Asia, and Africa, with an enrollment in 1901 of almost 1,190 deaconesses; but in both Churches the work differs materially from the Kaiserswerth type. The Methodist deaconess is to a great extent an evangelist, and neither in the Methodist nor in the Episcopal Church are the so-called "training schools" and "deaconess homes" real Motherhouses, possessing those distinctive features which European experience has shown to be essential for the healthy and permanent development of the Female Diacocate.

Various institutions of a similar character, mostly interdenominational, and devoted almost exclusively to hospital work, conclude the list in the United States.

Schafer, Die weibliche Diakonie, 3 vols., Stuttgart (2d ed. 1887-94); Wacker, Der Diakonissenorden, Gotzenburg (1890). (Eng. trans. The Deaconesses Colling, Mary J. Drexel Home, Phila., (1893); Wurster, Die deaconess Movement for Inner Mission, Berlin, (1895); Uhhorn, Christian Charity in the Ancient Church, New York, (1893); Jacob, The Female Diacocate of the New Testament, Lutheran Church Review, January, 1892; Spaeath, Phoebe, the Deaconess, Lutheran Church Review, July and October, 1885.

DEAN, Rev. Williams: For many years a missionary in Siam, under the AMB. His work in that country began in 1835, and through his efforts the first Chinese church in Bangkok was organized two years afterward. On his return to America in 1845 he awakened great interest in his work by his addresses, and induced many to take a deeper interest in the cause of foreign missions. In 1864 he resumed his work at Bangkok, where he remained until 1884. He died at Sun Diego, August 13, 1895.

DESEA. See Disa.

DEHRA: A town in the Dehra Dun district, United Provinces, India. Prettily situated in a mountain valley more than 2,300 feet above the sea, and 75 miles east of Ambala. Population (1901), 27,500, of whom 75 per cent. are Hindus and nearly 25 per cent. Mohammedans. Mission station of the PN (1853), with (1901) 5 missionaries, men and women (one of them a physician); 17 native workers, men and women; 1 common school, 2 high schools, and 101 places of worship, 2 preaching places, 1 common school and special work for lepers.

DEINZERHOHE: Station of the Neuen Dettelsau Missionary Society, situated on the E. coast of German New Guinea. The force is composed of 2 missionaries, who conduct a common school there.

DELAGOA BAY: Station of the WMS south of Lourenco Marques, Portuguese East Africa, situated on Delagoa Bay. In 1899 there were stationed here 1 missionary, 20 native workers, men and women; with 3 places of worship and 3 common schools. The South African war disarranged many of the missionary enterprises of these regions and revised reports have not yet (1903) been obtainable.

DELENA: A station of the LMS, on the S. coast of British New Guinea, about 50 miles N. W. of Port Moresby. The station was occupied in 1882 and is worked (1902) by 1 missionary.
and 16 native workers, with 17 elementary schools and 462 professing Christians.

**DELHI:** A town of Punjab, India, 38 miles S. W. of Meerut. Noted for its wonderful old palaces and magnificent old buildings, in some respects rival and curious in the world. No city in India has finer thoroughfares than Delhi; most of its houses are of brick, well built and substantial. It is the easternmost of the great towns of the province, situated on a fertile plain on the right bank of the Jumna. It has been of great importance having been the splendid capital of the Mogul (Turkish) emperor Shah Jihan, whose fine mosque, Jama Masjid, is a magnificent monument of the 17th century. Because Delhi was the former residence of the great Mogul, many Turks, Afghans, and Mongols have settled here, and life among the upper classes has a decidedly Mohammedan character. Delhi was besieged by the English during the mutiny of 1857. Its population (1901) is 208,575, two-fifths of whom are Mohammedans and nearly three-fifths Hindus. It is a station of the BMS (1818), with (1902) 8 missionaries, men and women; 24 native workers, men and women; 20 common schools, 1 high school, a dispensary and 175 Zenana pupils. Station also of the Baptist Zenana Mission (Englands) (1890), with 8 missionary women, 20 native women workers, 6 common schools, 1 high school, a dispensary and 175 Zenana pupils. Station also of the SPG (1854), with (1902) 16 missionaries, men and women; 93 native workers, men and women; 10 places of worship, 19 common schools, 3 high schools and 873 professing Christians. Station also of the ME, with (1902) 11 native workers, men and women; 12 Sunday schools, a Young People's Society, and 999 professing Christians.

**DEMERARA:** A river and district in British Guiana (q.v.).

**DEOBAND:** A town in the Saharanpur district, United Provinces, India; situated 45 miles N. E. of Meerut. Population (1891), 19,300, of whom about 11,000 are Mohammedans and the most of the remainder are Hindus. Station of the ME, with (1902) 11 native workers, men and women; 1 place of worship, 10 Sunday schools, 1 Sunday school for Young People, and 705 professing Christians. Also written Deobund.

**DEGARH:** A town in the Santal Parganas, Bengal, India; situated 55 miles S. by W. of Bhagalpur. Population (1891) 8,300, chiefly Hindu. It contains 22 temples of Siva and is a famous center of pilgrimage. Station of the CWBM, with (1902) 2 missionary women, 2 native workers, men and women; 1 place of worship, 1 Sunday school, 1 Sunday school for Young People, and 705 professing Christians. Also written Deogur.

**DEOLI:** A town in Ajmere, India, 70 miles southeast of the town of Ajmere. Climate tropical. Population, 3,000, including Rajputs, low-caste Hindus and Minas. Station of the UFS (1871) and the CMS (1902) 1 missionary and his wife, 20 native workers, men and women; 2 common schools and 10 church members. The place has suffered severely from famine and the Christian community has been depleted by the removals of members to other places.

**DEPOK:** A village south of Batavia, Java, East Indies. It was Christianized in 1714, and was the seat of a Dutch Missionary Society (Nederl. Zending.) station from 1834 to 1852. In 1878 Schnurman having formed a Committee in Holland for its support opened a seminary here for training native workers for the whole archipelago. It has proved an efficient and valuable agency for bringing the different races of the islands into touch with each other and for cultivating closer relations between the various societies.

**DERA GHAZI KHAN:** A town in the North-west Frontier Province, India; situated 45 miles west of Multan. Population (1891), 27,900, of whom 16,000 are Mohammedans and the larger part of the remainder are Hindus. Station of the CMS and the CEZ (1879 and 1893), with (1902) 4 missionaries, men and women (2 of them physicians); 3 native workers, 1 elementary school, 1 dispensary, 1 hospital and 44 professing Christians. It contains many mosques and a fine bazaar.

**DERA ISMAIL KHAN:** A town of the North-west Frontier Province, India; situated on the W. bank of the Indus, 120 miles north of Multan. A well-planned town, well known for its fine bazaar and construction, but very badly drained. Population (1891), 26,900, of whom 15,200 are Mohammedans, including many proud descendants of old tribal chiefs and other aristocrats. Station of the CMS and of the CEZ (1861 and 1884), with (1902) 5 missionaries, men and women (2 of them physicians); 9 native workers, men and women; 1 elementary and 1 high school, 2 dispensaries, 1 hospital and 57 professing Christians.

**DERVISH:** A Mohammedan. Theosophist or Sufi; commonly a member of an order formed for the purpose of seeking mystical knowledge of God. Etymologically the word "dervish" means one who begs at a door, literally as a mendicant, or figuratively as a supplicant at the door of God's mercy. The latter meaning is the one which the older Dervish Orders insist upon. In Turkey popular contempt for the unattached, wandering, and begging Dervishes is expressed in a proverb which says, "The Christian's lazy man becomes a monk; the Mohammedan's, a Dervish" (Kris­ tianin tendeli keshish olour, Musulmaninki Der­ vesh). Yet comparatively few Dervishes are mendicants. It is customary to call Dervishes monks, but none of them are monks in the real sense, which implies vows of service in an order, celibacy or permanent residence in a monastery. Of themselves they prefer to say that they are "Fakirs," that is to say "poor" who desire to serve God. Therefore they have become followers of Sufism, or Theosophy (Ehli Tesavvuf). The order of Dervishes is called a "Way" (Tarkkat). It is a voluntary association, guarded in a few cases only by secret signs and passwords. The members are not bound to the Order by any promise of fidelity. Men from one Order to another, sometimes belong to two or more Orders at the same time, and lose no whit in regard of their fellows if they withdraw, even for the purpose of setting up a new and independent Order. The place of assembly of any Order, called a Tekke or a Zamâne, is built in some convenient place and endowed by legacies of the benevolent to serve for worship and other religious exercises according to the ritual of the Order. To this place all Mohammedans are permitted to resort for worship; there the special exercises of the Order are held, the public special exercises
occurring once, twice, or three times in the week; there are the rooms or cells in which the Elder (Sheikh) resides with such of the members as have a vocation to do so. The place is not a monas­tery, however, and it may be on the same premises with the rooms where the wives of the Der­vishes live. A tekke of the Bektashiye Dervishes commonly contains apartments for the wives, since they may be admitted to that order and are addressed as "Sister" by all the members.

What all the Orders of Dervishes have in common is, (a) the general doctrine of Sufism that man is capable of attaining to full knowledge of God, and to an ecstatic sense of union with God; (b) certain exercises of mind, of body, or of both, lead certainly to this knowledge of, and union with, God. These exercises constitute the "Way" to God (each Dervish order following its own method of attaining the common aim); (c) in order to follow the "Way," a perfect guide and absolute submission to his guidance is essential. This perfect guide is the founder of the order (called "Pir") and his successor (Kalb‘a); or the Elder, who has entire change from the tekke to lead in the particular district where the Tekké is established; (d) all those who seek God by any "Way" are brothers (Ikhwan); these yet learning are seekers or novices (Murid); those who are instructed and making progress in the way are "walkers" (Salik); and those of long experience may be a "guide" (Murshid) of novices and in due time perhaps a Sheikh of a separate chapter of the order; (e) the man who has many times repeated the ecstasy of the Divine Presence finally becomes so simple that he becomes annihilated as to self-will, so that he is insensible to material things, is used by God as an instrument for carrying out His purposes, and thus can heal the sick or slay the strong by a breath, can read the thoughts of men, can know distant occurrences, and can transport himself through space. He is then a saint whom there are always some hundreds in the world. The above tenets of Sufism are held by all Orders of Dervishes in common. The points of difference between the different Orders are, in the main, differences of method, but sometimes of doctrine. The differences do not, however, as a rule, interfere with brotherly relations between the various Orders.

In theory the Dervish Orders derive their doctrine and the main points of their "Way" from Mohammed himself through the Caliphs, Abu Bekr or Ali. This theory, however, is supported less by documentary evidence than by interpretations put upon detached sayings of the worthies of that ancient period, which are claimed to show belief in Sufism. Preferences chiefly as to minor points of their "Way" have led to a vast multiplication of Dervish Orders. But since each Elder or Sheikh at the head of any group of Dervishes must be able to prove himself possessed of the "grace" of God so that he is a trusty guide, each Order has a sort of a genealogical record of the Elders who have been its "Fir" or founder and by the successive generations of his followers. By study of these spiritual genealogies one may see that all the existing Orders are reducible to eight or ten which came into existence during the middle of the 12th century; these ten most ancient Orders are:

1. Kadiiriye (1150).  
2. Rufai‘iye (1170); popularly called Howling Dervishes.  
3. Mediniye (1180).  
4. Shaziliye (1254).  
5. Mevleviye (1260); called Whirling Dervishes.  
7. Nakshibendiye (1300).  
8. Saadiye (1320).  
10. Knaalvetejiye (1390).

Excepting 7 and 9 in this list, which claim each an exclusive spiritual lineage, the above Orders all claim to have received "grace" through a certain saint named Juneid, who flourished in Baghdad in the 9th century; and excepting the Nakshibendiye order (which carries its genealogy by way of Eokhara and Samarcand back to the Caliph Abu Bekr) all of them claim a spiritual descent from the Caliph Ali. Excepting the Mediniye (No. 3), which is of strictly Arab (Moorish) origin, the Orders all sprung from great men of Persia or Central Asia.

The Kadiiriye, Rufai‘iye, Knaalvetejiye, Mediniye and Bedaviye or their branches (Janayige, Dejaniye, Ebkeriye, Baygieye, etc.) are well known to all travelers in Egypt and North Africa as the men who howl, who cut themselves, who run "amok" on the ground for a horse to trample on them, etc. The fact should be kept in mind while watching such performances that these acts are deemed sure proof that the man who does them is insensible to material things because at that time self is annihilated and he is lost in God. This state, which has been called "auto-hypnosis," is the result of the religious exercises of the Order. The devotees (Fed‘a‘e), who made the Assassins famous in the 12th century, those who run "amok" in Malaysia, or those who followed the pseudo-"Mahdi" scitically to death before the British squares in the Sudan, are other examples of the same condition.

The exercises by which this condition of divine ecstasy is produced differ in the different Orders, but the theory of all divides the exercises into three parts: (a) Worship and withdrawal of the thoughts from earthly things; (b) Concentration of the mind on the Sheikh, then on the Pir or founder of the Order, and finally, by these stages, upon the Almighty himself; (c) Recitation (Zikr) of the phrase "There is no god but God" as the climax of a recapitulation of God's attributes continued until breathlessness. The Zikr is assisted by certain mechanical means; for instance, in the Kadiiriye and Rufai‘iye type, by swaying the body, stamping the feet, the whole congregation beating tambourines, etc., while the holy sentence is shouted in ceaseless repetition. In the Mevleviye method, the Zikr is inaudible the accompanied by plaintive music of reed flutes, while the devotees whirl like automatic tops. In the Nakshibendi "Way" the Zikr is also inaudible, while the tongue is doubled back upon the palate, the eyes are fixed upon the stomach, and the breath is retained as long as possible. In the Bektashiye system it is alleged that spirit­ual unctions are not prohibited after the assembly has gathered and before the Zikr commences. The use by several of the Orders of opium and hashish as an aid to religious fervor is a better attested evil.

The Dervish Orders are commonly at odds with the Mohammedan theologians because they exalt Ali almost as the Persian Shi‘ites do, while all their wretching of texts and traditions and all their documentary evidence of spiritual descent from Arabs cannot make their belief and practice...
conform to Mohammedan orthodoxy. But the Mohammedanism of the Koran and the schools is essentially a religion of outward observances which keeps the eye of its follower fixed upon himself, his washings, etc. It has no idea that character goes with what is believed. Consequently in its followers there is certainly none of spiritual needs in man which God is pleased to fill. The Dervish Orders promise Mohammedans a satisfaction for spiritual aspirations which otherwise would grieve their throbbing souls to the grave. It is but a little thing to find in such a straitened land as it is, and the Dervishes have ransacked Persia and India for the dogmas with which they attract tens of thousands who are not satisfied with the teachings of Mohammed and who go from one Dervish Order to another, still even groping after the true "Way of God," and the "perfect guide" who shall lead their souls to rest.

Altho the Ulama, or theologians, of Islam frown upon the Dervish Orders, the laity are their warm supporters. In Turkey many a minister of the Government and Sheikh attached to his household to give him private instructions in the way, while the Sultan himself is said to be a member of the Shazili Order. The influence of the Sheikhs is tremendous. The rule requiring perfect submission to their will unites with the influence of an austere life and a prophet's vehemence in denouncing patent corruption to make people hope from the Sheikh effective leadership in reform. It was such promise of reform that gave power to the leader of the Kadiriyya and Khalvetye Dervishes of the Sudan when the whole land followed him as Mahdi until they had given him a power too great for his hands to wield. It is such promise of reform by return to God which gave to the plain, simple Sheikh of a group of Shazili Dervishes in Tripoli, less than forty years ago, the leadership of the Senoussiyeh movement, which to-day is the most potent force in all North Africa, if not in Islam.

There is much in the teaching of the Dervishes which appears to be like a bridge between Islam and Christianity. The expressions of earnest desire to know God, of longing for exaltation of self and spiritual union with God and for escape from sin which are common in the mouths of Dervishes seem to be a ground on which every Christian may meet them. Closer study of this view and the words used in a special sense. "Desire for God" is desire for that feverish ecstasy produced by mechanical means, which the Sufis compare to drunkenness and which passes away leaving its victim morally what he was before. "Walking in the way to God," with escape from sin, does not imply loyal service, but suppression of responsibility for deeds done in the body. Union with God in the most of the Orders (the Nakešibendiyeh and the Melamiyeh; an obscure offshoot from the Khalvetye Order is exceptions to this interpretation) does not mean fellowship, but absorption of the being, as a raindrop is absorbed in the ocean. With the Christian, union with God implies a higher type of manhood abounding in good works for others. With the Dervishes, it implies such a superiority of a world's intelligence that the naked idiot is the favorite type of its highest degree. Any analysis of Sufism reveals its subordination to Indian Pantheism and probably to the Gnostic delirium of early Christendom. The missionary must approach Dervishes as he would approach those known to be saturated with these Asiatic perversions of great truths, and who need to be taught the first elements of faith in God.

Brown (J. P.), The Dervishes, London, 1869; D'Oberon, Tableau de l'Empire Ottoman, Paris; Lane (E. W.), Modern Egyptians, London.

DESTERRO. See FLORIANOPOLIS.

DEUTSCHE ORIENT MISSION, See GERMANY; MISSIONARY SOCIETIES IN.

DEVON: A CMS mission station in the Saskatchewan district, Canada. Station established in 1884; and about the Devon Dervishes have ransacked Persia and India for the dogmas with which they attract tens of thousands who are not satisfied with the teachings of Mohammed and who go from one Dervish Order to another, still even groping after the true "Way of God," and the "perfect guide" who shall lead their souls to rest.

Dharwar: A town of Bombay, India, capital of the district of the same name. It is situated 75 miles E. of Goa and is a railroad town and center of trade in produce, grain and cotton being extensively produced in the region. Population (1891), 6,200, of whom 23,900 are Hindus and 7,000 Muslims. Station of the CMS. Statistics included in Kangra.

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DIADIA: A settlement in the Congo Free State; situated on the N. side of the Congo River, about 175 miles from its mouth. Station of the Swedish Missionary Society (1888), with 7 missionaries, men and women: 12 native workers, 1 preaching place, 1 high school, 1 orphan asylum, 1 dispensary and 394 professing Christians.

DIAMANTE: A town in the Argentine Republic, South America; situated on the Parana River, about 25 miles S. W. of Parana. Population about 2,000. Station of the SDA, with 2 missionaries and their wives. Statistics included under Buenos Aires.

DIAMOND HARBOR: A seaport in the district of the Tigris River. Being a center for trade, it has always been an important place. Population about 34,000, of whom about 20,100 are Mohammedans (Arabs, Turks, Kurds, etc.) and the remainder Christians of various sects. It was for many years a station of the ABCFM and was given up because of insalubrity as soon as the evangelical church was able to stand alone.

DIBBLE, Sheldon: Born at Skaneateles, N. Y., January 26, 1809; graduated at Hamilton College, 1825; Auburn Theological Seminary, 1830; ordained at Utica, October 6, 1830. Sailed of insalubrity as soon as the evangelical church was able to stand alone.

DIBRUGARH: Capital of the district of Lakhimpur, Assam, India; situated on the left bank of the Brahmaputra River, being the terminus of river trade by commercial steamers. Population (1891) 9,900, of whom 7,100 are Hindus and the remainder chiefly Muslims. Station of the ABM (1896), with (1901) 2 missionaries, men and women; 1 preaching place, 10 Sunday schools, 2 preaching places, 1 Young People's Society and 53 professing Christians.

DIARBEKIR: A city and capital of a province of the same name in North Mesopotamia, Turkey. It is the ancient Amida, called by the Turks Kara (Black) Amida, on account of the walls, which, being built of black basalt, have a peculiar forbidding appearance. It is situated on the Tigris River. Being a center for trade, it has always been an important place. Population about 34,000, of whom about 20,100 are Mohammedans (Arabs, Turks, Kurds, etc.) and the remainder Christians of various sects. It was for many years a station of the ABCFM and was given up because of insalubrity as soon as the evangelical church was able to stand alone.

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DILDON: A town in Baroda, West India, lying about 20 miles W. S. W. from Cape Coast Castle. Station of the WMS, with (1902) 1 missionary, 54 native workers, men and women; 29 preaching places, 5 Sunday schools, 1 common school and 261 professing Christians.

DIANDJI MATOGU: A settlement in the Gold Coast Colony, situated on the coast about 60 miles W. S. W. from Cape Coast Castle. Station of the WMS, with (1902) 1 missionary, 54 native workers, men and women; 29 preaching places, 5 Sunday schools, 1 common school and 261 professing Christians.

DIP POINT: Station of the New Hebrides Mission on the island of Ambrym. See New Hebrides.

DIJOYAKARTA: See JAKARTA.

DINAPUR: A town in Bengal, India, situated on the left bank of the Ganges, 11 miles W. N. W. of Patna. Population (1891) 44,000, of whom 32,300 are Hindus and about 10,000 Mohammedans. Station of the BMS, with (1900) 1 missionary and his wife, 3 native workers and 2 elementary schools.

DINDIGAL: A town in Madras, India, 30 miles northwest of Madura. The name means, "Rock of Dindu" and is taken from a remarkable wedge-shaped rock, 1,200 feet high, on which a fort has been constructed. The place was formerly of considerable importance. Population (1891), 20,000, of whom 14,000 are Hindus. Station of the ABCFM (1831), with (1901) 1 missionary woman, 71 native workers, men and women; 19 preaching places, 12 common schools, 12 Sunday schools, 3 high schools, 1 dispensary, 1 hospital and 607 professing Christians. Also station of the Leipzig Missionary Society (1890), with (1900) 1 missionary and his wife, 9 native workers, 4 preaching places, 1 common school, 1 high school, and 400 professing Christians.

DISA: A town in Baroda, West India, lying about 20 miles W. of Palanpur. Station of the Presbyterian Church of Ireland (1893), with (1900) 1 missionary and his wife, 7 native workers, 4 common schools, 1 orphanage and 14 professing Christians.

DISCIPLES OF CHRIST. See FOREIGN CHRISTIAN MISSIONARY SOCIETY, and CHRISTIAN WOMAN'S BOARD OF MISSIONS.

DIX COVE: A settlement in the Gold Coast Colony, situated on the coast about 60 miles W. S. W. from Cape Coast Castle. Station of the WMS, with (1902) 1 missionary, 54 native workers, men and women; 29 preaching places, 5 Sunday schools, 1 common school and 261 professing Christians.

DJEMAA SAHRID: A village in Algeria, situated near the coast about 40 miles east of Algiers. Station of the North Africa Mission (1882), with (1902) 2 missionary-women, 1 assistant missionary and his wife, 2 native workers, man and woman; 2 preaching places, 1 Sunday school, 1 blind school and 40 Christians.

DJOCAKARTA. See JAKARTA.

DOANE, Edward Topping: Born at Tompkinsville, Staten Island, N. Y., May 3, 1820; graduated at Illinois College, Jacksonville, Ill., 1848; Union Theological Seminary 1852; ordained 1854, and embarked June 4, the same year, as missionary of the ABCFM for Micronesia, arriving February 6, 1855. Two circumstances made it necessary for him to be transferred temporarily to the Marshall Islands and to Japan, yet the people of Ponapi, where he was stationed, had his heart, and to them he returned and for them labored with unwearied gentleness and courage, and with cheering success. In 1887, when the Spanish forces occupied the island, Mr. Doane was seized, put in the hold of a vessel, and sent as a prisoner to the Philippine Islands. The natives
were so roused by his unwarrantable act, that, being without Mr. Doane's influence to restrain them, they rose and took the life of the Governor. Through the efforts of Julius Vogt, the Utrecht Missionary Society and Nicholas, Mr. Doane was liberated by the Spanish Government, and was returned with apologies to his station. His influence throughout the islands was increased by what had happened. Tho his health declined, he clung to his work till the spring of 1830, when he was conveyed by the "Morning Star" to Honolulu, where in two weeks he quietly breathed his last, at the house of the Rev. Dr. Hyde, on the 15th of May. He had been 35 years a missionary.

DOBER, Leonard: The first missionary of the Moravians to the Danish West Indies. He was a potter by trade. His attention was called to this field through a conversation in 1731 with a servant of Count Zinzendorf, who stated that he had a sister in St. Thomas, W. I., and desired some one to instruct the slaves in Christianity. Whoever went to 'these poor people on the island would be a welcome sight to them, and Leonard Dober offered himself to be sold as a slave, if necessary, in order to reach them. It was a year before anything was done. When it was determined by lot, in 1732, Dober was selected, and Nitschman, who was to go with him to St. Thomas and then return to Herrnhut. The Moravians at this time knew very little of missionary undertakings, and gave them only these instructions: "In all things follow the guidance of the Spirit of Christ." They set out for Copenhagen, with only their staves in their hands and only six dollars in their pockets. They were told at Copenhagen that it would be impossible to get a vessel to go to St. Thomas, but their steadfastness of purpose raised up some influential friends for them among the royal family, councilors of state, and her majesty's chaplains. They arrived in St. Thomas, December 13, 1732, and immediately found the servant's sister, who, with her companions, rejoiced to see them. For four months Dober and Nitschman worked happily together, when Nitschman had to return to Europe. Dober was left destitute, for there was no clay on the island suitable for the making of pottery. He found a place in the government of the governor's son, but this interfered with his missionary work among the negroes, and he went to Tappus, a small village, where he lived in great poverty. In 1733 helpers came from England to take his place. Two months later: Dober returned to Europe, to fill the office of superintendent elder in the Moravian congregation at Herrnhut.

DOBROUDJA: The portion of the Balkan Peninsula on the right side of the Danube, extending from Sistria and Varna to the mouth of that river, offering the most accessible military route from the north to Constantinople. The country is flat, containing several large swamps and lakes on the coast. Some parts are very fertile, and produce good crops of grain; others are covered with grasses. The population is made up of Greeks, Bulgarians, Wallachs and Tatars. Under the Treaty of Berlin (1878) this district was taken from Turkey and added to Rumania, of which it is now a part.

DOBU: A settlement on the northern end of Normandy Island, British New Guinea. Station of the Australian Wesleyan Methodist Church, with (1900) 2 missionaries and their wives, 2 missionary women, 37 native workers, 4 common
with (1902) 1 missionary and his wife, 2 native workers, 2 outstations, 2 common schools and 40 professing Christians.

DOTY, Eliah: Born 1812; graduated at Rutgers College 1835, and the Theological Seminary at New Brunswick, N. J., 1836; was ordained the same year as a missionary to the heathen. He was a member of the first mission sent by the Reformed Dutch Church and the ABCFM to Java, where he labored from 1836 to 1840, when he was transferred to Borneo and labored among the Dayaks there. Then he was sent to China in 1844. Mr. Doty was an excellent Chinese scholar and preacher; an indefatigable, courageous, self-denying laborer; a man of singular frankness; and was closely identified with the mission at Amoy from its origin until his death in 1866.

DOUGLAS: A town in Cape Colony, S. Africa, situated on the Orange River, about 60 miles S. W. of Kimberley. Population, about 1,500. Station of the Berlin Missionary Society (1894), with (1900) 1 missionary, 1 native worker, and 138 professing Christians.

DOUGLAS ISLAND: North of Admiralty Island, Alaska, and about 75 miles N. E. of Sitka. It is the site of the Tweedsmuir Gold Mine. Station of the American Friends’ Foreign Mission Board (1887), with (1902) 1 missionary and his wife, 2 missionary women, 1 native worker, and 1 outstation. Station also of the PE, with (1901) 1 missionary woman, 1 preaching place, supplied from Juneau, and 16 communicants.

DOUTHWAITE, A. W., M.D.: Dr. Douthwaite left for China in connection with the China Inland Mission, in 1874; and the first eight years of his life there were spent in the province of Che-kiang, at the stations of Shao-hsing-fu, Ku-chau-fu and Wen-chau-fu, successively. At Ku-chau-fu he formed a church of 90 members, and during his first year at Wen-chau-fu he treated 4,075 patients. At a time when the Mission was in great financial stress he was offered a government post at a handsome salary, but he resisted the temptation, and was faithful to his Christian work through years of severe trial. In 1882 he was obliged to recruit his health in the bracing air of Chi-fu. With this place his name is inseparably linked, and throughout the Shantung Province he won the confidence of thousands of Chinese patients. In 1884, when Korea opened its doors, Dr. Douthwaite left Chi-fu and entered that land. Journeying into the interior, he preached the Gospel, circulated copies of the Word of God and healed the sick. After a most effective work in Korea, he returned to Chi-fu in 1886, where he labored, in spite of bereavements and severe illness, for twelve years. During that time his medical work grew so extensively that his Chinese patients numbered 20,000 annually; and in 1896 the out-patients numbered 22,776; in-patients 216, and surgical operations, 856. Chinese, high and low, acknowledged the good results of his work, and from the official to the beggar all sought his aid. Yet, with all his skill and success, no one more readily recognized the very limited powers of a medical man and the absolute need of the hand of God in the healing of the sick. Decision and determination were strong features in his character, and enabled him to accomplish an amount of work which would have taxed the powers of younger and stronger men. The services of medical missionaries during the war with Japan were highly appreciated by the Chinese Government; and at the conclusion of the war, the emperor conferred on Dr. Douthwaite and ten other medical missionaries the Imperial Order of the Double Dragon (considered to be equivalent to the Order of the Bath in England). When Dr. Douthwaite was leaving Chi-fu the Chinese general came with a guard of honor and drew up in front of the hospital. After expressing to him the gratitude of the Chinese people for his services, they escorted him to the station. When his work was coming to a close, he said: “Had I a thousand lives instead of one, I would ask for no greater joy, no greater honor, than to be permitted to spend them all in the glorious work of winning China for Christ.” He died on October 6, 1899.

DOWLAISHVARAM: A town in the Godavari district, Madras, India, 32 miles by the shortest canal from Cocanada, and 4 miles south of Rajahmundry. Population (1891), 10,500, mostly Hindus. When first built, the town was a place of much importance; as permanent station of the district engineering staff, and the government workshops here turn out much work for the Public Works Department. The town is connected with several points on the coast, by navigable canals. Mission station of the Evangelical Lutheran General Council, with (1903) 1 missionary and his wife, 21 native workers, men and women; a preaching place, 24 common schools, and 700 professing Christians. Station also of the PB.

DRIEPONTEN: Station of the South African Methodist Missionary Society, situated in Natal, with (1890) 64 native workers, 4 preaching places, 6 common schools, and 1,045 professing Christians.

DRUSES: A peculiar race and sect living in North Syria, among the slopes of Mount Lebanon and Anti-Lebanon. There are also some settlements in the Hauran and a colony at Safed, Palestine. They are found as far north as Beirut, as far south as Tyre, and as far east as Damascus. About 120 towns and villages are occupied exclusively by them, and, together with the Maronites, compose the population of over 200 more. They are estimated at 65,000. Deir-el-Kamar, about 15 miles southeast of Beirut, is their chief town.

The origin and ethnographical affinity of the Druses are by no means settled. The most credible theory is that they have sprung partly from the Cuthites, by whom the devastated cities of Sazaria were repopulated under the rule of Esarhaddon; partly from the warlike Mards, who were brought to Lebanon by Constantine IV. in the 7th century; and partly from the Arabs, with, perhaps, a little of the blood of the Crusaders mingled with their very mixed ancestry. Whatever their origin, their characteristics had become fixed at the close of the 10th century. They speak Arabic as correctly as the people of Mecca; they possess a knowledge of the Chinese Empire, with which their own traditions connect them; and they exhibit a refinement in conversation and manners, and an appreciation of education, especially that of women, which is in striking contrast to the other Syrian races with which they are surrounded.

Hakim B’emrillah (the name is a title and means Ruler by command of God), Caliph of Egypt, who began to reign in 906, is the reputed
author of their peculiar religion. Twenty-five years of tyranny wild and terrible leave little doubt of his insanity, under the influence of which he obstinately held direct intercourse with the Deity, and proclaimed himself the incarnation of God.

His claims were made known in a mosque at Cairo by one Darazi, but they were received with such bitter hostility that Darazi fled to the mountain of Momaca, where his writings were published, and the word Druse is supposed by some to be derived from this first apostle. Hamza, a Persian, and vizier of Hakim, is regarded as the real founder of the sect, for he formulated the creed and succeeded in gathering together a large body of adherents.

The Druses believe in one only God, who is without form or substance, incomprehensible, without attributes, and before whom man is dumb and blind. Ten times has this God revealed himself in human form, Hakim being the tenth and the last incarnation. A fixed number of human souls exist which can neither be added to nor subtracted from, and all who are living now have lived before, and will continue to live in other bodies until the end of the world. At the death of one man the soul occupies a new body, of noble or base quality, according to the deeds done in the life before. After myriads of reincarnations, when the soul has been purified from every stain, it will enter rest in God. The correspondence of this part of the Druse doctrine with Indian pantheism is noticeable and probably came to them through Persian Sufism. Missionaries of the Baptist Missionary Society (BMS) and later of the Basel Missionary Society have done literary work in this language.

DUFF: A settlement in the Transkei region of Cape Colony, S. Africa, lying about 25 miles N. E. of Butterworth. Station of the UFS (1880), with (1902) 1 missionary, 18 native workers, men and women; 10 preaching places, 11 common schools, and 235 professing Christians.

DUFF, Alexander: Born April 26, 1806, in Perthshire, Scotland. He entered the university of St. Andrews at the age of fifteen, and studied under the celebrated Chalmers. The Church of Scotland having awakened to the duty of sending the Gospel to the heathen, Dr. Duff was appointed its first missionary, and at the age of 23 embarked, October, 1829, for India. During the voyage he was wrecked twice, first on a reef of rock while rounding the Cape of Good Hope, again on the coast of Ceylon, and barely escaped a third wreck near the mouths of the Ganges. In the first wreck he and his wife lost everything, including the library, plans of every mission and hundreds of valuable manuscripts. He reached Calcutta after a voyage of eight months. One of the chief objects he had in view in going to India was the establishment of a collegiate institute which should confer the highest education on native youth. His school was to be conducted on two great principles: (a) the Christian Scriptures should be read in every class, be the entire foundation and pervading salt of the school; (b) since the vernaculars of India could not supply the medium for all the requisite instruction, the sciences of the West should be taught through the English language. This was against the opinion of the government, all learned Orientalists and the most experienced missionaries in Bengal. All these insisted that higher instruction ought to be given in Sanskrit, or in some other language. With the exception of Dr. Roy, who entered fully into Dr. Duff's views, the school was opened July 12, 1830, under a banian tree, with five young men, but was soon removed to a commodious building. The instruction was in English, and the Bible held a chief place. Before the end of the first week there were more than 300 applicants. Of these, 250
Duff, Alexander
Dwarahat

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were received. At the end of the first year a public examination, attended by a large number of Europeans and natives of high rank, gave great satisfaction. The next year the number of applicants was more than trebled. In 1839 Dr. Duff wrote: "The five who entered the first day have since swollen to an average attendance of 800. The Governor-General, Lord Bentinck, considered the ablest and most enlightened Governor-General India has possessed, did homage to it by publicly proclaiming in the face of all India that it had produced unparalleled results." His pupils two from the educated and influential class. One was Babu Krishna Banerjea, a Brahman of high social position, editor of a newspaper, afterward a minister of the English Church, and a distinguished professor in Bishop's College, Calcutta. His influence on natives of all classes, especially the educated, has always been great. The other was Gopeelath Nundi, afterward a preacher in connection with the American Presbyterian Mission in the Northwest Provinces, who during the Sepoy mutiny, when threatened with death, nobly testified for Christ.

In 1834 Dr. Duff returned home in ill-health. On his recovery he made a tour through Scotland, and greatly increased the interest in the missionary cause by his thrilling appeals and the report of his successful work. The degree of doctor of divinity was at this time conferred upon him by the University of Aberdeen. He returned to India in 1839. At the disruption in the Church of Scotland in 1843 he cast in his lot with the Free Church, abandoning his beloved and prosperous institution, its valuable library and apparatus, and for twenty years conducted missionary work under that body. He built a new institution from the foundation, and equipped it as well as the old had been. The influence of his work continued to increase. His successors took place. In 1850, upon the death of Dr. Chalmers, he was offered the office of principal and professor of theology in the Free Church College in Scotland, and, urged by Presbyteries, Synods and General Assembly to sacrifice his own predilections and accept the call, he declined, begging them to "allow him to retain, in the view of all men, the clearly marked and distinguishing character of a missionary to the heathen." In 1850 he again returned home to work for the missionary cause, and sought to arouse the Free Church to more earnest efforts in India. In 1851 he was elected moderator of the General Assembly. In 1854, under the auspices of Mr. George H. Stuart, he visited the United States, where, as also in Canada, he addressed thousands on the missionary work in India. The University of New York honored him with the degree of L.L.D. Returning to India in 1857, he opened his school for high-caste girls in the house of a Brahman. At the first examination, attended by distinguished native gentlemen, who expressed great satisfaction, 62 were received. In 1864, his health having utterly failed, he took a final leave of India. On leaving Calcutta he received from all classes of the community, native and European, heathen and Christian, emphatic testimony of the great value of his services rendered for nearly thirty-five years in India. Dr. Duff spent in Scotland he urged with great eloquence upon the churches their duty to give the Gospel to the millions of India. His correspondence was extensive, many letters being to native converts and Hindu students. He had the chief management of the foreign work of the Free Church. In 1873 he was again elected moderator of the Assembly. In 1874 he was appointed professor of evangelical theology in the college of the Free Church, which office he held for eleven years. He died at Sidmouth, Devonshire, February 12, 1878, aged 72. He has been well described as "a man of dauntless will, consummate eloquence, impassioned piety, great self-reliance." His published works are: New Era of the English Language and Literature (1837); Missions the Chief End of the Christian Church (1839); India and Indian Missions (1839); The Indian Rebellion, its Causes and Results (1858). The Calcutta Review was mainly established by him.

Duke Town: A town in Lower Nigeria, W. Africa, situated on the left bank of the Old Calabar River, about 10 miles from the estuary. Population about 40,000. The climate is hot and unhealthy. Station of the UFS (1846), with (1902) 2 missionaries (one with his wife), 4 missionary women, 12 native workers, men and women; 1 high school, 1 industrial school, 1 dispensary, 1 hospital, 1 printing house and 394 professing Christians.

Dulles, John Welsh: Born Philadelphia, Pa., November 4, 1823; graduated at Yale College with high honor in 1844, and at Union Theological Seminary, New York, 1847; married Harriet Winslow, daughter of Rev. Dr. Miron Winslow; ordained October 2, 1848; sailed as a missionary of the ABCFM the same year for Madras. He was stationed at Rajapuram, having charge of the church and schools. In 1850 he made a tour with Rev. Henry Scudder with a view to establishing an outpost to the Madras mission, and on their advice Arcot was selected and afterward became the field of the Arcot mission. Mr. Dulles was well fitted by talents, education, acquisition of the language and genial manners for the missionary work. But his own ill-health and that of his wife compelled them to leave the field, and they returned in 1852. For three years after his return he served the American Sunday School Union. In 1856 he was appointed editorial secretary of the Publishing Committee of the Board of Publication in the New School branch of the Presbyterian Church. He was appointed to the same position in the reunited church in 1870, and, on the resignation of Dr. Schenck in 1885, was elected General Secretary of the Board. He wrote Life in India and The Ride through Palestine. Dr. Dulles died at his home in Philadelphia, April 18, 1887.

Dumagudeim: A town in Madras, India, on the Godavari River, 115 miles N. by W. of Masulipatam. Population (1890), 5,000, chiefly Kois; Mission station of the CMS and CEZ, with (1902) 5 missionaries, men and women; 20 native workers, men and women; 1 preaching place, 15 elementary schools, 1 dispensary, 30 Zenana pupils and 800 professing Christians.

aries and their wives (one of them a physician), 1 high school, with industrial classes, and 1 dispensary.

**DUMBOLE**: A settlement in British Central Africa, S. of Lake Nyasa, about 80 miles N. W. of Blantyre. Station of the Zambesi Industrial Mission, with (1903) 1 missionary and his wife, 1 chautauqua, 3 schools and 1 industrial school. Also written Domboli.

**DUM DUM**: Town in the district of the 24 Parganas, Bengal, India, 6 miles N. E. by E. of Ft. William, Calcutta. It is an important military station. Population (1891), 11,000, of whom 6,300 are Hindus and the remainder chiefly Muslims. Station of the WMS, with (1902) 1 missionary, 1 missionary woman, 8 native workers, men and women; 7 preaching places, 4 Sunday schools, 5 common schools and 44 professing Christians.

**DUMISA**. See **UMZINTO**.

**DUMAGUDEM**: See **DUMAGUDEM**.

**DUNDEE**: A town of Natal, 100 miles N. by W. of Pietermaritzburg. It has extensive coal fielid. Population, 1,500. Station of the Swedish Mission (1895), with (1900) 5 missionaries, men and women; 8 native workers, 3 preaching places, 7 schools, 1 industrial school, 1 hospital, 1 printing house and 267 professing Christians.

**DUNDEGAMA**: Station of the SFG in the diocease of Colombo, Ceylon, with (1900) 1 missionary, 6 native workers, 2 places of worship, 1 common school, and 1,023 professing Christians.

**DUNEDIN**: A city and seaport of New Zealand; situated 60 miles S. S. W. of Oamaru, on the south-western side of the bay running inland. It is the most important commercial city of New Zealand. First settled by members of the Free Church of Scotland in 1843. The discovery of gold near by changed the village into a city. Population (1891), 23,500, including suburbs. The Presbyterian Church of Otago has an enterprise here for heathen, with 1 missionary and his wife, 1 native worker, 1 common school and 8 professing Christians.

**DURANGO**: Capital of the State of Durango, Mexico; situated 195 miles N. W. of Zacatecas and near a remarkable hill of magnetic iron ore. Altitude, 6,320 feet. It was founded in 1551. Population (1889), 24,800. Station of the MES (1854), with 1 missionary and his wife, 2 missionaries, 1 native worker, 1 preaching place and 3 Sunday schools. Station also of the SBC, with (1902) 1 missionary and his wife, 3 native workers, 1 common school and 36 professing Christians.

**DURBAN**: Capital of Natal, South Africa, at the head of its harbor on Port Natal Bay, 45 miles above the town of Pietermaritzburg. It contains several public buildings of importance, and has a large trade. Population, 17,900. Mission station of the ABCFM (1892), with (1901) 1 missionary and his wife, 34 native workers, men and women; 40 preaching places. Also station of the SFG (1872) among the 72,000 Indian coolies with (1902) 1 missionary and his wife, 5 native workers, men and women; 1 orphanage, 1 dispensary and 100 communicants. Also station of the National Baptist Convention (1900), with 2 missionaries, 1 missionary woman, 1 preaching place, 1 school, and 210 professing Christians. Also station of the South African General Mission (1895), with (1900) 1 missionary and his wife, 2 native workers, 2 preaching places, 1 theological class, and 70 professing Christians. Also station of the South African Wesleyan Methodist Mission, with (1900) 9 native workers, 6 preaching places, 1 common school, and 213 professing Christians.

**DURU**: A village in the Ranchi district of Chota Nagpur. Station of the SFG, with (1902) 7 native workers, 3 common schools, and 449 professing Christians.

**DUTCH EAST INDIES**: Name given to Asiatic territories and islands which are under the sovereignty of the Netherlands. The East India Company, created by the Dutch in 1602, conquered these islands and ruled them for nearly two centuries, but since 1798 the Company has ceased to exist, and the mother country rules the possessions, comprising Java, Madura, Sumatra, Riau-Lingga Archipelago, Banca, Borneo, Celebes, Moluccas, Timor Archipelago, Bali, Lombok, and New Guinea to 141 degrees east latitude, with a total area of 736,400 square miles and a population (1900) of about 36,000,000. The total number of Dutch or Dutch connections is 60,277, and the whole number of Europeans in the islands is 77,297. Of the remaining population 460,000 are Chinese, 24,000 Arabs, and 32,000,000 natives.

The pioneer missionaries to Dutch Borneo were from the American Board, who labored on the west coast from 1839 to 1849; but at present the Reformed Society only is doing missionary work here, although the British and Foreign Bible Society has done some temporary work. On five of the islands, lying between New Guinea on the east and Sumatra and Borneo on the west, we find the largest remnants of the earlier Dutch government evangelisation; and here a new set of missionary societies are doing successful work. The work in Sumatra was begun in 1820 by a Baptist missionary; and now representatives of five German and Dutch missionary societies are reaping a rich harvest. Miracles of grace have taken place in Java and Celebes as the faithful labors of missionaries of six Dutch societies, the Neukirchener Mission and the agent of the British and Foreign Bible Society. Nearly 40,000 Mohammedans have accepted the Christian religion. In the whole Dutch East Indies, reports for 1897 show 652 government vernacular schools and 578 private vernacular schools, which give instruction to about 118,000 pupils. The whole number of Christians (native) reported in the census was 309,238. There were 133 Protestant and Roman Catholic missionaries in the islands in 1900.


**DUTCH MISSIONARY SOCIETY**. See **Netherlands Missionary Societies**.

**DUTCH (SOUTH AFRICA) REFORMED MINISTERS' MISSION UNION**. See **South Africa Dutch Reformed Church Mission**.

**DWARAHAT**: A town in the United Provinces, India, in the Kurnooon district. Station of the SBAE, with (1902) 1 missionary and his wife and 148 professing Christians. Statistics included under Bareilly.
DWIGHT, Rev. H. G. O.: Son of Seth and Hannah Strong Dwight, born at Conway, Mass., November 22, 1803, but reared at Utica, N. Y. Graduated at Hamilton College, 1825, and at Andover Theological Seminary, 1828. Appointed missionary of the ABCFM. Sailed from Boston for Malta in 1830. With Rev. Eli Smith he explored parts of Asiatic Turkey, the Caucasus, and Persia, in a journey which occupied the year from May, 1830, to May, 1831. The whole journey was performed on horseback amid great perils, the two missionaries being compelled, for the sake of safety, to wear the Turkish robes and turbans. These explorations led to the establishment of the ABCFM’s missions among the Armenians of Turkey and the Nestorians of Persia. In 1832 Dr. Dwight was associated with Rev. William Goodell in the establishment of the station at Constantinople. He studied the Armenian language, and was on the most friendly terms with the Patriarch and leading men of the Armenian Church. In 1837 his wife and one of his sons died of the plague. In the autumn of the year 1861 he went to the United States to tell the churches of the wonderful changes of which he had seen the fruits. While engaged in this work he was killed by a railroad accident near Shaftesbury, Vt., January 25, 1862.

Dr. Dwight loved to preach, and to visit the people in their houses and shops in order to win them to spiritual life. He had an important part in introducing evangelical Christianity in Rodostoa, Nicomedia and Adabazar, places which he used to visit repeatedly. He also gave much time to the preparation of books and tracts in Armenian, and, occasionally, to the editorial care of the weekly newspaper published by the mission in Armenian. He took a leading part in the publication of details of the persecution of evangelical Armenians by their own clergy, and was energetic in the steps taken to secure the intervention of the British government in behalf of religious liberty in Turkey.

Dr. Dwight had great executive ability, sound judgment, particularly in times of perplexity or danger, and an unfailing tact and courtesy in dealing with men.

The published works of Dr. Dwight are: A Memoir of Mrs. E. B. Dwight; Christianity Revived in the East; and a revised edition of the same, called Christianity in Turkey, published in London in 1854:

DYER, Samuel: Born January 29, 1804, at Greenwich, Eng.; educated at Gosport, and Missionary College; Hoxton; sailed, April 11, 1827, a missionary of LMS, for Malacca, but went to Penang, where he remained three years. In 1835 he removed permanently to Malacca. His most important achievement was the invention of movable metallic type for printing the Chinese Scriptures. He labored under every disadvantage, having only once seen the process of type-founding in England. He personally superintended all the work, and the type that he cast were remarkable for their beauty and finish. So great was the improvement over the old Chinese method of printing, that the Bible, formerly printed in half a dozen volumes, was reduced to one, and the New Testament to less than ninety pages. He also took an active part in the translation and revision of the Chinese Scriptures. He died at Macao in 1843.
writing by missionaries, with use of the Roman letters.

EDINBURGH: A town at the mouth of the Ogun River, Gold Coast, West Africa, about 25 miles N. of Lagos. It has a congregation of the Lagos Native Pastorale Association, which was founded by fugitives from Abeokuta and is under the supervision of the CMS. It has (1902) 3 native workers, 2 schools, and 541 professing Christians.

ECUADOR: A South American republic, lying, as its name implies, on either side of the equator. It is bounded by Colombia on the north, on the east by Brazil, on the south by Peru, and on the west by the Pacific Ocean. Boundary disputes with Colombia and Peru, which are still unsettled, render it impossible to define its exact limits. Its area is about 216,000 square miles. Much of the land consists of lofty plateaus. Descending from the snow-capped mountains a temperate climate is met with, which then increases to tropical warmth as the plains are reached. The rainfall, especially at the head waters of the Amazon and its tributaries, is excessive. Earthquakes frequently occur, and there are at least 16 volcanoes.

The population, estimated at 1,400,000, includes pure-blooded Indians (36 per cent.), mixed races (30 per cent.) and whites of Spanish descent. The religion of the republic is Roman Catholic. Primary education is gratuitous and obligatory. There is only one railway in course of construction, but there are 1,200 miles of telegraph lines. "The new régime inaugurated some years ago is firmer than ever, after crushing out armed revolution organized by priestcraft, introducing new reforms every year despite the revolutions, and setting forth the work of the country."

In 1900 the Department of Public Instruction established a series of Normal schools organized by ME missionaries and taught by Protestant teachers. Truly a brighter day is dawning in Ecuador.

EDEA: A settlement on the Edea, or Sanaga, River, Cameroon, W. Africa, situated at Edea Falls, 40 miles from the mouth of the river and at the head of navigation. Station of the Basel Mission (1877), with (1907) 2 missionaries, 1 missionary's wife, 21 outstations, 20 native workers, 1 high school, 23 common schools, and 189 professing Christians.

EDENDALE: A town in Natal, S. Africa; situated about 12 miles S. of W. of Pietermaritzburg; station of the South African Wesleyan Missionary Society, with (1900) 30 native workers, 5 preaching centers, 8 common schools, a Young People's Society, and 700 professing Christians.

EDINA: A town in Liberia, W. Africa; situated at the mouth of the St. John's River near Buchanan. Circuit of the ME, with a small congregation and some few church members.

EDINBURGH MEDICAL MISSIONARY SOCIETY (1841): In 1841 the Rev. Peter Parker, M. D., of the ABCFM Mission in China, visited Edinburgh. Dr. Abercrombie was so interested by his accounts of medical missionary work that he invited a few friends to his home to hear Dr. Parker's story of his work and to consider the formation of an association in Edinburgh for the promotion of medical missions.

A public meeting was held on November 30, when the following resolution was adopted and the Society formed: "That this meeting, being deeply sensible of the beneficial results which may be expected to arise from the labors of Christian medical men cooperating with missionaries in various parts of the world, this giving intelligent proofs of the nature and practical operation of the spirit of love, which, as the fruit of our holy religion, we desire to see diffused amongst all nations, resolve to promote this object and to follow the leading of Providence, by setting in every possible way the settlement of Christian medical men in foreign countries, and that for this purpose a society be formed under the name of the Edinburgh Association for Sending Medical Aid to Foreign Countries." It was at the same time resolved that "the objects of the Association shall be to circulate information on the subject, to endeavor to originate and aid such kindred institutions as may be formed to prosecute the same work, and to render assistance at missionary stations to as many professional agents as the funds placed at its disposal will admit."

At the second annual meeting (November 28, 1843) it was resolved that the association should be designated "The Edinburgh Medical Missionary Society.' For the first year the income of the Society was only £114, and at the close of its first decade the annual income had never exceeded £300. Until 1851 the funds of the Society were mainly expended in diffusing medical missionary information.

Lectures on the subject of medical missions were delivered by several of the directors, and afterward were published and widely circulated; prizes were offered for the best essays on the subject, and every available opportunity taken to advocate the claims of this new organisation. From time to time grants of money for the purchase of medicines and instruments were made to the few medical missionaries then at work in the foreign field.

The Main Point Mission Dispensary, the first home medical mission in Great Britain, was opened by Dr. Handside in November, 1853. This became, in 1861, the Edinburgh Medical Missionary Society's Training Institution. Soon after the death of Prof. Miller, a memorial fund of above £2,000 was raised, and the house at 56 George Square, now known as the "Miller Memorial Medical Mission House," was purchased and made over to the Society as a residence for the superintendent and students. Medical Mission dispensaries were also opened in Glasgow, Aberdeen, Liverpool, London, etc., and are recognized as powerful auxiliaries to the work at home.

In 1877 the laying of the corner-stone of the Livingstone Memorial Medical Missionary Institution marked a new era in the history of the Society; the widespread efforts made to raise the funds for the erection of this building gave a great impulse to the cause of medical missions. Besides the work at home, the Society supports Medical Missions at Nazareth and Damasacus, in Syria, and a training institution at Agra, India. For a time a Medical Mission was carried on at Niigata, in Japan, and the Society also helped to establish the Belleville Medical Mission in Paris. In addition to this regular work grants in aid are made to medical missionaries of all denominations the world over, for the purchase of instruments, medicines, etc. The Edinburgh Ladies' Auxiliary.
was organized in 1846 to assist the Medical Missionary Society in its work.

Missions, Agents and Students (1902): 1. Dispensary and Medical Mission College, Edinburgh; 2 physicians, 1 matron, 1 dispenser, 1 janitor, 21 men and 4 women students; 2. Nazareth Medical Mission; 1 physician, 2 native assistants, and 1 native nurse. 3. Damascus Medical Mission, called the Victoria Hospital; 1 medical missionary, 1 assistant, and 3 nurses; 4. Agra Medical Missionary Training Institution; superintendent and 21 native medical missionary students. 5. Hawthornbrae Convalescent Home, Duddingston; 239 patients during year.

The organ of the Society is a Quarterly Paper, published on the first of February, May, August and November at Edinburgh.

EDUCATION; Its Place in Missions: In the successful prosecution of foreign missions the need of education has come to be fully recognized. There may be differences of view as to its place and relative importance in the various fields, but there is general unanimity among missionaries as to its usefulness and desirability in all fields. All societies organized for general missionary work keep constantly in view as the great purpose of their existence the preaching of the Gospel. Educational, medical, literary and philanthropic work may conceivably be dispensed with; not so direct evangelistic endeavor for the conversion of the heathen. For this the disciples were commissioned by Christ; for this missionaries are commissioned. But long experience, particularly in Oriental lands, proves that Christian education is not only a valuable adjunct or complement to evangelistic effort—it is itself a means of evangelism. Firstly, it prepares the way for the Gospel by undermining the old systems, and showing (a) the falsity of much of the teachings of the heathen religions; (b) the groundlessness of their superstitions; (c) the immorality of many of their time-honored customs; and (d) the illogical and unphilosophical character of their explanations of the natural phenomena of the universe. Western civilization with its practical demonstrations effectually clears the opening mind of the fallacies and follies of Oriental wisdom, and prepares it for the reception of the fundamental truths of a faith which is not at war with science, philosophy, and reason. Thus, mental training and illumination may, and often does, prepare the way for the acceptance of the Christian faith.

Second, Christian education is indispensable to the highest type of Christianity. Men may have had saving faith in Christ while in a state of utter desuetude, and yet live and labor as Christian preachers among their own people, that the missionary society generally does not encourage candidates for the ministry to go to any Western land for their education.

Third, Christian education is necessary to fit men for business and professional positions in their own country. While the system of instruction provided by government in India is carried out under the direction of missionaries, is complete and thorough, it is purely secular, and aims to be impartial in its avoidance of religious topics. The churches of the United States believe that it is wise and necessary to have denominational institutions of higher education of equal grade with the best secular colleges and universities, that young men and women may be under positive religious influences and teaching during the most impressive periods of their lives; and this must have to be provided either in the countries where heathen and antichristian religions prevail. Christian colleges in India, China, Japan, and other countries prepare men to take service under the government, and for professional and business pursuits. Most of them enter as heathen; many of those graduate as Christians. Their conversion is earnestly sought by members of the faculty, who never forget in their function as teachers their character as missionaries. It is due to these missionary colleges and universities that some of those high in the councils of government or distinguished in professional and business pursuits are Christians; while many others, who do not openly break with all old customs and ceremonies, carry with them a high respect for Christianity, and use every reasonable opportunity to advance the interests of the institutions in which they have been educated. Their attitude is in no case one of hostility, but of friendliness. The value of education of the Western type is so fully recognized in many Oriental countries by government that Christian institutions meet with little or no opposition from the authorities. It is true that the schools and colleges in North China were destroyed in the Boxer movement of 1900, but simply because they stirred the hatred which the fanatical and superstitious rioters had for all things foreign. The potent influence of education in ameliorating the condition of women in the East is an element of vast importance in the working out of the great purpose of Christian missionary societies. There the woman, as among the Indians of the American continent and the savages of Africa and the South seas, is regarded as an inferior being, degraded, oppressed, abused, secluded, so that the finer qualities of the sex are in a state of suppression and she moves in a restricted sphere. Education not only enlightens the mind of her lord and master, but places her in her true position in the home and in society, but it tends to free woman herself from the chains of superstition and ignorance and reveals to her a nobler, sweeter and truer life, according to a larger and diviner plan than that to which she has been condemned by sin and ignorance. The educational institutions for girls are, therefore, quite as important in the working out of missionary purpose as are those for boys, and the growth
in the number of these schools and the pupils attending them is one of the most significant signs of missionary progress. For it is clearly recognized by missionaries in the countries of the Orient that in the devotion of the women is the strength of the idolatrous religions. They cling tenaciously to the tenets and customs and ceremonies of the outworn faiths long after the men have become neglectful and indifferent; and it would be impossible to Christianize the masses without reaching the women. The women exercise large influence over the children, and indoctrinate the girls in particular in all the superstitions they themselves receive. The education of women is, therefore, a necessity in missionary enterprise.

Mission schools may be classified according to grade as collegiate, preparatory, elementary, kindergartens; according to nature of instruction given, as theological, biblical, medical or industrial. In grade the institutions range from kindergartens and elementary day schools to the boarding or high schools and seminaries and to the college and university.

Of the latter class Dr. Dennis, in his Centennial Survey of Foreign Missions, reports 91, of which nearly one-half, or 44, are in India, including Ceylon, 13 in Japan, 8 in Korea, 8 in Africa, and the rest (22) in Australia, Canada, Madagascar, Persia, Syri, Turkey, South America and the West Indies. In these 94 institutions there were, at the beginning of the century, 35,539 scholars, all males except 2,099 in India, where education for women leads to have been most fully developed, nearly 26,000 of the total number are to be found. There are fewer in China, strange to say (1,814), than in Africa or Turkey.

Of the boarding and higher schools and seminaries in which preparation is made for the college or university, there are 879, with nearly 86,000 pupils. Of these, 406 are in India, 166 in China, 85 in Africa, and 40 in Japan, including Formosa. In this class of schools the feminine sex has had a more adequate representation than in the higher grade institutions, numbering 34,714, as against 49,612 male scholars. It is interesting to note that in China and Ceylon, Japan, Mexico, Oceania, Persia, Palestine, Syria, Turkey, South America, and the West Indies, girls predominate among the pupils. In India, Japan, and China the boys outnumber the girls more than two to one; in Japan, the tables are turned and the girls are nearly three to one, while in Mexico the proportion is nearly ten to one.

Of theological or training schools, for preachers and Christian workers there are 375. India leads with 126, China comes next with 68, Africa, third with 59, Japan, fourth with 38. The rest are distributed over the other missionary countries of the world. In these institutions 11,765 persons are being trained, 8,284 males and 3,515 females, there being predominating in number in Burma, Japan, Syria and Turkey.

Passing next to medical schools and schools for nurses we note that there are 67, with 651 pupils, of whom 200 are females. China takes the lead in the number of these institutions with 32, having 270 pupils, India coming second, with 101 pupils.

Of elementary or village schools there are 18,742, with 904,000 pupils, two-thirds being of the male sex. There are also 122 kindergartens, with 4,704 pupils.

It remains to note in this statistical survey, that there are 179 industrial training institutions and classes, in which 9,074 persons (of whom 2,382 are females) are being prepared for one or another branch of industrial life. Africa here takes the lead in the number of such institutions, tho not in the number of scholars. India has 51 institutions, with 4,305 pupils, while Africa has only 1,845 pupils.

The importance of industrial training in the Orient and in Africa and Oceania is more fully appreciated as Christian communities increase, as better methods of living are attained, and as converts are shut out of lines of work on account of their change of religion and customs. These schools are intended to prepare persons of both sexes for employment where skill is required and for which remuneration may be commanded. The Industrial Mission Aid Society of London seeks to secure opportunities for those so trained to engage in productive labor.

To summarise: Missionary societies have, in all, 20,458 educational institutions of all kinds, with 1,051,466 scholars, of whom 322,980, or about one-third, are females. The significance of these figures may easily be overlooked. Compared with the immense population of the fields in which these institutions are found in Japan, Africa and Oceania are almost infinitesimal. But they certainly bear a fair proportion to the number of Christian communities. The solidarity of the heathen and non-Christian populations, aggregating, perhaps, two-thirds of the grand total of the inhabitants of the world, is immense—an overwhelming fact. After a century, more or less, of endeavor in Asia, all that can be claimed is that a beginning, a most encouraging beginning, has been made in Christian work, the extent of which cannot adequately be represented by mere numbers. The crumbling process is everywhere at work on heathen solidarity, and the attitude of the masses toward the old religions is by no means the same as it was a century or even a half century ago.

Moreover, the propaganda of education is a rapidly expanding propaganda. The oldest college in the mission field, that at Serampur, founded by Carey and called “The first Christian college in the East,” dates back only to 1819. Of the 94 collegiate institutions reported at the close of the century, only twelve were founded before 1850. In the third quarter that number was increased to 25, while in the last quarter 57 were established. Thus, sixty per cent of these institutions were organized in the last twenty-five years of the century, and of these, twenty fall within the last decade.

Still more notable is the recent origin of the institutions of the preparatory class. By far the greater number have come into existence in the last quarter of the century, particularly in the last decade. Of kindergartens in the mission fields there are none that go back of the ninth decade; most of them sprang up in the last quarter. The growth of the educational institutions in mission fields in the ten years ending in 1900 is one of the most remarkable developments in the modern missionary movement. It is all the more remarkable when it is remembered that it is coincident with the multiplication of the hospitals, dispensaries, orphanages and other philanthropic agencies. It proves that those who are responsible for the shaping of missionary policy are convinced that education is an indispensable adjunct of evangelization.
The cost of the educational work of missionary societies is naturally a heavy charge upon their annual appropriations. The support of the missionaries who are charged with the responsibility of conducting it is provided usually in the annual budget, together with the wages of native leaders and others, with the items of rent, insurance, repairs, furniture, etc. Pupils may be expected to pay their board, and is certain classes of schools, fees for tuition, books, etc. Endowments, foundations, and bequests provide some for the support of the schools and the support of the home churches, classes in Sunday schools, young people’s meetings and other organizations often assume the support of a girl or boy while in school. In India a government subsidy is given to schools of a certain grade on the basis of examinations conducted by representatives of the educational authorities of the State.

**EFAT, or VATE.** See New Hebrides.

**EFATESE LANGUAGE:** Belongs to the Melanesian family and is spoken with several dialects in the island of Efate in the New Hebrides. It was reduced to writing by Scotch Presbyterian missionaries and an effort has been made to combine it with other languages so as to provide the people with a single literary language. Roman letters are used in writing Efatese. It is also called Fate and Vate.

**EFULEN:** A settlement in Kamerun, W. Africa, situated east of the coast belt and 70 miles S. of E. of Great Batanga. Station of the PN (1893), with (1903) 2 missionaries (one a physician) and their wives, 3 native workers, 1 boarding school, 1 dispensary, 1 hospital and 150 professing Christians.

**EGEDE, Hans:** See Danish Missions.

**EGEDESMINDE:** An Eskimo settlement on the west coast of Greenland, situated on Disco Bay. Population about 1,200. Formerly a station of the Danish Missionary Society. The inhabitants being now professing Christians the place is under care of the Danish Church and is not considered as a missionary field.

**EGYPT:** Egypt proper extends from the Mediterranean on the north to Wady Halfa at the second cataract of the Nile on the south, and from the Suez Canal and the Red Sea on the east to an indefinite line of desert on the west. Politically it includes also a strip of Arabia on the east by bdefinite line of desert on the west. Politically it includes also a strip of Arabia on the east. Éthologically it includes also a strip of Arabia on the east. Culturally it includes also a strip of Arabia on the east. Scientifically it includes also a strip of Arabia on the east. **Egyptian Family:** The Egyptian family and is spoken with several dialects of about 5,000 British troops in Egypt, partly paid by that province and styled “The Army of Occupation.”

The English control of Egypt (since 1883) altho advisory in form, is already revolutionising the life of the common people by securing justice to a marked degree and gradually the doing away with official corruption. The schools of all grades throughout the country are required to teach the English language besides the vernacular, and a date has been officially fixed after which English will be the language of all official transactions and correspondence.

Missionary work is carried on in Egypt by the United Presbyterian Church of the United States of America and the Church Missionary Society of England.

Of these two missions the former is much the more important. The latter has confined itself to work for Mohammedans, chiefly in connection with the schools established for Muslim children by Miss Whately, who died in 1889, leaving the schools under the general charge of the society. Missionary work among the Copts has never encountered so bitter opposition from the clergy as has been met in some other parts of the Levant. The government, too, has favored and valued the educational work of the missions. Under existing circumstances, government persecution of Mohammedans who incline to Christianity does not take place, and with the spread of knowledge of the English language and literature, an opportunity for evangelizing Mohammedans has been created which should be used to the full.

Besides the UP and the CMS, the BFBS, the Sudan Pioneer Mission (German), the Kaiserswerth Deaconesses, the (Dutch) Society for the Evangelization of Egypt, the North Africa Mission, the International Medical and Benevolent Association and the Egypt General Mission have missions in Egypt. The WMS and the London Jews Society and four other societies have missions limited to the Jews in Alexandria, Cairo, Port Said and Suez. The whole number of Protestants in Egypt is returned as 11,894.


**EHLANZENI:** A settlement near Greytown,
Natal, about 65 miles N. W. of Durban. Station of the Hermannsburg Missionary Society (1856), with (1902) 1 missionary and his wife, 11 native workers, 12 places of worship, 6 schools and 223 professing Christians.

EHLOMOHLOMO: A station of the Hermannsburg Missionary Society (1862) among the Zulus in the Vryheid district of Natal. The work has been very much interrupted by the Transvaal war and statistics later than 1901 are not at hand. There then were 1 missionary and his wife, 2 native workers, a chapel, a school and 175 professing Christians.

EKAMBA: Station of the Norwegian Missionary Society in Natal, S. Africa, about 40 miles east of Ladysmith.


EKUHLENGENI: Station, at present (1902) without a missionary, of the Hermannsburg Missionary Society, in the Vryheid district of Natal; situated about 40 miles N. of E. from Vryheid. Has about 350 professing Christians.

EKULALENI: Station of the Church of Sweden Mission in Natal, S. Africa, situated among the Zulus north of the Tugela River. It was founded in 1888 and in 1900 had 5 missionaries, men and women, and about 75 professing Christians.

EHWENDENI: Station of the UFS in the Central Africa Protectorate, west of Lake Nyasa and among the Angoni tribes. It was founded in 1899 and now has 1 missionary, 22 native workers, 50 schools with 144 teachers, 1 dispensary.

EL ARAISH: A seaport town in Morocco, 45 miles S. S. W. of Tangier. Station of the Gospel Missionary Union (1848) with 3 missionaries, Station also of the North Africa Mission (1899), with 2 missionary women and 1 dispensary.

ELAT: A town in the Kameruns, W. Africa, 75 miles E. of Efufen. Station of the PN (1896), with (1902) 5 missionaries, men and women (one a physician); an organized church, 2 schools, 1 hospital, and 184 baptized Christians.

ELIOIT, John: Born, 1604, in Nasing, Essex County, England. He had eminently godly parents, "by whom," to use his own words, his first years were "seasoned with the fear of God, the Word, and prayer." He was educated at the University of Cambridge, in 1623, where he acquired a thorough knowledge of the original languages of Scripture, was well versed in the general course of liberal studies, had a passion for philology, and was an acute grammarian. On leaving the university he became an usher in the grammar school of Rev. Thomas Hooker. To his connection with the latter he traces his conversion. Mr. Eliot resolved to devote himself to the ministry, and, being exposed to the tyranny of Laud on account of his non-conformity, followed Hooker to America, with sixty others, in the ship "Lyon," which reached Boston November 3, 1631. Some of his brethren who contemplated going to America exacted from him a promise that, if they came, he would be their pastor. On his arrival he supplied the place of Mr. Wilson, the pastor of the Boston church, then absent in England. In 1632 the brethren whom he had left came and settled in Roxbury. Mr. Eliot was installed as their pastor, continuing in that station till his death, nearly sixty years. In 1639 he was appointed, with Welde and Mather, by the civil and ecclesiastical leaders of the colony to prepare a new version of the Psalms. This Psalter, issued in 1640, was the first book printed in America. It was entitled The Psalm Book, faithfully translated for the Use, Edification, and Comfort of the Saints in public and private, especially in New England. It was called The Bay Psalm Book, but afterward The New England Version of the Psalms. The book passed through twenty-one editions. Soon after Eliot was settled in Roxbury he became deeply interested in the Indians, and, the legislature having passed an act for the propagation of the Gospel among them, he resolved to learn their language that he might preach to them. Through a young Pequot, who had learned a little English and whom he had received into his family, he obtained some knowledge of their language. He soon became sufficiently familiar with its vocabulary and construction to translate the ten commandments, the Lord's Prayer, some texts of Scripture, and a few prayers. In October, 1646, he made his first visit, with three others, to their camp near the site of Brighton, on the border of Newton, and preached to them, assembled in the wigwam of Waban, their chief, the first sermon ever preached in North America in a native tongue. The service continued three hours, the Indians asking many questions. Two weeks
after he made a second visit, when an old warrior asked with tears if it was not too late for him to come to God. In another fortnight he made a third visit. He talked to them about what they had seen and heard. Desiring to civilize as well as Christianize the Indians, Eliot had those to whom he had preached gathered into a community on the site of their old camping ground. This was about five miles west of Boston, and to it, at the suggestion of the English, they gave the name Nonan­
tum, signifying rejoicing. Eliot exerted great influence over them with rare tact and sagacity to encourage them to adopt the modes of civilized life. A simple civil administration was established, and in 1647 the General Court established a court over which an English magistrate pre­
sided. With social and industrial improvements they were trained with the aid of some native helpers in religious duties. These Indians received the appellation of “praying Indians.”

Another place for religious meetings and instructions was Neponsets, within the limits of Dorchester, among a body of Indians whose chief was the first sachem to whom Eliot preached. A sachem at Concord now induced his people to petition for a tract near the English, that they also might be instructed. Their request was granted, a teacher was given them, and religious services were commenced. They adopted a code of rules regulating their civil and religious duties and their social comfort. In 1648 Mr. Eliot visited Pawtucket, 35 miles southward, where was a powerful chief. He and his two sons gave evidence of true conversion, and desired Mr. Eliot to live with and instruct them, offering him the choicest location. About this time came an earnest request from a chief living 60 miles from Roxbury, on the present site of Brookfield, that Mr. Eliot might visit and instruct his people. As the journey would take him through a region where his life would be in danger, a sachem through whose country he must pass came with twenty of his warriors to escort him. He set out on horseback. The exposure and fatigue severely taxed his strength. “I have not been dry,” he states, “night or day from the third day of the week until the sixth, but so travel, and at night pull off my boots to wring my stockings, and on with them, and so continue. But God stepped in and helped.” Not only did the sachems violently oppose him and persecute the praying Indians, but he had received no aid or cheer from others. His own countrymen even aspersioned him. It was declared both in Old and New England that the whole scheme was to make money, and that the conversion of the Indians was a fable. Of this work Edward Everett said: “The history of the Christian Church does not contain an example of resolve, untiring, successful labor superior.” In 1651, 1,500 copies were printed, and 2,000 in 1685. He translated also Baxter’s Call to the Unconverted, and various other treatises on practical religion. His original works were A Catechism, an Indian Primer, and the Indian Grammar. At the end of the latter he wrote: “Prayers and pains, through faith in Jesus Christ, will do everything.”

In English he published The Communion of Churches, The Glorious Prospect of the Gospel among the Indians, and other works. When, through age and infirmity, he was unable to preach or visit the Indians, he induced several families to send their negro servants to him once a week, that he might instruct them in Gospel truth. He died May 20, 1690, aged eighty-six.

ELITUBEN. See Rainy.
EL KSAAR. See KASR EL KEBIR.
ELLICE ISLANDS: A group of small islands, S. E. of the Gilbert Islands. There are eight islands and small groups of islets, with an area of fourteen square miles and about 2,400 inhabi-
tants. The LMS has worked this field with a number of native workers from Samoa, a missionary visiting them once or twice a year. This has not had entirely satisfactory results, and in 1901 a missionary was stationed at Beru, in the southern portion of the Gilbert Islands, who will give a closer supervision to the work in the Ellice group.

ELLICHPUR: A city in Berar, Central Provinces, India, situated 32 miles N. W. of Amraoti. It was once a great city. Population (1891), 26,500, of whom 19,000 are Hindus and about 7,000 Muslims. Station of the Kurku Island Mission (1889), with 6 missionaries, men and women.

ELLIS, William: Born August 29, 1794, in London. Studied at Gosport and Homerton. Having offered himself at the age of twenty as a missionary to the LMS and been accepted, he spent a few months in acquiring a knowledge of printing and bookbinding; was ordained November 8, 1815, at Kensington, and sailed January 23, 1816, for the South Seas. He labored for a while at the islands of Eimeo and Huahine, setting up in Tahiti the first printing press in the Sandwich Islands, February 24, 1822, in company with Messrs. Tyerman and Bennet, the Society's deputation, reaching Hawaii March 21; visited Oahu in April, and, because of the affinity of the Tahitian and Hawaiian languages, was able to preach to the Hawaiians with facility in two months after his arrival. Being requested by the king and chiefs to join the mission in the islands, and the American missionaries cordially concurring in the request, he returned to Huahine, and removed his family to Oahu, February 5, 1823. Before two years had elapsed, illness of his wife compelled Mr. Ellis's return to England. During five years he served the LMS by addressing meetings in behalf of missions, and afterward, during nine years, he was Foreign Secretary of the Society. While filling that important office he wrote his great work on Madagascar, which is one of the classics of missionary literature. Ten years after he had resigned his office as Secretary, Mr. Ellis was again called to serve the LMS in 1853—this time by going to Madagascar in order to supervise the reopening of the LMS mission there. After several disappointments this was accomplished in 1862, and, his work being done, he returned to England in 1865, retaining connection with the LMS until his death, June 9, 1872.


ELLORE: A town of Madras, South India, in the Godavari district, 58 miles north of Masulipatam. Population (1891), 29,400, for the most part Hindus. Mission station of the CMS (1854) and of the CEZ (1881), with (1902) 4 missionaries, men and women; 103 native workers, men and women; 1 high school, 76 common schools (of which 65 are under the district church), 202 Zoniana pupils, and 4,240 native professing Christians.

ELMINA: A town a few miles west of Cape Coast Castle in the Gold Coast Colony, W. Africa. Station of the WMS, where, in spite of many difficulties and much opposition, the church is in a healthy condition. It has (1903) 89 native workers, men and women; 46 outstations, 44 preaching places, 5 schools and 496 professing Christians.

ELUKOLWENIS: A town in Griqualand East, Cape Colony, S. Africa. Mission station of the Moravians (1875). It was at first dependent for instruction on the weekly visits made by the missionary stationed at Ezimeuka. It has now (1900) 16 native workers, men and women, and 210 professing Christians.

EMAKOSINI: A town in the Vryheid district of Natal, S. Africa; situated about 20 miles N. W. of Vryheid. Station of the WMS, with 1 missionary and 12 native workers of both sexes.


EMERSON, John S.: Born at Chester, N. H., December 28, 1800; graduated at Dartmouth College 1826; graduated at Andover Theological Seminary 1850; sailed as a missionary of the ABCFM for the Sandwich Islands November 26, 1831, reaching Honolulu, May 17, 1832. He was stationed at Wailua, on Oahu. There he spent the whole of his missionary life except four years, 1842-46, when he was professor at Lahainaluna Seminary. While there he published, with the assistance of Messrs. Alexander and Bishop, an English-Hawaiian Dictionary, based upon Webster's Abridgment, a closely-printed volume of 184 pages, containing 16,000 words in English, with definitions in Hawaiian. He died in 1867.

EMFUNDSHWIKI: A settlement in the northeastern part of Cape Colony; situated about 30 miles S. of Kokstad. Station of the South Africa Wesleyan Methodist Missionary Society, with (1900) 1 missionary, 43 native workers, 18 outstations, 10 places of worship, 14 schools and about 500 professing Christians. The Woman's Association of the WMS also has a high school here.

EMGWALI: A town in Cape Colony, S. Africa; situated about 25 miles E. by N. from Stutterheim and not far from the Great Kei River. Station of the UFS (1857), with (1903) 1 missionary and his wife, 2 missionary women, 13 native workers, men and women; 10 outstations, 7 schools, and 438 communicants.

EMKINDINI: A settlement in Natal, situated in Zululand not far from the Umfolosi River. Occupied in 1900 as a station of the Zululand Missionary diocese.

EMLALAZI: A settlement in the Weenen district of Natal. Station of the Hermannsburg Missionary Society (1858), with (1901) 1 missionary, 5 native workers, 3 preaching places and 186 professing Christians.

EMMAUS (Natal): A station in the Upper Tugela region of Natal, situated about 30 miles N. of W. from Estcourt. Station of the Berlin Missionary Society (1847), with (1903) 2 missionaries, 13 native workers, 2 outstations, 8 preaching places and 365 professing Christians.

EMMAUS (Transvaal): A settlement in the Transvaal Colony, S. Africa, situated about 10 miles N. E. of Lichtenburg. Station of the Hermannsburg Missionary Society (1868), with (1901) 2 missionaries, 1 native worker, 2 preaching places and 1,150 professing Christians.

EMMAUS (West Indies): A station of the Moravian Missions in the northwestern part of the island of St. John, West Indies. It was established in 1782, and in 1900 had 1 missionary.
and his wife, and 8 native workers, men and women.


EMTBENI: A settlement in Natal, S. Africa, situated on the Tugela River about 35 miles from its mouth and about 35 miles E. of Greytown. Station of the Hermannsburg Missionary Society (1897), with (1902) 1 missionary and 1 native worker.

EMUREMURA: A settlement in Southern Nigeria, W. Africa, situated on Cross River about 80 miles W. by N. of Duke Town. Station of the UFS (1889); at present (1903) unoccupied.

ENDWEDWE. See INDWEDWE.

ENFIELD: A town in the Island of Jamaica, West Indies, situated about 18 miles E. by N. of Kingston. Station of the United Methodist Free Churches (1891), with (1902) 1 missionary and 6 native workers.

ENGCHUN. See YUNG-CHUN-CHAU.

ENGLAND; ENGLISH: See English.

ENGLISHMAN: A settlement in the Cape Colony, S. Africa, situated 63 miles S. from The Slang River. Station of the Berlin Missionary Society (1861), with (1902) 1 missionary and his wife, 2 preaching places, 2 schools and 349 professing Christians.

ENHERAT: A settlement in the Missionary District of Natal, S. Africa. Station of the Hermannsburg Missionary Society, with (1900) 8 preaching places, 5 schools and 455 professing Christians.

ENYANISWENI: A settlement in the Transkei region of Cape Colony, S. Africa. Station of the South African Wesleyan Methodist Missionary Society, with (1900) 8 preaching places, 5 schools and 455 professing Christians.

ENYANYADU: A settlement in Natal; circuit of the South African Wesleyan Methodist Missionary Society, with (1900) 40 outstations and 850 professing Christians.

ENYEZANE: A settlement in the Kranzkop district of Natal, S. Africa. Station founded by the East Frisian Missionary Society in 1859 and at present carried on by the Hermannsburg Missionary Society, with (1902) 1 resident missionary.

ENZINCUKA: Settlement in Griqualand East, Cape Colony, S. Africa, situated about 15 miles N. W. from Mount Frere. Station of the Moravian Missions (1881), with (1902) 1 missionary and his wife, 2 preaching places, 2 schools and 349 professing Christians.

EPHRA: A settlement in the Mosquito Reservation, Central America. Station of the Moravian Missions (1860), with (1903) 1 missionary and his wife.


EPWORTH: A station of the WMS, near Salisbury, Rhodesia, Central Africa. There are about 500 people living here who are all nominally Christians. One missionary and 22 native workers.

ERITREA: A colony of Italy in Egypt with autonomous administration. It lies on the Red Sea and is bounded landward by the Egyptian Sudan, Abyssinia and French Somaliland. The coast line is about 640 miles. The area is 99,500 square miles; population about 450,000, of whom about 2,000 are European. There is a military railway from Massaua to Maiatal, 23 miles, and 519 miles of telegraph line. The Swedish National Missionary Society has 5 stations in Eritrea, with 17 missionaries, men and women, and 133 communicant Christians.


ERODE: A town in the Coimbatore District, Madras, India, situated on the Cauvery River, 36 miles S. W. of Salem. Population (1891), 12,300, of whom over 10,000 are Hindus. Station of the Leipzig Missionary Society (1888), with (1903) 1 missionary and his wife, 10 native.
workers, men and women; 3 preaching places, 4 common schools, 1 high school, and 272 professing Christians. The Society lists give the name as Irod.

ERROMANGO. See New Hebrides.

ERUNGALUR. See Irungalur.

ERZERUM: Capital of the province of the same name in Asiatic Turkey and an important fortress, situated 110 miles S. E. of Trebizond and a little south of the western branch of the Euphrates River. It is an important station of caravan trade between the Black Sea and Persia. Its altitude is 6,600 feet. Population about 39,000, of whom 26,500 are Mohammedans and the remainder Christians of different sects. Station of the ABCFM (1839), with (1902) 1 missionary and his wife (the wife being a physician), 2 missionary women, 35 native workers, men and women; 22 outstations, 16 preaching places, 28 common schools, 2 high schools and 350 evangelical Christian communicants. Many of the members are emigrating in order to find security for life and property.

ERZINGAN: A city of Asiatic Turkey, 96 miles southwest of Erzerum. Situated on the Euphrates, in the midst of the mountains, it is an important military center and is noted for the energy of its people, both Turks and Armenians.

An outstation of the ABCFM worked from Erzurum.

ESIDUMBIN: A settlement in Natal, S. Africa, about 55 miles N. E. of Durban. Station of the ABCFM (1849), with (1902) 1 missionary and his wife, 1 missionary woman and 10 native workers, men and women.

ESKIMO LANGUAGE: A branch of the North American family of languages which is found in the Arctic coast regions. It is spoken in varying dialects in the most northern inhabited regions of America, from Greenland to Alaska, and by a small section of the Arctic dwellers in Eastern Asia. It has been reduced to writing by missionaries and used in some cases by the invention of syllabary characters which better suit the nature of the language.

ES SALT: A town in Syria, lying east of the Jordan and 15 miles N. W. of Heshbon. Station of the CMS (1873), with 1 missionary and his wife, 7 native workers, men and women; 4 schools and 380 professing Christians.

ESPIRITU SANTO. See New Hebrides.

ESSEQUIBO: A settlement near the mouth of the Essequibo River, British Guiana, S. America, about 15 miles N. of Queenstown. Station of the Wesleyan Methodist Church of the West Indies (Eastern Conference), with 1 missionary and his wife, 5 preaching places, 3 schools and 360 professing Christians.

ESTABLISHED CHURCH OF SCOTLAND; Foreign Missions of. See Scotland, Established Church of.

ESTACION CATORCE. See Catorce.

ESTACION TATROC. See Catorce.

ESTECOURT: A town in Natal, S. Africa, situated about 55 miles N. W. of Pietermaritzburg. Outstation of the SPO.

ESTRIDGE: A Moravian Mission Station on the northern coast of the island of St. Kitts, West Indies. The station was opened in 1845 and has 19 native workers, with 1 preaching place, 1 school and 450 professing Christians.

ETAH: A town and district in the United Provinces, India, situated 75 miles S. W. of Bareilly. Population (1891) 7,800, of whom 5,000 are Hindus and nearly 2,000 Mohammedans. Station of the ME, with (1903) 18 native workers, 1 preaching place, 24 Sunday schools and 1,340 professing Christians. Station also of the PN (1900), with (1903) 3 missionaries and their wives, 35 native workers, men and women; 25 outstations, 48 common schools, 1 high school, 1 evangelistic training class, 1 training class for women workers and 950 baptized Christians.

ETAWAH: A town in the United Provinces, India, on the Jumna River, 85 miles west by north of Cawnpore. It is a pleasant place, very picturesque, and contains several buildings of importance. It is regarded as the healthiest town on the plains of India. The population is (1891) 38,800, of whom 26,000 are Hindus and about 11,000 Mohammedans. Station of the PN (1863), with 1 missionary, 1 missionary woman and 11 native workers.

ETEMBENI (Natal). See Tsembeni.

ETEMBENI (Cape Colony): A town in the eastern part of Cape Colony, situated about 15 miles W. by S. of King Williams Town. Station of the Berlin Missionary Society (1868), with (1903) 1 missionary, 4 native workers, and 255 professing Christians. Station also of the South African Wesleyan Methodist Mission, with (1890) 1 missionary, 3 native workers, 38 schools and 1,620 professing Christians.

ETINAN: A settlement in the eastern part of the British Colony of South Nigeria, W. Africa, situated on the Kwo-Ibo (or Qua-Ibo) River, about 40 miles from its mouth. Station of the Qua-Ibo Mission (1898), with (1903) 1 missionary, 3 native workers and 2 outstations.

ETTAMANUR: A town in Travancore, S. India, situated about 30 miles to the eastward of Kotayam. An itineracy of the CMS, superintended from Tiruwella, with (1902) 18 native workers, men and women; 7 outstations, 9 schools and 1,165 professing Christians.

EURASIAN: A term employed to denote the offspring of European and Asiatic parentage, without regard to the proportion of the mixture. Such children are, in most cases, illegitimate, tho not necessarily so, and too often try to imitate the bearing of the European while living in subordinate positions like lower class Asians. Frequently they exhibit the worst moral characteristics of both races. Physically they are well formed, lithe, graceful, and often beautiful, and show great dexterity in all that requires dexterity and delicacy of touch, such as is required in clerical work. They do not have strong constitutions and are particularly subject to pulmonary complaints. By reason of their parentage, the Eurasian girls are often neglected and sink in the social scale.

In recent years missions have found means of reaching numbers of Eurasians effectively in India and China, so as to help them make the most of whatever abilities their mixed blood has given them.

EVANGELICAL ALLIANCE, The: An association for the defense of religious liberty and promoting the unity of all believers in the essentials of Christianity and their cooperation for its progress. It sprang from the labors of some great exponents of the Christian faith in different lands.
Evangelical Alliance

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toward the close of the first half of the 19th century. Notable among these were Thomas Chalmers of Scotland, John Angell James of England, George Fische of France, Merle D'Aubigné of Switzerland, and William Patton, Samuel H. Cox, Lyman Beecher, and others in the United States. In 1842 a meeting of the Congregational Union of England gave large consideration to the question of greater unity among the various denominations of Christendom. In that year also the Established Church of Scotland appointed a committee to report on the same matter. A celebrated letter, dated March, 1843, outlining such an organization, and asking that a meeting should be called in England to consider it, was written by Dr. William Patton, one of the founders of the Union Theological Seminary of New York, to John Angell James. The project made an important topic in the bicentenary of the Westminister Association held in Edinburgh, July, 1843. A conference of different denominations held in the Wesleyan Centenary Hall in February, 1845, also discussed the movement. John Henderson, a wealthy banker of Glasgow, collected, and in 1845 published, a volume entitled "Essays on Christian Union." A meeting preliminary to organization was held in Liverpool, October, 1845. At this meeting there assembled as many as two hundred ministers and laymen representing nearly twenty denominations.

A call was decided on for a great meeting to be held in the following year in London, and the provisional committee held its meeting in April, 1846. Several delegates were present from the United States. The meeting for organization assembled in the Freemasons' Hall in London, opening on August 25, 1846. Eight hundred delegates represented fifty denominations of Christians, and were in session fifteen days. It was in this meeting that John Angell James in an address gave to Dr. William Patton of New York the honor of first conceiving the idea of the alliance. This resolution was passed asking that branches of the Evangelical Alliance be formed in Great Britain and Ireland, United States, France, Belgium, French Switzerland and the Waldensian Valleys, North Germany, South Germany and German Switzerland, British North America and the West Indies, and additional branches from time to time.

Prominent among the subjects of discussion were sectarianism, infidelity, Popery, the Sabbath, and Christian education. There was great interest in this meeting among all the denominations and in the missionary centers of the world.

This organization has held a number of great ecumenical meetings, which have discussed the foremost questions of human thought and progress. Few religious conferences have engaged an interest so profound and widespread.

Branch national organizations have been formed in Scotland, Ireland, United States, Canada, New Brunswick, France, Switzerland, Germany, Holland, Denmark, Italy, Spain, Turkey, Greece, Syria, Egypt, South Africa, Japan, China, Persia, East Indies, Palestine, Australia, New Zealand, Chile, and Mexico.

Besides the aid to the Christian faith throughout the world, the Evangelical Alliance has been most practically useful in averting and ameliorating persecutions and oppressions from time to time in various parts of the earth. By united action in the way of remonstrance and petition, and by creating a wholesome and strong public opinion, religious liberty has been promoted in many countries, especially in Spain, Italy, Austria, Sweden, Turkey, Russia, Japan, and Persia.

By emphasizing in statements of doctrine only essentials in which all are agreed, by collecting statistics which exhibit the religious condition and progress of the whole world, and by discovering the signs of the times in the discussion of advanced measures, these cooperating bodies have opened an ameliorating influence among widely differing churches, which results in better conformity of their denominational standards to the spirit of union and progress.

A few missionaries of different schools held a three days' meeting for prayer in Lodiana, India, in 1858, and the suggestion arose that a request be made to all the Christian world for an annual week of prayer. The Alliance soon published the call, and has since sent forth the program of topics to all Christendom, before the beginning of the year. Many are the revivals that have followed this annual call to prayer, now identified with the Alliance, which has for its motto "Unum corpus sumus in Christo."


The organ of the Society is Evangelical Christendom, monthly, London.

EVANGELICAL ASSOCIATION, Society of: The Society was organized in 1839. For ten years its efforts were confined to New York and Canada, but in 1850 work was begun in Germany and later in Switzerland. The first distinctively foreign mission field was Japan, where a station was established in 1876. A new mission in China has long been contemplated.

There are (1903) 600 missionaries in the United States and Canada; 121 in Germany and Switzerland. In Japan there are 6 American missionaries and 24 workers, 1 station, 39 outstations, 901 church members.

The Woman's Missionary Society of the Evangelical Association was reorganized in 1892 and is auxiliary to the Missionary Society of the Evangelical Association. It includes 11 Conference Branch Societies and 133 auxiliaries. It aids in all departments of the work and supports 2 missionaries.

EVANGELICAL LUTHERAN CHURCH. See LUTHERAN CHURCH.


EWÉ LANGUAGE: Belongs to the negro family and is spoken in Dahomey by an unknown number of people. It has been written with Roman letters. It has two known dialects, called Anlo and Popo.

EZINCUKA. See ENZINCUKA.
FAA: A parish in the extreme northwest of the island of Upolu, the most beautiful of the Samoan islands in Polynesia. Formerly occupied by the LMS as a station (1830); it is now (1902) the center of a Christian community of about 5,000, of whom 1,400 are church members. There are 90 native workers, 33 places of worship and 33 schools.

FAA-SALELEAGA: A settlement district on Savaii, Samoan islands, Polynesia. Formerly occupied by the LMS as a station (1830); it is now (1902) the center of a Christian community of about 5,000, of whom 1,400 are church members. There are 90 native workers, 33 places of worship and 33 schools.

FAIRBANK, Samuel Bacon: Born in Stamford, Conn., December 14, 1822. He fitted for college at Monson, Mass., and in Jacksonville, Ill. Graduated from the Illinois College in 1842 and from Andover Theological Seminary in 1845. He went to India as a foreign missionary under the ABCFM in 1846, arriving at Bombay the same year. He was located at Ahmadnagar for four years, when he removed to Bombay and took charge of the mission press there. In 1857 he went to Vadals, in the Bombay Presidency, which was his headquarters until 1869. When Dr. Fairbank reached the usual limit of active service he decided to remain in India and devote his time to translation and literary work. Dr. Fairbank's language was the Marathi, and in this language he did much for the literature of the Marathi-speaking people, especially in the line of hymnology. He prepared the first book of musical notation for Western India. He was exceedingly fond of nature and a great student of the flora of India. Probably he did more than any man of this generation to teach the Indian farmers with whom he came in contact in his missionary work wise methods of agriculture. This brought him personally into direct spiritual relations with many whom otherwise he could not have reached. In his own district he was chief spiritual authority for many Hindus as well as for Christians. He died of heat apoplexy on May 31, 1898, having served in India 52 years. In that time more than 1,500 of them have been baptized.

FAKU-MEN: A town in Manchuria, China, situated about 50 miles N. of Mukden. Station of the Presbyterian Church in Ireland (1899), with (1900) 1 missionary, 18 native workers, 6 outstations, 7 preaching places, 4 day schools, 1 boarding school and 225 professing Christians. Name also written Fa-ko-men.

FALASHA KARA: This language belongs to the Hamitic group of African languages, and is spoken by the Falasha Jews in the Kara district of Abyssinia. It is written with the Amharic characters.

FALASHA JEWS: These Jews live in Abyssinia, numbering about 200,000 souls. They occupy, according to Gutz, the anomalous position of not being Semitic either in blood or in speech. Mission work among them was commenced in 1858 by the London Society for the Promotion of Christianity among the Jews, and since that time more than 1,500 of them have been baptized.

FALEALI'I: A district on the southern shore of Upolu, the most beautiful of the Samoan islands. Station of the LMS (1836), with (1902) 1 missionary, 58 native workers, 31 preaching places, 31 schools and 4,926 professing Christians, of whom 1,248 are church members.

FALLANGIA: A settlement town on the Lesser Ponga River, French Guinea, W. Africa. It was the starting point for the mission among the Susus by the West Indies Church Association, Barbados. The first white missionaries who visited those regions were killed by the slave-dealers, and in 1818 the mission was abandoned. The next who tried succeeded to the climate; but colored missionaries from Codrington College, Barbados, who arrived at Fallangia in 1855, had a fair success. The work is now carried on by the Pongas Mission in connection with the SPG.

FALLSCHER, Christian (of Germany): Forty-three years before his death on February 11, 1901, Christian Fallscher went to Jerusalem to work under the late Bishop Gobat. Six years later he was sent by him to Nablus, as a lay preacher, and there he remained for thirty-seven years, first in connection with Bishop Gobat and later with the CMS. Through his agency a church, schools, mission house and house for the mission ladies were built, and a year before his death a firman was obtained which enabled the CMS to build a large and handsome hospital. In 1891 medical work was opened in Nablus and...
ladies were sent to help in schools and hospital duties. He was loved and honored by Christian, Muslim and Jew, and by his patient endurance and unpretending piety his influence became, potent and far-reaching. Notwithstanding his active evangelistic work among the people, he learned the difficult Arabic language, and by his perpetual intercourse with the natives he gained a clear insight into their idioms and intricacies. He was enabled, in a remarkable degree, by the grace of God, to identify himself with the people among whom he lived, and in many legitimate ways to follow their customs. He learned, in the Christian sense of the term, to lay aside much of his own personality and by coming into close sympathy with the people he was enabled to apprehend the Eastern point of view.

FAN-CHENG-HSIEH: A town in the province of Hupei, China, about 10 miles north of Halangyang-fu. Station of the Hauges' Synod China Mission (1843), with (1900) 6 missionaries, men and women, of whom 2 are physicians; 8 native workers, men and women; 4 schools, 1 hospital, and 1 opium victims' refuge. Station also of the Swedish Evangelical Mission Covenant of America (1890) with (1900) 7 missionaries, men and women. Name also written Fan-cheng.

FANTI LANGUAGE: Belongs to the negro group of African languages, and is spoken by some of the tribes in the Gold Coast Colony, W. Africa, being a dialect of the Ashanti allied to the Otshi dialect. It was reduced to writing by missionaries of the WMS, who made use of the Roman letters. The beginnings of a literature have been created.

FARAVOHITRA: The favorite European quarter of Antananarivo, capital of Madagascar. It is situated at the northern extremity of the rocky ridge on which the city is built, and was bare and desolate in 1868, when the LMS chose it for a center of work. A memorial church was erected here in 1870 on the spot where in 1849 Christians were burned alive for refusing to give up Christ. The LMS has (1902) connected with Faravohitra and in the district 1 missionary and his wife, 256 native workers, 30 common schools and 4,412 professing Christians. Name also written Faravesmiti.

FARIDPUR (Bengal): Chief town of a district of the same name in Bengal, India, situated on one of the delta outlets of the Ganges about 120 miles N. E. of Calcutta. Central station of the Faridpur Mission (1867), with (1900) 5 missionaries, men and women, one a physician; 3 native workers, 6 schools and 1 hospital. Outstation of the SPG, with 250 professing Christians. Name also written Fureedpore.

FARIDPUR (United Provinces): A village 15 miles S. E. of Bareli, United Provinces, India. Population (1901), 6,400, of whom about 3,500 are Hindus and 2,500 Mohammedans. Circuit of the ME, with 20 native workers, men and women, and 360 professing Christians.

FARM AMSTERDAM. See AMSTERDAM FARM.

FARRINGIA: A settlement on the River Ponga in French Guiana. Station of the Pongas Mission.

FATÉ LANGUAGE. See EFATESE LANGUAGE.

FAZAHGANJ WEST: A village in the United Provinces, India, situated 10 miles N. W. of Bareli. Circuit of the ME North India Mission, with 27 native workers, men and women; 1 preaching place, 8 day schools, and 725 professing Christians.

FATEGHARH (Punjab): A town situated about 15 miles N.E. of Batala, Punjab, India, occupied (1903) as an outstation of Batala by the CEZ.

FATEGHARH (United Provinces): A town in the United Provinces, India. Capital of the district of Farukhabad, adjoining the town of Farukhabad and situated 70 miles S. of Barei. It was the scene of a massacre of about 200 Europeans during the mutiny of 1857. Population about 12,000. Station of the PN (1844), with (1903) 10 missionaries, men and women; 53 native workers, men and women; 6 outstations, 5 preaching places, 16 day schools, 4 boarding schools, 1 theological training class, 1 orphanage, 4 organized churches and about 400 professing Christians.

FATEHPUR: A town in the United Provinces, India, situated 70 miles N. W. of Allahabad. Population (1891), 20,000, of whom 10,000 are Hindus and 9,000 Mohammedans. Station of the PN (1853), with (1903) 5 missionaries, men and women; 9 native workers, men and women; 1 chapel, 2 schools and 2 outstations.

FAT-SHAN: A manufacturing town and river port on the Canton River, 9 miles W. S. W. of Canton, Kwangtung, China. A great part of the traffic on the three rivers which unite to form the Canton River passes through this place, and people from all parts of Kwangtung, Kwangsi, and even Yunnan are met with. In former years the hatred of foreigners was great, and at any time preaching was likely to cause commotion and trouble. Population about 400,000. Station of the WMS, with (1903) 3 missionaries, of whom 2 are physicians; 7 native workers, 6 outstations, 3 preaching places, 1 day school, 1 hospital, and 115 professing Christians.

FAURESMITI: A town in the Orange River Colony, S. Africa, situated 65 miles S. S. E. of Kimberley; the Jagersfontein diamond fields are near this town. Population about 2,000. Station of the South African Missionary Society, with (1903) 23 native workers, 28 outstations, 3 preaching places, 2 day schools, and 414 professing Christians.

FAYUM: A large town of Central Egypt, in the oasis of that name. Population of town and oasis, 150,000. Mission district of the United Presbyterian Church of America.

FEN-CHAU-FU: A city in the province of Shan-si, China, situated on the plain, 60 miles S. W. of Tai-yuen-fu. Elevation, 3,000 feet. Temperate climate; lowest thermometer 50° F. A population of over a million is reached here, among whom are many Roman Catholics and a few Mohammedans, but the majority are followers of Confucius and Buddhism.

Station of the ABCFM (1887), which was broken up during the Boxer rising of 1900. Reopened in 1901, but the missionary has not yet (1903) taken up permanent residence there. There are (1903) 94 church members.

FENG-CHEN: A town in the province of Shan-si, China, situated 83 miles S. W. of Kalgan. It is a station of the CIM (1902), with 2 missionaries, 1 with his wife. It is also a station of the CA.

FENG-HSIANG-FU: A town in the western
part of the province of Shan-si, China. Station of the CIM (1898); broken up by the Boxer rising in 1900. Now occupied (1903) by 1 missionary and his wife and 1 foreign assistant. The name is also written Feng-siang.

FENG-HWA-HSIEN: A town in the province of Che-chiang, China, situated about 15 miles S. W. of Ningpo. Station of the CIM (1866), with (1903) 1 missionary and a number of professing Christians. The work suffered considerable disturbance during the Boxer rising of 1900. The name is also written Feng-hua.

FENG-HWANG-CHENG: A town in Man-churia, about 100 miles S. E. of Mukden. Station of the Danish Missionary Society (1899), with (1903) 2 missionaries, 1 missionary's wife, 1 dispensary, 3 professing Christians.

FENG-KANG: A town in the province of Kiang-si, China, situated about 25 miles E. by N. of Kan-chau-fu. Station of the CIM (1907), which was broken up at the time of the Boxer rising in 1900, and now (1903) is still vacant.

FENG-TSIANG: See FENG-HSIANG-FU.

FERGHANA: A territory of Asiatic Russia, formerly Khokand, one of the Khazates of Western Turkestan. It is enclosed by lofty mountains, and is for the most part well watered and fertile. The climate is severe in winter, and in the valleys is very hot in summer. It is noted for its fruits and its silk manufactures. The population is (1897) 1,500,000, composed of various tribes of Turks and Tatars. It was forced to accept a Russian protectorate in 1868 and annexed to Russia in 1876. It is one of the regions where no Protestant missionary enterprise is allowed.

FERNANDO PO: An African island lying in the Gulf of Guinea, off the Kamerun coast, forming with the islands of Elobey, Annobon, Corisco, and other small islands, a colony of Spain. The area of all is 950 square miles; population 23,770, mainly Bubi negroes (of Bantu race). The island of Fernando Po is volcanic. Fernando Po has served at various times as a base of operations for missionaries wishing to enter Africa. The Primitive Methodist Missionary Society has 4 stations there, with about 280 native Christians. The Spanish laws throw many restrictions about the missionary enterprise.

FEROZEPORE. See Firozpur.

FETISISM: It is common for those who have a theory of evolution to support, extending to religions as well as to physical life, the assumption that fetishism is invariably the lowest step in the ladder of man's ascent to higher religious conceptions; that, beginning with this simple alphabet, the race has gradually advanced through more and more complex and elaborate systems toward Christianity, which is the goal of the religions of the world. It is in one sense flattering to the Christian faith, but, in another, it is utterly subversive of some of its most fundamental doctrines.

It was better in approaching this subject to leave theories aside for a time, and to deal with simple facts.

What is fetishism as it is found still surviving among savage tribes in our time? What are the objects of worship to which we apply the name of Fetish?

It would take a volume to name and describe the Zulu's superstitions and give account of his religious views and practices. His superstitions are well nigh numberless. If a turkey-buzzard lights near a tent, something will happen. For one of these birds to be caught in a snare is a bad omen. The man who kills one of them will die. If a cock crows in the early part of the night, some of the people or cattle will be sick or die. Feeding dogs on the beaks and claws of birds will make them fierce and swift for the chase. To wear the claws of birds or beasts or small horns of cattle about the neck will make a man courageous and give him prowess. Bits of bark, roots, or bones suspended from the neck will protect a man against poison, lightning, or the designs of an enemy. In the virtues and uses of charms, amulets, love potions, incantations, the African has great faith. Throughout Africa the curiously endowed objects known to us as fetishes are found to be of great variety, embracing amulets and charms worn about the neck, and consisting of tiger's teeth, serpent's fangs, stones washed into unusual forms, curious shells, bits of wood carved in fantastic fashion, etc. In Asia a passage from the Veda incased in a frame of transparent horn, or a potent verse of the Koran, or a line from the Avadana, is supposed to be powerful in driving away evil influences; in Africa a stone or rock of fantastic shape at the door of a hut, or a skull hung above its lintel; in America a totem raised on a scaffold by some Indian tribe—all these are virtually fetishes, since they are arbitrarily chosen objects to which is attached some supernatural power. As a rule they are not supposed to be divine in or of themselves, but rather to embody a divine influence of a mysterious and somewhat spiritual character.

The fundamental idea is that of an indwelling power that is concentrated and peculiar. This point may be illustrated by popular superstitions which still exist among civilized nations. The horseshoe has in itself no more efficacy than any other object, but in that peculiar position it is supposed to embody a lucky influence. Certain coins or rather sacred keepsakes, carried in the pockets or worn upon the person, are sometimes supposed to be attended by mysterious influences. No individual member of a group of thirteen persons embodies any supernatural influence, but there are many in civilized countries who fear the vague fatality of that total number seated at a table. In fact the number of objects, incidents, relationships, etc., etc., to which is ascribed a sort of magic influence, by the lowest of all lands, is very great.

In North China and in various other countries certain uncanny animals, like the weasel, the fox, or the serpent, are supposed to be attended by baleful influence.

Wherever found, fetishism gives opportunity to the witch-doctor or the diviner. This again opens the door to the most terrible cruelty, through the "smelling out," and the appeal to trial by ordeal inevitably leading to sacrifice of human life and legalized butcheries, as in Dahomey or other "ju-ju" centers of West Africa. In its mildest form the appeal to the witch doctor may still be seen among the Kaffirs and Zulus in South Africa. If one of the family, as the father, is taken sick, a divination is sent with a cow or other present to the inyanga, or medical priest, to inquire what is the matter...
Indeed, many remedies are mere fetishes, and "itments. A certain medicine may have been out with a message f,om the divinities to the of these performances the priest always comes. the gods will be appeased, and the sick man get well. neighbors gather, the beef is roasted and con­
gress, and in the morning the people pro­
the night, and in the morning the people pro­
ction for entering upon any particular enterprise.

The absurd and wide-spread superstition

So far from fetishism representing always the first stage of religious development, and that only, it proceeds side by side with higher forms of religion and intermingle with them. Many of its objects supposed to represent supernatural power have sprung up long after the higher faith was entertained.

Fetishism abounds in China. India, Burma, and Ceylon, in spite of the teachings of Confucius and Gautama. It has really more prac­
tical influence with the people than all the so-called book religions of the East. A distinguished civilian of Ceylon has declared that nine-tenths of the inhabitants of that country are really not Buddhists at all, but are the devotees of various superstitious fancies. The staple of the popular religion is devil-worship, or the fear of evil spirits. Pharmacy and superstition go hand in hand among savage races, and are rarely separated. In both cases there is supposed to be a connection between the objects chosen and the mysterious power of unseen spirits.

The theory of Comte that fetishism was the a westruck recognition of divine influence in all natural objects was incorrect; either any particular object be chosen, why one stone or tree or stream more than another? That which makes a fetish is the differential which distin­
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Fetish is

and what is to be done. The priest accepts the present and retires with the deputation to some nook near by, asks them to smite the earth with their rods, and so arouse the spirits, that he may hear what they have to say. After some of these performances the priest always comes out with a message from the divinities to the deputation that the sick man has neglected his religious duties; that it is a long time since he has slaughtered an animal in honor and for the benefit of these performances the priest always comes. If not, the doctor is denounced as a great humbug; he has got their cow, but they have got no good. And now they go with another cow to another ingle and go through the same process, until finally the man does either recover or die.

How have these ideas gained currency among men? If when found among civilized peoples popular superstitions notions are empirical, if they are the result of slow growth and an imag­
inary experience, as they certainly are, we may assume that fetishism among savage tribes has had a similar development. Men have chosen their fetishes as they have come to place their confidence in certain remedies for bodily ail­
ments. A certain medicine may have been selected by mere fancy at first, but if in repeated instances good results were supposed to follow, it gained currency. And so with the fetish. Indeed, many remedies are mere fetishes, and are given to drive away savage races, and are rarely separated. In both cases there is supposed to be a connection between the objects chosen and the mysterious power of unseen spirits.

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The absurd and wide-spread superstition known in China as Fung Shui is practical fe­
tishism; it is a supposed mysterious and super­

atural something, which inheres in certain objects, resides in certain localities, or hovers over the abodes of the living or the dead. It is a system of geomancy, and is especially related to the graves of the departed.

It is estimated that in South America there are 7,000,000 of people who still adhere more or less openly to the fetishes of their forefathers. In almost all nations, that which is unusual—a river issuing from a cave, a tree growing in a peculiar shape, a rock which the waters have worn into grotesque forms, certain deformities of the human body—is supposed to be attended by weird and preternatural influence. And the functions of witch-doctors, jugglers, medicine­
men, etc., are supposed to be directed to the proper management of these occult forces. The choice of lucky days or fortunate sites for build­
ings is supposed to belong to their province. Of the same class were the haruspices of the Romans, who inspected the entrails of animals or observed the flights of birds in order to direct the movements of armies or plan success­
ful expeditions.

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arrests attention, and are only too ready with the fancy to clothe it with divine influence. It is not strange that when they hear the voice of the thunder, or the roar of the distant waterfall, or the soughing of the waves in some dark, mysterious cave of the rocky shore, they are awe-struck. To them there is no true existing, there is nothing articulate or intelligible in the voices of nature which they hear, and they have learned no wisdom. Having no divine revelation, recognizing no Father above, and only bowed down with vague and mysterious fear, they are ready to accept any religious form. And to some designing doctor or juggler, witnessing their bewilderment and affliction, proffers his aid to relieve from drought or pestilence or famine, they must trust him; tho he has failed a hundred times they have no option. The totem on the scaffold, the rites about the necks, are equally a sham and have often failed; but they have no other resource. Generation after generation they grope on amid failures; and such is the imperative necessity that man shall put his trust in something beyond the range of his own powers, that fetishism has for ages been the resource for ages barren as Sahara, yet it still exists and must exist till the knowledge of God, the Father of all, and Jesus Christ, the only Savior, shall be made known. Fetishism is something too serious to be regarded with ridicule. It is the most pathetic illustration of human ignorance and desultion. To one who knows that man is made in God's own image and destined to worship and enjoy Him forever, no spectacle can be more melancholy than to see him embracing and abhorring faith a senseless amulet, a bleached bone, or a carved stick. As an appeal to missionary zeal, the fetishism of the world is pathetic and eloquent. It proclaims in strongest terms the desolation of a soul that was made to be a temple of the Holy Ghost, but is but too often wrenched out.

As to the manner in which the missionary should approach those who are under the thrall of fetishism we may quote from the remarks of Rev. Dr. George Robson, of the United Free Church of Scotland, at the Ecumenical Conference of 1900:

... The more one learns of these fetish religions, the more is the conviction deepened that they are not wholly inventions of wickedness and formal adherence to cruelty ... and underneath customs and practices in themselves utterly to be reprobated, there are to be found relics of truth, survivals of purposes and aspirations that, however misdirected, were originally pure. To some, it may seem as if the proper attitude of Christianity (over against these degraded religions) is one of simple antago-

ism. ... But this is not the manner of Christian society. It is not a dispensing of sacred mysteries, exhibiting the glory of Christianity as the final religion for all mankind; and to accomplish this in all directions is the function of the missionary enterprise. I venture to think that this department of missionary apologetic has been comparatively neglected, and that it is most desirable that it should receive immediate and systematic attention.

 references

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FZ: A city in Morocco, situated at an altitude of 1,300 feet, 36 miles east by north of Mequinez. It is one of the three residences of the Sultan, and is a very holy city, founded in 793. The tomb of its founder is a sanctuary for criminals of all kinds. It has a fine mosque. Station of the North Africa Mission (1858), with (1902) a missionary and his wife, 3 missionary women, 1 theological training class and a dispensary. It is also a station of the Gospel Mission Union (1894), with a missionary and his wife.

FIANARANTSOA: The capital of Betsileo, Madagascar, situated about 500 miles S. of Antananarivo. Population about 10,000. It is the center of the work of the London Missionary Society in Betsileo province (1868), with (1902) 10 missionaries, men and women; 435 native workers, men and women; 6 Sunday schools, 158 day schools, 2 boarding schools, 1 dispensary, hospital and 1,450 church members. Also a station of the Paris Evangelical Mission Society, to which in 1897 the LMS transferred one of the three districts of the town. It has (1902) 7 missionaries, men and women; 31 schools, 1 theological training class, 1 high school and 600 communicants. Station also of the Norwegian Mission.

FIFE BAY: A settlement on the southern coast of the eastern part of British New Guinea. Station of the LMS (1896), with 1 missionary and his wife and 16 native workers.

FIHAONANA: A town in Imerina, Madagascar, situated about 30 miles N. W. of Antananarivo. Station of the Paris Evangelical Mission Society, transferred from the LMS in 1897. It now (1902) has one missionary and his wife, 1 missionary woman, 45 native workers, 20 day schools, an orphanage and 450 professing Christians.

FIJI ISLANDS: A group of islands in the Pacific Ocean, lying about 1,000 miles north of New Zealand and 300 miles distant from the Samoan group on the northeast. It is composed of more than 200 islands, of which about 80 are inhabited. Viti Levu, area 4,250 square miles, is the largest, and Vanua Levu, area 2,600, the next in size. Suva, the capital, is on the southeast coast of Viti Levu. Including Rotuma Island the total area of the group is about 8,045 square miles.

There is very little level country. The greater part of the islands consists of alternating hills and valleys, the peaks sometimes rising to the height of four or five thousand feet. The climate, tho warm and somewhat enervating to Europeans, is not unhealthy. The supply of water is abundant, as there are numerous streams. Tropical vegetation grows here in great abundance and luxuriance. The aborigines, or Fijians proper, are classed midway between the Malay and the Papuan, or negro, type of races. The name Fiji was formerly synonymous with every cruelty and abomination that savages are capable of. Cannibalism was indulged in, sick and aged relations were killed, widows were not allowed to survive the death of their husbands, and slaves were slain to accompany their dead masters; yet hospitality and politeness characterized this savage race in a remarkable degree. The Fiji savages believed in a future existence, and in two classes of gods—a one immortal (a large serpent was the chief god of this class), the other, the spirits of heroes and chiefs. The priest spoke the will of the gods.

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most degraded and to turn an entire people to the worship and service of the living God.

The complete Old and New Testaments are in circulation in the islands; day schools and colleges are maintained, and 1,000 churches, with an attendance of 100,000, are changing the moral circulation in the islands; day schools and colleges are also maintained, and 1,000 churches, with an attendance of 100,000, are changing the moral circulation in the islands. In the Fiji Islands there are now (1901) 2,247 native preachers and 31,422 native church members, besides 10,107 candidates for membership. In Rotuma, a solitary island lying between Fiji and the Ellice Islands, but politically connected with Fiji, there are 35 native workers and 460 church members. These churches are the fruit of the labors of the WMS, but are no longer connected with that Society, being in ecclesiastical relations with the Wesleyan churches in Australia.

When first discovered Fiji had a population estimated at 200,000, but diseases imported by European colonists have caused great mortality. In 1901 the population numbered 117,870. Of these, 94,397 were Fijians, 21,026 were Indians and Polynesians and 2,447 Europeans. Of the non-European population 91,526 habitually attended the Wesleyan churches and 9,338 the churches of the Roman Catholic Mission.

The complete Old and New Testaments are in Fijian. This has resulted in absorbing the time of a large number of missionaries with but measurably satisfactory results. Improved postal and banking facilities in even the countries most remote

Faithful and intelligent accounting is essential to the proper adjustment of the entire fabric of mission effort in its correlated departments. This can be best attained by sending to the field trained accountants whose entire time shall be given to the duties of mission treasurer and financial agent.

Estimates, Appropriations and Grants: These are the basis of all disbursements. The estimates are prepared on the field by the mission, and are intended to cover in detail the estimated expense of the coming fiscal year. The estimates should embrace the following items:

Cost of given work for the current year.

Estimated cost of the same work for the ensuing year.

Amount needed for additional or new work.

Estimate of field receipts from medical fees, tuition, subscriptions, press receipts, etc.

The estimates should closely follow the analysis of disbursements, and may be properly classified as follows:

**CLASS I.—MISSIONARIES ON FIELD.**

Sub-Class A.—Salaries.

B. —Children.

**CLASS II.—MISSIONARIES NOT ON FIELD.**

Sub-Class A.—Home Allowance.

B. —Children.

C.—Wives (if in United States).

D.—Freight.

E.—Travel.

**CLASS III.—NEW MISSIONARIES.**

Sub-Class A.—Outfit.

To be filled in New York:

B.—Travel.

C.—Freight.

D.—Salary.

E.—Personal Teacher.

**CLASS IV.—EVANGELISTIC.**

Sub-Class A.—Native Ministers.

B.—Licentiates.

C.—Bible Women.

D.—Other Helpers.

E.—Sunday Schools.

F.—Itinerating.

G.—Any other Work.

**CLASS V.—EDUCATION.**

Sub-Class A.—Boarding Schools.

B.—Day Schools.

C.—Colleges.

D.—Theological Seminaries.

E.—Other Schools or Work.

**CLASS VI.—HOSPITALS AND DISPENSARIES.**

Sub-Class A.—Assistants (Foreign and Native).

B.—Medicines, etc.

C.—Expenses.

**CLASS VII.—PROPERTY (IN USE).**

Sub-Class A.—Houses.

B.—Taxes.

C.—Insurance.

D.—Repairs.

E.—Attendants.

F.—Lights and Heating.

**CLASS VIII.—PROPERTY (NEW).**

Sub-Class A.—Cost of Land.

B.—Cost of Building.

C.—Alterations and Additions.

D.—Title Expenses.
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FIJIAN LANGUAGE

FINANCES

Class IX.—Mission and Station Expenses.
Sub-Class A.—Mission Meetings.
B.—Books, Printing, etc.
C.—Stationery, Postage, etc.
D.—Medical Allowance.
E.—Sanitariums.
F.—Personal Teachers.

Class X.—Mission Press.

All estimates excepting those for Classes I., II., and III. are properly made in native currency, and this requires careful consideration by the home office of the probable course of exchange to ascertain the equivalent in American currency of the amount asked for in the estimates.

The next step is a calculation by the Finance Committee of the probable amount of income available for the ensuing year. This can never be determined to a certainty. It depends upon the degree of spiritual interest in the home church and upon the financial conditions prevailing. An average of receipts for a decade, provided the conditions mentioned are favorable, is a safe basis for estimate. The amount of probable receipts being determined, an allotment, based on the mission estimates, can be made, which allotment is termed “The Appropriations” (or Grants) for the ensuing year. When communicated to the missions, these are the authorization for the making of contracts and the planning of the work. They should not be changed during the year, save as larger receipts than expected warrant an increase where enlarged operations are demanded and justifiable.

Disbursements: The disbursements under appropriations or grants call for great care on the part of the mission treasurer. The accounts with each station should at the end of each month show whether any class of expenditure has exceeded the appropriation or grant. Some excess disbursements must be expected owing to unforeseen emergencies, but these are offset by a rule requiring a reversion to the general secretary of all savings. A voucher system should be used in connection with all disbursements. This is not only a safeguard to the treasurer, but facilitates a satisfactory audit. Mission field receipts cover receipts from all sources except the home office of the mission. The mission treasurer, besides keeping a full set of accounts, must at the end of each month send to the home office a statement of materials or stock on hand at the close of the fiscal year. These statements are a safe record of the material or stock available for the work. Disbursements should be classified, and separate schedules given covering the various classes of work for which appropriations or grants are demanded and justifiable. The disbursements under appropriations or grants for the ensuing year. When communicated to the missions, these are the authorization for the making of contracts and the planning of the work. They should not be changed during the year, save as larger receipts than expected warrant an increase where enlarged operations are demanded and justifiable.

An item of no small importance is that of travel. The expenditure varies with the size of the mission board or society, the number of missionaries employed and the location of the missions and stations. This expenditure should be carefully safeguarded in order to avoid unnecessary cost whether from extravagance or inexperienced home office should be a bureau of information and should require a careful accounting in detail of all expenditures, for its audit and approval.

Mission presses, colleges, schools, hospitals and dispensaries should be placed on a business basis, each keeping a full set of accounts. The balance sheet sent to the home office should show clearly all items of receipts and the sources from which derived. The disbursements should be classified, and separate schedules given covering the amount put into the plant, with a full inventory of materials and to a considerable extent, fed from America and Europe; schools and hospitals must be equipped with modern appliances and the dispensaries supplied with large supplies of drugs and medicines. To the original invoices must be attached the cost of transportation, insurance, commission, etc. Shipment of drugs and medicines, payable to the field treasurer, drawn on the home office for payments in Europe or America, and, on the other hand, friends in America can procure money orders payable on the field. By this method insurance premiums, payments for purchases, and transference of gifts can be facilitated. The method is simple, but calls for care and precision in accounting. The factor of exchange enters into all charges and credit, and is frequently a matter of some complication owing to the wide fluctuations of a depreciated paper currency in the countries, and the absence of banking facilities capable of furnishing reliable rates at the time needed. The average rate at which mission bills of exchange were sold during the previous month is a fair basis for adjustment in the succeeding month. Loss in exchange, resulting from the sale of bills of exchange for authorized work under the appropriations or grants, is properly chargeable to the home office unless an item has been included in the estimates for that purpose. Under certain exceptional conditions it may be desirable to make for some missions all appropriations or grants in gold. In 1902 the peso of one of the South American countries, which had been worth 25c. gold, fell to a value of 2½c. In this case, unless special relief had been extended, the savings sent to the mission treasurer would have resulted in disaster to the classes of work for which appropriations or grants had been made in local currency. The serious consequences of a worthless or fluctuating currency have become so apparent that many countries are considering the adoption of a currency on the gold basis, and when this becomes general a serious embarrassment in mission accounting will be overcome.

An item of no small importance is that of insurance. The account varies with the size of the mission board or society, the number of missionaries employed and the location of the missions and stations. This expenditure should be carefully safeguarded in order to avoid unnecessary cost whether from extravagance or inexperienced.
the unnecessary accumulation of unsalable stock.
Outfit and freight allowances are properly limited to actual necessity, in each case a maximum limit being fixed as a precaution. Outfit lists should be carefully prepared and revised annually, and expenditures permitted only for such items as are recommended in the lists.
Freight allowance is designated in measured tons, and necessitates careful measurement of all freight at the point of shipment, excess above the allowance being a personal charge. As payment of charges to destination is rarely possible, all charges should follow the freight to the field, such amount as covers the tonnage allowance being charged back to the home office.

Real Estate Property: The value of property held by the leading boards or societies amounts to many millions of dollars, and these values are constantly increasing. The amounts needed for the purchase of land, erection of buildings, improvements and extensions, are usually included in the annual appropriations or grants. The value or cost of property should be shown set up on the books of the home office so as to appear in the annual statement and balance sheet of the board or society. The showing of such a large amount of invested funds gives a credit in business transactions appreciated by the bankers of the world who purchase mission bills of exchange or drafts.

Careful attention to this matter naturally leads to an intelligent investigation of land titles. The tenure of much mission property is still uncertain and insecure. There has been a great improvement in this regard during the past decade, and it is well to take advantage of the liberal tendency now shown by most governments in this particular.

Reports of Receipts and Expenditures: The success and efficiency of a system of accounting depends in the last analysis on the reports made to the home office. These should be sent quarterly and at the close of the fiscal year. The value of quarterly reports lies in the opportunity to correct errors and explain disputed or misunderstood items before the preparation of the annual report. These reports should show the following items:

1st. Receipts, being debit items.
   - Balance, Cash on hand first of year.
   - Balance Bills of Exchange or Drafts on hand first of year.
   - Bills of Exchange or Drafts received from Home Treasurer.
   - Drafts made upon Home Treasurer.
   - Charges by Home Treasurer (monthly statements).
   - Certificates of Credit issued.
   - Receipts on the field.
      - Contributions.
      - Rent.
      - Interest.
      - Sales.
      - Medical Fees.
      - Press Profits.
      - Civil Receipts.

2d. Disbursements, being credit items.
   - Disbursements under Appropriations or Grants, by stations.
   - Property Disbursements.
   - Outfits.
   - Freight.
   - Advances for travel.
   - Money Orders from Home Office.

Credits from Home Office.
Receipts on the field used in current work as authorized.
Balance of Cash on Hand.
Balance Bills of Exchange or Drafts on Hand.

The reports must be accompanied by schedules giving in sufficient detail the items which in the quarterly or annual reports are given in totals. The annual report in every instance should bear the certificate of the mission auditing committee. With such reports in hand the home office can determine the balance of appropriations expended, the balance of cash or negotiable bills in the hands of the mission treasurers, and the sums needed to complete fully the work of the year. They also furnish a reliable basis for the compilation of an annual report for presentation to the home constituency of the board or society.

The annual report of a mission board or society is incomplete and unintelligible without the presentation of a balance sheet. This, if accompanied by sufficient explanatory schedules, will furnish a report that will be appreciated by the laymen of the churches and will create a degree of confidence in the management that is essential to the best success.

FINNISH MISSIONARY SOCIETY (1859)
(Names in Finnish, Suomen Lahetyseura): Finland was the last northern land to become Christianized after a crusade of King Eric the Holy, of Sweden, under the Upsala Bishop Henrik, in 1157. Through Michael Agricola, Paul Junsten and other Finnish clergymen, the Lutheran doctrine was spread, and the whole Finnish people became Lutheran Protestants in the 16th century, but not till two centuries had elapsed was there any missionary interest. In 1742 a carpenter named Nyberg met with some Moravians at Copenhagen, and later went to Herrnhut and was sent out under the Moravian Church to Surinam, where he died. During 1820-1839 a religious movement spread over all Finland, and many clergymen, especially in Osterbotlen, wished to follow the example of the motherland, Sweden, which in 1835 founded its first missionary society. The most zealous of these was Jonas Lagus, who bought a house with the intention of opening a training school for missionaries, training being deemed an essential preliminary to good service. He asked permission of the government to found a missionary society, but all religious work not ordered in the ecclesiastical laws and manual was suspected and his request was refused. Later Lagus and other priests were summoned before the courts for placing collection boxes for missions before their doors. At this time Pastor Rainquist, of Sordavala, was also an earnest believer in missions, and was collecting funds, which he handed over to the Swedish Society. He also wrote books and pamphlets, which had much to do in keeping alive the missionary interest.

In 1857 it was proposed by the Bishops of Finland that a solemn feast should be held in commemoration of the introduction of Christianity 700 years before. Emperor Alexander II. approved, and ordered a jubilee on the eighteenth of June. All Finland was aroused and some young priests seized this propitious moment to propose the formation of a missionary society. A petition, signed by 200 persons of all classes, was presented to the Imperial Senate of Finland. In 1858, and after consultation with the Emperor Alexander II., the Senate gave its approval
to the plan, and prescribed that the 16,000 Finnish marks (34,200) given at the Jubilee feast should be turned over to the new society, and that in memory of this feast a collection for foreign missions should be taken on one Sunday in each year. Directors were chosen in Helsingfors for the new organization, and in memory of the first Christian preacher, Bishop Henrik, January 19, 1859, was chosen as the day of the first general meeting, and the name "Finnish Missionary Society" was formally adopted. During the first years of its existence the Society worked through the Leipsig Missionary Society, the Gesner Society, and the Hermannsburg Society of Pastor Harms; and it maintained a missionary from 1861 to 1867 in connection with the Gesner mission in Chota Nagpur, India.

In 1860 the first Finn presented himself to be trained for foreign work, and the first two scholars, Jurvelin and Malmström, were sent to Hermannsburg. In 1862 a missionary training school was opened at Helsingfors, and nine young men were chosen for a six years' course. The funds of the Society had reached the sum of 147,000 marks, and missions under Finnish management were seriously contemplated. That year Dr. Carl Hugo Hahn, a Rhenish missionary from South Africa, gave an account in Helsingfors of a journey he took to the Ovambo country among the Hereros, what is now Southern Southwest Africa. The Finnish people became deeply interested, and after he had made a second journey, in 1863, sent 1,200 marks to Hahn's school for the education of native preachers among the Hereros. Two years later Hahn sent the Society his journal account of a tour to Ovamboland, and with it a strong appeal that they undertake work in that region. Accordingly an extra meeting of the members of the Society was held, and it was decided that in 1868 five of the mission scholars and three colonists should be sent to establish a mission in Ovamboland, arrangements being made with the Rhenish Society to divide the field. The Finnish missionaries remained for a time in the Rhenish Mission Institute in Barmen and at their stations among the Hereros there, but might become accustomed to the climate and people, and study the language with Hahn in Otjiuanglue.

Missions: Ovambo Mission. The Ovambos people inhabit the lands along the border between German Southwest Africa and the Portuguese Colony of Angola. The southern tribes of Ovambos belong to the German Colony, while the northern are under Portuguese jurisdiction. The first Europeans to visit the country were Mr. Galton from England and Mr. Andersen from Sweden, who traveled in this region in 1851. Several exploring tours were subsequently made among the Ovambos by Dr. Hahn of the Rhenish Society, and, in 1869, the first Finnish missionaries were sent out. At first they remained in Hereroland with Dr. Hahn, studying the Herero language, whiambo, and the Ovambo; and learning the veteran missionary the best methods of work. In 1870 they established a station at Omondonga, receiving a cordial welcome from king and people. Four of their number remained here to carry on the work, while the others pushed on; and by the following year five stations had been established among four Ovambo tribes. In 1872 the resident Portuguese stirred up the natives against the missionaries resident among the northern tribes, and during the succeeding years sickness and death decimated the working force, so that during 1878-1882 the Finnish Mission consisted of but three stations and four missionaries. The first convert of Ovamboland was a young girl whom one of the missionaries took to Finland, where she was baptized in 1876. Subsequently she returned to her native land and married a native evangelist. In 1880 four young men were converted and went to the Rhenish missionaries in Hereroland to be baptized, so as to escape the hostility of their own people. The first baptism in Ovamboland was in 1883, when nine young men were received into the Church. It was noticeable that more converts were made in times of famine or sickness, when conjurers and sorcerers failed to provide remedies. In such times of trouble the people turned to the missionaries.

After the death of King Kambonda, in 1885, there were political disturbances which threatened to break up the work. His immediate successor was friendly to the missionaries, but unfortunately he lived but a short time, and at his death the tribes under his jurisdiction were divided into two parts. The two rival factions were at war for many years. The king of one of these rival kingdoms, in which part of the mission stations were located, was friendly to the missionaries, and in 1888 the missionaries in the other section were compelled to flee, abandoning their stations. In 1889 an unsuccessful attempt was made to reopen one of the old stations; but sickness and death had so reduced the mission force that in 1890 there were but two workers in the field.

From 1890 to 1900 the tide turned in favor of the Christians. Hahn sent out to meet the demand of the natives for Christian teaching. The chief, one by one, ceased their opposition; old stations were reopened and new ones established. The people began to manifest great confidence in the missionaries. The German occupation of the southern part of the Ovamboland territory has greatly improved the political situation among the tribes. In 1903 work was resumed among the Ookuambi and Oungandjera tribes. A printing press has been established; the New Testament and part of the Old Testament have been translated, as well as other Christian books and leaflets.

There are (1903) 5 stations, 15 outstations, 11 Finnish missionaries and 39 native helpers; 1,235 baptized Christians, of whom 435 are communicants, and 1,100 scholars in the various educational institutions.

2. China (1901): A station was established in 1901 in the northern part of the Province of Hunan, at the market town Chen-shu, a region previously untouched by the missionary. The Finnish missionaries who founded the station studied the language and peoples with the older missionaries at Hankow and Changteh. So far the Finnish Mission in China consists of this 1 station with (1903) 2 missionaries.

Firozabad: A town in the United Provinces, India, situated 20 miles E. of Agra. Population (1891), 15,300, of whom 8,506 are Hindus and 4,500 Mohammedans. Station of ME, with (1902) 8 native workers, men and women; 12 Sunday schools and 380 professing Christians.

Firozpur: A city in the Punjab, India, situated on the old high bank of the Sutlej River, 32 miles from its present bed and 47 miles S. E. of Lahore. It is capital of a populous district,
in which are hundreds of villages. The climate is regarded as exceptionally healthful. The population is (1891) 50,400, of whom 23,000 are Hindus and 22,000 Mohammedans. Station of the PN (1882), with (1893) 4 missionaries, men and women, and one of them a physician; 2 dispensaries and 2 hospitals.

FISKE, Fidelia: Born at Shelburne, Mass., May 1, 1816; in 1831 was a pupil and then teacher at Mt. Holyoke Female Seminary with Miss Mary Lyon. She embarked March 1, 1843, for the Nestorian Mission of the ABCFM at Urmiya, Persia, in company with Mr. and Mrs. Perkins and Mar Yohannan (returning to Persia). Miss Fiske’s work was in the girls’ school, and it was upon this school that she left the impress of her consecrated life. Not only the pupils but the women of the neighborhood learned to look to the school and to Miss Fiske for spiritual instruction. After laboring there 14 years impaired health compelled Miss Fiske to return to the United States in 1858.

She was usefully employed in the United States, giving addresses on missions, and taking part in revival work at South Hadley. She died in Shelburne, Mass., July 26, 1864.

FLETCHERVILLE: A town in Griqualand East, Cape Colony, S. Africa. Station of the South African Wesleyan Methodist Missionary Society, with (1900) 23 native workers, 9 outstations, 4 preaching places, 7 day schools and about 2,000 professing Christians.

FLORIDA ISLAND. See Solomon Islands.

FLORIDA ISLAND LANGUAGE: Belongs to the Melanesian family and is one of those purely local languages without affiliation to others which seem to be so numerous in the western Pacific. It is used by the people of Florida Island (see Solomon Is.) and has been reduced to writing by Roman letters have been used for the purpose.

FLORIANOPOLIS: A town and capital of the Province of Santa Catherina, Brazil, South America; situated on the west side of the island of S. Catherina, 246 miles N. E. of Porto Alegre. Population (1890), 15,000, but rapidly increasing by immigration of Germans, Italians and Syrians. Station of the PN (1860), with (1901) 2 missionaries, 7 outstations, 1 Young People’s Society and 35 professing Christians. Formerly called Desterro.

FOOCHOW. See Fu-chau-fu (Fo-kien).

FOREIGN CHRISTIAN MISSIONARY SOCIETY (Disciples of Christ; 1875): As early as 1849 foreign mission work was carried on by the Disciples of Christ, but the missionary society was not formally organized until 1875. According to the constitution the society is composed of life directors, life members, annual members, and representatives of churches, Sunday schools, Sunday school classes and missionary associations. Its officers are a President, five Vice-Presidents, Secretary, Corresponding Secretary and a Treasurer, elected annually. These officers constitute an executive committee, and, with the life directors, a board of managers.

The missions of the Society are as follows:

1. Scandinavia: The first intention of the new Society was to send missionaries to the heathen lands, but in 1876, a young Dane who had been converted in this country was, at his own request, sent to Denmark as a missionary. As he had opportunity he visited Norway and Sweden. From this beginning the work has grown till now there are (1903) 13 stations, 5 ordained missionaries and 11 churches, with 659 communicants.

2. Turkey: In 1879 a young Armenian convert in America was sent to Turkey at his own request, locating at Constantinople. In 1897 there were 17 stations and outstations, 4 missionaries and 23 native helpers, 18 churches, with 603 communicants. These results after twenty-one years of labor seemed to the Society “very meager and disappointing,” and believing that Turkey as a foreign mission field is both limited and precarious, the executive committee recommended the Society to withdraw from the field as soon as practicable.

3. India: In 1882 work was begun in the Central Provinces of India with a station at Harda. In 1885 Bilaspur was occupied, Mungeli in 1887 and Damoh in 1895.

Evangelistic tours are made through the outlying districts and educational, industrial and medical work is carried on. Much time has been devoted to famine relief. A boys’ orphanage has been established at Damoh, where the inmates are trained to be self-supporting; boy carpenters, weavers, shoe makers, farmers, blacksmiths, etc., are doing much work for the mission. A leper asylum is carried on, the finances coming from the Mission to Leper in India and the East. There are (1901) 4 stations and 6 outstations, 22 American missionaries and 64 native workers, 5 churches, with 411 communicants, 9 day schools, 1 orphanage; total under instruction, $127.68.

4. Japan: A mission in Japan was established in 1853. The first station was in the district of Akiti. The work is chiefly evangelistic, the beginning has been made in educational work. There are (1901) 7 stations, 23 outstations, 13 American missionaries, 21 native workers, 13 churches, with 832 communicants, 15 day schools.

5. Africa: A station has been established at Bolengi, on the Congo. There are 7 missionaries (two of whom are physicians), and a very promising beginning has been made in medical, educational and industrial work, while evangelistic tours are made into the surrounding country.

6. Philippine Islands: In 1900 work was begun in the Philippines, special grants being made for this purpose, and a station was established at Manila.

In Cuba a station has been established at Havana, where preaching services are held in English and Spanish, and Sunday schools and day schools are doing much work for the mission.

7. Hawai: In the Hawaiian Islands work has been begun at Honolulu, in a district peopled by Hawaiians, Portuguese, Chinese and Japanese.
The purpose is to work through the local church rather than build up a separate work. Two new missions have been begun; Sunday schools and day and evening schools established.

This Society also conducts missionary work in England and has missionaries in readiness to press into Tibet when the way shall be open.

**ORGAN:** Missionary Intelligence, monthly Cincinnati, O.

**FORMAN, Charles William:** Died at Kussaul, India, August 27, 1894. Dr. Forman was a native of Kentucky, a graduate of Princeton Theological Seminary, and at the time of his appointment as a missionary a member of the Ebenezer Presbytery. He sailed for India, August 11, 1847, as a missionary of the American Presbyterian Board (N), while its mission work in that vast empire was still in its infancy. In 1846, at the close of the first Sikh war, the mission had crossed the Sutlej and planted a station at Jalandhar, within the Punjab. Soon after Dr. Forman's arrival in India, the annexation of the Punjab by the British Government, and the Board of the Board of Administration which included the two Lawrence, Henry and John, opened the way for the occupation of Lahore, the capital of the new province, and the late Rev. John Newton and Mr. Forman were appointed to the station. It was in another form this center of influence that Dr. Forman did his missionary work. That work was varied as necessity or opportunity required. It consisted mainly, perhaps, in the organizing and superintending of a system of schools under mission control where the Word of God was habitually taught and from which thousands of young men have gone forth with at least an intellectual conviction as to the truth of Christianity, while it is believed that not a few have felt its regenerating power.

Dr. Forman was universally beloved. The devoutness of his spirit, the simplicity of his life, the strength of his character, the breadth of his views and sympathies, his indefatigable zeal, his grasp of the situation in India, and, above all, his interest in and affection for the native population of all classes won for him universal esteem. During the early part of his illness, when a rumor of his death was circulated, a native population of all classes won for him universal esteem.

No missionary work has as yet been attempted among the wild savages of the eastern part of the island.

**FORMOSA:** An island lying between latitude 21° 53' 30" north and latitude 25° 33' north, about 90 miles from the mainland of China, from which it is separated by the Straits of Formosa. Its total length from north to south is 235 miles, and its greatest width is about 80 miles. Through the island from N. to S., but nearer the eastern than the western coast, runs a chain of mountains. The coasts are rocky and uninviting, with few good harbors. The climate is in general more salubrious than that of the opposite mainland.

The inhabitants are of three classes—the Japanese and the Chinese immigrants, the civilized aborigines, and the uncivilized ones. Some of the Chinese are from the Amoy district and some are Hakka from Swatow. Those of the aborigines who have adopted in part the customs of the Chinese are called Pe-pa-hwan, while the untamed savages are called Che-hwan.

These aborigines are partly of the Malay stock, and are broken up into many tribes and clans. Physically they are of middle height, muscular and broad-chested, large head, broad nose, and large mouth. Their language possesses no written characters, and there are many dialects. In the district of Posia alone, eight entirely different dialects have been recognized. The social condition of the natives is very low. The entire population of the island, according to the census of 1898, is 2,705,906.

The island of Formosa was known to the Chinese at an early date. In 1480 emigration to it was recorded. In 1624 the Dutch built a fort, Zealandia, at the place where now stands Taiwan, and their power was maintained for thirty-seven years. In 1682 the power of the Emperor Kang Hi was recognized, and Formosa formed a part of the Chinese Empire, the outbreaks on the part of the aborigines were common until 1895, when it was ceded to Japan. The treaty of Tientsin, 1880, opened it to European commerce, and Formosa tea is now found the world over.

With the cession of Formosa to Japan, the Japanese came to the island in large numbers. The officials show a sincere desire to maintain a righteous administration, and missionaries are now subject to the Japanese regulations.

The Presbyterians of Canada, under the consecrated labors of Mackay, accomplished much for the northern third of the island, and the Presbyterians of England have brought great blessings to the southwestern and central sections. Mr. Mackay, aided by a single foreign colleague and about 80 native assistants, gathered in his churches nearly 2,000 communicants, while his schools had in training 1,314 pupils, and Oxford College 43 students. An interesting feature of the situation is the presence of a number of evangelists sent by the Christian churches in Japan, and supported by them, to labor among Japanese in Formosa.

No missionary work has as yet been attempted among the wild savages of the eastern part of the island.

**FORMOSAN LANGUAGE:** The language of the aborigines of Formosa belongs to the Malay family of languages. It was reduced to writing by a Dutch missionary in 1655, and has been written in Roman letters by English Presbyterian Missionaries.

**FORSYTH, Nathaniel:** The first missionary of the LMS to India. Of very few missionaries is so little known. In the last decade of the 17th century a certain landowner in Scotland named Holdane became fired with missionary zeal for the conversion of India, sold his magnificent estate, and proposed to devote his substance to this object, going himself and taking other workers with him. The British Government, however, could not tolerate any such schemes, and refused the enterprise so persistently that the mission was abandoned.

One of the party, Mr. Forsyth, then offered himself to the LMS, was accepted, and went out to India as a missionary but without salary, supporting himself from his own property. He landed at Calcutta in the latter part of 1780, while Carey was still in the deserts of his fruitless Indigo culture. He promptly learned that he would be expelled from India if he stayed in
CALGARY: A town in Alberta, Canada, situated on the right bank of the Bow River. Station of the CMS (1880), with (1902) 1 missionary and 142 professing Christians.

FORT AICHAL: A settlement in the territory of Athabasca, Canada, situated on the N. side of Athabasca Lake, 92 miles S. by E. of Calgary, at an altitude of 2,400 feet. Station of the CMS (1888), with (1903) 3 missionaries, 1 a physician; 2 native workers and 200 professing Christians.

FORT ALEXANDER: A settlement in the eastern part of Manitoba, Canada; situated at the entrance of Winnipeg River into the lake of the same name, and 65 miles N. E. of Winnipeg. Station of the CMS (1864).

FORT AIJAL: A military post among the Lushai Hills in Southern Assam, British India. Station of the Welsh Calvinistic Methodist Missionary Society, with (1900) 2 missionaries.

FORT ALEXANDER: A settlement in the eastern part of the Ungwa peninsula, Labrador. Station of the CMS, with (1902) 1 missionary and his wife, 3 native workers, and 80 professing Christians.

FORT AYSHPEWAN: A military post and settlement on the N. side of Athabasca Lake, Athabasca, Canada. Station of the CMS (1867), with (1902) 1 missionary and his wife, and 1 native woman worker.

FORT CHURCHILL: A station of the Hudson Bay Company, situated in the territory of Kewatin, Canada, at the mouth of Churchill River, in a region whose mean annual temperature is 14.2°. Station of the CMS (1886), with (1902) 1 missionary and his wife, 1 native worker, 1 day school, and 798 professing Christians.

FORT DAUPHIN: A town on the S. E. coast of Madagascar, which has a somewhat important trade in India rubber. Station of the United Norwegian Lutheran Church of America, with (1900) 14 missionaries, men and women; 31 native workers, men and women; 16 outstations, 16 day schools, 3 high schools, and 100 professing Christians.

FORT GEORGE: Station of the Hudson Bay Company on the east side of James Bay, in the W. part of the Ungava peninsula, Labrador. Station of the CMS, with (1902) 1 missionary and his wife, 3 native workers, and 2 day schools.

FORT HAKA: A Government port among the Chin Hills in W. Burma, situated about 130 miles N. of Paukoku. Station of the ABMU (1859) with (1902) 1 missionary, 1 physician, 2 wives of missionaries, 4 native workers, and 2 schools.

FORT McLEOD: A town in Alberta, Canada, situated 92 miles S. by E. of Calgary, at an altitude of 2,400 feet. Station of the CMS (1880), with (1902) 1 missionary, 2 native workers, 1 dispensary and 80 professing Christians.

FORT MACPHERSON: A settlement in the northwest territory of Canada, situated on Peel River about 125 miles from its mouth in Mackenzie Bay. Station of the CMS, with (1902) 2 missionaries and their wives, 6 native workers, men and women; 1 day school, and 503 baptized Christians.

FORT NORMAN: A settlement in the northwest territory of Canada, situated on the Mackenzie River, at the junction of the Great Bear River and about 60 miles W. of Great Bear Lake. Station of the CMS (1871), with (1902) 1 missionary and his wife, 3 native workers, 1 school and 200 professing Christians; all the people having abandoned heathenism.

FORT PEDIE: See PEDIE.

FORT PITT: A settlement in the province of Saskatchewan, Canada, situated on the Saskatchewan River, about 90 miles N. W. of Battleford. Station of the CMS (1888), with (1902) 1 missionary and his wife (who is a physician), 1 school, a dispensary, and 253 professing Christians.

FORT SIMPSON (Canada): A settlement in the territory of Mackenzie, Canada, situated at the junction of the Liard and Mackenzie Rivers. Station of the CMS (1888), with (1902) 1 missionary and his wife.

FORT SIMPSON (British Columbia): A town at the N. end of the Taimson Peninsula, British Columbia, with a fine harbor. Station of the SPG, with 1 missionary.

FORT SMITH: See KEHRUKO.

FORT VERMILLION: A trading post in the territory of Athabasca, Canada, situated on the right bank of Peace River. Station of the CMS (1876), with (1902) 1 missionary and 142 professing Christians.

FORT YUKON: A military station in Alaska, situated on the Arctic Circle, at the mouth of the Porcupine, on the Yukon River. Station of the P. E. with 1 missionary and his wife and 500 baptized Christians (Indians and Eskimos).

FOTUNA. See NEW HEBRIDES.

FRANCKE, Aug. Herm.: The missionary movement of Pietism, which arose in Germany during the 18th century, produced remarkable results. Baron von Leibnitz, a philosopher of world-wide fame, came forward at this time as a vigorous advocate of missions; and in his celebrated Novissima Sinica and in the charter of the constitution of the Berlin Academy of Sciences, he embodied his views of the subject. The book of Leibnitz came into the hands of Francke, who addressed the author a letter in reference to it. That letter is not extant; but we have the interesting answer which Leibnitz wrote, which shows his genuine interest in the cause of missions. The missionary ideas of Leibnitz bore fruit in Francke and helped toward the first missionary activity of Protestant Germany. "Pietism united itself with missions, and this union alone enabled missions to live." Indeed, Lutheran Pietism was the spring and support of missions; and Francke was the real leader in the matter.

The a pious layman, Baron von Weizs, in the 19th century tried to convince his fellow-Christs of their duty to send the Gospel to the heathen, it was not until the beginning of the 19th century, under the leadership of Zinzendorf, Francke and Speyer, that a real impulse was given to this great cause; but within the space of thirty years, despite many difficulties, seven large missionary societies were founded. The pioneers
of evangelical missions in India were sent out by Frederick IV. of Denmark. These were the pupils of Francke at Halle; and several of their successors were also Germans and Pietists.


FRANZPONTEIN: A settlement in German Southwest Africa, about 200 miles N. by W. from Walfish Bay. Station of the Rhenish Missionary Society among the Herero-speaking tribes, with (1903) 1 missionary and his wife, 2 native workers, men and women; 4 day schools, and 400 professing Christians.

FRAUENVEREIN für Christliche Bildung des weiblichen Geschlechts im Morgenlande. See GERMANY; MISSIONARIES THERE IN.

FRAZER, Edward: A negro slave born in Barbados, W. L., 1798. He was taught to read and write by his mistress, joined a Methodist Church in 1819 and was appointed missionary of the WMS to Dominica in 1828, his master giving him manumission that he might accept the appointment.

FREE BAPTISTS: General Conference of (1833): The Foreign Missionary Society of the Freewill Baptists owed its organization to a correspondence between Elder John Russel, leader of the Freewill Baptists, and Revs. James Pegg and Amos Sutton, two of the earliest missionaries sent to India by the General Baptists of England. Their letters were published in the Morning Star, and resulted in the formation of the Society in "the old meeting house" at North Parsonsfield, Maine, in 1832, and in January the new organization was incorporated under the laws of the State. In 1835, after three years, the income of the Society amounted to $2,660; with this sum they sent their first four missionaries to India, Mr. and Mrs. Noyes and Mr. and Mrs. Phillips sailing from Boston in September of that year, arriving in Calcutta after a voyage of one hundred and thirty-six days. They at once proceeded to Cuttack, a station of the General Baptist Society of England, where they remained while acquiring the language. In January, 1837, they established a station at Sambalpur, in the hill district of Orissa, but the location proving unhealthful, it was abandoned the following year. In 1838 the General Baptists surrendered to them their work at Balasore, the northern district of Orissa. A station was established and the foundations of permanent missionary work were laid. From this beginning there has been steady growth. Much work is done among the Santala, and schools for them have been established throughout the jungles, taught by natives who have been trained in the mission schools. From 1848 to 1850 a school was sustained at Balasore for victims destined for human sacrifice who had been rescued by the British Government. In 1840 medical work was begun by Dr. Bachelor, who established a dispensary at Balasore. In 1862 this was transferred to Midnapur. That year a printing press was established, which has not only been self-supporting but of late years has contributed to other branches of the work. In 1865 Zenana work was begun. Schools have been established, orphanages opened, and Sunday schools and Christian Endeavor Societies organized. Book rooms have been maintained, and special attention is paid to the circulation of Christian literature. From 1833 to 1882 the name Free Baptist Foreign Missionary Society was retained, but the latter year the title was changed to the General Conference of Free Baptists. There are (1902) 14 principal stations and 31 missionaries, 12 churches with 861 communicants, 76 Sunday schools, with 3,463 scholars, 32 schools through all grades, with a grand total of 3,555 under instruction; total contributions 1,408 Rs.

The Free Woman's Missionary Society, organized in 1875, cooperates with the General Conference of Free Baptists. It has a separate organization, sends out and supports missionaries and teachers, especially for women and children, and establishes schools. The United Society of Free Baptist Young People, established in 1888, is auxiliary to the General Conference of Free Baptists.

Headquarters: Auburn, R. I.

FREE CHURCH OF SCOTLAND MISSIONS. See SCOTLAND; UNITED FREE CHURCH OF.

FREEMAN, John Edgar: Born in the City of New York, December 27, 1809; was apprenticed at the age of fifteen to a trade; in 1829 publicly professed his faith in Christ, and in the same year decided to study for the ministry; purchased the last year of his time for $80; graduated at Princeton College 1835, at Theological Seminary 1838; was ordained July 12, 1838, by Presbytery of Elizabethtown; sailed for India October 12 same year, as a missionary of Presbyterian Board of Foreign Missions; was stationed at Allahabad, having charge of orphan boys and girls until the death of Mrs. Freeman in 1849. In impaired health, he visited the United States April 28, 1856, with his two children. In 1851 he returned, with his second wife, and was stationed at the time at Mainpuri for six years. In 1856 he removed to Fatehgarh. At the breaking out of the mutiny he attempted with others to reach Allahabad for safety, but was made a prisoner by the Sepoys and put to death at Cawnpur by order of the rebel chief, Nana Sahib, June 14, 1857.

FREE METHODIST CHURCH. General Missionary Society (1885): In the latter part of 1880 the Rev. E. F. Ward and his wife went out as foreign missionaries, partly at their own expense and in part supported by the Free Methodist Church, and were recognized as its missionaries. Their going was the immediate cause of the formation of the General Missionary Society, which was incorporated in June, 1885. The organization consists of a president, secretary and treasurer; a board of five directors, meeting each month for the transaction of business; a general board of sixteen members, advisory to the board of directors, composed of the four general superintendents, who are ex officio members; the general secretary and treasurer; seven members, representing the missionary districts of the church, elected by the General Conference, and three women, representing the Woman's General Foreign Missionary Society, and nominated by it, though elected by the General Conference. The missions of the Society are as follows:

1. Africa (1886-1905): This was the first mission contributed to by the Society sent to Africa. Mr. and Mrs. R. R. Shemeld, arrived at Durban in June, 1805, and went inland to Estcourt, where they opened a mission which was continued for some years and then abandoned.

The latter year the title was changed to the General Conference of Free Baptists. There are (1902) 14 principal stations and 31 missionaries, 12 churches with 861 communicants, 76 Sunday schools, with 3,463 scholars, 32 schools through all grades, with a grand total of 3,555 under instruction; total contributions 1,408 Rs.

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Headquarters: Auburn, R. I.
ness and death. In 1890 the work was extended to Natal and in 1897 to Johannesburg.

There are (1903) 6 stations and 5 outstations, 15 American missionaries and 30 native helpers, 4 churches with 250 communicants, and 4 day schools.

2. India (1885): The first workers to be sent to India were Misses M. L. Rauf and Julia Zimmerman; other missionaries have been sent out from time to time. Schools and orphanages have been established, and churches and Sunday schools organized.

There are (1903) 2 stations and 1 outstation, 9 American missionaries and 13 native workers, 1 church with 80 communicants, 2 schools and 2 orphanages.

3. Japan (1885): Work was commenced by a Young Japanese who had been educated in America. The special field has been the island of Awaji, the work has been done in Osaka, with the object of making it the headquarters of the mission.

There are (1903) 3 stations, 4 American missionaries and 6 native workers, and 2 churches with 51 communicants.

4. Norway (1882): Work was begun by three missionaries, but after a few years the mission was discontinued.

5. San Domingo: Work was begun here in 1893 and continued till 1899, when the field was abandoned.

Headquarters: 14-16 No. May St., Chicago, Ill.

FREETOWN: Capital of the British Colony of Sierra Leone, W. Africa. It is situated on the south side of the estuary of the Sierra Leone River. It is enclosed landward by encircling mountains. It has pure water and the climate is equable, but the town partly overlooks the marshes of Kroo Bay. It has a good harbor and is the greatest seaport in West Africa. The population is 34,500. The Europeans, half-castes, and immigrants occupy distinctive quarters of the town. The Church Missionary Society commenced its work in 1816, which is now conducted with the expenditure of making it the headquarters of the mission.

There are (1903) 3 stations, 4 American missionaries and 6 native workers, and 2 churches with 51 communicants.

The region, between the ocean and the Congo, and extending from 5° south latitude to 3° north latitude, consists of a series of terraces rising from the coast and skirted by chains of hills which vary from 1,000 to nearly 6,000 feet in height. It is well watered. The Kivu has a total course of 360 miles, the Ogowe 720, and the Gabun an estuary 40 miles long and 7 broad. There are two rainy seasons, September to December, and then, after an interval of fine weather, the rain sets in until May. During the hottest days in March and April the thermometer varies from 78° to 93° Fahr., and in the cool months of July and August 73° to 86° Fahr. The climate is insalubrious, both on account of its humidity and the poisonous exhalations from the morasses. The soil is sandy, and vegetation consequently not as rich as the abundance of moisture would lead one to expect.

The original inhabitants have been largely displaced by immigrants from the interior. The Mpungwe, of the Gabun, the remnant of a once powerful nation, are intelligent but frivolous. The Benga or Corisco are related to the Bakale, south of the Ogowe. These are now traders, packmen, etc. The Bangwe dwell between the upper and lower course of the Ogowe. The Fangs, who occupy most of the region east of the Gabun and north of the Ogowe, are two groups constantly at war with each other. Their language is light-complexioned, muscular and vigorous, the most energetic and industrious of all tribes of the region. They practise cannibalism in the inland districts. Among the Ashango forests and toward the Congo, the Abongo are shy and timid, of small stature, and dwell remote from the beaten tracks. The Balumbo, or Bavia, are largely runaway slaves from the Gabun and Congo factories who have found refuge in the inhospitable regions south of the Nyanga River. Of all varieties of the Bantu, the Mpongwe is the most widely diffused in the coast lands. It was reduced to writing by American missionaries. A mission was established by the ABCFM in Gabun in 1842 and transferred to the PN in 1871. The Paris Evangelical Society has two stations on the Ogowe River and the BM has one at Wathen farther south. Roman Catholic missions are of considerable importance. Wadai and the northern regions are still largely unexplored and are Mohammedan, chiefly following the great Sheikh es Senoussi in doctrine.

FRENCH, Thomas Valpy: Born in 1825, in Bury Trinity vicarage, Bury-on-Trent. Died at Muscat, May 14, 1891. Educated at Rugby School under Dr. Arnold, and at
University College, Oxford. B. A., 1846; M.A. 1849. In September, 1850, went to Agra, North India, as principal of proposed St. John’s College. In 1854 he conducted with Pflander the famous public discussion with the Mullahs at Agra, which was the means of the conversion of Maulvie Imadun, an and Maulvie Safdar Ali. In 1862 he was appointed to the Derajat Mission. On December 20, 1877, he was consecrated in Westminster Abbey the first bishop of Lahore (jurisdiction, Punjab and Sindh) fourteenth bishop from the CMS ranks. Dr. French was always a pioneer. Four times he went to India to begin new agencies, and as a missionary his career may be divided thus: (1) as founder and principal of St. John’s College, Agra, 1850-58; (2) as founder and leader of the Derajat Mission, 1861-63; (3) as founder and principal of the Lahore Divinity School, 1869-74. In all three enterprises he did most important service. Dr. French was a great missionary to Mohammedans, and through his influence not a few were brought to a knowledge of salvation by Christ. It was by the natives of India that French was called the “Seven-Tongued Man,” because he could preach in the English, Urdu, Hindi, Punjabi, Persian, Pushu and the Arabic. Besides this remarkable linguistic knowledge, he could use in teaching, if not in preaching, the Latin, Greek, Hebrew, Sanskrit and German languages. He was the author of a number of able works and published several volumes of sermons. In 1887 he resigned his see, and in the 40th year of his missionary service he went to Mascat to found a new mission that might, he hoped, reach the hearts of the people of neglected Arabia. But his worn body was not equal to the strain of that trying climate and at Mascat his labors came to an end.

FREDERICKSTED: A village in British East Africa situated 2 miles N. N. E. of Mombasa, on the eastern side of the inlet which separates Mombasa from the mainland. It is also known by the native name of Kisauni. Station of the CMS (1874), with 2 missionaries, men and women; 15 native workers, men and women; 1 day school, 1 high school, 1 theological class with 12 native workers, men and women, and 432 professing Christians.

FREDENSBERG: A station of the Moravians in the western part of the island of St. Croix, West Indies. It was begun in 1721, in order to reach the large number of slaves on the surrounding plantations. The mission house stands on a hill in the outskirts of Frederiksted. There are now at this station (1866) that Rachel Metcalf went to India, two missionaries, men and women; 12 native workers, men and women; 432 professing Christians.

FREDENSFELD: A town on St. Croix Island, W. I., situated near the center of the island. It has the only country church in St. Croix, all the others being in the towns of Christiansted and Frederiksted, which are fifteen miles apart. Outstation Missions of the Moravians (1804), with (1900) 361 professing Christians.

FREDENSTHAL: Mission station of the Moravians (1764) in the island of St. Croix, W. I. It is situated on a hill to the west of the town of Christiansted, which, together with a great expanse of ocean, reaching as far as St. Jan and Tortota, is seen from the windows of the mission house. It is the scene of the labors of Frederick Martin, whose tomb is venerated to this day. At the station there are now (1900) 1 missionary and his wife, 18 native workers, men and women, and 435 professing Christians.

FRIENDLY ISLANDS. See TONGA ISLANDS.

FRIENDS’ (AMERICAN) Board of Foreign Missions. See AMERICAN FRIENDS, ETC.

FRIENDS’ FOREIGN MISSIONARY ASSOCIATION (England, 1865): The subject of foreign missions was brought before the central yearly meeting of the Society of Friends in England for the first time in 1835, at its meeting in London, and was seriously considered. From this time the matter was never lost to sight; in 1859 the interest was increased by George Richardson of Newcastle, who wrote to his fellow-members urging them to concerted efforts for the salvation of the heathen. Stirred to action by this appeal, in 1861 an address was issued by the central governing body of the Society, calling on all its members to aid the cause of missions, and this action was emphasized by appeals from William Ellis, LMS missionaries, Hoshangabad, in Madaga­scar; the Rev. Mr. French, in 1865; to the formation of a provisional committee to promote the cause of missions among English Friends, the nucleus of the present Friends’ Foreign Missionary Association. All annual subscribers are members of the association, which is governed by a board appointed annually by the meeting of members. This board appoints the treasurer and secretaries and has power to delegate any portion of its business to the care of committees from its members. Missionary work is carried on in India, Madagascar, Syria, China and Ceylon.

1. India (1866): The first missionary of the newly formed association was Rachel Metcalf, who went to India to assist Mrs. Leupold of the CMS in an industrial school at Benares. In 1869 Elkanah and Irene Beard of America were sent out, and a separate station was opened, first at Benares, but removed to Jabalpur in 1870, where it remained till 1874. It was then permanently located at Hoshangabad, the center of a large district in the Narbada Valley, with a population of three or four millions, then unreached by Christianity. In 1881 the work was extended to Sohagpur. The next years were spent in laying the foundations of various lines of work. Evangelistic tours were made in the outlying districts; schools were opened, orphanages established for both girls and boys, an orphan industrial system started and Zennah and medical work begun. In 1890 two new stations were opened at Sioni Malwa, and Sihore in Bhopal. In 1892 industrial works were established at Rasulia, Hoshangabad, with funds contributed especially for this purpose; this work has been continued with only occasional aid from the FFMA. In 1895 the Itarsi station was opened and in 1898 Bankheri was occupied by the Society. There are (1903) 6 stations and 10 outstations, 34 missionaries, 42 native workers, 6 churches, with 379 members, 4 boarding and high schools, with 748 students, 24 other schools, with 1,203 pupils, 5 hospitals and dispensaries.

2. Madagascar (1867): In the same year (1866) that Rachel Metcalf went to India, two American Friends, Louis and Sarah Street, and James S. Sewall, of Hitchin, England, interested
in the mission work by the addresses of Dr. Ellis, offered themselves for service in Madagascar, where they arrived in 1867, just at that juncture when the adoption of the Christian religion by the queen had given an immense impulse to the existing missions. The Friends did not attempt to divide the entire allotted mission district was 2,000 square miles, and when first taken in charge by J. S. Sewall, in 1868, contained 6 chapels, a number which was increased in 1872 to 52 congregations with 37 schools. At Antananarivo, the society established a boys' high school in the Ambobijavoro quarter, and one for girls in the Faravohibitra quarter. In 1872 a printing office was started, which issues a monthly magazine for adults and one for children, and where the native boys are taught printing, lithography, map-making, etc. In 1880 the society joined with the LMS in carrying on a hospital and medical mission at Analekely. In 1888 stations were opened at Arivonimamo and Mandrindrano, in 1893 at Ambobimidiana and in 1899 at Ambocianitra. In accordance with the regulations of the French government the teaching of carpentry and agriculture has been added to the curriculum of the boys' high school at Antananarivo, thus entitling it to substantial government grants. The schools in and about Antananarivo (Ambobijavoro, Faravohibitra, etc.) are incorporated in the FFM, and the French name of the capital, Tanaarive. There are (1903) 5 stations, 23 missionaries, 830 native workers, 185 churches, with 2,452 members, 8 boarding and high schools, with 1,304 students, 180 other schools, with 11,254 pupils, 16 other schools, with 1,204 pupils and 3 dispensaries.

5. Syria (Commenced independently 1869, organized 1874, under the name "Friends Syrian Mission;" transferred to the FFMA 1898): Meetings held by Eli and Sybil Jones in Syria and Palestine led to further missionary work. Three schools were established by them at Ramallah, Jaffa and Ramleh, and continued at their expense until 1874, when the Friends Syrian Mission Committee assumed their support. The following year a training home for boys and an industrial school were established near Ramallah, in the Lebanon, and in 1881 a cottage hospital and a dispensary were opened and a girls' school established, mainly with funds raised by the New England Friends' Committee. The Ramallah mission has a school for boys, another for girls, a boys' high school, and a dispensary. In 1898 this mission was transferred to the New England Committee, in return for their share in the Brumana mission. In 1893 the entire work of the Friends Syrian Mission Committee was amalgamated with the FFMA. Schools have been established in the other stations. Tuition in the first three grades is free, but in 1902 the principle of having the children pay a small fee was made general in all schools and was considered a success. Educational, industrial and medical work is carried on and many evangelistic tours are made; Bible women also make house to house visits.

There are (1903) 1 station, 10 outstations, 13 missionaries, 47 native workers, 1 church, with 35 members, 2 boarding schools, with 109 students, 16 other schools, with 1,204 pupils, and 3 hospitals and dispensaries.

6. China (1866): The first station of the society was opened at Han-chung by Robert J. and Mary J. Davidson. In 1890 Chung-king, Sze-chwan Province, was occupied, and in 1900 another station was opened by the Friends Syrian Mission Committee in the same province. Schools for boys and for girls have been established; village schools, a Bible school for women and a school for training native helpers have been organized. Medical work is carried on at Tung-chwan and a vigorous evangelistic campaign is organized in each station. Street chapel preaching meets with success, and many tracts and copies of the Scriptures are sold and distributed. There are (1903) 2 stations, 12 outstations, 18 missionaries, 24 native workers, 2 churches, with 30 members, 2 boarding schools, with 36 students, 4 other schools, with 169 pupils and 1 dispensary.

5. Ceylon (1896): Work is carried on in the district around Matale (Clodagh) in the hill country north of Kandy, and in the district around Mirigama, in the low country within forty miles from Colombo, the missionary in charge residing for the present in Colombo.

Work was begun at Matale in 1896 by Joseph and Frances J. Malcolmson. Both the Sinhalese and Tamil languages are used.

In the Matale district itinerating evangelistic work is carried on, schools have been established for both boys and girls, and cloth and food are distributed.

The Mirigama district is divided into two parts, each having a resident evangelist and one or two schools. So far the principal work is digging deep and laying foundations.

There are (1903) connected with these 2 stations, 13 outstations, 13 Sunday schools, with 266 in attendance, 15 schools, with 640 pupils.

Turkey (1881): Two Armenians who had become connected with the English Friends were sent to Constantinople by private benevolence in 1881 to open a medical mission. This enterprise has extended into educational, evangelistic and industrial efforts and is reported in the Friends' Magazine of Foreign Missions, although not included in the list of the FFMA. Our Missions, monthly, London, contains letters from the various missions carried on by Friends.

FRIENDS SYRIAN MISSION. See Friends Foreign Missionary Association.

FRIENDSHIP: A station of the Wesleyan Eastern Annual Conference of the West Indies, near Georgetown, British Guiana, with (1900) 2 missionaries, 1 missionary's wife, 5 preaching places, 5 day schools and 814 professing Christians.

FU-CHAU-FU (Fo-kien): Capital of the province of Fo-kien, China, situated on the Min River, 34 miles from its mouth. It is a treaty port, opened after the British war of 1842. The location is healthful, begirt by hills four miles distant. The wall of three miles incloses the city, with its extensive suburbs extending to the river bank and beyond on the south side. A foreign settlement has been built up on Nantai Island in the river. The two banks of the river are connected by bridges and a large population is housed in boats upon the river. The city has an extensive trade in tea and produces many kinds of porcelain. The population is estimated at 650,000. Station of the ACPFM (1850), with
(1901) 18 missionaries, men and women, of whom three are physicians; 62 native workers, men and women; 11 preaching places, 31 day schools, 5 high schools, 1 college, 1 theological seminary, 1 training class for women workers, 1 kindergarten, 2 dispensaries and 1 hospital. Station also of the CMS (1850) and CEZ (1884), with (1903) 30 missionaries, men and women, of whom two are physicians, 90 native workers, men and women; 9 outstations, 6 preaching places, 40 day schools, 5 high schools, 1 industrial school, 1 woman's training class, 1 theological seminary, 2 dispensaries, 1 hospital and 1 school for lepers. Station also of the ME, with (1903) 29 missionaries, men and women, of whom three are physicians, 55 native workers, men and women; 10 outstations, 11 preaching places, 59 day schools, 2 high schools, 1 college, 1 theological seminary, 1 industrial school and 1 printing house. The aggregate number of professing Christians reported by these societies is (1903) 3,660. The name is also written Foo-chow and Fuh-chau.

FU-CHAU-FU (Kiang-si): A town in the province of Kiang-si, China, situated 128 miles S. by E. of Niigata. Station of PE, with supervision of the SBC (1893), with (1903) 2 missionaries, men and women; 8 outstations, 2 preaching places, 1 training school for lepers. Station also of the CMS (1850), with (1885) 1 missionary, 10 native workers, men and women; 2 dispensaries, 1 hospital and 1 school for lepers. Station also of the SPG (for Japanese residents), with 1 missionary and 1 hospital.

FU-SAN: A town in the province of Kiu-Shiu, Japan, situated about 170 miles S. W. of Chissho. Station of the German China Missionary Union of the Presbyterian Church of Victoria (1891), with (1900) 5 missionaries, men and women. Station also of the Woman's Missionary Union of the Presbyterian Church of Victoria (1891), with (1900) 9 missionaries, men and women; 12 outstations, 14 day schools, 1 high school, 1 training school for women workers, 3 hospitals, and 1,331 professing Christians.

FU-SHUN: A town in the province of Sinkiang, China, situated 120 miles S. by W. of Sinking. Station of the Berlin Missionary Society (1885), with (1903) 1 missionary, 10 native workers, 10 outstations, 1 school, and 397 professing Christians.

FUFU: See FU-FU.

FU-KUO: A town in the province of Foo-kien, China, situated about 70 miles N. E. of Foochow. Station of the CMS (1850), with (1882) 8 missionaries, men and women, of whom 3 are physicians; 33 native workers, men and women; 10 outstations, 14 day schools, 1 high school, 1 training school for women workers, 1 hospital, and 2,041 professing Christians.

FU-WANG: A town in the province of Korea, situated about 15 miles S. E. of Seoul. Station of the CMS (1850), with (1903) 1 missionary, 10 native workers, 10 outstations, 1 school, and 397 professing Christians.

FUTAI: A town in the province of Shantung, China, situated about 20 miles N. of Taipho. Station of the CMS (1850), with (1882) 8 missionaries, men and women, of whom 3 are physicians; 33 native workers, men and women; 10 outstations, 14 day schools, 1 high school, 1 training school for women workers, 1 hospital, and 2,041 professing Christians.
GAGAEMALAE: A settlement on the island of Savaii, Samoan Islands. Station of the Australian Wesleyan Mission, with (1900) 15 native workers, 3 preaching places, 3 schools and 104 professing Christians.

GALELA: A settlement on the northeast coast of the island of Halmahera, or Jilolo, in the Moluccas, Dutch East Indies. Station of the Utrecht Missionary Society (1866), with (1900) 1 missionary and his wife.

GALKISSE: A town in the outskirts of Colombo, Ceylon, East Indies. Station of the SPG (1846), with (1902) 12 native workers, men and women; 1 preaching place, 4 common schools and 251 baptized Christians.

GALLALAND: A country formerly of Abyssinia but now included, for the most part, within the bounds of Italian Somaliland, Africa. The people, called Gallas, seem to form a connecting link between the negro and the Semitic races. They are intelligent, vigorous and warlike. Some of the northern Galla tribes have adopted Abyssinian Christianity. The Gallas found to the south and southwest of Abyssinia are believers in fetishism. Three dialects of the Galla language—the Shoa, the Ittu and the Barareta—are known. All attempts made by missionaries to reach the Southern Galla tribes have failed through the fanaticism of the Arabs of Somaliland and the disturbed state of religion.

GALLE: A town and port on the south western coast of Ceylon, 66 miles S. by E. of Colombo, which has superseded it as a port of call for mail steamers from the Mediterranean to China. The population (1901) is 37,000, composed of many races, including Singhalese, Hindus, Parsees, Arabs, Eurasians and Europeans. Station of the CMS, with (1902) 5 missionaries, men and women, one of whom is a physician; 36 native workers, men and women; 2 outstations, 19 day schools, 1 dispensary, and 5,828 professing Christians. Circuit station also of the ME, with (1903) 28 native workers, men and women; 11 places of worship, 18 schools, 1 high school, and 1,555 professing Christians. Also called Hok-chiang.

GANSEE: See NGAN-JEN-HSIEN.

GAN-REN. See NGAN-REN-HSIEN.


GAN-K'ING. See NGAN-KING-FU.

GAN-KING. See NGAN-KING-FU.

GAN-TUNG. See NGAN-TUNG-HSIEN.

GAN-REN. See NGAN-JEN-HSIEN.

GARDINER, Captain Allen F.: Founder of the South American Missionary Society. He was born in England in 1794, and manifested even in childhood the spirit that controlled his later life. When found sleeping on the floor rather than in his bed, he gave as the reason that it was his intention when a man to travel all over the world, and therefore he wished to accustom himself to hardship. He began active service in the navy in 1810, when he was 16 years old, but resigned after the death of his wife in 1834, and wholly consecrated himself to his life-work: "to become the pioneer of a Christian mission to the most abandoned heathen."

FU-TSENG-HSIEN: Geddie, John

FUTUNA. See NEW HEBRIDES.

FUTUNAN LANGUAGE: Belongs to the Malayan family, and is spoken by a few hundred people in the island of Futuna, New Hebrides. It was reduced to writing by missionaries of the New Hebrides Mission Society and is written with Roman letters.

FU-YIU-TSUN: A town in the province of Shen-si, China, situated about 32 miles N. E. of Hei-yung-fu. Station of the B&M (1898), closed (1903) since the Boxer outbreak of 1900.

FWAMBO. See KAWIMBE.
shown a lineal descendant of the Pipul tree, under

It is the seat of a Greek, and also of an Armenian, ·

and women; 21 native workers, men and women;

out of the Ganges valley, and in a region filled

778 church members.

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ABMU (1843), with (1903) 8 missionaries, men

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GAUHATI: The largest town in Assam; situa
ted on the Brahmaputra River, 45 miles N. by
W. of Shillong. Climate unhealthful. Population
(1891), 10,800, of whom 7,800 are Hindus and the
remainder nearly all Muslims. Station of the
ABMU (1843), with (1903) 3 missionaries, men
and women; 21 native workers, men and women; 17
preaching places, 17 schools, 1 high school, and
778 church members.

GAYA: A town in Bengal, India, situated 58
miles S. by W. of Patna, among ridges running
out of the Ganges valley, and in a region filled
with traditions of early Buddhist history. Six
miles S. of the town is Buddh Gaya, the.dwelling
place of the founder of Buddhism. There is
shown a lineal descendent of the Pipul tree, under
which he sat in meditation. The population of
Gaya is (1901) 71,288, nearly three-fourths being
Hindu and about one-fourth Muslim. Outstation
of the BMS (1872) and station of the Baptist
Zenana Mission (1890).

GAYAZA. See GYAZA.

GAYAZA: A town in Palestine, situated 26 miles
N. W. of Beersheba, on the road leading to Egypt,
between the Mediterranean and the desert, about
three miles from the sea. It is built partly on
the sides of the steep hill which was crowned by
the ancient town and partly on the plain below.
It is in the seat of a Greek, and also of an Armenian,
bishop. It is a station for the caravans traffic
between Egypt and Syria, and has a population
of 15,000, mainly Arabs. Station of the CMS
(1875), with 5 missionaries, men and women, and
a hospital.

GEDDIE, John: Born at Banff, Scotland, 1815;
brought up and educated in Nova Scotia, whither
his parents immigrated in his infancy. They
were earnest Christians, strongly imbued with a
missionary spirit, and at his birth dedicated him
to be a missionary. He received his academical
and theological education at Dalhousie College.
There being then no organization in Nova Scotia
to send him to a mission field, he was ordained in
1838, and settled as pastor of the churches of Cavendish and New London, in Prince Edward Island.
Soon after his ordination he wrote a series of let-
ters on foreign missions, addressed to the minis-
ters and members of the Presbyterian Church of
Nova Scotia, which were published in the provin-
cial papers, and resulted in the commencement of
a foreign mission by the Synod. The field
selected was the South Seas, and Mr. Geddie,
offering his services, was accepted as their first
missionary. He had been settled seven years,
and had a wife and three children. To prepare
himself more fully for his work, he took lessons in
printing, and obtained some instruction in medi-
cine. He left for the South Seas in 1846 via
Cape Horn, stopping at the Sandwich Islands and
waiting two months for a vessel for Samoa. There
he remained eight months waiting for the
"John Williams" from England. At Honolulu
and Samoa he obtained much valuable knowl-
dge from seeing the working of the London and
American Societies missionaries. On the advice
of the missionaries of Samoa he chose for his field
Aneitium Island, New Hebrides, and Rev. Mr.
Powell, one of the most experienced of their num-er, was appointed to assist in establishing the
mission. Mr. and Mrs. Geddie had a hard and
trying experience in dealing with a low and savage
people. Hurricanes, diseases and deaths were
attributed by the natives to the missionaries; the
natives stole their property, threatened to burn
their houses and take their lives. Mr. Geddie
had, however, great aptitude for so treating the
heathen as to gain their confidence and in his
efforts to dissuade them from the cruel custom of
strangling widows his success was marvelous.
Gradually several attended his instruc-
tions, and in two years forty-five assembled on the
Sabbath to listen to his words and to worship
God. Mr. Geddie had great readiness in acquir-
ing the native language, and a remarkably reten-
tive memory. He made early and extensive use
of the press; was an excellent translator of the
Scriptures; had great inventive power and was fer-
tile in expedients; he could turn himself with facil-
ity to building a church, translating a Gospel
printing a primer, administering medicine,
teaching a class, or preaching a sermon, travers-
ing the island on foot, or sailing round it
in his boat. In 1850 some of the chiefs and even
sacred men joined him, of whom one, Waihit,
supposed to have power over the sea, a man of
fierce and cruel temper and much feared by the
people, had his mind opened to the truth, and
showed great eagerness to impart to others the
truth he had himself discovered. Another chief
of great authority in the district, and who joined
the worshipers, was Nohoi. To prove his sin-
ogeneity, which many doubted, he cut off his long
hair, abandoned polygamy, and, the sixty years old, attended the school every morning and the worship on the Sabbath. Official persons among the heathen, whose craft was in danger, and other parties, not native, whose proceedings were interfered with by the new teachers, combined in repeated attempts to rid themselves of the missionary. In 1851 his house, in which himself and family were sleeping, was set on fire at midnight. The excitement among the friendly natives over this dastardly act, tho held in check by the missionary, convinced the perpetrators that such opposition could be continued only at their peril. Subsequently, when the people of a heathen district planned to attack the people of a Christian village, the Christians from all parts of the island assembled to reason with the hostile people, and to persuade them to live in peace. These events rallied and strengthened the friends of Mr. Geddie, and from that day the Christian cause triumphed. In 1852 the first converts, 13 in number, were baptized, and a Christian church formed on Anéitium. In 1854 the whole population had abandoned heathenism. Mr. Geddie translated the Gospels of Matthew and John and most of the Epistles of Paul into the Anéitium language, and printed them himself.

His health being impaired he visited Nova Scotia in 1864, after 18 years' absence. He took with him the Book of Psalms, which he had translated, and had it published at Halifax. He was received at home with great enthusiasm. The Queen's University at Kingston conferred on him the degree of D.D., and the Synod honored him with the appointment of Moderator, which he declined. He returned to the island in 1865. In 1871 he went to Geelong in Victoria, his home, and his wife and children. There he died, December 15, 1872.


GENADENDAL. See GNADENDAL.

GEOGRAPHY of the Expansion of Christendom: At the beginning of the geographical expansion of Christianity we can, on an ordinary atlas map, cover up all there was of Christendom in the world with the point of one finger; at the end of a century a whole hand will not suffice; at the end of three centuries the whole Roman Empire must be included; by the close of the 19th century all of Europe, including the Russians, has become Christian; while Persia, Syria, Africa and Spain are lost to Mohammedanism; the 15th century map shows losses in Asia Minor and the Balkan regions, gains on the Iberian peninsula, and displays a new hemisphere which brings the full extent of the missionary problem to the heart of Christendom. From that day the march was forward, until at the close of the 19th century every section of the globe had been reached with more or less effect.

1. The Pentecostal Church: The geographical conditions which surrounded the infant church assembled in that upper room in Jerusalem make very manifest the small extent of the known world. As far as civilization was concerned, it was a Mediterranean world. A stretch of three thousand miles east and west, and of fifteen hundred miles north and south, contained it all. Britain was still unconquered. The warlike Parthian was the greatest organized enemy of Rome. This Scythian monarchy had learned some of the refinements of civilization from the downtrodden Persians, but was still essentially barbaric. India was known to navigators, and caravan routes were open through to China. Travelers occasionally brought in accounts of strange lands and peoples, but all about this confined area of terra cognita lay the great cloudland of terra incognita.

The immediate task before Christianity was the conquest of the center of civilization—the Roman Empire. The geographical characteristics of this Mediterranean civilization as related to the company of Christian believers in Jerusalem deserve notice. (1) It was an empire of cities. Christianity must needs handle centers of population, especially in the West. From four to five thousand cities must be reached. (2) The Mediterranean furnished easy access from city to city. It was covered with sail employed in a thrifty commerce. (3) Roman roads connected all parts of the empire, so that news was carried rapidly. Along these splendid highways trudged the messenger of the Gospel from city to city. (4) One hundred million people were thus by land and waterways connected, so that a portion of the globe furnishes so interesting a field for religious conquest as the territory of the old Roman Empire.

Roman civilization spread itself outside its own regions by two methods—commercial and military—and Christianity must needs follow in the track of armies and merchants. The caravan routes all led into the common basin of the Mediterranean, from Central Africa through Sahara by several ways, down the Nile; from Yemen along the Red Sea; from the Persian Gulf through the Syrian desert; from Mesopotamia, the center of the trade of Central Asia, to which came the treasures from the Persian Susa, Hyrcania and Bactria, which in turn came down upon China through Statia Mercatorum, and from Hindustan and Ferther India via Clisobra. Turning to the sea the routes are quite as numerous. The whole coast of southern Asia was familiar to the merchants, and regular routes by sea were open, finding their natural termini in the Persian Gulf and the Red Sea. Another thrifty line of commerce came pouring into the outlet of the Mediterranean from distant Britain, and daring navigators pushed along the coast of the North Sea and penetrated the Baltic lands in search of trade. That a little later Christianity should be found firmly planted in far-away places is not surprising. The door was open, and the disciples could easily go in.

Garrisons of Roman soldiers were stationed all along the borders of the empire. These military barracks soon became centers from which Christianity spread outside the civilized world, and these isolated spots along the Rhine, the Danube, the Euxine and the Euphrates became oases of the faith. When the armies pushed beyond the boundaries of the empire, Christianity was sure to go with them. Christian soldiers captured
and enslaved by barbarians were the means of converting whole nations.

The geographical condition of the greatest importance to Christianity was the wide extent of territory over which the Greek and Latin languages were spoken. At the opening of the Christian era Hellenistic Greek was the lingua franca of the Roman world. Greek colonies had been established all around the Mediterranean, and these had determined the language of commerce. Greek letters and arts had conquered Rome more effectually than the legions of the republic had overcome the peninsula of Hellas. The New Testament was composed in this universal language, and all through the early centuries Christian churches were Hellenistic. Later on the Latin tongue took the supremacy in the Western world, evidenced by the fact that it still remains the liturgical language of the majorities of Christians.

More important, however, to the Christian Church than any of the conditions mentioned was the geographical distribution of the Hebrew race. Everywhere synagogues were the early preaching places of the apostles, and the majorities of their congregations of the 1st century were of Jewish extraction. Christianity, as the fulfillment of the Old Testament religion, naturally turned to the believers in that revelation. Providentially, it seems, these seven millions of people, with their monotheism, their noblest conceptions of God and their purer ethics of life, had been scattered broadcast over the Roman world, and even beyond its boundaries. There were about four million Jews in Syria and Palestine at the opening of our era. One million lived in Mesopotamia and down the Tigris and Euphrates rivers. More than a million more were dwelling along the Nile and in the Delta, Alexandria having a large quarter entirely devoted to this people. A million more were estimated to have been distributed elsewhere about the Mediterranean. Paul and the other apostles found them everywhere. Most cities had a Jewish section. This race was especially numerous along the north coast of Africa, in Spain, up the Rhone and about Rome, the commercial center of the world. The Sibylline Oracle says that “every land and every sea” was filled with them. Strabo, writing of the century before our era, says that the Jewish people had already come into every city and that it was not easy to find a place in the world which had not received this race and was not occupied by them. We find them in Southern Arabia (Yemen), Ethiopia (Abyssinia), Armenia, Parthia, Iberia, Crimea, Hyrcania, and even China. Wherever there were Jews the door was open to the preachers of the Messiah.

With a Roman government to police the world, with highways and harbors facilitating journeys by land and sea, with a universal language at their command, and with Jewish people and prayer-houses distributed all over the empire, the apostles went forth to conquer. As the centuries went on we shall find the Christian churches most numerous and thriving where these conditions were most favorable.

II. The Apostolic Church. At the close of the 1st century a very inadequate presentation of the extent of the advance of the Christian Church is possible. The persecuted Church was more or less in hiding for three centuries, and the notices of geographical matters in Christian or heathen literature are only incidental. Legends and doubtful traditions have thrown a haze over the whole subject of the range and triumphs of the apostles. By the time of the death of the apostle John there were Christian churches all over Syria, Asia Minor, Macedonia, Greece proper, the islands and Italy. There seems to be every probability that Paul may have carried out his desire to visit Spain between the two imprisonments of Peter, and Peter was probably at Babylon and Mark in Egypt. Beyond this there is little certainty. The list of the converts on the day of Pentecost (Acts ii: 9-12) would lead us to infer that Christianity got a footing in Parthia, Media, Elam, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, Cyprus, Rome, Crete, Arabia “and in every nation under heaven” (Acts ii: 3). Ethiopia (of doubtful location) may have learned of Christ through the eunuch baptized by Philip. The apostle James familiarly addresses “the twelve tribes which are of the dispersion.” Peter addresses the “sojourners of the dispersion in Pontus, Galatia, Cappadocia, Asia and Bithynia.” He sends greetings from Babylon (Rome? in Egypt? or on the Euphrates?)—probably the latter. The innumerable traditions about the places where the apostles labored must be regarded as unreliable and misleading—such as that of Paul in Britain, Lazaurus in Gaul, Thomas in India, Bartholomew in Parthia, Andrew in Russia, Thaddeus in Edessa, Philip in Scythia, Matthew in Ethiopia and Judas the Zealot in Arabia. Yet these men were certainly busy somewhere, preaching the Gospel and building up churches.

This is certain—Christianity found a lodgment during the 1st century from Spain to Babylon (3,000 miles) and from Rome to Alexandria. It had taken the whole Mediterranean as its field of work. In 30 A. D., at Jerusalem there were at most 500 Christians; 100 A. D. there were probably 500,000. A map of the Christian world at this date, containing only certainties, would not give a true impression of the geographical extent of Christianity. From the unexampled spread a little later, it may well be inferred that the growth was a large growth in these early times before the great persecutions. The map should show the routes Paul took on his missionary journeys and on his way to Rome. The cities of Zella Capitolina (Jerusalem after 70 A. D.), Samaria, Jeppa, Cessara, Phoenaea (Acra), Tyre, Sidon, Damascus, Salamis, Antioch, Tarsus, Derbe, Lystra, Iconium, Antiochia, Hierapolis, Colossae, Philadelphia, Sardis, Thyatira, Pergamus, Ephesus, Smyrna, Philippi, Thessalonica, Berea, Corinth, Colossae, and Rome should be plainly marked. The following cities and countries should be put down as probable: Babylon, Edessa, Arabia, Petrae, Alexandria, Cyrene, Ancyra (in Galatia), Perga, Tarsus, Athens, Rhodes, Crete, Mileta, Puteoli, Carthage and Southern Spain. It is possible that Dalmatia, Britain and the Rhone valley should be included. Clement of Rome (30 A. D.—102 A. D.), in his first epistle to the church at Corinth (§ 42), says there was “preaching everywhere in country and town.”

The Apostolic Church was to all intents and purposes a Greek-speaking church, largely drawn from the Jewish element, although Gentiles took more and more a prominent part. Christian prejudice against the Jew as a Jew had not yet arisen. The hopeful, buoyant tone of the apostolic letters indicates a growing success in the work. The churches do not seem to have
been thoroughly organized as one church and consequently there were no internal geographical divisions.

III. The Ante-Nicene Church: The Church of the 1st to 3rd centuries is under a denser cloud than that of the 1st. The absence of apostolic writings leaves us to rely upon the casual references of historians or other indications. The era of representative Church councils was just beginning. Justin Martyr (105-167), the still more reticent Irenaeus, bishop of Lyons, on the upper Rhone (130-202), and Tertullian, who wrote in the 2nd and 3rd centuries, unite in representing the Christians as a "great multitude," "a majority of every state," "dispersed eyes to the ends of the earth," and including "every sex, age and condition, and persons of every rank also." Among nations enumerated are the Gæstulians (Moors), "all the limits of Spain," "the diverse nations of the Gauls," "the haunts of the Britons, inaccessible to the Romans, but conquered by Christianity," the Sarmatians, Dacians, Germans, and Scythians.

Church councils and martyrologies furnish some information concerning the spread of Christianity in this obscure period. Eight savage Roman persecutions of the Church took place before Christianity won for itself imperial recognition, and the universality of several shows how widely the faith had spread. The fact that the wisest Roman emperors ordered the severest persecutions, because they feared the spread of its secret religio-political cultus, as they considered it, is another indication of the numerical strength of the Christians. It is estimated that by the opening of the 4th century there were 10,000,000 Christians in the Roman empire, as contrasted with the 500,000 at the close of the 1st century. A conservative guess as to the number of churches at the close of this period places them at 1,000 Oriental and 800 Occidental, but the data are very unsatisfactory. Important Church councils were held at Carthage (254), Elvira (Spain, 305), Arles (Gaul, 314), Ancona (Asia Minor, 314) and Nicaea (Asia Minor, 325). Contemporary documents give the names of the bishops or presbyters who were present, but not a third of the churches could have been represented. Martyrologies help out somewhat. The 525 cities where there were churches at the time Christianity was coming out from under persecution were distributed as follows: In Europe, 183 in all (Britain 3, German lands 3, Gaul 38, Spain 45, Italy 52, Southeastern Europe 37); in Asia 214 (Asia Minor 136, Northern Syria 30, Palestine 24, Arabia 18); in Africa 123 (Egypt and Lybia 28, North Africa 95). A map indicating this distribution of things would be sprinkled all over with cities containing Christian churches. Multiply them by three or four and it becomes apparent why the secular mind of Constantine the Great led him to throw in his lot with the Christians. From the Vlach on the Black Sea, the Goths (in the 5th century), the Sarmatians, Dacians, Germans, and Scythians, the Roman and Persian, was the first nation, as such, to embrace Christianity, early in the 4th century. The whole country seems to have received the Christian faith. Schools and churches were built and the Bible was translated. Since that time the Armenian Church has had continuous life.

During days of persecution Christianity made its way around the border of the Euxine, pushed into the interior of the Caucasian range and won over the Albanian and Iberian tribes. A most interesting mission of this period was to the Goths, various tribes of whom had been moving along the north shore of the Euxine and up the Danube. During their inroads they penetrated in the 3rd century as far as Ephesus and Athens. A large number of Christian captives from Cappadocia were dragged northward across the Danube to the Dacian rendezvous of these rude northmen, and thus the first Gospel seeds were planted. Progress must have been made, for the Gothic bishop Theophilus was present at the council of Nicaea (325). The apostle of the Goths, however, came a little later in the person of Ulfilas, a son of the Cappadocian captives. Beginning early in the 4th century (313), his work was spread over the century. He and his converts went through fifty persecutions (350 and 370), but the work of conversion seems to have gone on with increasing momentum. Both the East and West Goths were reached effectually, and through all their wanderings disseminated a more or less helpful Christian faith.

From the first Christianity had been pushing rapidly eastward. Mesopotamia must have had a large Christian population. Bishops came to Nicaea from as far east as Arabela and Nisibis. Persia had been reached at an early period. During the reign of Sapor II. (309-379) terrible persecutions indicate a large Christian population. When the Nestorians were driven from the Roman dominions, they commenced their missionary march eastward, making a first lodgment in Persia in the 5th century, at a time when Christianity was tolerated, and in the 6th and 7th centuries, sending missions into the south of Arabia, to the southeast into India and Ceylon, and eastward to China; but it is impossible to know the extent of the spread of Christianity with churches. Christianity is still strictly municipal, as might have been predicted.

IV. The Imperial Church (311-600): With Constantine's decree of amnesty to Christians (311) the Church entered upon a new era. Christianity became a state religion. The centers of civilization were won. Within the empire paganism was slowly going to pieces. Under Julian the Apostate it made one spasmodic effort to regain its ascendancy, and then gradually disappeared, or was absorbed by the Church or by some heretical sects. At the close of this period there were probably thirty or forty million Christians in the territory occupied by the empire when at its widest extension. Besides the heretical sects already mentioned, some of which did most of their work in this period (Arianism, Donatism and Manicheism) are to be noted the Nestorians at work in the far East early in the 5th century, the Monophysites in Syria and Egypt a little later, and a century after, the Monothelites.

Outside the empire, this propaganda, which had been going on for several centuries came to notice and was carried on more systematically. Armenia, the battle-field between Roman and Persian, was the first nation, as such, to embrace Christianity, early in the 4th century. The whole country seems to have received the new religion. Schools and churches were built and the Bible was translated. Since that time the Armenian Church has had continuous life.

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in these vast regions. The St. Thomas Christians in India and the Christians of the Syrian cult at Urnia in northwestern Persia are all that have remained faithful up to modern times.

Turning to Africa there was a most interesting expansion of Christianity in Abyssinia during this period. Under the Syrian missionary, Frumentius, this great upland of Africa seems to have received the Gospel. Axum, the capital, was first reached. The Bible was translated into Ethiopic, and long before the Mohammedan invasion became the written national religion. The king or Negus was in communication with the court of Constantinople, and at various times championed the cause of Christianity in Arabia. Nubia and the upper Nile were reached, but not as effectively as the mountainous regions of Abyssinia proper.

It is not certain when missionary work on the peninsula of Arabia began. Doubtless the desert south and east of Syria furnished a refuge to Christians during times of Roman persecutions, and the much-frequented caravan routes gave easy access to all parts of the peninsula. Hermits betook themselves to the rocky fastnesses of Pella and the Sinai peninsula, and at an early date came in contact with Bedouin tribes. During the 4th century there were missionaries among the Himyarites in the extreme southwest of Arabia, and a traveling bishop followed the wandering tribes of the Syrian desert. A number of tribes were completely won over to Christianity—the Ghassanites, the inhabitants of Najran, part of the tribes of Tay and Kudaa, the Rabia, Taghlab, Bahra and Tunukh tribes, as well as the Arabs of the Arabian peninsula. There was also a terrible persecution of the Christians of Najran by the Jewish usurper, Dhu Nowas. By 600 Arabia was thickly sprinkled over with indications of Christianity.

Turning to the extreme northwest limit of the known world, we find the Christian faith in this period laying hold of an island that long before it learned of Christianity was called "The Sacred Island." We are told of the anger of Druids against Cormac, a prominent monarch in Hibernia or Scotia Major or Ireland about the middle of the 6th century, who turned from them "to the adoration of God." For many years Christianity seems to have quietly spread from individual to individual. It was not, however, until the 5th century that Christianity had any substantial following in Ireland. The career of Patrick, a native of Brittany in Gaul, as a missionary to Ireland began early in that century and lasted probably until very near its close. Through his exertions the faith seems to have spread in every direction and to have taken possession of the island, although paganism still lurked about. The inroad of the pagan Picts from the north of Great Britain and the heathen Angles, Saxons and Danes from the east, during this century, drove the British Christians into the western mountains, and thousands of them must have flocked across the channel to Ireland. Thus religious work reached its most substantial advance, so that at his death (497) the whole island was Christian, although the statement that he founded 365 churches in the island must be received as legendary.

Columba, or Columbkille (521-597), after a rather successful career on his native island, in 563, with twelve companions retired to Iona, off the Scottish coast, and established a monastery which became a beacon-light of the faith in northwestern Europe.

Britain proper was lost to Christianity, and the heathen Saxons and kindred tribes exterminated the faith except in Cornwall, Wales and Cambria. The Isle of Man seems to have been Christianized during this period. Clovis the Frank became a Christian after the Roman type and led his followers to accept the Gospel.

The German border was in constant turmoil owing to the ceaseless invasions from the north and east. The Gothic hordes that swept over the country had received a crude sort of Christianity, and so had the Vandals; but Attila the Hun was a heathen. Many of the Christian institutions founded in the 4th century were swept away. However, Valentine preached the Gospel in the Tyrol (441). Paulinus was martyred at Ratisbon (470), Severus, bishop of Treves, was making efforts to spread the truth in Germany (435), and Severinus in Noricum and Pannonia (453). The Burgundians, the Franks and the Lombards were reached effectively, as well as the Alamanni and the Suevi. The Slavonians and Avars in Illyria and Mesia received Christianity about 550.

Few, if any, Teutonic or Slavonic tribes were converted during this era before they entered the confines of Christendom. At the close of this period, however, all about the borders of Christendom there was a lacework of Christian missions. The only striking loss was southern Britain, which was soon to be won back.

V. The Feudal Church (600-1065): Great changes took place in the geography of Christendom during the feudal period, gains and losses balancing each other. The greatest organized enemy of Christianity, Islam, began its decimating work early in the 7th century. Arabia, Syria, Persia, Egypt, the north coast of Africa to the Atlantic, Spain and the Mediterranean islands were successively conquered. Christianity was wiped out in Arabia, Nubia and North Africa. Feeble churches remained in Persia, Egypt and Syria. In Spain Christianity still was vigorous. The mountainous regions of the peninsula were never wholly conquered, and even in the conquered portions Christianity flourished under the lenient reign of the Caliphate of Cordova. In the Asturias and Navarre the Christians were independent of Muslim rule. In Egypt and Nubia the monophysite Christians for the most part turned traitors, caring less for orthodoxy than fanned protection from Medina. Nestorianism was cut in two by the conquest of Persia and already began to decline, tho its work went on in the Far East. Timothy, Patriarch of Syria (775-820), sent missionaries to China and India. In 945 Christians were proscribed in China, although they had been tolerated all through the 8th century. The Taurus range and the highlands of Armenia remained the frontier fortresses of the Eastern Church for many centuries, but as this period was closing, being successfully penetrated by a new scourge from the East—the Moslem.

All through Europe missionary work made substantial geographical gains. Pagan England was declared and thoroughly Christianized. The heathen made a fierce struggle, but between the Irish Church on the north and the zealous followers on the south, the victory of Christianity was inevitable, and
England with Ireland, Scotland and Wales, was thoroughly Christian at the close of the feudal period.

In the meanwhile the fervid missionary zeal of, the Irish Church was at work on a larger arena. In the 7th century Ireland was called "the Isle of Saints," largely because of its numerous monastic establishments. Having won over the Picts and Scots to the faith, thousands of Irish monks looked longingly toward the heathen wilds of the Continent. Columbanus (born about 543), a disciple of Comghall, Abbot of Bangor, went from place to place, and finally settled among the Vosges Mountains, on the German frontier. St. Gallus, his disciple, gave name to an illustrious monastery and to a Swiss canton. Other Irish missionaries set the rather sluggish churches of the Continent examples of simplicity, piety and missionary zeal that electrified the whole of western Christendom. From Gaul went forth Amandus (died 681 or 684) and Eligius (died 659), from England, Willebrord (Clement) and Boniface (Winfrid), "the apostle of Germany."

The Frisians were slowly won over from an unusually savage paganism. The last and overwhelming argument came from the sword of Pepin D'Heristal. Willebrord made a futile attempt to reach the Danes. A century later Ansgar (800-855) became the apostle of Denmark.

About this time the sword of Charlemagne compelled the stubborn Saxons to cast away their idols and accept the Cross. Sweden was reached by Ansgar, but the real influence that brought Denmark, Sweden and Norway to Christianity came somewhat later from England. Siegfried, Trygvason and St. Olaf were the leaders. In 912 Rollo the Norman obtained Neustria and was baptized as Robert, Duke of Normandy.

While the Belgians, Normans, English, Frisians, Danes, Swedes, Norwegians, Saxons and other Teutonic tribes in Germany were being won over largely if not exclusively by the Irish, English, and Gothic missionaries, the Roman Church was fighting for life itself with marauders from the north and Saracens from the east and south. The heathen Magyars crossed the Carpathian Mountains in the 9th century and settled on the Theiss and Danube. In 895 Prince Géza, who had been converted during a stay at Constantinople, German missionaries pushed down into the country more and more. In 994 Adelbert of Prague baptized with the name of Stephen Goya's son Volc, who was afterward famous as St. Stephen, the patron-saint of Hungary. Under his lead Hungary became thoroughly Christianized and has ever since been a firm adherent to the Roman Church.

Turning to the Greek Church we find a more promising field for missionary zeal. The Bulgarians received Christianity during the 9th century. Cyril, the theologian, and Methodius, the painter, both natives of Salonica, were the apostles of this race. King Borogis was impressed by a painting representing the Judgment Day, and the conversion of the whole nation followed. After a sharp conflict between the ecclesiastical powers at Rome and Constantinople, the Bulgarians received an archbishop from the Greek Church, and have ever since been loyal to that body. The Servians and Croats were reached by these same missionaries.

Christianity reached the Crowns of Bohemia and Moravia, also a Slavonic race, a little later in this same century (9th). Methodius spent the last years of his life in this work. The Czechs had already been reached by German missionaries, but not until the baptism of Barbriway, the Duke of Bohemia, and his wife, and the arrival of Methodius, was much progress made. Even then there were several reactions. Under Boleslas II. Christian influence predominated and a bishopric was established at Prague (973). A century later all traces of paganism had vanished, and in 1092 the sacred forest cut and the last heathen priests were banished.

The most important conquest of Christianity during this period was the conversion of the Russians at Kief. The traditions linking the Apostle Andrew to this country must be set aside entirely. During 965 Princess Olga visited Constantinople, and was so impressed with the Christian ceremonial that she was baptized and adopted the Christian faith. Returning to her northern home, her attempts to spread the faith were for a long while ineffective. When her grandson Vladimir came to the throne, missionaries from Muslims, Jews, Roman and Greek Christians urged upon him their respective religions. After some superficial investigation the decision was in favor of Greek Christianity, which brought with it the hand of the sister of the Byzantine emperor in marriage. In 988 Vladimir, his court, and all his subjects were baptized at one time in the river Dnieper at Kief. The story of the spread of Christianity through the vast European tracts from Russia to-day is obscure. The consequences of the conversion of Vladimir, however, are immeasurable.

Greek missionaries from Moravia reached another Slav race, the Poles, early in the 10th century. In 966, their ruler, who had married a Bohemian princess, was baptized, and a large number of his court and people followed him.

The gain of territory that must have astonished Christendom most during this period was far across the Northern Atlantic, in Iceland and Greenland. Iceland was visited in the latter part of the 8th century by Irish monks, and was settled a century later by Norwegian pagan emigrants. Through their mother country they became acquainted with the Gospel, and by the year 1000 Christianity was officially recognized as the religion of the settlement. Greenland was discovered in the 9th century and two small Christian settlements were established.

Christendom also made notable gains during this period through the checking of the Saracens at Constantinople by Leo III., the Isaurian, and Tours by Charles Martel (762). Crete and Cyprus were soon won back by the Byzantine Empire. The Muslims were out of place in France, and soon were driven out of Narbonne, Aries and Nimes. In Spain Charles the Great
pushed them back to the Ebro. In 1017 Sarabia was reclaimed from the Saracen, and, in 1080, Cosica. Turkey in the geographical status of the feudal church. Although it was a dark age, and Mohammedanism almost pressed out life of the church, it must be considered on the whole an age of astonishing progress. The dark age was above all a missionary age. It prepared the soil for the future Russian state to be received in a later and happier era. Its gains were mainly superficial and so were its losses. Vital Christianity was not swept away by Islam.

VI. The Crusading Church (1095-1500): The geographical gain of Christendom during this period was almost altogether military in character. The appeal everywhere was to the sword. It was a desperate fight for life with Islam and paganism in Spain, Sicily, Palestine, Asia Minor, the Balkan peninsula, Russia, and along the Baltic.

The Crusades did little or nothing for the expansion of Christendom. They may, however, have partly check upon the Seljuk Turk, which the Christian emperors of Constantinople had crossed the Danube, taken Hungary, Christendom further to the north. Genghis Khan, after spreading his rule through vast the coast of the Black Sea. During the last part of the 17th century the tide turned and European European armies under Henry the Pious at Wahlstatt (1241). Then the Mongols retired from Europe, leaving the “Golden Horde” on the lower Volga, which for two centuries kept Russia in turmoil. At length, late in the 15th century, Moscow and Novgorod and other dependent Russian states were able to defend themselves against the several khans into which the “Horde” had been broken up, and, under such leaders as Ivan the Great and Ivan III, succeeded in making the Tatars dependent. The long drawn battle between Russian and Tatar (Turk) still goes on, and must to the entire. The Nestorians seem to have been favored by the Tatars of this time, who accepted their missionaries. The mysterious Prester John was a Tatar prince converted in the 12th century. In this period another Mongol appears—Tamerlane, a descendant of Genghis Khan, but a Muslim who made himself master of the countries from China to the Mediterranean and from the Volga to Egypt. He defeated the “Golden Horde,” and thus indirectly helped the Russian Christians, but in his bloody advances in Asia he ruined himself and the Nestorian churches in the far East and Central Asia. Christianity was almost completely blotted out of those regions. A few colonies of Nestorians remained, which were visited by Roman Catholic missionaries in the 13th and 14th centuries. Tamerlane died in 1405.

Turning to the southwestern corner of Europe there were in this period substantial geographical gains for Christendom. As in Russia so in Spain, no outside forces were called in during the long, successful crusade. At the middle of the 14th century the Moors were harnessed up in the mountainous retreats of Granada. At length, through the joint efforts of the King of Aragon and the Queen of Castile, Ferdinand and Isabella, the last rampart was taken, and in 1492 Boabdil, the last Saracen ruler, sailed away to Africa. The Nestorians were left behind.

Turning to the land of the Baltic, a most interesting gain to the territory of Christendom during this period, came through the valor of the Teutonic knights. In the 11th century some progress had been made among the Wends, a Slavonic people living on the Baltic between the Oder and the Vistula. Gottschalk, their ruler, suffered martyrdom in 1066. Vicelin worked among them in the following century successfully, and the Wends slowly accepted Christianity. In 1155 Saint Eric, the Swedish king, undertook the conquest and conversion of Finland, across the Gulf of Bothnia. This crusade against heathenism went on for centuries with varied success, but the Christianity of Finland was superficial until after the Refor movement. The Knights of the Sword, or Sword-bearers, conquered Lapland early in the 13th century, and Prussia was gained by the Teutonic Knights, or Knights of St. Mary, a little later. Lithuanian and Pomerania were next won. Heathenism gave way to the Cross at nearly every point, and at last Russian Christianity had made half way by the militant faith from the west.

Enough has been said to justify the calling of this the crusading era of Christendom. Very little missionary work of the ordinary kind was done during these stirring centuries. Only 1,500 mendicant friars were sent among the Magyars by Innocent IV. In 1315 a disastrous attempt was made...
made to convert Muslims in Africa. Franciscans in Northwestern Persia are said to have had several thousand adherents at the close of the 14th century. In 1544 the Canaries, off the coast of Spain, became a part of the Pope. The Madeiras (1418-20), the Azores (1432-57) and the northwest coast of Africa (1486-97) received missionaries. The Cape of Good Hope was reached, the way to the East Indies opened up, and a new world was discovered just at the close of this period and the whole geographical problem that faced the Christian Church began to be understood.

VII. The Colonizing Church (1500-1700): Great as had been the expansion of Christendom in each of the previous periods, that of the 16th and 17th centuries was unprecedented. The Russian Church, after the defeat of the “Golden Horde,” quickly spread all over the territory now occupied by European Russia. In 1580 Russia, Yermak crossed the Ural Mountains, and within eighty years the Pacific was reached and over 4,000,000 square miles were added to the territories of Christendom—the whole upper half of the largest continent in the world. Church and state went hand in hand. The zeal of the Church carried it over the straits to Japan, and subsequent attempts to push up the St. Lawrence and the Mississippi were pushed vigorously in the East. The French and Spanish were the vanguard. The bishopric of Goa was established at Rome. Francis Xavier went to India and Japan. Father Ricci was in China. In 1622 the Propaganda was established at Rome. Francis Xavier went to India and Japan. Father Ricci was in China. In 1622 the Propaganda was established at Rome. In 1602 the Dutch East India Company was chartered. Ceylon was taken (1636), as well as Java, Formosa, Sumatra, Celebes and other islands. The natives were forcibly Christianized.

The map of the globe by the year 1700 was fairly complete. The great discoveries had all been made. The Christian world was last fully aware of the nature of the world-problem. Siberia, South America, Central America and Mexico, the West India Islands and the Atlantic seaboard in North America were the special additions to the territory of Christendom; in all fully 12,000,000 square miles.

VIII. The Church Evangelistic (1700-): It is not until we enter this period of the geographical expansion of Christendom that we find the Church pushing forward at all systematically to the conquest of the globe for Jesus Christ, and regaining the apostolic principle that such expansion only is gain as carries with it the hearts of the people of any territory newly occupied. The Propaganda was founded at Rome in 1622, but during the 18th and 19th centuries all the religious bodies of Western Christendom were one by one awakened to the duty of overcoming paganism and Mohammedanism. With experiments of the German pietists in the Danish mission in Tranquebar in 1705, and the organization of the little Moravian Church at Herrnhut in 1732, a new spirit appeared among Protestant Christians. A desire to obey the command of Jesus began to spread which was not alloyed by political aims or entanglements. Men in the different denominations began to feel for means of securing the extension of the kingdom in lands entirely closed to the influence of the Gospel. Among these prophetic for a new era for the Protestant world, Carey stood almost alone in 1792, but his words carried conviction, and the great missionary societies sprang up one after another and sent out their messengers until the pagan world is covered with a network of the agencies of evangelization; the Gospel is being preached and printed in every great language and in numbers of lesser dialects; the children and youth of heathendom are having their minds molded in Christian schools and a new type of manhood, purer, kindlier and more spiritually-minded, is attracting the people to enquire whence it has come. A summary of progress and results during this period will be found in the article Modern Missions, and need not be repeated here.

As we look on the map and discover small parcels of pagan territory like Hawaii, Samoa, Fiji, New Zealand and other islands of the Pacific which have been entirely Christianized within a century, and as we see men who were heathen like the people of these islands, like those of southern India, Japan, of South Africa, of Uganda, who are seriously taking up the work of evangelization, it is clear that this period of the expansion of Christendom is to continue until the maps of the world show no point which has not heard and adopted in some sort the gracious laws of the King of Kings.

GEORGENHOLTZ: A settlement in the Transvaal Colony, S. Africa, situated in the Zoutpansberg region on the River Pafuri. Station of the Berlin Missionary Society (1877), with 1 missionary and 5 native workers.
9. African Company in 1888 acquired a fifty years' lease of the coast territory, and in 1890 the German Government bought the rights of the Sultan of Zanzibar, by whom the lease had been made, and several European species flourish. Mournful vegetation luxuriant. All the tropical plants and several European species flourish. Mountain ranges, toward which the coast region gently rises, separate this region from the plateau which form the water-shed between the sources of the seaward rivers and of those of the Congo region. The regions west of Usagara and Ngoro, consisting of waterless plains, have a dry climate and are largely sterile. The first of these plains separates the Usagara from the populous district of Ugego. Beyond that district a second and plain is crossed, and the water-shed, averaging from 4,000 to 5,000 feet above the level of the sea, is reached. Hence flows the Shimuya River northward to the Victoria Nyanza, whence, emerging, it becomes the Nile. The Kufji also rises here and flows eastward to the Indian Ocean.

and streams which empty into Lake Tanganyika, and thence find their way to the Congo, have their birth here. A railway is open from Tanga to Mombo (82 miles). There are well-kept roads between the principal towns.

1. The Swahili (or coast tribes), the people of the coast and island of Zanzibar. They are of Bantu stock, and now intermingled with immigrants from all the neighboring regions, have a national unity supplied by their profession of the Mohammedan religion. The Arab element has enriched and extended their language, modified their usages, and developed their trading instincts.

The Swahili language is the general medium of intercourse with the tribes of the interior, and is spoken of as one of the 12 most important languages of the world, with reference to the vast area over which it is spoken. Besides the Bible and many religious tracts, it possesses already collections of proverbs, legends, poems, etc., and its literature is receiving constant additions. The Arabic alphabet is being replaced by the Roman.

2. The Wasagara, inhabiting chiefly the Usagara highlands, which separate the coast regions from the interior plateaus, have, in some of their clans, become more or less civilized through intercourse with explorers, while other clans remain in unrelieved barbarism. Their language is widely extended. The pierced lower lobe of the ear, which sometimes hangs down so as to touch the shoulder, serves to hold tobacco-pouches, instruments, etc., and is a mark of freedom. Slaves are forbidden to pierce or ornament the ears.

3. The Wasaramo are coextensive with the Swahili tribes on the west. Contact with the coast people has had a civilizing influence upon some of the tribes, who wear the Arab dress and have discontinued many of the ferocious practices which still prevail among their kin in the remoter districts. They do not practise circumcision, tho in many respects under Mohammedan influence. Their possession of firearms renders them formidable slave-hunters.

There are 7 Protestant missionary societies operating in this region: the German East Africa Mission, the Berlin, the Leipzig, and the Moravian societies and the Universities Mission and the CMS. The whole number of stations occupied is 36.

The Roman Catholic Missions have their headquarters at Bagamoyo.

GERMAN EVANGELICAL SYNOD of North America (1884): Previous to 1884, all the foreign missionary work of the Synod was done through European societies. Those interested in the work, however, felt that they should have work of their own, and a monthly periodical called The Missionary was issued to stir up the people with this end in view. Another element in the denomination, intimately connected with the Basel Society, the North German Society (of Barmen), etc., desiring that these societies should be supported, began the publication of the Evangelical Friend of Missions, to advocate their cause. Many members of the Synod deprecated this course, and a committee of nine was appointed to consider the advisability of the Synod's undertaking an independent foreign work and to report to a general meeting of the Synod in 1885.

GERMAN EAST AFRICA: A German protectorate and sphere of influence, lying between Portuguese E. Africa and British Central Africa on the south and British E. Africa and Lake Victoria Nyanza on the north. It has a coast line on the Indian Ocean of about 620 miles, and extends west to Lake Tanganyika and the Congo Free State. The area is 383,079 square miles, the population (estimated) 6,750,000, mostly Bantu negroes. The German E. Africa Company in 1888 acquired a fifty years' lease of the coast territory, and in 1890 the German Government bought the rights of the Sultan of Zanzibar, by whom the lease had been made, thus acquiring a protectorate over a territory larger by one-half than the entire German empire in Europe. A convention with England has fixed the boundaries between the protectorate and the British E. African territories. The seacoast (the Swahili coast) is a swampy and alluvial region, intersected by numerous streams. The climate is malarious, the rainfall abundant, and vegetation luxuriant. All the tropical plants and several European species flourish. Mountain ranges, toward which the coast region gently rises, separate this region from the plateau which form the water-shed between the sources of the seaward rivers and of those of the Congo region. The regions west of Usagara and Ngoro, consisting of waterless plains, have a dry climate and are largely sterile. The first of these plains separates the Usagara from the populous district of Ugego. Beyond that district a second and plain is crossed, and the water-shed, averaging from 4,000 to 5,000 feet above the level of the sea, is reached. Hence flows the Shimuya River northward to the Victoria Nyanza, whence, emerging, it becomes the Nile. The Kufji also rises here and flows eastward to the Indian Ocean.

The principal inhabitants of the German Protectorate are:

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Besides the above named missionary interests an independent, union mission society had been organized during the year 1855, in New Brunswick, N. J., by members of various churches and denominations, including Lutherans, German Presbyterians, Moravians, German and Dutch Reformed, and Evangelicals. The official name of the society was German Evangelical Mission Society in the United States. It sent the Rev. Oscar Grossmann of Leipzig). In social works of mercy J. Fr. Oberlin (1740-1826), the uplifters of the Alsatian Steinthal; Freiherr v. Kottwitz (1757-1843), the provider of churches and the poor in Berlin (1806); Johannes Falk (1768-1826), the founder of the orphans' home at Weimar; Christian H. Zeller (1779-1860), founder of the Institute of Mercy and for Teachers among the poor in Beug- gen; Amalia Sieveking (1794-1859), "the Tabitha of Hamburg," are to be here especially noted.

In 1833 Wichern founded a home for the rescue of depraved children in Horn, near Hamburg (Das Rauhe Haus), and developed a brotherhood. Independently, Theo. Fliedner (1838) unilaterally renewed the idea of the "Denkschrift," Die Innere Mission der Deutschen Evangelischen Kirche (1849), Wichern outlined the whole program of Inner Missions. It was necessarily necessitated by special, epidemic conditions of sin, which could not be met by family, State and Church. Inner Missions, twin-sister to Foreign Missions, sought especially the baptized that had lapsed. But in charitable work they had a wider scope, for the Church, under the cooperation, the churchly offices were to be respected, the confessional limits were not to be disturbed, but each confession was to work separately in the common spirit of Christ's love. Of the State and its ecclesiastical administration, the right of free association was asked. A central board and district societies were to be organized. The spiritually dead were to be revived, the general social condition was to be raised by Christian methods to be determined by the special needs and the locality. Wichern's program gave the whole outline of Inner Missions and largely determined their development. They were at first opposed by confessional Lutheranism, especially by Petri in Hanover, as leading to wrong unionism, checking the activity of the ministerial office, and usurping the work of the church. But confessional Lutheranism agreed with the spirit of love begotten of faith, and in Wilhelm Loehle in Neuenstettelsau, Bavaria (1808-1872), arose the promoter of Inner Missions in the strict Lutheran acceptance.

The union of all forces since 1848 caused such developments as the homes for laborers (Pethes in Bonn), Martha Homes for servants, the Christian foundling asylums, and the Christian care of idiots and epileptics (the largest epileptic home is in Bielefeld; Pastor Bodelschwingh). Systematic care of the poor was stimulated by Pastor Shunk in Erlangen, and by work in Elberfeld. Social cooperation in loan societies was promoted by Fr. W. Raffeisen in Flammersfeld, while G. Werner in Reutlingen sought by "brother-houses" to develop a Christian socialism. Since 1871 Inner Missions received scientific recognition, and are now taught in the universities. In practical work all lines of evangelistic and charitable endeavor have been begun, but of special importance are the Christian social work to unchristian socialists (Court Preacher Stoecker of Berlin), and evangelization (Pastor Schrenk).

Purpose: The purpose of Inner Missions in the evangelistic branch is to bring the Gospel to the masses, and to care for souls whom the regular work of the state church does not reach. Indirecdy and without criticizing or hindering the

German Inner Missions
German Southwest

THE ENCYCLOPEDIA OF MISSIONS

GERMAN INNER MISSIONS: Inner Missions embrace the whole work of loving faith in Christ as Rescuer, and seek by the Gospel and its applied truths in deeds of mercy "to renew, within and without, the condition of those multitudes in Christendom upon whom has fallen the power of manifold external and internal evils, which spring directly or indirectly from sin, so far as they are not reached by the usual Christian offices with the means necessary for their renewal." (Wichern).

All evil of every kind, in every social form and every class of men, is to be overcome (1) by the fullest, freest spreading of the Gospel, (2) by careful, comprehensive Christian charity.

History: While the unified labor as well as the definition of Inner Missions did not begin before Johann Hinrich Wichern (born 1808, died 1881), its direct precursors in evangelization, apart from the indirect stimulus of the Reformation and Pietism, were the "Christenthums-Gesellschaft," founded by J. A. Uhlrisperger (Augsburg, 1730), a mutual aid company of living Christians, the actual replacement of the literal destruction of the masses, the Bible societies (the earliest: Nuremberg, 1804; Stuttgart, 1812; Berlin, 1814), the Tract societies (Wupperthal, 1814; Berlin, 1814; Hamburg, 1820), the Gustav Adolf Society, to aid evangelical Christians in Roman Catholic countries with churches and pastors (founded November 6, 1832 by Dr. Johann Hinrich Wichern (born 1808, died 1881), by members of various churches and denominations, including Lutherans, German Presbyterians, Moravians, German and Dutch Reformed, and Evangelicals. The official name of the society was German Evangelical Mission Society in the United States. It sent the Rev. Oscar Grossmann of Leipzig). In social works of mercy J. Fr. Oberlin (1740-1826), the uplifters of the Alsatian Steinthal; Freiherr v. Kottwitz (1757-1843), the provider of churches and the poor in Berlin (1806); Johannes Falk (1768-1826), the founder of the orphans' home at Weimar; Christian H. Zeller (1779-1860), founder of the Institute of Mercy and for Teachers among the poor in Boug- gen; Amalia Sieveking (1794-1859), "the Tabitha of Hamburg," are to be here especially noted.

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in the pastoral stage. The Rhénan Missionary Society and the Finnish Missionary Society have established themselves in this country. Missionaries have great influence among the people. Their work commenced in 1842, and they have established centers in all parts of the territory.

**GERMANY:** Missionary Societies in: the actual names of many of the German Missionary societies being unfamiliar to English readers, search for them in their alphabetical place might prove fruitless. It has seemed best, therefore, to group them in this place, with more reference to the alphabetical order than to the chronological order.

The work of the Basel Society, territorially distinct from societies established within the German Empire, and that of the Moravian Brethren, which has an international quality, will be found described in the alphabetical place of each. As to the order in which the societies are named in this article, the alphabetical, rather than the chronological, order has seemed to offer advantages to our readers, also the year book of the General Missionary Conference of Saxony, to which we are much indebted, follows the other order of arranging the subjects.

**BAPTIST MISSIONARY SOCIETY (German):** This Society has relations with the BMS, but carries on independent work in the Kameruns. Its offices are in Berlin, and in 1902 it had in the Kameruns 5 stations, 14 missionaries, men and women; 49 native workers, 47 schools, and 2,170 professing Christians.

**PERIODICAL: Unsere Heidenmission, monthly, Berlin.**

**BERLIN MISSIONARY SOCIETY (Gesellschaft zur Beförderung der Evangelischen Missionen unter den Heiden. Often mentioned in German reports by the name "Berlin I. "):** The originator of the missionary movement in Berlin was "Father" Jänike (1748-1827), a man of honest, tho often rude, earnestness, who was an almost solitary witness to the Gospel in a time of little faith. He founded in Berlin in the year 1800 a school for training missionaries which rendered noble service to the cause of foreign missions during more than 25 years.

It was interested in missions by works of the school which, in 1823, led ten men, including Neander, Tholuck, von Gerlach, LeCoq, and others, to issue "An Appeal for Charitable Contributions in Aid of Evangelical Missions." The appeal was translated into English and German, and again the revised rules of 1882, require of them that their belief and teaching shall be that of the "canonical books of the Old and New Testaments, according to the Augsburg Confession and the Luther Catechism." These directions are not regarded as being in conflict with the principles of the statutes, but were occasioned by the necessity of the case. Instruction, church organization, preaching, must, if they are to go beyond the first principles, be in accordance with some one of the great religious systems. In practice the disputed points can be kept in the background, and the spirit of the liberal principle that was laid down can be the ruling one.

In 1840 and 1851, while, on the one hand, the work was taking on a more confessional character, there was a movement on the part of a minority of the committee for a broader platform. The majority, however, were against such abandonments of Lutheran organizations; the crisis was reached when one of the inspectors attempted to introduce ultra-Lutheran ideas into the seminary. This was intolerable to some of the students and committee; the withdrawal of the inspector upon his lapse to the Separated Lutheran party restored peace to the Society.

An important element in the general policy of the Society is the aim, constantly kept in view, to make the stations self-supporting, and that not only through the beneficence of the converts, but by profitable enterprises within the limits of the stations.
The usual method of establishing a station is to acquire by purchase or by cession a property which may not simply serve for a lot on which to erect the buildings of the mission proper, but will be large enough to furnish dwellings for the native converts who are to constitute the parish. The community thus gradually grows in numbers by settlement upon mission land; church and dwelling-house are erected; a school is established and, perhaps, a store, a mill, or whatever enterprises are fitting, one aim in it all being to engage the natives in some civilizing employment. If the size of the station warrants it, a catechetical school comes to the aid of the missionary; native helpers are employed; outstations are opened up, and other preaching places in addition. These in turn are made independent of the original one as their growth or prospects warrant. In localities where there are German immigrants as well as natives, the work among the latter often begins as a branch of the activity of the former in their own church.

Missions: I. Africa, (1) Orange River Colony: The first missionaries of the Berlin Society went in 1838 to work among the Boshagens of South Africa. They were unsuccessful and three of the five men first sent out founded a station called Bethanie in Orange River Colony. Other stations founded in that mission were, Peniel, (1841), Adamsfontein (1857), Blumenfontein (1875), and Beaconfield (1885). The opening of the diamond mines brought into the field a mass of the worst elements, and a controversy with the British Government as to the legal ownership of the land occupied by the station had a depressing influence on the work. Of late the situation has improved and the mission reports: (1903) 8 stations, 65 outstations, 15 missionaries, 125 native helpers, 3,254 communicants, 1,084 pupils.

(2) Kaffraria: In 1837 work was begun at Boshagen, but without much apparent success for some years, largely due to the disturbed political condition. Other stations are Petersburg (1857), Emdizeni (1864), Etembeni (1868). There are reported (1903) 5 stations, 9 outstations, 7 missionaries, 26 native helpers, 500 communicants, 366 pupils.

(3) Cape Colony: Work in this section was commenced at Zoar (1838) in connection with the South African Missionary Society, and conducted with varying fortunes until 1867, when the entire work was assumed by the Berlin Society. The principal stations are Amalienstein (1856), Riversdale (1868), Herbertsdale (1872), Mosselberg (1879), Laingsberg (1883). There are reported (1903) 7 stations, 31 outstations, 20 missionaries, 89 native helpers, 2,712 communicants, 1,100 pupils.

(4) Natal: Emmaus was occupied in 1847; other stations are Christianenberg (1848), Stendal (1860), Emangweni (1863), Hofhennet and Königsberg (1868). There are reported (1903) 6 stations, 38 outstations, 10 missionaries, 72 native helpers, 1,345 communicants, 390 pupils.

(5) Transvaal: In 1848 the Society decided to discontinue work that it had undertaken in the East Indies, and after some years it enlarged its work in Africa, occupying the Transvaal, with a mission which has become the largest and most prosperous one under its care. The first station was Gerlachshoop (1860), afterward destroyed in the tribal wars. So also Khatilolo (1861) had to be abandoned for some years. Botshabelo (1865) grew rapidly even through the English and Boer troubles, a printing establishment and training school being established there. Other stations in South Transvaal are Pretoria (1866), Wallmanstad and Neuhalle (1869), Potchefstrom (1872, formerly under care of the WMS), Heldergar (1875), Wogenshin (1876), Arkona (1877), Lobethal (1877), Mossegu (1880) and Johannesburg. In the South Transvaal Mission are reported (1903) 13 stations, 112 outstations, 17 missionaries, 191 native helpers, 6,000 communicants, 1,085 pupils, and in the North Transvaal 16 stations, 167 outstations, 19 missionaries, 195 native helpers, 2,550 communicants, 1,700 pupils.

(6) German East Africa: With the partition of Africa and the adoption of European spheres of influence the different German missionary societies undertook to care for the German sections. As early as 1891 the Berlin Society occupied Wangemaenschöp, near the upper end of Lake Nyassa, and it extended its operations in that vicinity, establishing stations at Manow (1892), Muakereri and Ikombe (1896), and Bulongoa in 1895. Two years later, with the termination of boundaries, there was a great advance, and in 1897 6 stations were established—Kidugala, Ilembule, Lupembe, Mbejela, Mutedi and Mufanga, this last being the farthest north. There are reported (1903) 14 stations, 26 outstations, 25 missionaries, 20 native helpers, 115 communicants, 300 pupils.

II. China: In 1846 Gutzlaff, who had been in China nearly twenty years, most of the time as an independent worker, appealed to the Rhenish and Basel societies for assistance, and four years later by a personal visit aroused much interest. Various unions were formed, but eventually consolidated into two, at Stettin and Berlin. The three organizations worked on with varying success until the prosperity of the Berlin mission in South Africa made it seem feasible for it to undertake a wider work, and in 1882 it took over the work in Canton, arranging boundaries with the Basel Society, and since then it has been prosperous. Most of its work is in the vicinity of Canton, but 2 stations, Syuyin (1869) and Tochhchin (1898), are some distance to the north. There are reported (1903) 11 stations, 88 outstations, 28 missionaries, 140 native helpers, 1,418 communicants and 500 pupils.

In sending out its statistics the Society reports a class of native Christians in almost every instance very nearly double the number of communicants.

The periodical publications of the Society are: Berliner Missionarische, monthly; Missionsfreund, monthly; Kleiner Sammler, quarterly; Kleiner Missionar, weekly; Hosianna (for children), quarterly; Sunday schools, monthly; Hosianna (for children), monthly. All these are published in Berlin.

BERLIN WOMAN'S MISSIONARY SOCIETY FOR CHINA (Berliner Frauen-Missionare für China): This Society, organized in 1850, largely under the influence of Gutzlaff, has for its special purpose the care of Chinese girls who have lost or been separated from their parents, and their training into Christian workers. Its sole enterprise is the Bethesda orphanage at Hongkong, where 3 missionaries have 115 girls under their care.

PERSONAL, for members: Mitteilungen der Berliner Frauenvereine, etc., quarterly.

BLIND OF THE FEMALE SEX IN CHINA; GERMAN MISSION TO THE: This Society has its headquarters at Hildesheim. Its work has been limited to the
established church, Inner Missions spiritualize those who lack living faith. In diaconic work Inner Missions seek to perform the tasks of mercy which rest upon family, state, and church, and which are the work of the establishment or the church, normally to undertake and accomplish with their means, but which they cannot, or cannot yet accomplish because of accidental, historical reasons.

Workers: As its agents, Inner Missions employ mainly as itinerants, or superintendents of institutions or city missions, trained male workers like the brothers of the Rauhe Haus, or deacons, patterned after the service of the ancient church, and frequently deaconesses, who represent the ancient female ministry of mercy (See Deaconesses). But in addition many free laborers are required, and, by emphasis upon the spiritual priesthood of believers, all Christians are encouraged to help.

The Work: This includes (1) training of children in day nurseries, Christian kindergartens, Sunday schools, orphanages, or educational societies; (2) the protection and education of the young in industrial schools for girls, homes for servant girls, young women's and men's associations, homes for apprentices and for traveling work, a financial agency to meet the regular costs of the sick in asylums for deaf and dumb, blind, idiots, epileptics, insane, cripples, children's hospitals; by fresh-air work, and through nursing of the sick poor in their homes; (4) the protection of the endangered, as workmen wandering from place to place with their families, for out-of-work men and emigrants; (5) the reclamation of the lost in refuge for neglected children, homes for Magdalens and inebriates, farm colonies for tramps, and religious work among prisoners; (6) efforts to suppress social evils through city missions, parish work, care of the poor, savings banks, loan societies, Christian socialistic endeavors; (7) evangelizing the people by free addresses, preaching, distribution of sermons, tracts, Bibles, and Christian literature, and by free libraries.

The Methods are determined with care and deliberation. Besides the individual workers there is a central advisory board, and there are district associations and conventions to discuss the problems. To obtain what is needed, societies are organized. The society (Gesellschaft) is largely a financial agency to meet the regular costs of the sick poor in their homes; masters and workmen, mistresses and servants are brought together in common bonds. As Inner Missions attempt to uphold the family, so they also aid the state. By doing work which is the state's, by opening up the understanding of real needs, they induce the state finally to a larger and better care of the poor, the socially neglected, and the criminal. Better legislation is fostered, and the public conscience aroused. The Church is the goal of all this work. Many workers are pushed toward the spiritual work. While the social work is directed into churchly channels. The state church and its governmental administration will not allow the incorporation of Inner Missions in the church, because they would lose their vitality, become official and fail in interesting and finding support from the common people. But whenever occasion permits, and when the work can be carried on successfully by the organized state church, it is transferred. Still the principle of free association is maintained as the most effective stimulus.

The efficiency of Inner Missions is best seen in their development of all works of mercy. Almost every field has been occupied. The evangelistic work has constantly grown. The general religious life is sober, constant rather than intermittent, sensational, emotional. Southern Germany, especially Wurttemberg, has a larger element of feeding in its religion. The fruitfulness of consistent life is not, however, larger. Least effective have been the endeavors to meet socialistic ideas by Christian counterorganizations on the basis of a Christian socialism. The ideals of Christian socialism are either too advanced for the present ethical standard, or unjustly depreciate true individual ownership and right. The response has, therefore, been comparatively small.

Schaffer (Theo.), Leitfaden der inneren Mission; Wagner (F.), Die Lehre von der Inneren Mission; Stevenson (W. E.), Praying and Working: Patton (J. B.), The Inner Mission; Wilhems, Religious Life in Germany; Wenner (G. U.), The Inner Mission of Germany (Evang. Alliance, 1895); Henderson (Chas. R.), The German Inner Mission (American Journal of Sociology, March, May, July, 1890).

GERMAN SOUTHWEST AFRICA: A German dependency on the west African coast which it borders for a distance of 950 miles from the boundaries of Angola on the north to Cape Colony on the south. The territory reaches to the east as far as the 17th parallel and is bounded east by the British territory of Bechuanaland. It includes Damaraland and Namakauland. The area is estimated at 326,117 square miles and the population at 250,000, of whom 4,674 are Europeans, in great part Germans.

The cliffs stretch with greater or less regularity parallel to the coast, and at an average distance inland of about 120 miles. From the coast to this ridge the land is terraced. The land west of this ridge passes through deep depressions off into the Kalahari Desert and the Kubango basin. The rainfall is very slight, and much of the coast is a sandy waste, tho on the uplands much pastureage is afforded, and in the northern districts are vast fertile plains. Rich copper ores have been found in many of the plateaus. The population is very scanty, especially in the south, where droughts and famines have well-nigh depopulated the country. Hottentots occupy about three-fourths of the land, and constitute about one-fifth of the population. To the north are the Bantu tribes, Hereros and Ovambos, described as robust, intelligent, and industrious, but still
single station of Tso-kiwong, near Hongkong, where it carries on a school for blind Chinese girls and where it has 2 women missionaries and 6 native workers, 16 pupils in the school, and 20 converts. It has now (1903) opened another school for the blind, in Kow-long, the territory on the mainland facing the island of Hongkong, which has been placed under the protectorate of Great Britain.


BREKLUM MISSIONARY SOCIETY (Schleswig-Holsteinische Evangelisch-Lutherische Missionsgesellschaft in Breklum): Among the churches uniting in the North German Missionary Society were a number in the province of Holstein. After some years one of the pastors, Jensen, who for a few years had edited a paper in which mission work was a special feature, was urgent that the churches of that section should have their own society. He did not at first receive much support, but went forward on his own account and in 1876 bought the ground for a mission institute, later securing the endorsement of about fifty churches. A board of twelve directors, clergymen and laymen, was elected. Its number, when augmented, the Lutheran Church Confessions adopted, and the institute was dedicated the next spring at Breklum.

The first missionaries were sent out from the institute in the winter of 1882; two went in the service of the Netherlands Missionary Society, and two under the auspices of the new organization. The field to be occupied was suggested by a missionary of another society—viz., the kingdom of Bastar, in the Central Provinces of India. The difficulties in this inland region, however, were very great, and after some delay the missionaries removed to the Vizagapatam district and formed a station at Sahir. The work was fairly inaugurated in 1885, and since then it has developed until there are (1903) 7 stations, 51 outstations, 23 missionaries, 70 native helpers, 3,741 baptized Christians, 1,988 pupils.

PERIODICALS: Schleswig-Holsteinische Missionsblatt, monthly; Sonntagsblatt fuer Haus, weekly; Frauen-Missionsblatt, monthly; Der Kleine Missionskalender, monthly; (in Danish) Fort Missionsblad, monthly, Breklum.

CHINA INLAND MISSION, German Branches: (1.) China Alliance Mission, Barmen: This Society, organized in 1884, has 7 stations in the provinces of Che-kiang and Kiang-si, China. In 1902 it had 15 missionaries, men and women; 19 native workers, 3 schools and 73 professing Christians.

ORGAN: Der China-Bote, monthly, Barmen.

(2.) German Branch, Liebenzoll in Wurtemberg: It was organized at Hamburg in 1899, and has 3 stations in the provinces of Kiang-su, Eunam, and Shansi, China. It has (1902) 7 missionaries, men and women; 1 native worker, and 2 schools.

ORGAN, China's Millions, monthly.

DEUTSCHE ORIENT MISSION: This organization grew out of sympathy for the needs of destitute Armenian survivors from the Turkish massacres of 1895-96. It is under the general direction of Dr. Lepsius, its founder, and devotes itself chiefly to school and orphanage work wherever Armenian refugees are found in Bulgaria, Persia, and Turkey.

PERIODICAL: Der Christliche Orient, monthly, Berlin.

EVANGELICAL MISSIONARY SOCIETY FOR GERMAN EAST AFRICA (Evangelische Missionsgesellschaft fur Deutsche Ostafrika; Berlin III): This Society, organized in 1886 by Pastor Dietelkamp, carries on an extensive work on and near the coast of German East Africa. There are two centers, Dar-es-Salaam, just south of Zanzibar, and Tanga, near the border of British East Africa, opposite the Island of Pemba. The temptations to have occurred some temporary difficulty, but to have been settled on a broad, liberal basis.

In the southern section there are (1902) 3 stations, and in the northern 6 stations occupied in the following order: Dar-es-Salaam 1887, Tanga 1890, Honbofiefried 1891, Kissarawe 1892, Bethel (Neubothel) 1893, Manerumango 1895, Vuga 1895, Bumubi 1899, Bungu 1903. There are reported (1902) 28 missionaries, 22 native workers, 642 native Christians, 889 pupils in schools.


GENERAL EVANGELICAL PROTESTANT MISSIONARY SOCIETY (Allgemeine Evangelisch-Protestantische Missionverein); Under influences from Switzerland this Society was organized at Berlin in 1884, to represent the more liberal theological views in the Lutheran and Reformed churches of that country, particularly among the upper classes, in the more civilized countries, and it lays special stress upon literary work and scientific instruction. It has (1902) 2 stations in Japan (Tokio and Kioto) and 2 in China (Shanghai and Kiao-chau). Altogether in both countries it has 1,150 missionaries, 140 baptized Christians, with 189 pupils in its schools.

The Society publishes two monthly periodicals: Zeitung, fuer Missionstrande und Religionswissenschaft; and Missionar, des evangelisch-protestantischen Missionsvereins.

GOSSNER MISSIONARY SOCIETY (Gossnersche Missionsgesellschaft, Berlin II): Johannes Evangelista Gossner (1773-1858) was baptized and educated in the Roman Catholic Church, and held a small benefice at Munich. He came early under the influence of Martin Boos and gradually adopted his evangelical tendencies became so apparent that in 1817 he lost his benefice. But he did not publicly embrace Protestantism until 1826. From 1829 to 1846, when he retired as pastor emeritus, he had charge of the Bethlehem Church in Berlin.

The missionary zeal which he had from his peculiar character of grandeur may have been awakened by Martin Boos, who, the he never left the Church of Rome, was himself a kind of evangelical missionary, and for that reason was violently chased from place to place by the Jesuits. But otherwise it was a spontaneous outgrowth of his own nature, and he received his specific impulse toward the preaching of the Gospel to the heathen from his intimate connection with Spittler, one of the founders of the Basel Mission Society and a representative of the Pietist circles in Germany, and from the Moravian Brethren, who for a whole century had been the sole representatives of the missionary idea in German civilization. He became, in 1831, one of the directors of the Berlin Missionary Society, but in 1836 withdrew because he adopted his ideas of what a Christian missionary should be into harmony with the Society's ideas of how a Christian mission should be worked. He had his eyes fixed upon the Apostle—a man driven onward by the fire of his faith and throwing all his cares on God, while the he adopted the English model of a mission—a thoroughly organized institution, supported but also governed by the Christian community that estab-
lished it. Gossner felt perfectly certain that he was not wrong, but it was a long time before he came to understand that the Society was not wrong either. He seems to have given up despair, and felt very much perplexed when, seven months after, eight young men, artisans, who could and would support themselves wherever they went in the world, came to him and asked to be instructed and prepared so as to be sent out by some mission society, or to go out on their own account to preach the Gospel to the heathen. However, "this comes from the Lord," he said to himself, and undertook the task. After about six months' preparation these young men went, under the leadership of the Scotichan, Dr. Lang, to South Australia, and in the meantime new pupils had been received.

Then came difficulties with the ecclesiastical authorities and the government, but in 1842 the Society received royal sanction. This, however, made no essential change in methods, the missionaries being transferred to other societies or left to their own conduct. Such a system could not continue, and Gossner was forced at last to accept an organization on a broader foundation.

In 1844 a number of Gossner's pupils had their attention directed to the Kols of Chota Nagpur, in India. The race was degraded and it was five years before a single convert was baptized. Then came such overwhelming success that the question was not about a more or less slow progress by single converts, but about the conversion of a whole people. "We will have them all," explained Gossner in his enthusiasm; "every one of them." But it was evident that in such an organization—a loose association of individual efforts—the mission was not able to manage the affair. When the missionaries fell out with each other, Gossner had no other means of settling them right than telling them: "If you don't agree, I shall stop praying for you." Then two great calamities befell the undertaking—the Sepoy rebellion and the death of Gossner. At first the rebellion actually threatened to extinguish the mission. The missionaries fled to Calcutta; their houses, schools, and churches were demolished, and the native members of the congregation were exposed to harsh persecution. When this news reached Berlin, Gossner made an offer to transfer the mission and all his personal property to a Curatorium; from his accounts it was not wrong, but it was a long time before he became a full pastor of the church. From the first it was supported by the peasants, without special canvassing for funds, and the men chosen to go out as missionaries were from peasant homes.

Good public-school training was the only educational qualification required for admission to the institute established. The course was at first four years, later lengthened to six. In this school not only books were taught, but also farming, carpentering, and the like; for one prominent feature of the proposed mission was that colonization should be united with evangelization. Thus the development of agriculture and the civilization should be introduced together. Moreover, the mission station should be largely self-supporting, in order that the home contributions might be devoted chiefly to defraying the expenses of sending out men. Music was emphasized from the first, as is also the case on the field. Practical homiletical training was gained by the pupils by holding mission meetings in the neighborhood.

In 1853, the first men—eight missionaries and as many colonelees—were ready to enter the "Candace," one of the mission ships that played so important and romantic a part in the history of missions. A printing establishment was founded in 1856-7, and in the latter year the mission was chartered. It was to remain a private affair, yet to be under direction of the Hanover Consistory, in so far as that ordination was to be by this body; a report was to be made to it annually, and the right of inspection to be yielded to it. An advisory committee of ten was established, to which the property of the mission was transferred. In 1860 a second Mission House was erected, the property of the mission being represented on the Board.
Of special interest is the policy of the Society, carrying out that of its founder. This was to Christianize the land into which his laborers should go; not simply to convert certain heathen, and attend to their spiritual welfare, but to infuse into heathendom the leaven of Christianity, that it should influence the whole land, and that thoroughly. This was his reason for sending out colonists; this led him to be satisfied with slow advance if only his object was reached in the territory already occupied; this led him also to counsel the establishment of a central station from which the new ones should be supported and supplied—a veritable swarming process. There was in his scheme not a little touch of old apostolical fervor; for example, among the settlers upon a station there should be perfect community of property; each was to work for the common good, and all acquisition was to be applied to mission purposes. The ordained missionaries, tho not working for material prosperity, were none the less employed in mission work; and, on the other hand, the colonists were to be regarded as of equal rank with the clergy, tho their chief work was to supply the physical needs of the community. There has been from the first a most intense Lutheran spirit in the Society. Harms would have all the ordinances of that church practiced on the mission stations, and church and church government, as well as creed, should be identical with the home church. The stations should have a complete organization, ecclesiastical and also political, tho it has been found necessary to modify the forms of the churches, to adapt them to the peculiar needs of mission communities.

In all these respects the influence of the founder has maintained itself, and yet many changes have been introduced in the course of the years in the details of practical management. The stations were never quite self-supporting. Community of property has been abandoned; it was found impractical, for it was but natural that the farmers attached to the mission dislik ed to be entirely destitute of property, while those not attached to the station were making provision for their families. So long as the colony remained composed of unmarried men (and none others were sent) life in common could be maintained; but so soon as their brides were sent to them from home it was found impossible to maintain the custom. Separate homes must be established. Moreover, there was friction continually arising between the ordained missionaries and the colonists as to the division of the work; the latter demanding more assistance from the former than they were inclined to give, the former asserting their superiority in unimportant ways; so the colonist feature of the work was discontinued in 1869. Quite early in the history of the Society superintendents were appointed over the various sections of the field.

Missions: 1. Africa: The first colony was established in Co-ulla territory in East Africa, but met with such difficulties that the settlement was made, not there but in Natal. From this the Zulu mission was developed, with stations at Hermannsburg, Ehlansen, and various points on the Tugela River. This mission had some hard experiences.

After waiting in vain for fruit of their hard labor, the experiment was tried of requiring all natives who were cultivating mission land to send their children to school, or pay rent, or vacate; the first they would not, the second they could not, and the third they did do, until the experiment thus proving unsuccessful, they were allowed to come back. Another more successful scheme was the establishment here of a seminary for training native pastors, from which the new ones should be supported and supplied—a veritable swarming process. There was in his scheme not a little touch of old apostolical fervor; for example, among the settlers upon a station there should be perfect community of property; each was to work for the common good, and all acquisition was to be applied to mission purposes. The colonization scheme was never employed in this mission. Beginning in 1858, gradually a network of stations was formed over the whole western half of the Transvaal Colony, and the extended also into the British Bechuanaland on the west. This extreme western section had been occupied by English missionaries, but they had retired before the Dutch Boers; later the Hermannsburg Mission gave up the field to the LMS. There were reported (1900) 46 stations, 103 native workers, 45 missionaries, 396 native workers, 25,400 communicants, about 40,000 baptized Christians and 6,058 pupils.

2. India: In 1866 an appeal came to the Society for work among the Telugu of India, and men were at once sent out who established a central station at Naidupet. The work has increased but slowly, and there were reported (1900) 9 stations, 13 outstations, 12 missionaries, 91 native workers, 1,693 communicants, 870 pupils. Other enterprises commenced have been subsequently abandoned. One to New Zealand was given up, and one to Australia was handed over to the Evangelical Lutheran Immanuel Synod of Australia. A work was also begun in Persia, which, however, has not been developed.

Periodicals: Hermannsburger Missionsblatt, fortnightly; Missionsblatt für unsere liebe Jugendl; Hermannsburg, Hanover.

JERUSALEM UNION IN BERLIN (Jerusalemsverein zu Berlin): Founded by Court-preacher Strauss in 1852. In aid of German evangelical institutions in the Orient, in the vicinity of Jerusalem, this Society supports schools, hospitals, and hospices, for the “inner and outer mission” among the native inhabitants of that region, and among Germans resident there. The conduct of its affairs is in the hands of a committee of at least 16, who elect their own successors. The Union has, from the first, enjoyed royal support, and for long years was under the special protection of Empress Augusta. Since the present Emperor’s visit to the Levant, in 1897, it has received special support and encouragement. The chief activity of the Union is in Jerusalem, where it has a large distinctively mission character than in other stations. Here the funds are supplied to support in part various German institutions which have a mainly national character. It contributes to the salary of the pastor of the German church, who makes quarterly visits to the Germans in Haifa and Jaffa, and to that of the assistant preacher, who is also teacher in the German school. As early as 1867 a collection was made in Germany for church building in Jerusalem; in 1869 the Prussian crown came
into possession of the Murestan, the site of the old convent Santa María Magda; the locality was extended to include now a Ziegenbalg and Schwartz. There are 2 Mission stations, 1 native worker, 11 pupils. For the rest of the southeastern Asia, see Table of Missions.

OTHER MISSIONS. The Women's Aid Society of the Leipzig Evangelical Lutheran Mission (Frauen-Hilfs Verein der Evangelisch-Lutherischen Missionsgesellschaft zu Leipzig) is auxiliary to the Society, with special reference to its work for women in India.

Periodicals: Evangelisch-Lutherische Missionsschrift; Neu-Deutsche Missionsgesellschaft: also the following: Der Missions und Heidenbote, monthly, with supplement relating to work in North America, Australia, and New Guinea; Der Missionsbote, fortnightly, Kiel; and Der Missions und Heidenbote, monthly, Neukirchen.

Leipzig Evangelical Lutheran Mission Society (Evangelisch-Lutherische Mission zu Leipzig): As early as 1819 there was in Dresden a missionary association closely affiliated with and working through the Basel Society. With the development of the Church, the need for a more aggressive and direct missionary movement became apparent. In 1823 the Dresden association established its own mission school, which in 1826 developed into a complete missionary seminary, and in the latter year it also constituted itself an independent mission society, which was removed to Leipzig in 1846.

In 1844 Dr. Karl Graul became president of the Society and director of its seminary. He traveled extensively in the East and came to conclusions which resulted in the complete dissolution of the connection between the Leipzig and the Basel societies. The Basel Society, in accordance with all pietistic missionary labor, aimed simply at individual conversions. Dr. Graul, on the contrary, looked for a national conversion, and he consequently demanded more support from the missionaries he sent out, namely, an intimate acquaintance with the whole state of civilization,—religious, scientific, literary, political, and social—among the people to whom they were sent. He also wished to make the Leipzig Society the center of the entire missionary activity of the Lutheran Church, and he gave its labor a strictly Lutheran character, which imposed upon the laborers a certain reserve toward the collaborators of other denominations.

missions. 1. India: As was natural, the attention of the Society was turned to India, and some of its missionaries commenced work among the Tamils in 1840. This gave good occasion for the transfer of the property of the old Danish-Tamil Mission (itself conducted on high-church Lutheran principles), when Tranquebar was ceded to England in 1845. Two years later the transfer was complete, and the Leipzig Society entered into the inheritance of Ziegenbalg and Schwartz.

The case question at one time threatened to endanger the success of the work, as the policy of the Society in regard to it was rather too lenient. That, however, was overcome, and the growth and strength of the mission is indicated by the following figures (1902): 49 stations, 769 outstations, 41 missionaries, 743 native workers, 19,178 communicants, 9,407 pupils.

2. Africa: In 1892 the Leipzig Society joined the number of German organizations working in Africa, and took charge of a mission in British East Africa, which had been founded by a Bavarian Society. This mission, called the Mahamba Mission, has (1902) 3 stations, Jumpa (near Mombasa), Ikutha (near Mt. Kenya), and Mulango, with 9 missionaries.

A little later the Society began a distinct mission in the vicinity of Mt. Kilimanjaro, in German territory, known as the Majagga Mission. This reports 6 stations, and 16 missionaries.

The Women's Aid Society of the Leipzig Evangelical Lutheran Mission (Frauen-Hilfs Vereine der Evangelisch-Lutherischen Missionsgesellschaft zu Leipzig) is auxiliary to the Society, with special reference to its work for women in India.

Periodicals: Evangelisch-Lutherische Missionsschrift; Neu-Deutsche Missionsgesellschaft; also the following: Der Missions und Heidenbote, monthly, with supplement relating to work in North America, Australia, and New Guinea; Der Missionsbote, fortnightly, Kiel; and Der Missions und Heidenbote, monthly, Neukirchen.

Neuendettelsau Missionary Society (Gesellschaft für Innere und Aussere Mission im Sinne der Lutherische Kirche): This Society was organized first, in 1849, with special reference to work among Lutherans in America, and to some extent, among the Indians. Later, in 1885, in connection with the Immanuel Synod of Australia, it commenced work among the natives, and the same year celebrated the occupation of Kaiser Wilhelm's New Guinea by sending missionaries there. It reports (1902) 7 stations, 15 missionaries, 30 communicants, 90 pupils.

Periodicals: Freimund's kirchliches und politisches Wochenblatt, weekly (with supplement relating to work in North America, Australia, and New Guinea); Die Uhren­serin auf dem Missionsfelde, monthly, Neukirchen.

Neukirchen Missionary Institute (Neukirchener Missionsanstalt): This Society was founded in 1882 by Pastor Doll of Neukirchen, with the intention of carrying on the work which Dr. Graul, in consequence of his death in 1847, was unable to complete. The institution represents the standpoint of the China Inland and similar faith missions. It has, however, come to be conducted on the same general principles as the other societies.

The fields of work are Java and British East Africa. There are reported (1902), in Java, 7 stations in the two districts of Samarang and Rembang, 9 missionaries, 46 native helpers, 565 baptized adults, 562 pupils. The classes reached are Mohammedans, Javanese, Chinese and some Arabs.

In Africa the work among the Mohammedans, along the Tana River, has not proved successful, but one baptized adult being reported at Lamu after 14 years of effort. Among the Swahili there has been better success. There are (1902) 4 stations, 8 missionaries, 142 baptized adults, 171 pupils.

Periodicals: Der Missions und Heidenbote, monthly, with supplement; Jugendmissionsschrift, monthly; Die Uhren­serin auf dem Missionsfelde, Neukirchen.

North German Missionary Society (Nord­deutsche Missionsgesellschaft): As early as 1802 there was formed in East Friisia, in response to
influences from the Moravian and the London Missionary Societies, a "Mission Society of the Mustard Seed," for the purpose of collecting funds in aid of missions. Other similar unions were formed throughout North Germany, the most important being one in Bremen in 1819. The collections were sent to Janicke in Berlin and to Basel, and two men presenting themselves for service aroused great interest. Other unions were organized at Lübeck (1820) and Hamburg (1821), but movement was made until 1834. In 1836 seven unions, Bremen, Stade, Hamburg, Lauenburg, Ritzebultel, Leba, and Bremerhaven, organized the North German Missionary Society, with headquarters at Hamburg, where in 1837 a Missionary Institute was established.

From the beginning there were in these unions numbers of both the Lutherans and the Reformed bodies, and this resulted both in difficulties on the field and divided counsel at home. Gradually, as the discussion grew sharper, several of the more interesting Lutheran unions withdrew; the headquarters were removed to Bremen, and the Society gradually became largely Reformed, the union feature never disappeared, and there are Lutheran as well as Reformed members on its committee.

Mission. The first movement of the Society was toward New Zealand, where work was commenced in 1842 but not developed, the one of the two missionaries remained for some time and continued to receive help. The next year men were sent to the Telugus in India, but that work was handed over to the American Lutherans, and the Society concentrated its efforts on the west coast of Africa, just east of the Gold Coast Colony. Among the principal stations are Accra, Anyako, Keta, etc. The terrible climate has been a heavy drawback, but the Society has persevered and reported (1902) 5 stations, 37 outstations, 27 missionaries, 74 native workers, 2,908 communicants, 1,487 pupils.

Periodicals: Monatsschrift der Nord. Miss.-Gesellschaft, monthly, Bremen.

RHENISH MISSIONARY SOCIETY (Rheinische Missions-Gesellschaft in Barmen): A small missionary union of twelve laymen was formed in 1799 in Elberfeld. As it grew in numbers it inaugurated the Bergische Bible Society and the Tract Society, with headquarters at Bremen. In 1819 a mission was formed at Barmen, which worked in connection with the Basel Missionary Institute but organized its own school in 1825. Three years later these two, joined by unions at Cologne and Wesel, formed the Rheinish Missionary Society, with headquarters at Barmen. The first missionaries went to South Africa and landed at Cape Colony in October, 1829. In that region 40 missionaries under the direction of the Moravian Brethren, the London Missionary Society, the Wesleyans, and the Scotch Free Church were already at work at 30 stations among the Hottentots, Kafirs, Negroes, Bastards, etc. Therefore the Rheinish missionaries hesitated where to go. Finally, in the beginning of 1830, they founded their first station at Wupperthal, and in 1832 they had consecrated their first church at Unterbarmen.

In 1834 the Society found that they had more missionaries ready for work than could be employed in Africa, and, moved by what they had heard from the American missionary, Abel, and the LMS missionary, Medhurst, they decided to open a new field in Borneo, to which they afterward added two other islands in the Dutch colonies of the East Indies, Sumatra in 1862, and Nias in 1865. In 1846 they also began a Chinese mission, and in 1887 inaugurated work in Kaiser Wilhelmland, in New Guinea. In its general character the Rheinish Society has followed the main lines of the Basel Missionary Society, and carries the cordial support of both Lutherans and Reformed. It met with financial difficulties in 1851, which compelled the transfer of parts of its Chinese mission to the Basel and Berlin societies, but it soon regained lost ground and continued to enlarge its work.

Missions. 1. Africa: There are three missions in Africa: Cape Colony, Namaqua-Herero, and Ovambo. The Cape Colony mission covers the region in the vicinity of Cape Town, altho one station, Carnavon, is in the center of the colony, and three others, Steinkopf, Concordia, and Komaggas, are in the northwest part of the colony. The work is among the Hottentots, Negroes, half-breeds, etc. The mission met with financial difficulties in 1851, which compelled the transfer of parts of its Chinese mission to the Basel and Berlin societies, but it soon regained lost ground and continued to enlarge its work. The Namaqua and Herero mission is in German West Africa, and covers the entire territory occupied by the Namaqua Hottentots and the Herero Negroes. There are (1902), 24 stations, 35 outstations, 35 missionaries, 123 native helpers, 8,303 communicants, 2,405 pupils. The Ovambo Mission is on the border of German West Africa and the Portuguese district of Angola. The youngest of the missions, it has 24 stations, 5 missionaries, 2 native workers, 500 communicants, 130 pupils.

2. Dutch East Indies: The work of the Rheinish Society in Borneo was commenced in 1842 among the Dyaks of the southeastern portion of the island. The first efforts met with little success, no convert being baptized in eight years. They adopted two measures, both of which miscarried: i.e., the ransoming of "pandelings," or slaves, for industrial and commercial elements of the work are well developed. There are (1902) 10 stations, 14 missionaries, 136 native helpers, 6,547 communicants, 2,547 pupils.

The Namaqua and Herero mission is in German West Africa, and covers the entire territory occupied by the Namaqua Hottentots and the Herero Negroes. There are (1902), 24 stations, 35 outstations, 35 missionaries, 123 native helpers, 8,303 communicants, 2,405 pupils. The Ovambo Mission is on the border of German West Africa and the Portuguese district of Angola. The youngest of the missions, it has 3 stations, 5 missionaries, 2 native workers, 300 communicants, 130 pupils.
situated at an altitude of 2,000 feet or more. The soil is well filled up, and the Battas, the Malay tribe among which the mission works, are possessed of some civilization. They have themselves reduced their language to writing, and they like to read. Dutch missionaries have long ago mastered the language for all scientific and literary purposes, and the whole Bible has been translated into Battas. Very fortunately it was that the Rhenish missionaries early came in contact with the Battas. Hence the sensitiveness shown elsewhere concerning missions to Islam was not allowed free play. When the Mohammedans of Sumatra petitioned the king of the Netherlands for the expulsion of the Christian missionaries, the request was refused.

There are reported (1902) 22 stations, 205 outstations, 60 missionaries, 1,152 native workers; 22,524 communicants, 10,902 pupils. There was a mission in Nias commenced in 1885. It reports (1902) 12 stations, 12 outstations, 20 missionaries, 77 native workers, 3,904 communicants, 820 pupils.

The youngest mission of the group, in the island of Mentawei, south of Nias, was organized in 1901, and reported in 1902 1 station, 2 missionaries, 1 native worker, 7 communicants, 10 pupils.

3. China: Since 1846 the Rhenish Society has had a mission in Hongkong and vicinity, and 1 station, Tai-yip, in the southwestern part of the Kwang-si province. The report shows (1902) 8 stations, 16 outstations, 14 missionaries, 29 native helpers, 833 communicants, 296 pupils.

4. New Guinea: Soon after the formation of the Colonies in New Guinea the Rhenish Society felt the responsibility for mission work among the Papuans and in 1887 opened a station at Bogadjim. There are (1902) 4 stations, 7 missionaries, 128 pupils.

Women's Society for Christian Education of the Female Sex in Eastern Countries (Frauen verein für Christliche Bildung des Weiblichen Geschlechts im Morgenlande): This Society, organized in 1842, is known also as the "Berlin Woman's Missionary Association" and the "Woman's Oriental Union." Its chief work is the sending out of teachers and deaconesses to various fields, chiefly India, who work in connection with other societies. Many of these teachers are under the CMS. The Society has for its own chief work a foundling asylum at Sikandra, North West Provinces. In 1900 and 1901 two women were sent to China. The principal of the Talitha Kumi orphanage of the Jerusalem Union was sent out by this Society.}

The German Foreign Missionary Societies have united in forming an "Executive Committee" (Ausschuss der deutschen Evangelischen Missions-gesellschaft), which has advisory functions when called upon by the societies to discuss questions that affect the whole missionary interest, and which represents the united societies in all relations with the Government. This Executive Committee is composed of five members elected annually, and meets, whenever necessary, at the call of the secretary. The secretary for the year 1903-04 is Rev. A. Merenski, D.D., of the Berlin Missionary Society.

GERTRUDSBERG: A settlement in the extreme north of the Transvaal Colony, S. Africa, situated in the Zoutspanberg district, on the slopes toward the Limpopo River, and among the Bawemba tribes. Station of the Berlin Missionary Society (1899).

GHAZIABAD: A town and railway junction in the United Provinces of India, situated 15 miles E. N. E. of Delhi, in the district of Meerut. Population (1891), 10,000, of whom about 6,000 are Hindus and about half that number Muslims. Circuit station of the ME, with (1900) 12 native workers, 1,000 professing Christians. Station also of the CMS (1894), with (1903) 2 missionary women and a dispensary.

GHAZIPUR: A city in the United Provinces, India, situated 40 miles E. N. E. of Benares, on the lowlands bordering the Ganges. The district of Ghazipur is one of the hottest and dampest in this part of India. The city has a monument to Lord Cornwallis, who died there in 1806. It is the center of the government opium monopoly and manufactory. Population (1891), 45,000, of whom about two-thirds are Hindus and one-third Muslims. Station of the Gossner (German) Mission, and of the Zenana Bible and Medical Mission.

GHEG LANGUAGE. See Albanian.

GIATWANGA Kin: A settlement in British Columbia, situated on the Skeena River, about 120 miles from Metlakatla. Station of the CMS (1882), with a constituency both among the Indians and among Chinese employed in salmon canning works.

CIBARA. See Jibara.

GIBSON: A station of the Rhenish Missionary Society in German Southwest Africa, situated about 190 miles N. E. of Angra Pequena. It has (1903) 1 missionary and his wife, 3 native workers, one a woman; 1 day school, and 383 professing Christians. The people among whom this station is established are Namaquas in the main.

GIFU: A town and railway station on the main island of Japan, situated 75 miles E. N. E. of Kioto. It is the capital of the prefecture of the same name, and has a population (1888) of about 31,000. Station of the CMS (1890), with (1903) 4 missionaries, men and women, and 7 native workers, men and women. Two interesting features of the work here are the home for ex-convicts and the school for the blind.

GIKUKI: A settlement in Portuguese East Africa, situated on a high bluff overlooking Inhambane Bay. Station of the ME (1884), with (1903) 1 missionary and his wife, 9 native workers, men and women, a printing house and a high school.

GILBERT ISLANDS: A cluster of coral islands in Micronesia, lying on both sides of the equator. Population estimated at 32,500. The climate is equable, and the warm is not oppressive. The inhabitants resemble the Malays. Before the advent of missionaries they were fond of war and prone to suicide; kind to their children, hospitable, generous, and more considerate of
women than is usual among savages. They ate human flesh occasionally, but were not habitual cannibals. These islands are now under British, and missionary work at the beginning of the 20th century is under the Hawaiian Evangelical Association (in cooperation with the ABCFM), greatly aided by the new conditions which foreign control supplies. The training school for the Gilbert Islands is at Kusai (Caroline Is.), where one of the missionaries resides. Literary work for the islands occupies another missionary residing at Honolulu, H. I. A third missionary spends his time in touring from island to island in a vessel chartered for the purpose. One missionary and his wife (Hawaiians) reside on the island of Maiana. On the islands of Marakei, Aranaka, Kuria, and Nonouti the additions to the Church (1901) numbered 92. Three other Hawaiian islands of this group have been under care of the LMS and are virtually Christianized.

GILBERT LANGUAGE: Belongs to the Micronesian family of languages and is spoken by the people of the Gilbert Islands. It was reduced to writing by missionaries of the ABCFM with the use of Roman letters.

GILL, William: Born January 14, 1813, at Totness, England; sailed April 11, 1838, as a missionary of the LMS for Raratonga; stationed at Arorangi in that island. In 1842, in the absence of Mr. Buzacott from Raratonga, he took charge also of his station and of the institution at Avarua. Between 1843 and 1846 he visited the other islands of the Hervey group, spending six months in Mangaia and the New Hebrides, New Caledonia, and the Loyalty Islands, returning by way of Samoa to Raratonga. In addition to his evangelistic and pastoral work he revised the Raratonga version of the Scriptures, and wrote several books in that language. His wife devoted herself to the elevation of the native women. In 1853 he went to England and did not return to the mission field. Before his connection with the Society ceased he printed the second edition of the Raratongan Bible, besides other books in that language. In October, 1856, he was settled as pastor at Woolwich, and died at Blackheath in 1878.

GILLESPIE: A settlement in Griqualand East, Cape Colony, S. Africa, situated near Mt. Ayliff. Station of the UFS (1889), with (1903) 1 missionary and his wife, 15 native workers, men and women; 11 outstations, 1 day school, and 600 baptized Christians.

GILMOUR, James: Born near Glasgow, June 12, 1843. Died in Mongolia, May 21, 1891. With his master's degree won at Glasgow he entered Cheshunt College, near London, where he took a two years' theological course. On February 22, 1870, he sailed from Liverpool as a missionary of the LMS, and on May 18 he reached the Chinese capital, which was to be the headquarters of his future work, so far away over the Great Wall on the Mongolian highlands. He arrived in China at the critical time when an anti-foreign storm was on the eve of breaking out in Peking; but the young missionary, within three months after his arrival, started up through the famous South Pass, toward the frontier city of Kalgan. The Mongolian field stands as a buffer state between Siberia and China proper, with an area more than one-third as large as the United States. Much of Gilmour's missionary life was spent among the agricultural Mongols; and singlehanded he addressed himself to the work of introducing the Gospel among 2,000,000 of the most superstitious and exclusive persons in all the East. Between the years 1818 and 1841, the missionaries Sullybrass and Swan had labored at the little mission of the Great Dome, with several assistants; and they left, besides the graves of some of their number, a Burial-Mongol translation of the Bible and several earnest converts. Save for a few copies of the Scriptures found here and there, preserved carefully by a few native Christians, Gilmour found little to build upon; but this itinerant evangelist for years was untiring in his journeys, living usually with the nomadic tribes in their tents, and witnessing for Jesus as they gathered about him in the fields or along the mountain sides. As a lay physician, Gilmour was greatly aided in securing the confidence of the Mongols; and at his street-tent dispensary in towns, nearly 300 miles northeast of Peking, he blessed the bodies and souls of hundreds of this rude people. After 1886 he made Chao-yang his headquarters. Mrs. Gilmour was a genuine helpmeet to her husband, and her educational work among the women and children was far-reaching in its influence. Besides his work far from the cities, Gilmour labored also at Peking, Tien-tsin and Shantung; but on the Mongolian plains he loved most to witness for his Master.

Gilmour (J.), Among the Mongols, 1884; Loveson (R.), Gilmour of Mongolia, London, 1892.

GISBORNE: A town and port of entry in New Zealand, situated on Poverty Bay, on the E. coast of the North Island, 85 miles N. E. of Napier. Population, about 3,000. Station of the CMS, with (1903) 2 missionaries, one missionary's wife, 99 native workers, men and women; 11 outstations, 2 village schools, 1 theological training institute and 4,000 baptized Christians.

GIZ LANGUAGE: Giz is another name for the ancient Ethiopic language of Abyssinia, now found in books only and displaced by Amharic in ordinary use. It is written with the same letters as Amharic except that it lacks one or two letters added to the latter language under influence of the Arabic.

GLEASON, Anson: Born at Manchester, Conn., May 2, 1797. In 1822 he became an assistant missionary of the ABCFM, and in January, 1823, started for the Choctaw country. He traveled the long journey on horseback. After eight years of service among the Indians, the health of his family obliged him in 1831 to return north. He then came into connection with the Mohicans settled near Norwich, Conn., and a church having been formed, he was ordained as its pastor. For a time he was district secretary of the ABCFM in Vermont and New Hampshire; for ten years he labored among the Seneca Indians near Buffalo, and he afterward became a city missionary, serving with unabated interest until his death, in Brooklyn, N. Y., February 24, 1885.


GLEN HAVEN: A town in the eastern part of Jamaica, W. I., situated in Portland, about 7
GLENTHORN: A settlement in Cape Colony, S. Africa, situated near Linton in the district of Bedford. Station of the UFS (1840), with (1903) 1 missionary and his wife and 2 native workers.

GNADENDAL: The oldest mission settlement of the Moravians in South Africa. It was founded in 1737 by George Schmidt. On his expulsion from the colony the work was suspended for nearly fifteen years; it was then, in 1792, renewed, an old convert of Schmidt's being discovered still residing there, and carefully preserving a Dutch Testament he had given her. The settlement is situated in the district of Caledon, 65 miles E. of Cape Town, near the junction of a rocky glen called Barian's Kloof with the valley of the Sonderend, down which it extends nearly a mile and a half. The name means "Valley of Grace," and was chosen, it is said, by one of the old Dutch Governors, who was moved by sight of the work of the mission. It has 14 missionaries, men and women; 87 native workers, men and women; 4 preaching places, 4 day schools, 1 theological seminary (founded 1838) and 740 communicants.

GOALPARA: A town in Assam, British India, situated on the left bank of the Brahmaputra, 70 miles W. of Gauhati. It is a very miserable situation, as unhealthy for natives as for Europeans. The civil officials live on a hill 250 feet above the plain. Population (1891), about 5,500, of whom 3,500 are Hindus. Station of the ABMU (1867), with access to the Garos and Rabhasas.

GOBAT, Samuel: Born at Crémone, Berne, Switzerland, January 26, 1799. At the age of nineteen, having an earnest desire to be a missionary, he entered the Basel Missionary Institution, previously perfecting himself in the German language. In 1823 he was sent to Paris to study Arabic at the Missionary Institution. He studied also Amharic and Ethiopic. At the end of a year, on recommendation of the directors of the Basel Institution, he was accepted as a missionary candidate by the CMS, and resided some months in the CMS College in Islington, devoting himself chiefly to Oriental study. Appointed in 1826 to commence a mission in Abyssinia, he returned to the continent, received Lutheran ordination, and sailed for Egypt in September of that year. He spent three months at Jerusalem in 1827 in making acquaintance with the Abyssinians at the monastery in that city, and from 1830 to 1833 he traveled extensively in Abyssinia proclaiming the Gospel to priests and people. His health having failed, he left for home at the close of 1836, and was associated in 1839-42 with the Society's missionaries at Malta, in superintending the translation of the Bible into Arabic, and taking charge of the printing press. He was appointed vice-president of the Malta Protestant College. In 1843 he died. The site which is a deep glen in a spur of the Piquet range, down which it extends nearly a mile and a half, the name meaning "well guarded," refers to the nature of the site, which is a deep glen in a spur of the Piquetberg, overlooking St. Helena Bay. Station of the Missionary Society in the eastern part of German Southwest Africa, situated among the Namaquas, about 300 miles S. E. of Walvis Bay and 260 miles N. E. of Angra Pequena. It has (1903) 2 missionaries, and 200 professing Christians.

GODDA: A town in the Santal Parganas, Bengal, India, situated W. of the Rajmahal Hills, about 140 miles S. E. of Bhagalpur. Station of the CMS, with (1903) 1 missionary and his wife, 232 native workers, one of them a woman; 7 outstations, 18 day schools, 1 boarding school, 1 dispensary, and 432 baptized Christians.

GODHRA: A town in the Bombay Presidency, India; situated in the Panch Mahals district, about 40 miles N. E. of Baroda. The town is almost entirely surrounded by jungle. Population (1891), 14,700, of whom 7,500 are Moham medans and the most of the remainder Hindus. Station of the ME, with (1902) 1 missionary and his wife, 45 native workers, 1 orphanage, and 522 professing Christians.

GOEDE HOOP. See Good Hope.

GOED FORTuin: A settlement in British Guiana, S. America, situated on the Demerara River, about 12 miles S. by W. of Georgetown. Station of the West Indies Wesleyan East Conference, with (1901) 1 missionary and his wife, 5 outstations, 5 preaching places, 4 day schools, and 200 professing Christians. This, with other work of the W. I. Wesleyan Conferences, was transferred back to the WMS in 1903.

GOEDERWACHT: A settlement in Cape Colony, S. Africa, situated about 35 miles west of Fiquetberg and about 90 miles N. by W. of Cape Town. The place was originally a Hottentot settlement founded by a planter who bequeathed the land to his faithful slaves. The name, meaning "well guarded," refers to the nature of the site, which is a deep glen in a spur of the Fiquetberg, overlooking St. Helens Bay. Station of the Moravian Missions (1845), with (1900) 2 missionaries and their wives, 25 native workers, men and women; 1 chapel, 1 day school, and 200 professing Christians.

GOGO (Gogha): A town in Kathiswar, Bombay Presidency, India; situated in the district of Ahmadabad, on the W. side of the Gulf of Cambay, 45 miles W. of Cambay, is temperate and healthful. The natives are considered the best sailors in India. Population (1891), 6,600, of whom 3,200 are Hindus and the most part of the remainder Muslims. Gujarati is the language of the district, but a dialect peculiar to the Muslims is also used and known as Musulmani. Station of the Presbyterian Church in Ireland (1843), with 1 missionary and his wife and 2 native workers.

GOGO LANGUAGE: Belongs to the Bantu family, and is spoken by about 100,000 people living in the central part of German East Africa, west of Mpywapwa. It was reduced to writing by missionaries of the CMS and is another case of the use of Roman letters by illiterate tribes.

GOKHAS: A station of the Rhenish Missionary Society in the eastern part of German Southwest Africa, situated among the Namaquas, about 300 miles S. E. of Walvis Bay and 260 miles N. E. of Angra Pequena. It has (1903) 1 missionary and his wife, 3 native workers, 1 day school, and 383 baptized Christians. The name is written by the Society according to German rules, Gochas.

GOLAGHAT: A village in Assam, situated S. W. of Buff Bay. Station of the AFM (1881).
miles S. W. of Dibrugarh, in the district of Sibsagar. Population, about 5,000. Station of the ASMU (1895), with (1903) 1 missionary and his wife, 17 native workers, men and women; 14 preaching places and outstations, 2 day schools, 1 high school, and 900 professing Christians.

GOLBANTI: A village in British East Africa, situated on the Tana River, 116 miles north by east of Mombasa. It is also spoken of sometimes by the name Borabini. Station of the United Methodist Free Churches (England) (1886), the mission being directed especially to the Gonds, tho reaching to some extent the Pokomo also. It has (1903) 1 missionary and 3 native workers. It is preparing for industrial instruction of the people, and owns an estate of four miles frontage on the Tana River and two and a half miles depth.

GOLD COAST: A British colony on the Gulf of Guinea, having a coast line of about 360 miles. The protectorate that embraces Ashanti and Adumasi is included with the colony proper under the general designation of Gold Coast. The colony proper has about 42,000 square miles, the whole territory about 72,000 square miles. The population is estimated at 1,500,000 negroes, chiefly of native workers and Tombs (0).

In the Upper Volta basin and interior highlands the aborigines have held their ground as separate groups. But the distinctions of language, customs, and physical characteristics are rapidly disappearing. The aborigines are called Fono, that is, "barbarians," by the Ashanti conquerors. Their language is the Gwany, Nta, and allied idioms, which, tho unintelligible to the Accra and Tschi (or Otji) tribes, are used for their translation of the Bible, prayer-book, hymns, etc., the Akwapem dialect. The incredible cruelty and carnage of Ashanti power, with human sacrifices and slaughter, have largely been stopped by the British annexation. A railway has been opened from Sekondi on the coast to Kumasi.

The WMS and the Basel, and the North German Missionary Society occupy 22 stations in this colony.


GOLOVIN BAY: A settlement on the W. coast of Alaska, situated at the head of Golovin Bay and about 40 miles N. E. of Cape Nome. Station of the Swedish Evangelical Mission Covenant of America (1892), with 2 missionaries and 2 missionary women.

GOND LANGUAGE: Belongs to the Dravidian family, and is spoken by 1,500,000 people inhabiting the Central Provinces, India. It is related to both Tamil and Telugu. It has no alphabet peculiar to itself, but attempts have been made to induce the Hindu (sagor) characters among the northern Gonds and the Telugu characters among those bordering on the Telugu country.

GONDA: A town and capital of a district in the United Provinces, India; situated 69 miles E. by N. of Lucknow. The name means a "safe fold," and is due to the origin of the settlement, which was built about a cattle fold in the center of a dense jungle. Population (1891), 17,409, of whom 11,600 are Hindus and the remainder chiefly Mohammedans. Station of the ME, with (1902) 2 missionary women, 110 native workers, men and women; 5 preaching places. 62 Sunday schools, 12 day schools, 1 orphanage, and 1,150 professing Christians.

GONDA: A village in the Central Provinces, India; situated on the railway about 50 miles E. by N. of Nagpur. Station of the Pentecost Bats of the World (1899), with 3 missionaries, one a man, and an industrial school.

GONDS: A non-Aryan race of Central India, numbering some 2,000,000 and forming the largest remnant of the Dravidian aborigines, so called, who were pushed back by the later Aryan immigration into the mountainous, ill-watered, jungle covered region known as Gondwana (the land of the Gonds), which is some 400x300 miles in extent and lies between 18° 40' and 23° 40' Lat. and 78° to 82° Long., mostly within the Central Provinces, Bastar and Berar. The Gonds are thinly scattered over this region, and inhabit the more accessible plains with the Hindus. The Rajputs of Malwa early intermarried with the Gonds, forming the Raj-Gonds, who have retained the physical peculiarities, but have laid aside the rough habits of the Gonds and taken on some elements of Hindu civilization.

The wild Gonds form the mass of the population of Bastar, whose ruler is a Gond. In the north of this state they are called Muriyas (forest people); southward the Godavari and Nauhita valleys swell a branch known as Koils (hill people), while those who live higher up in the hills are known as Gu-te-koi (high-hill people). The Khonds, another branch, are found in Orissa east of Gondwana. The long-continued independence of the Gonds as a race has been due to the arid, inaccessible character of their country, and the unifying of the people, and owns an estate of four miles frontage
The priests exercise large power. The more advanced Gonds have borrowed from the religion of the Hindus, worshiping Siva and Kali especially, and the Raj-Gonds have developed a system of caste which is foreign to Gond tradition.

The Free Church of Scotland began in 1845 a mission to the Gonds, under Rev. S. S. Hislop, who took into the employ of the mission the remaining members of an earlier German effort. The United Free Church of Scotland Mission, with headquarters at Nagpur, no longer distinctly a mission to the Gonds, now carries on this work for this people. The "Bhalagat Mission" to the Gonds, begun in 1874, had, in 1902, some half dozen European agents, who labored among the wild Gonds in the forests, with a center at Behir. The Swedish Evangelical National Society has undertaken work for the Gonds in Chhindwara and the Methodist Episcopal Church (U. S.) at Sirora, by the chief mission to this people is that of the Church Missionary Society, which established in 1854 a station at Jabalpur, in part as a basis for a Gond mission, with which, however, the pressure of other work seriously interfered. Upon the initiative of two earnest Christian workers stationed in that region, Colton and Capt. Haig, the mission to the Kois of the Gonds was begun in 1896, the first fruit of which has, however, been more among other races than among the Kois. As a result of the Conference on non-Aryan Missions in 1877 a Gond Mission was established at Mandla, to which stations at Marpha and Patpara have been added. Five hundred converts were enrolled by the CMS in 1900, but many of them were not Gonds, the low caste Hindus proving more accessible and progressive. Thus, while the Gonds during a long period have been regarded as a field of singular promise, missions to them are still in the day of small things. Gondwana was the most sorely stricken region in India during the famine of 1877; while the Gonds proved more accessible.

For several years there was an almost continuous outpouring of the spirit, and hundreds of converts from heathenism were baptized. Largely through his own instrumentality the one church existing in 1884 multiplied to four before his final removal from that field in 1893. During his last year or two on the Ogowe, when burdened with the care of the widely scattered churches, he also revised the entire New Testament in Mpongwe and the Hymn Book then in use, adding quite a number of hymns of the latter. During this period and also later Dr. Good made some valuable contributions to natural history by sending many choice specimens to the Western University of Pennsylvania.

Dr. Good made three distinct journeys into the unexplored interior, with no companions save native carriers. Aitho he made light of the discomfort encountered and of the danger to which he was exposed, no one can read his unvarnished narrative of travel without being impressed with the heroic spirit of the man. He marched day after day along the beds and on the edge of streams, sometimes through mud a foot deep, his clothing constantly soaked with the dense foliage kept wet by frequent tropical showers. But these were small matters in his estimation compared with the joy of being able to open a pathway for the Gospel to the savage tribes of the interior. The joy increased as the range of his vision widened and he found the Bule people to belong to the great Fang family, and to be widespread and quite accessible.

He was pushing exploration and translation with all his might, with the intention of joining his family in America the next spring; intending while here to prosecute his literary work and see through the press the Gospels and possibly other parts of the Scripture through his life closed in 1893.

GOODELL, William: Born in 1792, at Templeton, Mass. Graduated at Dartmouth College and Andover Theological Seminary. Appointed as missionary of the ABCFM, he sailed December 9, 1822, for Beirut, where, after a few months spent at Malta, he arrived September 26, 1823, for the Kois. As a result of the Conference on non-Aryan Missions in 1877 a Gond Mission was established at Mandla, to which stations at Marpha and Patpara have been added. Five hundred converts were enrolled by the CMS in 1900, but many of them were not Gonds, the low caste Hindus proving more accessible and progressive. Thus, while the Gonds during a long period have been regarded as a field of singular promise, missions to them are still in the day of small things. Gondwana was the most sorely stricken region in India during the famine of 1877; while the Gonds proved more accessible.

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Brother Temple would say, to throw wide open the twelve gates of the New Jerusalem to this immense population.”

In 1851 he visited his native land, where he remained two years. In 1853 he returned to Constantinople, where he labored with enthusiasm and success till 1865, when, on account of failing health, he requested a release from the Board, after forty-three years of missionary work. He died in 1867, aged 75, at the residence of his son in Philadelphia.

**GOOD HOPE:** A settlement in the northern part of the Transvaal Colony, S. Africa, situated in the Zoutspanberg district, about 60 miles E. of Blauberg. Station of the WMS, with (1903) 1 missionary, 105 native workers, men and women; 22 outstations, 48 preaching places, 20 Sunday schools, 4 day schools and 783 professing Christians. Station also of the Hannover Evangelical Lutheran Free Church, with (1900) 2 missionaries, 2 native workers, 6 outstations, 2 schools and 287 professing Christians. The form given to the name by the German Society is Goede Hoop.

**GOOTY:** A town in Madras, India, 50 miles east of Bellary. The place is celebrated in history for its very strong fort, captured by the British in 1799 from Mysore. The climate of Goaty is dry and hot. Population (1891) 6,600, of whom 4,500 are Hindus and 2,100 Muslims. Station of the Bengal Evangelical Mission (1894), with (1901) 21 native workers, 5 preaching places, 9 day schools, 1 boarding school, 1 industrial school, 1 dispensary and work among lepers. See UMSINGA.

**GOPALGANJ:** A city in the United Provinces, India, situated on the Rapti River, 100 miles N. of Faridpur and on one of the streams of the Ganges Delta. Station of the Bengal Evangelical Mission (1894), with (1901) 21 native workers, 5 preaching places, 9 day schools, 1 boarding school and orphanage, 1 college and 1,042 professing Christians. Station also of the Zenana Bible and Medical Mission, with 3 women missionaries and 18 native women workers.

**GORDON, Andrew:** Born in Putnam, N. Y., September 17, 1828; graduated at Franklin College, O., 1850; studied theology at Canonsburg, Pa., 1853; appointed by synod missionary to Sialkot, North India; sailed February 14, 1854. Dr. Gordon was the founder of this mission of the United Presbyterian Church. He was a devoted and useful laborer with pen and tongue, and returned to the United States in 1865 greatly debilitated, but having gained sufficient strength to warrant active labor again, he reembarked in 1875 and was stationed at Gurdaspur, Northern India. He returned home the second time because of illness of members of his family and looked forward confidently and eagerly to a return to his work in India. After a long and painful illness he died in Philadelphia, August 13, 1887. Dr. Gordon was preparing a version of the Psalms in the Urdu language when he returned. He published a valuable work, Our India Mission (1886).

**GORDON, Marquis Lafayette, M.D.:** Born in Waynesburg, Pa., July 18, 1843. Graduated from Waynesburg College in 1868 and from Andover Theological Seminary in 1871 and from Long Island College Hospital, Brooklyn, N. Y., in 1872. He also studied in the College of Physicians and Surgeons, in New York, from which he received the degree of M.D. While securing his education he spent three years in the army during the Civil War. He entered Japan as a missionary of the ABCFM in 1872 and was stationed at Osaka. He early became identified with the work of the Doshisha at Kioto and was soon recognized as one of the ablest and most efficient of the missionaries of any Board in Japan. Although Dr. Gordon had qualified as a physician, after reaching the field he was convinced that he could work successfully in but one profession. He chose the ministry of the Word, gave up the practice of medicine, and devoted himself entirely to evangelistic and educational work. Through his marked ability, his affection for the people and his great tact, as well as the spiritual power of his life, he won a strong position for himself in the affection and the confidence of the people. This position he held to the time of his death. In 1893 he published the volume, An American Missionary in Japan. At the time of his death, in Auburndale, Mass., on the 4th of November, 1900, he had in press his second volume, Thirty Eventful Years in Japan. These two books contain a comprehensive history of the work and methods of the American Board in that empire. Dr. Gordon was married to Miss Agnes Helen Donald at Andover, Mass., in 1852. Two daughters of his are now in Japan.

**GORDON MEMORIAL:** A station of the United Free Church of Scotland, in Natal, S. Africa. See UMSINGA.

**GOSHEN:** A settlement in Cape Colony, S. Africa, situated about 7 miles N. by W. of Cathcart. Station of the Moravian Missions (1892), with (1901) 2 missionaries and their wives, 13 native workers, men and women; 1 chapel and 1 school.

**GOSPEL IN FOREIGN PARTS:** See SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

**GOSSNER MISSIONARY SOCIETY:** See GERMANY; MISSIONARY SOCIETIES IN.

**GOVERNMENTS; Relation of Missionaries to:** This is a matter of great perplexity, difficulty and importance. The missionary is in one sense a man without a country. In another sense, a man of many countries. He does not renounce his nationality or citizenship. As Paul at times fell back on his high position as a Jew and Pharisee, so the missionary must often assert his privileges of birth and country. At the same time he is a resident of foreign lands and inevitably related to foreign governments, on his own account, as an individual; in behalf of the property and other local interests acquired by his mission, and in behalf of converts and adherents, who rely on him for advice and sympathy as to enjoyable justice and protection in secular things. As Paul appeared now before Ananias, the high-
priest; now before Felix and Festus, Roman governors; now before Agrippa, and finally before Cæsar, the missionary may find himself tossed between different, often conflicting, sources of authority, seeking to reach some supreme Cæsar, often finding only Herods and Pilates who will make friendship over his defeat.

The relation which he sustains to the government of the country where he works may have to be one of virtual defiance. Ever since the Apostles met the prohibition of their persecutors by saying. "We ought to obey God rather than men," and rejoiced "that they were counted worthy to suffer dishonor for His name," the first preachers of the Gospel have encountered in most, non-Christian countries the hostility of the powers that be. From Stephen to Bishop Hanington they have found hostile peoples and rulers arrayed against them, and yet have persisted in gentle defiance of threat and command and force.

The first Protestant work in Japan was in quiet disregard of hostile laws, proclamations and penalties. And for years before, Catholic priests had been at work sustaining suppressed Christianity, "sleeping," as one of them expressed it, "by day, working by night." Long had they also done the same in Korea, where, at last, our own missionaries entered for the understood purpose of establishing a prohibited religion. Their position at Seoul, the capital, afforded for some years a most interesting instance of the curious intermingling of possible relations with different governments. As foreigners at an open port they were under the diplomatic protection of their home governments. As court physicians, heads of hospitals, asylums, schools, etc., they were under the protection of the Korean government, received distinct appointment as Korean officials of a certain rank, and had a kind of private policemen assigned them for protection and service. In private they were also recognized as missionaries. Yet in all this public capacity, mission labor was prohibited; in any capacity it was liable to be stopped at any moment. The situation was full of complications both for the judgment and the conscience. But Christianity has taken root in Korea; it has made progress more rapidly than in Japan at the start and it has won for itself a place in the land.

In Japan one restriction long remained which involved the question of the true relation of the missionaries to the Japanese government. Outside of the open ports, passports were required and could be had for travel only for purposes of health and science. It was often a question among missionaries whether such traveling passports ought to be used for evangelistic purposes.

The first missions to India were in defiance, not so much of heathen as of Christian government. The history of the East India Company's friendship with heathenism and hostility to Christian effort is one of disgrace, happily relieved however by noble exceptions, and steadily improved by the pressure of the better sentiment of England until, with the assumption of rule by the British government in 1837, the present policy of friendly neutrality was adopted. At the time, however, there was often nothing for the departed or prophet missionaries to do but seek some other country, like Burma, or cast themselves on the help of a friendly government like that of Denmark at Serampur, or wait in quiet and disguise for reluctantly extorted permission to go on with work.

In Turkey the Christian laborer stands under the protection of his own government, with explicit recognition of his missionary. Yet so far as his work touches Mohammedanism, he is engaged in an endeavor to lead persons to violate by a change of religion the most stringent provisions of the law of the land. This change only the most persistent pressure on the part of Christian governments could get the Turkish government to relieve, in theory, from punishment by death. Practically it is still bitterly opposed and severely punished. The relation of a missionary to a government thus compelled against its will is of necessity strained. He must have constant dealings with lower and higher officials who on the most flimsy pretext, or with no pretext at all, seek to close his schools and chapels, stop his printing press and silence his native preachers, while the unthinking multitude are stirred up to riot against Protestants, and wildest excesses are committed, until the claims of humanity force the powers at Constantinople to interfere. The censorship of the press exercised in Turkey and especially directed against the missionaries in many cases only more ignorant than it is severe. To keep in communication with hostile officials, to endure oppressive edicts while contending for equitable treatment promised by treaty or by law, to press important cases on the attention of the American consul or minister—these are among the great embarrassments and hardships of a missionary's life, not only in Turkey, but in China, Korea and possibly to some extent in Japan.

To specify one further question that is full of embarrassment to the missionary: When a missionary is hampered by the unwillingness of local officials to give him rights secured by law, how far may he follow usages that prevail in Turkey or in China and secure his civil rights by payment which will induce the official to do his duty instead of evading it? Backshish is expected and demanded in Turkey and Persia. Yet its influence is demoralizing. How far shall the missionary seem to sanction the prevailing corruption? How far must he resist it? This most practical question repeatedly recurs. The missionary's difficulties are more subtly perplexing in case he enters into anything like an alliance with any government. But these difficulties are not peculiar to the foreign field. They must be dealt with as they are dealt with at home. For every such alliance is in effect a union of Church and state. The failings of Roman Catholic missions in this respect, whether in North and South America, in Japan, China, India, or other countries, are too well known to be told. They form a most instructive part of the history of missions. France and Germany to-day are eager to offer such alliances to missionaries. France, in particular, has sought to advance its diplomatic and colonial interest through claiming to be the protector of all the missions of the Roman Propaganda. It has long sought to gain political power in China by posing as the patron of all Roman Catholic missionaries of whatever national allegiance. Protestant missions regarded their own emissaries in pushing its colonial schemes. The Legion of Honor medal has been recently conferred upon M
Casalis, an old French Protestant missionary, for extending the influence of France in Basuto, in the sphere of British influence in South Africa.

Germany, too, has the colonial fever, and the interest in missions has been increased all over the land because it is believed that, even if missionaries are not successful as Christianizers of heathendom, they can be useful wisely as Germanizers of certain parts of it. As a veteran missionary friend in Germany puts it: "The opinion of the German African Society with regard to missionary societies is that they are not unselfish attempts to spread the Gospel, but merely handmaids to colonial politics—a cow to give milk to the mother-country."

This alliance with the government on missionary ground gives rise to a new set of hostile relations. France wants only French, Germany only German, missionaries. The langauge and sentiments of the missionary must be exclusively taught in the colonies of that country. Missionaries of other nationalities must be excluded, for they neither could nor would enter into such alliances for political and national schemes.

The missionary may be often tempted to assume an attitude of critic or mentor to half civilized officials of the land where he is preaching the Gospel. For a large class of questions is added to those which perplex the missionary when he is appealed to by native Christians to secure government aid or interference in behalf of them and their interests. The expectation and hope of such aid and protection from the missionary is one of the motives most damaging to the sincerity of new converts. It harms the missionary, too, by filling his time and thoughts with civil matters, lawsuits, appeals, etc.

For instance, in Travancore, the question of the caste privileges of Christians comes up. They are said to be low caste, which would shut them off from much. They claim to be no caste. One typical case decides many. The privileges of emigrants from such cities are at stake; the courts must decide, the missionaries must make up, present, and push the case. That may keep them in the courts for years. Anywhere in India the right of Christians to use the village well or fountain may be denied. But the government has decided the wells free to all. The missionary is impelled by kindly compassion to bring such a case before the collector.

In China and in Turkey or Persia officials are not strict observers of the laws. When they oppress the Christians the influence of the missionary is inexcusably invoked to help his adherents. Natural sympathy for those in distress and the desire to see fair play have made some men allow much of their time for years to be consumed by such lawsuits, whose result, of whatever sort, was sure to be harmful to their spiritual work.

Another such connection with the local government often appears to work for good. From their superior education and ability missionaries are often appointed to some official position. Dr. Verbeck was for some time a state official of Japan. President Martin, of Peking, at the head of Imperial College, was appointed by the government of China. Dr. Allen and Mrs. Bunker were the court physicians of the King and Queen of Korea. Dr. McKenzie at Tien-tsin was closely related to the Viceroy Li Hung Chang. Others have served for a time as diplomatic agents of the home government, like S. Wells Williams or Dr. Whitney, of Tokio. The appointment of such men to such position was the way for the Gospel and commands it to strangers.

Yet as a rule, contrasting the high calling of a simple missionary with any other position, one might say of some who turn aside from the mission to official work what Dr. Carey wrote regretfully of his son: "Felix has shrunk to an ambassador."

The general rule of the Church Missionary Society, as published among its regulations, is as follows: "Every missionary is strictly charged to abstain from interfering in the political affairs of the country or place in which he may be laboring; "Never assume a position of hostility to the ruling powers; "Stand aloof from all questions of political leadership and political partisanship; "Substitute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor."

It is not strange, when one sees what a snare is spread in all dealings with magistrates and civil authorities, that many of those who are most consecrated and experienced should decide that the only safe plan for missionaries is one of silent abstention in all such matters. The best they can ask from any government is to let alone, and regarded with friendly neutrality. The best they can do for the mission is to lean on no arm of flesh, invoke no aid of consul or magistrate, but rely on God and what He may do for His servants. They are not the foes of any people, they should not be the political engines of any government, nor should they make any government their engine.

Another complication of this question is the attitude toward missionaries sometimes adopted by ill-informed officials of the home governments. Such officials sometimes regard missionaries as pestiferous lunatics whose object in life is to get themselves into trouble with a view to disturbing the peace of officials abroad who are charged with the protection of their wandering fellow-countrymen. The ignorance which fosters such opinions may be gauged by perusal of the article in this book on The International Service of Missions. We cannot better close the discussion of these delicate problems than by the following suggestions which we feel are necessary for the missionary and student of missions, Rev. James S. Dennis, D.D., which foreshadow, perhaps, opinions to be set forth in the third volume of his Christian Missions and Social Progress:

"We shall not undertake to call in question the fact that under exceptional circumstances, under the pressure of misunderstandings, or as the outcome of religious fanaticism, the entrance of Christianity into non-Christian lands has been unwelcome, and awakened more or less opposition. This is natural, perhaps inevitable, and historical precedents would lead us to expect it. It seems to be incidental to the propagation of Christianity, and yet so long as the missionary teacher is within recognized and acknowledged treaty rights, and does not transgress international agreements, he is not called upon to refrain from pursuing his calling by feasted by the government of men, without attempting to exact an unwilling adherence by any expedient which forces the conscience, he is strictly within the bounds of that universal exercise of moral
freedom which belongs to man as man. It is not
in fairness or justice within the sovereign rights
of any government, despotic or liberal, to exer-
cise lordship over the conscience in the realm of
religious freedom. That would be to usurp a
duty which is sui generis in history. He may be
hindered, opposed, persecuted and martyred, but
his credentials are authoritative, and cannot be
destroyed. He may be silenced temporarily, or
banished for a time, but his opportunity is certain
to come, and he is bound to avail himself of it.

"It becomes him under these exceptional con-
tions to discharge his duty with meekness,
patience and tact, to exemplify in his own charac-
ter and conduct the wisdom, gentleness and sin-
cere love of the religion he teaches, and to seek the
moral victory by legitimate spiritual means.
Where the missionary service is rendered in this
spirit it is rarely, if ever, offensive, and any possi-
BILITY of disturbing goodwill is reduced to a mini-
 mum. In fact, the charge which has sometimes
been made indiscriminately that missions are the
cause of international alienation has been greatly
exaggerated. There has been much misunder-
standing on this point, and some considerable
misrepresentation. The conspicuous illustration,
of course, has been China, and on the basis of ac-
true induction, a sweeping and railing accusation
has been made against missions in general as a
cause of trouble among the nations. While it is
no doubt true that the political assumptions of
Roman Catholic missions in China are offensive
to the Chinese officials, yet it can be safely said
that Christianity as exemplified in Protestant
missions, exercising its simple and legitimate
function as a teacher in the sphere of morals and
religion, is guiltless in the matter of political
meddling. In reference to the Boxer disturb-
sance of 1900 and other similar outbreaks which preceded it, it is sufficiently clear
that the aversion of the Chinese to foreigners, and
especially their resentment at foreign encroach-
ments upon official prerogative, territorial integ-
rity and native industries, are adequate explana-
tions of the uprising, which has aimed at the
foreigner of whatever class as an intruder, but
chiefly in his official and commercial character
rather than at the missionary as a religious
teacher. In fact, the missionary, all things con-
sidered, has made it safer and more possible than it would have been for all foreigners to reside in China. Numerous friendly acts and
proclamations by high officials of the empire,
where the convulsions of 1900, have indicated a
specially kindly feeling to missionaries. The
Missionary Peace Commission of 1901 in Shansi
is one of the many testimonials of this consider-
sation shown to missionaries by many Chinese
officials since the troubles of 1900. The recent
opening of Hunan province by the mission-
aries of the London Society has reclaimed in a
measure an immense section of China to foreign
residence, which will be a boon both to missions
and commerce.
4 preaching places, 3 day schools, and 492 professing Christians.

GRAN CHACO. See Argentine Republic and South American Missionary Society.

GRAND CAYMAN: One of the Cayman Islands, West Indies, 176 miles northwest from the west end of Jamaica. The island is 17 miles long and 4 to 7 miles broad. Climate, tropical; population, 4,500, composed of English mulattoes and pure negroes; language, English; religion, Protestant. The United Free Church of Scotland has (1902) 2 stations on Grand Cayman, with 2 missionaries and 8 native workers, and 594 church members.

GRANT, Asahel, M.D.: Born at Marshall, N. Y., August 17, 1807; died April 24, 1844. Graduated in medicine at Pittsfield, Mass. Practised medicine at Baintrim, Pa., until the death of his wife. Appointed medical missionary of the ABCFM among the less civilized Christians. In 1834. Arrived at Urmia, Persia, November 20, 1835. The medical skill of Dr. Grant was at once called into active exercise. Alto the ignorance and superstitions of the people hampered his efforts, he soon acquired great influence. Patients came from all parts of mediaeval Persia, from the Caucasus or from the desert. A haughty Mohammedan mollah kissed the hem of his garments; in his life in the wild mountain regions he was more than once indebted for his safety to recognition by some patient who had seen him in Urmia.

Dr. Grant's thrilling adventures among the Nestorians of the mountains made his name famous. His work there was broken up by the death of his wife. Appointed medical missionary of the ABCFM among the less civilized Christians. In 1834. Arrived at Urmia, Persia, November 20, 1835. The medical skill of Dr. Grant was at once called into active exercise. Alto the ignorance and superstitions of the people hampered his efforts, he soon acquired great influence. Patients came from all parts of mediaeval Persia, from the Caucasus or from the desert. A haughty Mohammedan mollah kissed the hem of his garments; in his life in the wild mountain regions he was more than once indebted for his safety to recognition by some patient who had seen him in Urmia.

Grassman subsequently labored as a missionary in Greenland. He was made Bishop of the Moravian Church in 1756. He died March 25, 1785.

GRECO-TURKISH LANGUAGE: The Turkish language as written with Greek letters by Greeks of Asiatic Turkey.

GREECE: The Hellenic Kingdom embraces a territory of about 25,000 square miles, and has a population of (1896) 2,433,806, Greeks and Albanians. Scotland has the same extent of territory and almost twice as many people. As for wealth and natural resources, Greece is proverbially the poorest country in Europe.

Agriculture occupies the attention of the majority (seven-eighths) of the inhabitants. Only seven cities can boast of more than 10,000 people. Fifteen cities (from Athens, 114,585, to Missolonghi, 6,324) contain only 250,000 inhabitants, or about one-ninth of the whole population of Greece. Nearly ten per cent. are shepherds; as many as seafarers. There are 100,000 Albanians scattered about the kingdom. They began migrating southward over four hundred years ago, at the time of the Turkish conquest. These people, who still speak their unwritten language, have become largely Hellenized, yet are easily distinguished from the Greeks proper. They are found mainly in Attica, about Thebes, on the Isthmus of Corinth, throughout ancient Argolis, in the southern district of Euboea, and in a few neighboring islands.

The war of the revolution (1821-9) left Greece in a deplorable state. The Protocol of London declared her a kingdom under the protectorate of England, France and Russia. Prince Otto of Bavaria ascended the throne January 25, 1833. King George, son of the King of Denmark, succeeded King Otto in 1863. Under both these reigns the kingdom has seen slow but steady advancement. Under the present constitution (adopted October 29, 1864) the whole legislative power is vested in a single chamber of representatives, called the Boul, and the executive power is in the hands of the king and his responsible ministry. The fact that only a fraction (2 millions out of 8 millions) of the Greek-speaking people in the Levant are included in the present kingdom of Greece keeps the ambitious little country continually in a restive condition, and the great powers have frequently been obliged forcibly to compel the Greeks to keep the peace. This restriction is received with bad grace by the people. An extension of the territory of the kingdom to the north (1881) only whetted its appetite for more. The island of Crete has been in a chronic state of unrest and now looks toward annexation to Greece at no distant day.

Athens has been the capital of the Kingdom in the Kamerun Colony, W. Africa, situated S. of the Lokunje River in the S. W. part of the colony and 176 miles N. of the Gulf of Camerun. In climate, the district is one of the healthiest and most agreeable on the coast, and German and English traders resort there. Station of the PN (1885), with (1903) 10 missionaries, men and women, one of whom is a physician; 15 native workers, men and women; 10 outstations, 10 day schools, 2 boarding schools (closed temporarily), 1 dispensary and 800 professing Christians.

GREAT SANGI ISLANDS. See SANGI ISLANDS.

GREBO LANGUAGE: Belongs to the negro class of African languages and is used in the regions inland from Liberia. It was reduced to writing by missionaries of the PE, and is written with Roman letters.

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of the Haljones' since 1830, and has grown from a squalid Turkish village, clinging to the northern slope of the Acropolis, to a large, clean and beautiful city, with its palace and gardens, its fine hotels and boulevards, its cathedral and university, its art museums and its public schools. To the scholar and student of modern life it is one of the most interesting cities in the world. The city is a busy hive of educational institutions. The English Church and the Protestant Evangelical Greek Church are to the east of the Acropolis, near the foot of the temple of Jupiter Olympus. The British and American schools for research in Greece are on the southern slope of Mount Lycebettus.

The Boule meets November 1 (old style) every year, and the city thereafter presents a brilliant scene, in which the royal retinue, the deputies, the foreign ambassadors, the military classes, the church hierarchy, the throng of students from the whole Greek world, together with foreigners from every clime, make the modern city vie with its ancient self in picturesqueness and interest. The inhabitants of the kingdom are mostly adherents of the Greek Orthodox Church.

The most encouraging thing about modern Greece is its splendid system of schools. There has never been a time when Greece has been absolutely destitute of educational facilities. Even during that long period of abject oppression under Turkish rule—which lasted from the opening of the 16th century until the war of independence, 1821-29—the rudiments of an education had been taught by the clergy of the Greek Orthodox Church. Even during the revolution schools were covertly carried on. When the country came out of this baptism of blood the national mind was roused as only a great struggle for freedom can rouse it, and efforts were immediately put forth to put its schools on a solid foundation. It was necessarily a most difficult undertaking. The country was bankrupt. At that critical hour in the nation's life the influence of English, French and American sympathizers was a large factor in starting the whole long and interesting development of educational affairs in Greece. To the American influence, felt especially in two directions—the study of the Bible in all languages of the East were printed. Very soon there was a much greater demand for those in Greek than in any other language. In 1830 the Rev. Mr. King was transferred to its service and Mr. King was transferred to its service and removed from Tenos, where he, too, like Dr. Hill, had begun his work, to Athens, where he established schools of a high grade for boys, held preaching services, and also devoted much time to the preparation of religious literature, for which he was particularly fitted by his great and varied attainments as a Christian scholar. In 1834 Dr. and Mrs. Elias Riggs opened a school at Argos, and were subsequently joined by Mr. Benjamin. This station was given up in 1837, Mr. Riggs going to Smyrna.

About this time (1837) the Rev. S. Houston and Rev. G. W. Leyburn of Virginia, also in connection with the American Board, went to Arcopolis, in Laconia, in response to an earnest invitation of Pietro Bey Mavromihalis. They soon had two schools for boys in successful operation, in one of which the Rev. M. D. Kalópáthakes, now so long associated with evangelistic work for his countrymen, received his earliest religious impressions. The Baptists also began a mission under Mr. Buel and Mr. M. Arsekes, whose school, originally from Epirus. It was the result of the American idea fostered by Dr. and Mrs. Hill. To-day it is by far the finest girls' school in Greece. The institution is graded carefully up from the kindergarten to the normal department, becoming a gymnasium for girls of fifteen up to eighteen or twenty. It is a custom for far-away villages to select their brightest girls, collect money for their expenses, and send them to the Arsakeion, that they may have efficient teachers for their village girls. Since its start this school has scattered more than 2,500 graduates over Greece and Greek-speaking lands, and most of them teach.

The list of private benevolences for educational purposes might be indefinitely increased. In proportion to her size, population, and wealth, the little Hellenic kingdom surpasses even open-handed America in this point.

Mission Work: Even in the struggle for independence called the attention of the civilized world to Greece, Christian work was begun in the land by various churches of America. The CMS had already sent missionaries in 1815, their operations being mainly confined to the Ionian Islands.

The PE sent out Rev. J. J. Robertson in 1828 to see whether Greece presented an encouraging field for the efforts of this Church. This mission was reinforced in 1830 by the arrival of Rev. Dr. and Mrs. Hill. They went first to the island Tenos, where they spent six months; then removed to Athens, and their long and successful educational work, carried on in the spirit of the instructions given, with a careful avoidance of anything that might look like a wish to proselyte from the Greek Church.

In 1828 Rev. Jonas King of the ABCFM, whose previous sojourn in Jerusalem and Smyrna had given him an opportunity to acquire some knowledge of the modern Greek, and also awakened a deep interest in their spiritual condition, was chosen by a committee of ladies in New York to take charge of supplies for the physical wants of the impoverished Greeks. His knowledge of the language enabled him at once to do something to meet their still deeper spiritual wants, and he was permitted to remain, supported by these ladies, till 1831, when the American Board decided to enter Greece as a mission field, and Mr. King was transferred to its service and removed from Tenos, where he, too, like Dr. Hill, had begun his work, to Athens, where he established schools of a high grade for boys, held preaching services, and also devoted much time to the preparation of religious literature, for which he was particularly fitted by his great and varied attainments as a Christian scholar. In 1834 Dr. and Mrs. Elias Riggs opened a school at Argos, and were subsequently joined by Mr. Benjamin. This station was given up in 1837, Mr. Riggs going to Smyrna.

Very soon there was a much greater demand for those in Greek than in any other language. In 1830 the Rev. Mr. Temple, who was in charge of this department of the work, reported that the previous year the press had been employed...
of the United States. So also with the work of Dr. Kalopothakes is connected. This work, even the native Greek Evangelical Church with which carried on under the Baptist Missionary Union on the same premises—under the efficient direction of her niece, Miss Masson.

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transition of the Scriptures in the vernacular, the
Bible into modern Greek. There were riots in
Athens, and in the end the clamon was only appealed by the stoppage of Bible work and the expulsion from office of the Metropolitan and the Prime Minister supposed to be responsible.

After the Americans withdrew, about 1863, the native element became prominent. Dr. Kalopothakes, Rev. G. Constantine and Rev. D. Sakellarios worked for some years together under the American and Foreign Christian Union. Later there were distinct organizations. The Baptists were represented by Mr. Sakellarios. The Congregationalists sustained Mr. Constantine, who, besides preaching, did much valuable work through the press.

The organization known distinctively as the Greek Evangelical Church was under the care of the Southern Presbyterian Church during the thirteen years previous to 1886.

At the close of 1885 the Evangelical Native Church withdrew its connection with the Southern Presbyterian Church and become independent.

Since that time there has been no "mission work," so called, in Greece, except the primary school for poor children founded by the late Mrs. Hill, entrusted to him, the same assistance to the work of the British and Foreign Bible Society being continued. On the withdrawal from Greece in 1886, the agency of the British and Foreign Bible Society being entrusted to him, the same assistance to the work and moral support comes through it.

Through the kindly assistance of the Religious Tract Society of London thousands of tracts are printed and circulated yearly. The work of the American Bible Society was for more than 25 years under Dr. Kalopothakes' care, and on its withdrawal from Greece in 1886, the agency of the British and Foreign Bible Society being entrusted to him, the same assistance to the work and moral support comes through it.

GREEK CHURCH: Several names and titles are used by writers who mention this church: e.g., The Greek Orthodox Church, The Eastern Church, The Orthodox Imperial Church, The Greek Catholic Church and The Orthodox Eastern Church of Christ. The name and title preferred by the Greeks themselves and claimed by them as the most correct is "The Holy Catholic and Apostolic Orthodox Church of the East," (Ἡ Ἁγία Καθολικὴ καὶ Ἀποστολικὴ Ὑπερκοινωνία τῆς Ἑσσαρόντος).

Adherents: It claims as its adherents those who accept and abide by the decisions of the first seven ecumenical councils, viz.: (A) the First Council of Nicaea, 325, and 7th, 787; Constantinople 2d, 381, 5th, 555, 6th, 680; Ephesus 3d, 431; Chalcedon 4th, 451. It represents the state religion of Greece, Russia, Bulgaria, Servia and Rumania, and of the larger part of the Greek and Slavic people in Turkey and other parts of the world. Its numerical strength is estimated at 400,000,000 souls. These, in round numbers, are distributed as follows: In Greece, 2,400,000; in Turkey, 5,000,000; in other parts of Asia, 4,000,000; in Africa, 3,000,000; America, 50,000; Bulgaria, 2,000,000; Servia, 900,000; Monte­

History: The claim of the Greeks, that this is the oldest Christian Church, is founded on the facts (a) that they are the heirs of the original Greek Empire of Byzantium or Constantinople; (b) that they still use in their worship the Greek of the Apostles and the liturgy of the early Far

When under the mission, differed to a consider­
from the East), the decisions made and the doctrines established being largely colored by Greek philosophy and Greek thought, and finally (3) that the church history begins to assume the form of Great Week, or "The Great Week," of our Lord's life. The Syrian Church claims the precedence because (Acts xi: 20) "The disciples were called Christians first at Antioch." But the Greeks point to John xiv: 28: "There were certain Greeks among them that came up to worship," and to the Master's words: "The hour is come that the Son of man should be glorified.

It is fair to state that the Armenian Church makes the claim (which the Greeks dispute) that these so-called Greeks were Armenians sent from their King Abgar and that under the preaching of the Apostles Thaddeus and Bartholomew they were the first to accept Christianity as a nation. Greek tradition tells us that the earthquake at the time of the Crucifixion was felt in Athens and that Dionysius the Areopagite exclaimed: "Either God suffers or the universe is being destroyed," and that thus he and certain others were prepared for the preaching of Paul.

The political and organic history of the Greek Church begins with the conversion of Constantine, 312 A.D. This was followed by the cessation of persecutions and the establishment of Christianity as the state religion. A more perfect organization was secured by the council of Nicaea in 325. In this year also was begun the Cathedral Church of St. Sophia, and the founding of the first Christian city, "New Rome," or Constantinople, dedication to "The service of Christ" May 11, 330. The natural jealousy of Rome, the former imperial city, and the rivalry springing up between the two cities, created parties not only in political but in religious life as well.

The Bishop of Rome was not ready to yield precedence to the Bishop of Constantinople, or even to acknowledge the latter's equality with himself. Decisions of various councils in regard to this matter were acceptable to neither party. (The Council of Constantinople in 381 declared that the Bishop of New Rome should be inferior only to that of Old Rome.) Seventy years later the equality of the two was decreed at Chalcedon.

In the latter part of the 6th century the Patriarch of Constantinople claimed precedence over all Christian Churches, but in 606 the Emperor Phocas gave this honor to Boniface of Rome. Minor differences in customs and in forms of theological statement were enlarged as the centuries moved on. There were endless controversies as to methods and times of fasting, the administration of the Sacraments and the procession of the Holy Spirit. While the Latins declared that the Holy Ghost proceeds from Father and the Son, the Greeks claimed that the procession was from Father alone. Pope Leo III., at the Council of Aix-la-Chapelle in 809, approved of the expression "Filioque" (and from that year). In order to give greater authority, the canons of the great Council of Constantinople were falsified by the interpolation of the disputed clause. This was deemed by the Easterns the greater sin of the Western Church and has never been forgiven.

As the Greek Empire decreased in power and resources, the power of the Papacy became more deeply rooted, and when the Pope of Rome, aiming at universal supremacy, began to interfere indirectly with the affairs of the East, and Michael Cerularius, Patriarch of Constantinople, protested, papal legates visited Constantinople and on the 16th day of June, 1054, repairing to the great church of St. Sophia, they there in the name of the Pope excommunicated the Patriarch and all his adherents. "After pronouncing this dread anathema, they placed their sentence on the High Altar of the Church, and shaking the dust off their feet they left the city."

The separate histories of the Eastern and Western Churches may properly begin at this date—June 16, 1054.

The great missionary work of the Greek church began in 861, when the brothers Cyril and Methodius went from Thessalonica to Bulgaria. The Slavic alphabet and literature, and the Bible in the vernacular, are the result of their work. Thus the way was opened for the evangelization and instruction of the Servians and Rumanians, and in due time of the Russians also. The conversion of the Russians following the baptism of St. Sophia of the envoys sent by Vladimir; the baptism of Czar and people in the Dnieper at Kiev; the building there of the first Christian Church and the marriage of Anne, sister of the Emperor Michael, to Vladimir the Great in 989; and the Czar himself: Kievel remained the metropolitan city until its destruction by the Mongols in 1240, when the see was removed to Vladimir and afterward transferred to Moscow.

Church Government: The government of the Greek Church is Episcopal, with orders of Patriarch, Bishops, Priests, Deacons, Sub-deacons, etc. In the Turkish Empire it is divided into four metropolitan sees—Constantinople, Alexandria, Antioch and Jerusalem. Each of these is presided over by a Patriarch. All have equal rights, but special honor is conceded to the Patriarch of Constantinople. The latter presides over the "Grand Synod," which is made up of the Bishops of the surrounding provinces. It is theirs to elect or rather nominate the Patriarchs. The full election waits upon the approval of His Majesty the Sultan. He recognizes the Patriarch of Constantinople as the responsible head of the Church and the medium of communication between the sovereign and the Greek people.

In Greece the supreme authority of the Church is the Synod at Athens, which consists of five clerical and two lay members. Their former dependence upon the Patriarch of Constantinople ceased in 1833, tho a few external rights and honors (the preparation of the anointing oil, etc.) are still reserved to that prelate. For six centuries the Russian Church was dependent on the Patriarchate of Constantinople and was governed by Metropolitans, some of them Greeks sent directly from the Patriarch, others Russians elected to the office. Even up to the middle of the 17th century the Patriarch or Primate of Moscow had to have his appointment confirmed by the Patriarch of Constantinople. Peter the Great in 1712 curtailed the authority of the Primate of Moscow and substituted that of the "Holy Synod," over which the influence of the Czar is supreme. Thus the Czar became head of the Church as well as of the state in Russia. Without the presence of the procurator of the Czar the "Holy Synod" can hold no meetings nor are their decisions valid. In Rumania the government of the Church rests with two Archbishops, the first of them styled the Primate of Rumania, the second the Arch-
The Greek Church lays stress on its acceptance of the seven ecumenical Councils, and on its doctrine that the Sacraments of the New Testament are seven, the Jewish symbol for completeness. The seven sacraments are: Baptism, The Lord's Supper, Chrism, Confession, Ordination, Marriage, and the Anointing of the Sick. She believes in baptismal regeneration and at baptism receives each child into full church membership. She uses candles and incense in worship; she rejects images, but adores pictures. The worshipper in kissing the picture of the saint and bowing before the shrine, tells us that "the worshipper thus turns his back upon the deeds of darkness and his face toward the Sun of Righteousness who is to arise with healing in His wings."

The Greek Church calendar still follows the old style, and was during the 19th century 12 days and since 1900 (which in the Orient was regarded as Leap Year), 13 days behind the new style introduced by Gregory XIII.

The Greek Church is governed by the Synod of Bishops, all the ecclesiastical officials being under the control of the Minister of Education and Public Worship. The Greek Church of Bulgaria was dependent upon the Patriarch of Constantinople until April, 1870, when the various Bulgarian sees were united under one chief bishop known as the Bulgarian Exarch.

**Church Buildings and Services:** The Eastern hierarchy resembles the Jewish type, and the Eastern church building is a reminder of the Jews. It has three divisions: (1) The Holy Place; (2) The Body of the Church, and (3) the Narthex or Porch. Above the latter is the latticed apartment for the women. The narthex was originally set apart for catechumens or for penitents under discipline and the body of the church for the congregation. The Holy Place, separated by the screen of wood or marble covered with pictures, is for the priests and their attendants and for preparation of the bread and wine upon the "Table. The church but the choir stand or sit and worship in the Holy Place. The entrance is always at the west, so that the worshipers may face the east. The schoolboy who (not in a Sunday school but in the ordinary primary school) is taught the mystical meaning of all parts of the church building, and of each portion of the priest's dress, tells us that "the worshiper thus turns his back upon the deeds of darkness and his face toward the Sun of Righteousness who is to arise with healing in His wings."

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the Greenland Trading Company. After years of discouraging efforts on the part of missionaries, all the natives have been converted to Christianity. The religious instruction of the people is in the hands of the LMS for purposes of trade, but made great efforts to assist the persecuted Christians. Returning to England in 1842, he became pastor at Welsh Ray. He published History of Madagascar in Welsh, revised the Malagasy version of the Bible, and prepared numerous works in the Malagasy language. He died at Machynlleth, March 21, 1863.

GROOT CHATILLON: A settlement in Dutch Guiana, S. America; situated on the Surinam River, about 12 miles S. of Paramaribo. Station of the Moravian Missions, with 4 missionaries, men and women; 1 native worker, 2 preaching places, 1 school and a leper asylum known as Bethesda.

GROOT SANGIR ISLANDS. See SANGIR ISLANDS.

GUADALAJARA: A town in Mexico, the second in importance of the republic, and capital of the State of Jalisco; situated on the Santiago River 120 miles S. W. of Zacatecas, and at an altitude of 5,000 feet. It was founded in 1532, and has many churches and convents, a university, a mint, and an academy of painting. Population (1900), 101,208. Station of the ABCFM (1882), with (1902) 5 missionaries, men and women; 4 native workers, 5 outstations, 1 girls' boarding school, 1 theological seminary and training school. Station also of the International Medical Association (Seventh Day Advent), with 3 missionaries, 1 dispensary, and 1 hospital. Station also of the MES (1884), with (1901) 6 missionaries, men and women, and 1 native worker.

GUADALCANAR ISLAND. See Solomon Islands.

GUAM, or GUAMAN: An island of the Ladrone or Marianne group, in the Pacific Ocean, N. of the Caroline Islands. It is the largest island in the group and was ceded to the United States by Spain in 1898. It is about 32 miles long, contains about 200 square miles, and is surrounded by coral reefs. It is thickly wooded, well watered, and fertile in soil. The population (1903) is estimated at about 9,000, two-thirds of the whole number living in Agana, the capital.

They are mostly of mixed blood and have been chiefly engaged in the potato and sugar industries. Of the Indians, who have come into contact with the white man elsewhere, liquor is prohibited in all the settlements.

GREENVILLE: A town in Mexico, the second in importance of the republic, and capital of the State of Jalisco; situated on the Santiago River 120 miles S. W. of Zacatecas, and at an altitude of 6,500 feet. It lies in a rich mining district, and has a population (1900) of 41,486. Station of the MES, with (1902) 1 missionary and his wife, 2 women missionaries, 1 native worker, 11 preaching places, 2 day schools, 1 dispensary, 1 hospital, and 314 professing evangelical Christians.


GUANAJUATO: A town in Central Mexico, 160 miles northwest of Mexico City. A pleasant city, built on both sides of a narrow defile in the mountains at an altitude of 6,500 feet. It lies in a rich mining district, and has a population (1900) of 41,486. Station of the MES, with (1902) 1 missionary and his wife, 2 women missionaries, 11 native workers, 11 preaching places, 2 day schools, 1 dispensary, 1 hospital, and 314 professing evangelical Christians.

GUANTANAMO: A town in Cuba, W. I., situated 40 miles east of Santiago, in a very productive region of sugar estates. Population, about 24,000. Station of the American Baptist Home Missionary Society (1899), with 1 missionary and his wife.

GUARANI LANGUAGE: Belongs to the South American family of languages, and is spoken by the native population (mixed blood) of Paraguay. It is written with Roman letters.

GUATEMALA: A republic of Central America, bounded on the north by Yucatan, east by British Honduras, the Bay of Honduras, and the republics of Honduras and San Salvador; south by the Pacific, and west by the Mexican State of Chiapas. Its greatest length, from northeast to southwest, is 325 miles, its greatest breadth about 300 miles; area, about 48,800 square miles. Climate, exceedingly hot in the low, and cool in the high, regions, is generally healthful. The soil is exceedingly fertile, but poorly cultivated. Population (1900), 1,647,300; about sixty per cent. are pure Indians, very few descendants of Europeans, and the rest mestizos, a mixture of Spanish and Indian blood. The Indians live mostly by themselves, and the civil authorities immediately governing them are chosen from their own race. Indolence and licentiousness are the besetting vices of all the people. Language, Spanish; religion, Roman Catholicism the religion. The people of different creeds have liberty of worship. The government is republican; the legislative power is vested in a congress, and the executive is a president, assisted by three ministers, elected for four years. The capital is Guatemala, by far the finest city in Central America, situated in a broad plateau in the southwest part of the republic. The missionary societies operating in Guatemala are the PN, with 2 stations, and the Central American Mission, with 1 station. The ABS also has an agency at Guatemala city.


GUATEMALA LA NUEVA: Capital of Guate-
There are 159 schools which receive government capital and principal city. Of East Indians there are 115,463 on the sugar plantations, but about 1870 all there are now only about 4,000 Chinese in the colony. Station of the FN (1882), with 1 missionary and his wife. Station also of the Central America Mission (1899), with 6 missionaries, men and women. Agency of the American Bible Society.

Guayaquil: A seaport in Ecuador, S. America, capital of the province of Guayas, situated on the right bank of the Guayas River, 35 miles above its mouth, and 165 miles S. W. by S. of Quito. Population, 51,000, of whom about 5,000 are foreigners, the most of the remainder Indians and half-breeds. Station of the Gospel Missionary Union (1896) and of the PB.

Gudur: An extensive territory on the north-east coast of South America, bounded on the north by the Atlantic, on the east and south by Brazil, and on the west by Brazil and Venezuela. The country slopes from the south, where the mountains reach an altitude of 7,000 feet, to the lowlands of the north. Six large rivers, whose general trend is north, drain the country. In the lowlands the hot climate is tempered by the easterly breezes, which blow all the year. Terrible thunderstorms often occur, and at times earthquake shocks may be felt. The fertility of the soil is unsurpassed in South America.

The three Guianas are the only European colonies on the continent, and combined they are not larger than Wyoming and Colorado.

1. British Guiana, formally ceded to Great Britain in 1814, is the largest of the three colonies, and includes the settlements of Demerara, Essequibo, and Berbice, named from the three rivers. It extends from 6° to 1° north latitude, and from 57° to 60° west longitude, including an area of 93,880 square miles. The government is administered by a governor, assisted by a court of policy. There are over 150,000 acres under cultivation, half of which is devoted to the raising of sugar. Population (1861), 278,477, composed of negroes, whites, East Indians and half-breeds. During the past twenty years Chinese immigrants were brought to work on the sugar plantations, but about 1870 all organized importation was discontinued, and there are now only about 4,000 Chinese in the colony. Of East Indians there are 115,463. There are 159 schools which receive government grants, with 21,834 pupils. Georgetown is the capital and principal city.

Mission work in British Guiana is carried on by the Moravian Brethren, the National Baptist Convention, the LMS, the SPG, the SDA, and the PB.

2. French Guiana (Cayenne) was acquired by France in 1626, and includes an area of 46,850 square miles. It is by far the hottest of the three colonies, is poorly cultivated, and though its climate is very insignificant. Cayenne is the capital and largest city. This is the only colony in South America untouched by Protestant missions. Its total population is about 35,000.

3. Dutch Guiana (Surinam) is separated from French Guiana on the east by the river Marowijne, and on the west from British Guiana by the river Oranjestad. It was first acquired by the Netherlands in 1667 in exchange for New Netherlands in America, and was finally surrendered to its possession by the peace of Paris, 1815. The area is 46,060 square miles, much of it consisting of flat and swampy land, while the high mountains are found toward the south. The population is (1900) 68,988, exclusive of the negroes living in the forests, engaged principally in agriculture. Sugar is the principal product. Paramaribo is the capital. The government is in the hands of a governor and the council, who are nominated by the queen. Entire liberty is accorded to the members of all religious con­fessions, and in 1902 there were the following connections: Reformed and Lutheran church members, 9,584; Moravian Brethren, 28,027; Roman Catholics, 12,771; Jews, 1,100; Hindus, 11,158; Mohammedans, 3,918. Mission work in Surinam is carried on by the Moravian Brethren (1755).

Guinea: Name formerly applied to much of the western coast of Africa south of the Gambia River. It is now commonly applied to Portuguese Guinea lying adjacent to Senegambia, and to French Guinea south of the former and north of Sierra Leone.

Portuguese Guinea: A colony of Portugal, is on the coast, entirely surrounded on the land side by French territory. It has an area of only 4,440 square miles, and a population of 820,000 (estimated). It includes the Bissagos Islands off the coast. The chief port is Bissau, or Bissau.

French Guinea: A colony of France on the western coast of Africa, detached from the colony of Senegal in 1890, and organized as a colony in 1893. It has an area of about 95,000 square miles, and an estimated population of 2,200,000. It extends from Portuguese Guinea on the north to Sierra Leone and Liberia on the south, and is bounded on the east by the French dependencies behind Senegal and the Ivory Coast. The coast is low and unhealthful.

Gujarat: A region in Bombay, India. The name does not refer to any political division of the Bombay Presidency, but rather to the area within which the Gujarati language is the ordinary vernacular of the Hindu inhabitants. This region is composed in part of districts belonging to the Bombay Presidency, and in part of the territories of many different native states. It lies along the shore of the Indian Ocean, at its northeastern angle, and between the coast and the Western Ghats, which stretch along about 30 miles from the sea, north and south. On the south it reaches the principal port 70 miles north of Bombay; its most northern point, where it touches Rajputana, is in latitude 24°
45°. It includes the peninsula of Kathiavar, Kachchh, the native states of Baroda, Cambay, those of Mahi Kantha, Rewa Kantha, and Palampur, and several other inferior chieftainships. It also includes five districts of the Bombay Presidency, which contain together a population of 3,000,000. The total area, including feudatory states, is 70,000 square miles, and the total population about 10,000,000. The city of Surat is one of the oldest missionary stations in India; it was occupied by missionaries of the London Missionary Society as early as 1815. In 1846 the mission was transferred to the Irish Presbyterians, who now have 10 stations in that district. The ME and the CA have latterly established stations in this region also.

GUJARATI LANGUAGE: Belongs to the Indic branch of the Aryan family of languages, and is spoken by some 3,000,000 people in the northern part of the province of Bombay, India. It is near of kin to the Hindi, and is written with the Devanagari letters derived from the letters of Devanagari.

GUJRANWALA: A town in the Punjab, India, 40 miles north of Lahore, in a dead level plain which lacks natural drainage. Climate, cool, with frost in winter, extremely hot in summer. Population (1891), 26,800, of whom 14,000 are Mohammedans and 9,000 Hindus. It is the birthplace of Ranjit Singh, the organizer of Sikh nationality. Station of the UP (1863), with (1903) 8 missionaries, men and women; 25 native workers, men and women; 21 day schools, 3 boarding schools, 1 orphanage and industrial school, and about 500 professed Christians. Station of the PS, which, in 1902, voted to withdraw from the place, but the local presbytery has not agreed to this course.

GUJRAT: A town in the Punjab, North India, between the rivers Chenab and Jhelum, 70 miles north of Lahore. Climate, unusually changeable, subject to very severe extremes of temperature. The place has abundant water and good sanitation. It is noted for its brassware and inlaid metal work. Population (1891), 18,100, of whom 12,700 are Mohammedans. Station of the Church of Scotland Foreign Mission Committee (1866) and of the Church of Scotland Woman's Association for Foreign Missions (1877), with a hospital, dispensary, orphanage, and 17 missionaries, men and women.

GULBARGA. See KULBARGA.

GULEGUDDU: A town in the Bombay Presidency, India, situated 53 miles south of Bijapur. Population, 15,506, of whom 13,600 are Hindus. Station of the Basel Missionary Society (1851), with (1903) 4 missionaries, 1 missionary's wife, 21 native workers, men and women; 4 outstations, 6 day schools, and 668 professed Christians.

GULICK, Peter J.: Born at Freehold, N. J., March 12, 1879; graduated at Princeton College 1895, and at Princeton Theological Seminary 1897; sailed November 3, the same year, a missionary of the ABCFM, with the second reinforce- ment for the Sandwich Islands. He was stationed first at Waimaia; then Koloa, on Molokai, till 1847; then at Waialua, Oahu, till 1857, when he removed to Honolulu. In 1874, after forty-seven years of service, he went with his wife and daughter to Japan, and was stationed at Kobe, December 8, 1877. Six of his children became missionaries of the American Board.

GUMLA: A village in Chota Nagpur, India, situated about 35 miles south by west of Lohardaga. Station of the Gossner Missionary Society, with (1903) 2 missionaries, 20 native workers, men and women; 13 primary schools, 7 middle schools, 2 day schools, and 1,911 professed Christians.

GUMPUR: A town in the Madras Presidency, India, situated 50 miles N. of Chinecole in the District of Visagapatam. Station of the Breckenridge Missionary Society (1900), with 1 missionary and his wife and 1 native worker.
**Gundert, Herman:** Born in Stuttgart, 1814. Died in 1893. He joined the Basel Mission in Malabar, India, in 1839, and for twenty-four years he exerted a wide and potent influence in India and other lands. Dr. Gundert was a man of great learning, and his pen was a blessing to the cause of missions. He was the author of many Malayalam books; his dictionaries did much toward the development of the language and dialects of the people among whom he labored, and his Bible translations were painstaking and scholarly. His failing health necessitated his return home, where he became editorial secretary and principal of the “Calwer Verlagsverein.”

**Gunnaur:** A town in the district of Budaus, United Provinces, India, situated about 3 miles from the left bank of the Ganges. Population (1891) 5,500, of whom 3,200 are Mohammedans. Circuit station of the ME, with (1901) 500 professing Christians.

**Gunong Simili:** A town on the E. coast of the island of Nias, Dutch East Indies, W. of Sumatra. Station of the Rhenish Missionary Society, with (1903) 2 missionaries, 1 missionary’s wife, 13 native workers, men and women; 2 outstations, 4 day schools, and 853 professing Christians.

**Guntur:** A municipality and district in the Presidency of Madras, India, situated in the region of the Kistna, about 20 miles W. of the river, in a region that is quite healthful but rather difficult of access. Population (1891) 23,400, of whom 17,300 are Hindus. Station of the ELGS, with (1902) 18 missionaries, men and women; 62 native workers, men and women; 22 preaching places, 42 Sunday schools, 32 day schools, 1 college, 1 orphanage, 1 hospital and dispensary, and 4,848 professing Christians.

**Gurdaspur:** A town in the Punjab, North India, 44 miles northeast of Amritsar. Unimportant except as a trading center for the produce of the neighboring villages. In appearance and sanitary arrangements it is fairly good. Climate, cool and pleasant. Population (1891) 6,000, of whom 3,000 are Hindus and 2,600 Mohammedans. Station of the UP (1872), with (1903) 1 missionary and his wife, 3 women missionaries, 12 native workers, men and women; 39 outstations, and 16 village schools.

**G urzalla:** A town in the Madras Presidency, India, situated on the Kistna River, about 85 miles S. E. of Haidarabad. Station of the ABM (1895), with 1 missionary and his wife, 23 native workers, men and women; 8 outstations, 4 preaching places, 12 day schools, 1 boarding school, and 5,000 professing Christians, of whom 1,800 are baptized adults.

**Gutus:** A settlement in Rhodesia, Central Africa, situated about 175 miles E. N. E. of Bulawayo. Station of the Berlin Missionary Society (1892), with (1903) 3 missionaries, 1 missionary’s wife, 1 native worker, 13 outstations, 12 preaching places, and 150 professing Christians.

**Gutzlaff, Karl Friedrich August:** Born at Pyritz, in Pomerania, July 8, 1803. He early showed great zeal in study, and expressed a strong desire to be a missionary, but, his parents being too poor to educate him, he was apprenticed to a saddler at Stettin. At the age of twenty, he made known his wishes for a missionary life in a sonnet which he addressed to the King of Prussia, which led to his being admitted to the Pedagogium at Halle, and afterward to the mission institute of Jäncke in Berlin. On leaving the school he visited England, and meeting Dr. Morrison, the Chinese missionary and scholar, his mind turned strongly to China as his ultimate field of labor. In 1826, under the auspices of the Netherlands Missionary Society, he sailed for Batavia, where, by his untiring and indefatigable personal efforts for the cause of religion and Christian civilization in China deserve to be held in grateful remembrance by the Church. He made a translation of the New Testament into Siamese, and was associated with Medhurst in translating the Bible into Chinese (Wenli). He also, aided by shipwrecked Japanese sailors, translated the Gospel of John into Japanese in 1838. In 1849 he visited England, Germany, and other countries in Europe, and by his addresses gave a new impulse to missionary effort in China. He returned to China in 1851, and died at Victoria, Hongkong, August 9 of the same year.

**Gwambé Language:** Belongs to the Bantu family of African languages. The term is used by a subtribe in the Transvaal. Better acquaintance with them has revealed the fact that the name is merely a local name for the Tonga language.

**Gweló:** A town in Rhodesia, Central Africa, situated about 100 miles N. E. of Bulawayo, among the Matabili. Station of the SPG (1895).

**Gyaza:** A settlement in Uganda, Central Africa, situated about 15 miles N. of Mengo. Station of the CMS (1835), with (1903) 1 missionary and his wife, 119 native workers, men and women; 1 preaching place, 3 day schools, and 2,437 professing Christians. The name is also written Gayaza.
HAI-CHENG-HSIEN: A town in the province of Liao-tung, Manchuria, China, situated about 32 miles E. by N. of Newchwang. It was the scene of a defeat of the Chinese army by the Japanese in the war of 1894. Station of the UFS (1876), with (1903) a missionary and his wife, 25 native workers, 8 outstations, 5 day schools, and 865 professing Christians.

HAIDARABAD: Capital of the native state of the same name in S. Central India, situated on the Musi River, a tributary of the Kistna, amid wild and picturesque scenery. Towering above all other buildings is the splendid pile of the British Residency. The city was founded in 1689, and its population, numbering (1901) 448,466, is the most varied in India, as well as the most turbulent in appearance. The inhabitants are, for the most part, Mohammedans, making Haidarabad the largest Mohammedan city in India and second in the world of Islam to Constantinople alone. It is a station of the CMS (1901), with (1902) 1 missionary, 5 native workers, and 30 professing Christians. Station also of the WMS, with (1903) 3 missionaries, 60 native workers, men and women; 4 preaching places, 11 day schools, and 193 professing Christians. Station also of the ME, with (1902) 1 missionary and his wife, 3 women missionaries, 19 native workers, men and women; 8 day schools, an orphanage, and 28 professing Christians. The YWCA also has a representative there.

HAIDARABAD: A city in Sind, India. The city is a naturally and artificially fortified town, formerly the capital of Sind. It stands on a low limestone ridge E. of the Indus, and is noted for its silks and its manufactures of fine work in the precious metals. Population (1891) 54,600, of whom 32,000 are Hindus and the remainder nearly all Mohammedans. Station of the CMS (1856) and the CEZ (1856), with 1 missionary and his wife, 3 women missionaries, 22 native workers, of whom 8 are women; 10 day schools, and 1 boarding school. There are also 356 pupils in the zenanas.

HAIDARABAD: One of the largest and most important of the so-called feudatory states of India, governed by a native prince. The ruler is called the Nizam, who is a Mohammedan, the descendant of the “Nizam-ul-Mulk,” or viceroy of the Deccan, who ruled the country as viceroy of the Mogul emperors of Delhi nearly two centuries ago, but in the decadence of the Delhi power rebelled and set up as an independent prince. A British resident is maintained at the Nizam’s court. This state is often called “the Nizam’s Dominions.” Among the people it is popularly spoken of as “the Mogalai,”—in allusion to the Mogul origin of its rulers. It lies in the center of the great tableland which occupies almost all of India south of the Vindhyas. The area of the state is about 80,000 square miles. The population (1901) is 11,141-142. Of this number about 10 per cent. are Mohammedans, and as the ruling dynasty is Mohammedan, persons of that faith occupy not only the principal positions of trust and authority but also pervade the lower ranks of both civil and military employment. The state lies just where several language areas meet; accordingly there is a great diversity of dialect within its borders. Marathi is spoken by the Hindu population of the west and northwest; Kanarese by the Hindus of the southwest; Telugu by those of the eastern districts; Hindustani by the Mohammedans throughout, the Persian is the court language; and the aboriginal tribes (Gonds, etc.) have, as elsewhere, each its own tongue. The habit of carrying weapons is quite universal among Mohammedans throughout the state; to some extent Hindus also adopt it. It is not unusual to see, in some village bazaar, a man with a long matchlock musket over his shoulder, a curved sword in his hand, two or three daggers and knives of different patterns stuck into his girdle, and a shield of ancient pattern hanging down his back. The presence everywhere of these walking arsenals, together with the violent and bitter fanaticism of the average Mohammedan, and the feeling prevailing in the minds of the Muslim inhabitants of the Haidarabad State that it is a territory sacred to their faith and power, often renders missionary work there difficult, not to say dangerous; no Christian preacher has, so far, been actually assailed, tho sometimes threats of violence are made. While it was considered unsafe, some years since, for strangers to enter Haidarabad City without protection, this is not the case at present. In other parts of the territory life and property are usually safe. Education in the Nizam's state is rather backward, and the general condition of the country, as shown by its roads, postal system, and other appliances of civilization, attests the inefficiency and carelessness of Oriental rule. Yet the constant example of the British Government is not altogether without success, to pattern its operations after the model thus set before it. Three lines of railway pass through the territory, and thus the capital is brought into direct communication with outside civilization. The WMS, the SPG, the ME, and the ABMU are the missionary societies chiefly engaged in the territory of Haidarabad.

The whole number of missionaries in the 19 stations is 54, both male and female. They carry on 136 schools of all grades, and the number of communicants connected with these stations is about 5,500. The whole number of Christians reported from the Nizam's territory by the census of 1901 is 22,996. On the whole, although this Mohammedan area in the midst of territories under the control of an enlightened Christian nation, is still to a degree benighted, yet rays of light are beginning to dawn over it, and civilizing influences are slowly penetrating it from all sides.

HAIIFA: Also called Caifa; it is the Scaminium of St. Jerome, a seaport in Syria, situated at the foot of Mt. Carmel, 9 miles S. S. E. of Acre. It is the terminus of a railway from Damascus to the coast through the Hauran. There is a German colony and a colony of Russian Jews at this place. Population about 3,000. Station of the Jerusalem Verein (1891), with (1903) 1 missionary and his wife, 1 deaconess, 1 place of worship, and 1 village school. Station also of the Jerusalem and the East Mission Fund; outstation of the CMS, the statistics being included in Acre (or
Among which Mandarin, Hakka, and Cantonese from this mouth. It is a well-built city of 100,000 is the port. All the thirteen district towns lie on the coast, and the interior of the island is given up mainly to the aborigines.

Missions: In 1630 the Roman Catholics commenced a mission at Kiung-chau. All that remains of their work now is the cemetery of the missionaries and a few hundred descendants of the early converts. Protestant missionary work began in 1881 with the medical and missionary labors of Mr. Jeremiassen, an independent self-supporting missionary. In 1883 Rev. B. C. Henry, of the Presbyterian Board Mission (U. S.) at Canton, made a visit to the island. In 1884 a preaching place to the Hakkas was opened at Noda, a Hakka settlement. In 1886 the PN sent two missionaries who made Kiung-chau the center of their work. During the last decade the Gospel has been preached in nearly every part of the island, several chapels have been built, hospitals have been opened, schools have been established, and largely through medical missions many have been won to Christ.

HAINANESE LANGUAGE: Belongs to the Tai group of the Indo-Chinese family of languages, being spoken by the inhabitants of the island of Hainan, South China. The Roman letters have been used in writing it for missionary purposes by missionaries of the PN.

HAIG General F. T.: Born in 1827. Died in 1901. General Haig, though not a missionary, for many years was an active Christian worker in India, and later in relation to the North Africa Mission. In 1883 he visited Algeria, and when the mission was reorganized later in the year he consented to join the Council of the Society. He was a most active member of it, and several times visited the mission field, and also by his pen and his voice stirred up interest at home. After he retired from the army his thought was largely given to mission subjects; and his wide experience made him a most valuable adviser on almost every missionary topic, while his self-denying generosity forwarded the good work. It was largely as a result of his journeys, and at his suggestion, that the North Africa Mission Society began work in North Africa. And it was then a letter of his that the Hon. Ion Keith Falconer went out to Aden, and the CMS sent Dr. Harpur to the Arabian coast of the Red Sea. His work in Upper Godavari, Calcutta, Arabia, Egypt and other parts of Africa was attended always by the warmest interest from one who knew him well. He well said of him: "Of all the men I have met I never knew one who seemed more thoroughly true-hearted and devoted in the service of Christ." In 1885 he published a pamphlet on the spiritual needs of Arabia, and wrote a number of articles urging the evangelization of that long-neglected land.

HAI-LUNG-CHENG-TING: Town in Manchuria, situated about 130 miles N. E. of Mukden. Station of the UFS (1897), with (1903) 1 missionary and his wife, 4 native workers, 5 outstations, 4 day schools, 1 dispensary, and 735 professing Christians.

HAINAN: An island lying off the coast of Kwangtung, China, between lat. 20° 8' N. and lat. 17° 52' N. It has a total length of 150 miles from north to south, and a width of 100 miles from east to west. It is separated from the peninsula of Luichau by the Strait of Hainan, which is twenty miles wide.

On account of its insular position the climate is more moderate than that of the mainland; 97° F. is the extreme of heat even during the heated term. Its inhabitants are estimated at a million and a half, and consist of three different elements—Chinese immigrants, partially civilized aborigines, and the rude savages. The Chinese language used in the island is a dialect which has been called the Hainanese and resembles the Fo-kien dialect. It is understood even by the aborigines. Many other Chinese dialects are also found, among which Mandarin, Hakka, and Cantonese are the most prominent. Among the aborigines numerous dialects are found which seem to be allied to those of the Shan tribes of Burma. The people are disposed to be friendly to foreigners. The island is a political part of Kwangtung province, and the obstacles to missionary work arise from the officials more than from the common people. The aborigines differ from the Chinese in having higher cheek-bones; they are of a copper color, and their eyes are not oblique. The capital is Kiung-chau, on the Limu River, four miles from its mouth. It is a well-built city of 100,000 inhabitants. Hoi-hau, at the mouth of the river, is the port. All the thirteen district towns lie on

HAITI, or HAYTI: An island of the West Indies, next in size to Cuba, and lying between Cuba on the west and Porto Rico on the east. It is mountainous, with the ranges running from east to west throughout the island. The soil is exceedingly fertile, and mineral wealth is supposed to be considerable. About two-thirds of the island is occupied by the Republic of Santo Domingo. The western part, comprising a little more than one-third of the whole area, belongs to the Republic of Haiti. The island was discovered by Columbus in 1492 and entered by Spaniards in 1493. The western part was occupied by French buccaneers in 1632 and annexed by France in 1697. A century later the slaves revolted against the French and after bloody wars proclaimed their independence in 1801. The eastern or Spanish part of the island was conquered by the Haitians in 1822-23, but revolted in 1843-44, becoming the Dominican Republic. The present part of the island was ruled by emperors for some years and finally adopted the republican form of government. The area of the whole island is 28,250 square miles.

HAITI, or HAYTI, Republic of: An independent territory in the western part of the island of Haiti. The republic is of the French type and has suffered from numerous revolutions and wars. The people are largely blacks (some 10,000 of whom are immigrants from the United States) and a very few whites. The population of the republic was about 950,000 in 1887; a church census in 1901 claims that it is now 1,294,400. The language is a dialect of French, and the religion is Roman Catholic, although the voodooism of the Africans is extensively mingled with the Christianity of the common people.

Protestant missions were begun in Haiti by the WMS in 1816. They received a fresh impulse in connection with the emancipation of negroes from the United States, in 1824. Many of these were Methodists and others were Baptists. Several preachers were among these American negroes, and a Methodist Conference organized among
them in connection with the African Methodist Church of the United States continues to this day. The Baptists also have several churches in Haiti which were not established in consequence of this emigration. The American Baptists, maintained missionaries in three or four places for several years, but gave up the field to the BMS, and, at present, the Jamaica Baptist Missionary Union aids some smaller Baptist congregations, the general oversight being under charge of the Haitian Baptist Union, composed of the pastors of churches which have no financial aid from abroad.

Colored Episcopalian from the United States having emigrated to Haiti in 1861, the field was taken up by the PE, and there are now six regular congregations, superintended by a Bishop, and with a theological seminary for training a native ministry. The field is very needey, since the people of the country districts are ignorant and rather to be classed as fetish worshipers than as Christians. 

Justin (L.), Études sur les institutions Haïtiennes, Paris, 1894; St. John (Sir. Spencer), Haiti, or the Black Republic, London, 1889; Missionary Review of the World, Vol. VIII.

HAJIN: A town in Asiatic Turkey, about 30 miles north of Adana, in the heart of the Taurus Mountains. The population is almost entirely Armenian. Station of the ABCFM (1889), with (1902) 1 missionary and his wife, 3 women missionaries, 38 native workers, men and women; 7 outstations, 4 preaching places, 2 village schools, 2 high schools, an orphanage; a Young Woman's Christian Association, and 915 church members.

HAKA: See Fort Haka.

HAKCA: A distinct race found in the Canton province, China, near Canton and Swatow. They are of a lower social rank than the Foo-ti or native Chinese, and speak a different dialect. They are also found in the island of Hainan.

HAKKA LANGUAGE: A dialect spoken by a peculiar race or tribe who inhabit the mountains of Kwangtung province in China. It is written with the Chinese characters. Missionaries of the Basel Society have had some success in introducing the Roman letters as a more convenient means of writing it.

HAKODATE: A seaport on the southern extremity of the island of Yezo, Japan. The town is built along the base of a rocky headland, and is not unlike Gibraltar in its situation. A landlocked bay affords ample shelter and anchorage for the largest vessels. The governor of Yezo resides at Hakodate, where there are a government hospital and medical college. The streets are clean and well kept. Population (1890) 56,700. Station of the CMS (1874), with (1903) 3 missionaries and their wives, 5 women missionaries, native workers, men and women; 4 outstations, 5 preaching places, 5 day schools, 1 boarding school, 1 theological class, 1 industrial school, 1 hospital, and 675 professing Christians. Station also of the ME, with (1902) 2 missionaries and their wives, 5 women missionaries, 41 native workers, men and women; 9 outstations, 16 preaching places, 2 day schools, 1 high school, and 749 professing Christians.

HALL, Gordon: Born at Tolland, Mass., April 8, 1784; graduated at Williams College 1809 with the highest honors of his class; studied theology with Dr. Porter (afterward professor at Andover); was licensed to preach, but, declining several invitations to settle, his heart being set on going to the heathen, he entered Andover Seminary in 1810. For two years he worked with Mills, Richards, and a few other kindred spirits, who prayed and conferred in reference to personal labor among the heathen. After studying medicine he was ordained at the same time with Judson and others, and sailed February 18, 1812, as a missionary of the ABCFM for India, reaching Calcutta August 8. Peremptorily required by the East India Company to leave its territories, and unsuccessful in his attempts to obtain permission to establish a mission, he presented to the governor of Bombay an earnest appeal, which brought him official permission to remain. In Bombay he labored thirteen years, visiting the temples and bassars with the Gospel message, discussing with the Brahmans and translating the Bible. Having completed the translation of the New Testament into the Marathi, he left Bombay for a preaching tour on the continent. At Nasik, a hundred miles distant, he found multitudes dying of cholera, and ministered to the sick till his medicines were exhausted. He then started to return to Bombay. At Durliapbour, spreading his mat in the veranda of a heathen temple, he lay down to sleep. At five o'clock in the morning he resumed his journey, he was violently seized with cholera, and, after eight hours of great suffering, breathed his last at the age of forty-two, March 20, 1826. The lads who were with him buried him shrouded in his blanket, without a coffin. A stone with an inscription in English and Marathi marks the place of his interment, "No missionary in Western India," says one, "has ever been more respected among the Brahmans and higher classes for his discussions and pulpit discourses." His tract, The Conversion of the World, or the Claims of Six Hundred Millions, which he prepared in connection with Mr. Newell, was widely circulated in America and England and produced a profound impression.

HALL, William Nelthorpe: Born in Sheffield, Yorkshire, England, April 19, 1829. In 1849 he was called to the regular ministry, having already been a lay preacher. But his health failed, and he went into business. In 1859, the Methodist New Connexion having decided to commence a mission in China, Mr. Hall offered to go, and in the autumn of 1859 he sailed with the Rev. J. Innocent as a missionary of the Methodist New Connexion. On their arrival in China they remained for a brief period in Shanghai. Mr. Hall was anxiously desirous of settling at Su-chau-fu, which was then in all its glory. He visited the place, then made it the center of his operations, while Mr. Innocent went to Hangchow, which had just been opened by treaty. The Taeping rebels devastated Su-chau, and prevented the establishment of a mission there, and Mr. Hall went to Tien-tsin and united with Mr. Innocent in laying the foundations of a very prosperous mission. During the Tien-tsin massacre of 1870 the Protestant churches, eight in number, were ruined and the members dispersed, many of them being beaten and some of them killed. Mr. Hall remained in the city during the awful cutlass. He at length went, with a party of Chinese Christians, to rescue those who were in danger. The storm exhausted itself, quiet was restored, compensation was demanded and to some extent made, and the work of the mission was resumed. But it took a long time to retrieve the losses incurred.
In 1873 he returned home on furlough, and devoted his whole time to obtaining money to support an institution for the training of native preachers. He obtained $25,000 and then went to China and built the Training College at Tien-tsin.

Mr. Hall was pursuing his manifold works with intense enthusiasm, when in the spring of 1878, already weakened by his labors, he was smitten by typhus fever. He died March 21, aged 49 years. He was a man of vigorous and cultured intellect, copious eloquence, and undying energy. He had an iron will and dauntless courage. His one purpose found expression in words which were constantly on his lips—"China for Christ."

HAMADA: A town in Japan on the west coast of Honshin, 200 miles N. E. by N. of Nagasaki. Station of the CMS (1895), with 2 women missionaries and 3 native workers.

HAMADAN: A city in Persia, supposed site of the ancient Ecbatana; situated at the E. base of Mt. Elvend, 185 miles W. S. W. of Teheran. Altitude, 6,000 feet. A trade center for caravans between Baghdad and Teheran. Population, 50,000. Station of the PN (1880), with (1903) 100,000 confessed evangelical Christians.

In his interview with the Empress at the beginning of his mission, he impressed on her the necessity of the largest excommunications being hurled at "free thinkers" by their ecclesiastical chiefs. There is rarely to be found in the history of missions a more picturesque spectacle than that of Dr. Hamlin during the Crimean War (1854-56), observing the wounded English soldiers landed on the quays of Constantinople; abandoning his school duties in order to verify and remedy the facts; berating English officers of every grade for the red tape that made possible a criminal neglect of suffering soldiers; finally taking contracts to supply the hospitals and depot camps with eatable bread and thoroughly cleaned linen, and then executing the contracts with brilliant and beneficent efficiency by turning to the work all his energies and those of all of his students and teachers, and of scores of poor creatures who had been left without work because of their faith. And there is hardly a more impressive figure of self-forgetfulness among the many devoted missionaries of the world than that of Dr. Hamlin, after having carried through by his own wonderful and unaided abilities, taking the $25,000 which fell to him as his legitimate profit, and covering it all into the missionary treasury to be used in aiding the little native communities to build chapels and churches. The whole episode of his services to the English army was magnificent as an achievement and thrilling as revealing the man. But the inceptive theological seminary became almost obliterated under the weight of the flour mill and bakery. While the question was under discussion of improving its efficiency, the seminary for training the native agency needed by the mission, Dr. Hamlin resigned his connection with the ABCFM at the invitation of Christopher Robert, of New York, in order to establish Robert College at Constantinople. The first class of this college was received in 1863. The enormous difficulties in securing a site, authorization, and construction of the college buildings were overcome by the same indomitable energy, resource, and pluck which made Dr. Hamlin inimitable, and the structure on the Bosphorus hills, which is the enduring monument to his memory, was opened in the summer of 1871.

In 1873 Dr. Hamlin returned to the United States and his connection with Robert College ceased. He excelled in works of preparation and in dealing with initial difficulties. Others could endure better than he the steady drudgery of organizing and developing the College in order to carry it satisfactorily forward into the place assigned to it in the preconceived plan.

Dr. Hamlin was professor of dogmatic theology at Bangor Seminary from 1877 to 1889, and president of Middlebury College in Vermont from 1880 to 1885, and after his retirement to Lexington, Mass., was much sought after for lectures and information for newspaper articles.

He was a most spiritually-minded man and of very deep feelings. A little quick in temper, and sometimes disposed, in a land of turbulence like Turkey, to take the law into his own hands, to a hopelessly irremediable deed. But when it was remediable, he was extraordinarily ready to make amends, in a tender, whole-souled way that did really make amends, for any injustice done in
haste. No American missionary, without exception, ever gained such hold upon the hearts of the evangelical native community in Turkey, nor is regarded by them as having accomplished so much, as Dr. Hamlin for the spiritual and moral renovation of that land of darkness.


**HANAMAKONDA**: A town in the native state of Haidarabad, India; 86 miles northeast of the capital. Climate, tropical; population, 8,000. Station of the ABMU (1879), with (1903) 1 missionary and his wife, 2 women missionaries, 27 native workers, men and women; 15 outstations, 14 day schools, 1 hospital, and 513 church members.

**HAN-CNENG-HSIEY**: A town in the province of Shen-si, situated on the Hoang-Ho River, 120 miles N. E. of Hsi-nan-fu. Station of the CIM (1897), with (1903) 1 missionary and his wife and 3 women missionaries.

**HAN-CHUNG-FU**: A town in the province of Shen-si, China, situated on the Han River, 225 miles N. E. of Cheng-tu-fu, at an altitude of 2,000 feet. It is a center for trade with Sze-chuan. Station of the CIM (1879), with (1903) 2 missionaries and their wives.

**HANG-CHAU-FU**: A city in the province of Che-kiang, China, situated at the southern terminus of the Grand Canal, and at the head of Hang-chau Bay, 110 miles southwest of Shanghai. Its beauty of location is celebrated in a popular Chinese proverb, and, with the beautiful western lake, in which are fairy-like islands, and around which stand villas and monuments, with its extensive marts and temples, 15 miles in well-paved streets, and numerous public buildings, it well deserves the name of an earthly paradise. It is a great center of Chinese commerce and learning. Marco Polo celebrated its beauty under the name of Kinsai, and in a northeast corner of the city is the Nestorian Church of which he speaks. The population is estimated at 500,000. Station of the PN (1859), the CMS (1864), the CIM (1866), the PS (1867), and the ABMU (1899). These societies together report (1903) 35 missionaries, men and women; 72 native workers, men and women; 32 outstations, 11 places of worship, 19 day schools, 2 boarding schools, 5 dispensaries, and 5 hospitals. The WMS has special work among the blind, and the CMS has a theological school and a training school for women evangelistic workers. The National Bible Society of Scotland has here a printing house under charge of two agents (with their wives), and 27 native workers. Name also written Hankow.

**HANKEY**: A village in Cape Colony, S. Africa, situated in the Humansdorp division, 46 miles W. of Port Elizabeth. Population, about 1,600. This settlement was established by the LMS in 1828 as a refuge for freedmen, upon land which the Society had purchased. After some years the quality of the negro population began to deteriorate, and in 1875 the LMS ceased to provide for their care and spiritual nurture. In 1900 it took up this work again and established a school there for the higher education of the children of colored Christians throughout the colony. It now (1903) has 2 missionaries and their wives, 18 native workers, 1 boarding school, and about 1,600 professing Christians, of whom 370 are church members.

**HANNINGTON, James**: Born at Hurstpierpoint, England, September 3, 1847. Love of nature, of fun, and of adventure was phenomenal with Hannington. He shrank from no risk which promised a view or a specimen. Averse to study, he left school at the age of fifteen, and was put in his father's counting-room at Brighton. To whatever suited his tastes or habits he applied himself with unflagging perseverance, never to be outfaced, and never to be foiled. As captain of a battery and as commander of a steam yacht he early displayed ability in the control of men, and resource under exigencies. But he was as disinclined to business as to study. In boyhood the love of his mother was the sheet-anchor of his life. He not only never neglected the externals of life apart from God. About the age of twenty-one he decided to prepare for the ministry of the Church of England, and to that end, in October, 1868, entered St. Mary's Hall, Oxford. He soon established an ascendency over his fellow-students, which he maintained without a break through his university course, and this influence was often beneficial, but it cannot be said that he was studious, except in the line of his pursuit as a

HANNAK: A city in the province of Hu-pe, China, situated on the north side of the Yangtse River, at its junction with the Han, about 450 miles west of Shanghai. It is the largest commercial center of China, and the foreign trade in 1858, and is connected with Shanghai by regular steamships. The British settlement is on the river front in the eastern portion of the city, where foreign houses and roadways are built. The native city is surrounded by a wall eighteen feet high and four miles in circumference. It contains a population estimated at 300,000. Wu-chang, the capital of the province, is on the southern bank of the Yangtse, opposite Han-kau, and the two are often spoken of together with Han-yang, which faces Han-kau on the other side of the Han River, as one city. The population of the three cities together is about 1,200,000. Station of the LMS (1861), the PE (1868), the WMS, the CIM (1889), the American Norwegian Lutheran Church (1891), and the United Evangelical Church (1900). These societies together have (1903) 33 missionaries, men and women; 72 native workers, men and women; 32 outstations, 11 places of worship, 19 day schools, 2 boarding schools, 5 dispensaries, and 5 hospitals. The WMS has special work among the blind, and the CMS has a theological school and a training school for women evangelistic workers. The National Bible Society of Scotland has here a printing house under charge of two agents (with their wives), and 27 native workers. Name also written Hankow.
naturalist. He was ordained a deacon in 1874, and took charge of a small parish in Devonshire. There he experienced a new conversion, and in 1875 a conversation on missions with two ladies led him to study that subject thoroughly. Three years later the cruel death of Messrs. Smith and O'Neill, two missionaries on the shores of the Victoria Nyanza, in Africa, greatly moved him. Believing that he had certain elements of character as well as experiences of life that fitted him for pioneer mission work, and obtaining the consent of his wife, who could not accompany him, he offered himself to the CMS for the African field for five years. The offer was accepted, and he was entrusted with the leadership of a party of six to reenforce the Central African Mission at Rubaga. An appeal from him in the *London Times* for subscriptions to enable him to take a boat to navigate the lake was successful. He sailed with his party May 17, 1882, for Zanzibar. On the voyage he studied Swahili, the language spoken by the natives on the coast, and the knowledge so obtained was very useful to him. The party set out for Uganda by the "old route," via Mombasa, Mvui and Masala, then by boat across Victoria Nyanza to Rubaga. He soon had severe attacks of African fever, dysentery and rheumatic fever. His health being greatly shattered, it was decided that he must return to England. In January, 1883, he started for working there, reaching England June 10. After his health was restored he was consecrated Bishop of Equatorial Africa, and in January, 1885, returned again to the Dark Continent. On reaching Freretown, which he intended to make his home, he began the visitation of every prominent mission station within 250 miles of the coast. To reach the important station at Taita, on the mountain Ndara, 2,500 feet above the plain, he had to traverse swamps and 200 miles of difficult and dangerous desert. He had frequently formulated in his mind the idea of opening up a new route to Uganda, through a shorter, more elevated and healthier region than the one which had shattercd his constitution two years earlier, and early in 1885, after careful consultation, he started with 200 porters from Mombasa. The party set out for Uganda by the "old route," via Mamboia, Myui and Msalala, then by boat across Victoria Nyanza to Rubaga. Bishop Hannington pushed forward with a part of his men to Uganda. On November 8 word was brought to those left at Kwa Sundu that the bishop and his party had been killed. Four only of the fifty escaped to bring the sad news and to tell the manner of his death. The encroachments of the various foreign powers on African soil had naturally awoken suspicion of whites, including missionaries. There was a strong prejudice in Uganda against the approach of foreigners from the north. When Mr. Thomson penetrated to Usoga two years before, his arrival occasioned new alarm and suspicion. A report of the high-handed proceedings of the Germans in Zanzibar added fuel to the flame, and the chiefs at once counselled all the missionaries, "who," he said, "were only the forerunners of invasion." At this critical time the arrival of Bishop Hannington at the north side of the lake was announced, and the council decided that he should be put to death. Mwanga was at first unwilling, and said to the soldiers appointed to kill him: "Go, tell Mwanga that I die for the Baganda, and that I have purchased the road to Uganda with my life." His last words to his friends in England, scribbled by the light of some camp-fire, were: "If this is the last chapter of my earthly history, then the next will be the first page of the heavenly—no blots and smudges, no incoherence, but sweet converse in the presence of the Lamb."
A town in Asiatic Turkey, situated near the Murad Su branch of the Euphrates, about 60 miles N. of Diyarbekir. It stands at an altitude of 4,100 feet on a hill that overlooks a most fertile plain. The population of the town is about 12,000, chiefly Mohammedans, but with a certain number of Armenians and a few Syrian Christians. At Mezār, a small village 3 miles distant, is the tomb of Sharafeddin, Governor-General of the province of Manuret-ul-Aziz (commonly called the province of Harput). The Armenian part of the town and the villages of the plain were devastated in November, 1895, and thousands of the Armenian inhabitants massacred after the authorities had first induced the villagers to give up, as a token of loyalty, what guns they possessed. At the time of the massacre artillery was turned upon the Armenian quarter of the town, and eight of the buildings of the American Mission were looted and destroyed. Station of the ABCFM (1855), with (1902) 13 missionaries, men and women; 119 native workers, men and women; 40 outstations, 38 preaching places, 58 village schools, 5 high schools with graduate course, and 1,450 evangelical Christians. The most important feature of this station is the Euphrates College, which offers higher education to the people of a wide expanse of country in the heart of Asiatic Turkey. The college has a department for girls, which is wholly separate from the department for young men, altho under the same administration. In 1901 there were in all departments, from kindergarten up, 1,057 students, of whom 476 were girls, and 100 boys and girls were in the four college classes. The buildings burned in 1895 have been rebuilt. The indemnity paid by the Turkish Government was not, however, enough to cover the cost.


HASBEITJA: A town in Syria, Asiatic Turkey, situated 22 miles E. S. E. of Sidon, in a deep glen on the ridge of Mt. Hermon. It has asphaltum in its neighborhood. Population about 5,000. Station of the British Syrian Schools Committee (1866), with (1900) 2 women missionaries, 6 native women helpers, and 7 day schools in the place and neighboring villages.

HASKELL LECTURESHIP for India. See BARNHORNS LECTURESHIP.

HASSAN: A town in Mysore, India, situated 63 miles W. by N. of the City of Mysore. Population about 6,000. Station of the WMS, with (1903) 1 missionary, 54 native workers, men and women; 6 places of worship, 13 day schools, 1 orphanage, and 169 professing Christians.

HASTINGS, Euorats Parmelee: Born at Clinton, N. Y., April 17, 1821; graduated at Hamilton College 1842, and Union Theological Seminary at New York 1846; ordained at Clinton, October 6, 1846; embarked for Ceylon, November 18, the same year, as missionary of the ABCFM. On his arrival he was appointed by the mission as an instructor in the Batticotta Seminary, where he remained for six years. In 1853 he embarked for the United States, and engaged with Mr. Sanders in collecting funds for a college in Jaffna. Returning, he was appointed in 1872 president of the college. After occupying the presidency of the college for seventeen years, he retired in 1889, on account of increasing physical infirmities, and removed to the Manepoy station, of which he took charge. He died July 31, 1890, after an illness of two or three days. Altho Dr. Hastings devoted himself largely to educational work, this did not prevent his preaching. He had the active superintendence of several churches while ostensibly burdened with the care of Jaffna College.

HASTINGS: A village in Sierra Leone, situated about 12 miles S. E. of Freetown. Station of the WMS, with (1903) 33 native workers, men and women; 4 preaching places, 2 day schools, and 319 professing Christians. Station also of the Sierra Leone native church in cooperation with the CMS, with (1903) 6 native workers, men and women; 2 preaching places, 2 day schools, and 613 professing Christians.

HATHRAS: A town of the United Provinces, India, situated in the district of Aligarh, about 22 miles S. of that city. Population (1891) 30,200, of whom 23,700 are Hindus and about 5,000 Muslims. Station circuit of the ME, with (1902) 21 native workers, men and women; 11 day schools, and about 800 professing Christians.


HATTON: A village in Ceylon, situated 25 miles S. W. of Kandy and just north of Adam's Peak. Station of the WMS.

HAUSA LANGUAGE: Belongs to the negro group of African languages. It is the medium of intercommunication between the inhabitants of extensive districts in the Niger region in West Africa. It is customary to speak of "the Hausa people," "Hausa land," "Hausa language," etc. Since CMS missionaries went to live in that country, however, it has become apparent that these terms exist outside of Africa only. Hausa means "the language," and the name is applied to the language of the Habes race, which has spread until it is spoken by a number of different tribes within and without the Fulani Kingdom. Some of these tribes are Mohammedans in religion and some are still heathen. The language has been printed with Roman letters by missionaries of the CMS.

HAVANA: Capital of Cuba, situated in the western part of the island and on the N. coast. It has a beautiful harbor. Population, 225,000. Station of the American Church Missionary Society (1876), the AFFM (1889), the FCMS (1899), the MES, and the African Methodist Episcopal Church. These societies have 12 mission- ary, men and women, and 11 native workers. The ABS also has a depot in the city in charge of an agent.
and mutual aid in laying the foundation, main­
ter the enlightening of the Gentiles, agree to.
aries of the Lord Jesus Christ in the Sandwich
1854, the Hawaiian Missionary Society of the
The Friend, monthly, Honolulu, H. T.
HAWAII, or SANDWICH ISLANDS: A group
ning of the Lord in these islands of the sea.” In 1854
and the English-speaking population, and among
The climate of nearly all the islands is noted
in the Micronesian and Marquesas Islands, and the native church has
given, upon a conservative estimate, not less than
$112,000 to this work
Total expenditures for foreign missions (1901):
Salaries $911.10, publications $177.31, fund
73.70; grand total $1,162.01. Publications
(190; chiefly hymn books and Bibles), $1,931.37.
Receipts for (1901) purpose of $515.71,
invested funds $146,619, property $102,800.
The organ of the Society is The Friend, monthly, Honolulu,

(1823): Less than five years from the landing of
the first missionaries on Oahu of the Hawaiian
Islands, a “General Meeting” of the missionary
fathers was convened. This was held annually,
for thirty-one consecutive years, from 1823-1854,
with but seven exceptions. At the first meeting
the object of the gathering was stated:
“With the signed, ministers and mission­
aries of the Lord Jesus Christ in the Sandwich
Islands, being set for the defense of the truth
and the enlightening of the Gentiles, agree to
unite in an association for mutual improvement
and mutual aid in laying the foundation, main­
taining the order, and building up the house of
the Lord in these islands of the sea.” In 1854
this General Meeting became the Hawaiian
Evangelical Association; three years before, in
1851, the Hawaiian Missionary Society of the
fathers had been formed, for the purpose of coop­
erating with the American Board in its new
missions in the island world; this was continued
till 1863, when the Hawaiian Evangelical Associa­
tion was remedied by being opened to represen­
tatives of the native churches, and the Board of
the Hawaiian Evangelical Association, commonly
known as the Hawaiian Board, was formed. This
Association consists of “all ordained clergymen,
both native and foreign, of the Congregational
and Presbyterian orders on the various islands of
Hawaii, and of Micronesia and the Marquesas
Islands, together with such laymen as may be
elected from time to time by a two-thirds vote,
and lay delegates appointed annually by the
local island associations; six from Hawaii, four
from Maui and Molokai, four from Oahu, and
three from Kauai and Niihau.” This Associa­
tion appoints the members of the Hawaiian
Board, of whom twenty-two are white men
and eleven are natives. It is the duty of this Board
to perform any agency requested of it by the
Prudential Committee (American Board), in
respect to former missionaries of the ABCFM at
these islands; and the education of their children
at the islands, and to take charge of home mis­
sions on the Hawaiian Islands, the education of
a native ministry, and of females who may become
teachers and pastors’ wives; of the preparation,
publishation, and circulation of useful books and
tracts, and also of foreign missions, so far as the
conduct of them from these islands shall be
found practicable and expedient, and shall take
charge of and disburse funds contributed for
these objects. The home mission work of the
Hawaiian Board consists of evangelistic and
educational work among the native Hawaiians,
and the English-speaking population, and among
Chinese, Japanese, Portuguese, and Gilbert
Islanders resident in the islands. Total expen­
diture for home missions, $31,801.12, as follows:
home missions $7,968.07, Japanese missions
$5,371.35, North Pacific Missionary mission
$5,731.35, North Pacific Missionary
Institute $2,435, Kohala Girls’ School $2,280.
The foreign work of the Hawaiian Board began
in 1852, when three Hawaiian families went with
the American Board missionaries to establish
the Micronesian Mission. A year later a chief
from Maui’s islands visited the Micronesia Islands
and Lahaina, and asked that missionaries be sent
to his islands. Two Hawaiian pastors volunteered
to respond to the call, and one of them still
remains there. Since the beginning of its foreign
work, the Hawaiian Board has sent more than
thirty Hawaiian families to the Micronesian and
Marquesas Islands, and the native church has
given, upon a conservative estimate, not less than
$112,000 to this work

HAWAI'I, or SANDWICH ISLANDS: A group
lying in the middle of the Pacific Ocean, in lati­
tude 19° to 22° north, and longitude 155° to 160°
west, about 2,000 miles from San Francisco, and
constituting a territory of the United States.
The islands were discovered by Captain Cook in
1778, and were named by him the Sandwich
Islands, but they have always been called Hawaii
by the natives themselves. The principal islands
and their respective areas are: Hawaii, 4,850
square miles; Maui, 750 square miles; Oahu, 700
square miles; Kauai, 780 square miles; Molokai,
170 square miles; Lanai, 170 square miles; Niihau,
110 square miles, and Kahulawake, about
48 square miles.

Almost the entire surface of Hawaii is com­
pared of the slopes of four volcanic mountains.
Mauna Loa, 13,600 feet high, is one of the few
active volcanoes. Mauna Kea, on the opposite
north side of the island, is 13,805 feet in height
and is the highest peak in the Pacific Ocean.
This island is of historical interest as being the
place where Captain Cook was killed, and a monu­
ment is erected at Kealakekaua Bay. Maui has
also mountains of volcanic origin, with fertile
valleys lying between. Kahulawake, together with
Lehua, is a large sheep pasture. Molokai is formed
by a backbone ridge, with lateral spurs enclosing
ravines. A leper settlement is the only object of
interest found on this island. Oahu is noted
for the beauty of its scenery. Peaks, cliffs,
ravines, cascades, and tropical vegetation unite
to please the eye. It is traversed from southeast
to northwest by two parallel ranges of hills. By
some volcanic upheaval a bay of the sea has been
converted into a plain some twenty-five feet
above the level of the ocean, and this is the site
of Honolulu, the capital of the territory. Kaupai,
like the rest of the islands, is mountainous, but
has many valleys which are very fertile, and the
north side of the island is the choicest land for
growing sugar in the whole group. Niihau has a
dry, fertile soil, and is used for pasturing sheep.
The climate of nearly all the islands is noted
for its healthfulness, for, tho warm, it is equable,
and there is very little variation in temperature
between the winter and summer. Clear skies
and regular land and sea breezes combine to
render the islands one of the most delightful
habitations in the world. The rainfall is quite
excessive, especially on the windward side of the
larger islands.

The natives of the Hawaiian Islands belong to
the Malay race, as modified in the Polynesian
type. Physically, they are among the finest
races in the Pacific, and they have shown con­
siderable intellectual capacity. Previous to the
introduction of Christianity they were not much
superior in moral character to any of the other
savages in the Pacific. Polygamy, infanticide,
and polyandry all prevailed. The idolatry of the Kanakas, as the natives are called, was barbarous and bloodthirsty, for human sacrifices were frequently offered during the sickenss of a chief, at the dedication of a temple, or at the inception of a war. On the other hand, the natives are even-tempered, light-hearted, and a pleasure-loving race. When the islands were discovered the natives were estimated at 400,000, but they seem to be dying out, for the census of 1900 gives only about 30,000 natives, and it is feared that in the course of a few years the total extinction of the race will ensue. The remainder of the population consists of 7,355 half-castes, 28,553 white foreigners and people of foreign descent, 58,500 Japanese, and 25,742 Chinese. There are restrictions on Chinese immigration. The language is a branch of the Malay-Polynesian, and can be understood by New Zealanders. It is a soft, liquid, vocalic tongue, containing only five consonants, k, l, m, n, p, an aspirated k, five vowels, and a diphthong.

The former scanty costume of the inhabitants has now given place to modern European dress, too the women still cling to the holoka, a loose white or colored garment with long sleeves.

Leprosy is prevalent, and the government has established a settlement on Molokai, where sufferers from this disease are isolated.

Religion: Since the spontaneous movement of 1819-20, when idols and temples were destroyed by the natives, the Gospel has been preached until the whole nation is now practically Christian. The American missionaries arrived in 1820, and, in addition to accomplishing the conversion of the islanders to the Christian religion, they taught them to read and write, reducing their language for the first time to a written form.

All denominations of religion are tolerated. Roman Catholics, Anglicans, and Congregationalists are the principal denominations. Schools are established all over the island.

Mission Work: The history of the mission work of the ABCFM in Hawaii relates one of the most significant triumphs of the Gospel. Its work in the islands has all been passed over to the Hawaiian Evangelical Association. The SPG has carried on work among the Chinese in the United States their work was transferred to the Hawaiian Evangelical Association. The SPG has now given place to modern European dress, with 2 preaching places, 1 village school, and 141 professing Christians.

HEBRON (Labrador): A village in a sterile and forbidding region on the E. coast of Labrador. Population, 2,000. Station of the Moravian Missions (1880), with (1900) 3 missionaries and their wives.

HEBRON (Natal): Station of the Hermannsburg Missionary Society (1882), situated in the E. part of Natal, near the Tugela River, and about 60 miles from Pietermaritzburg. It has (1902) 1 missionary and 6 native workers.

HEBRON (Palestine): A town in Palestine, Asiatic Turkey, situated in a long, narrow valley about 20 miles S. W. of Jerusalem, at an altitude of about 2,200 feet. It has an important relic of antiquity in its "sanctuary" built over a cave traditionally known as the Cave of Machpeleah. Station of the CA. Outstation of the Jerusalem Verein of Berlin. The town is known locally by the title given to Abraham, El Khaltik: the Friend (of God).

HEBRON (Transvaal): Station of the Hermannsburg Missionary Society (1872; opened at Matlare in 1866), with (1903) 2 missionaries, 1 missionary's wife, 5 native workers, 4 preaching places. They were before the war 1,044 professing Christians here, but the present situation has not been reported by the Society. Hbreon is situated in the Transvaal Colony about 18 miles N. W. of Pretoria.

HEERENDYK: A substation of the Moravian Missions in Dutch Guiana, S. America. It is one of a number of plantations situated on the northern banks of the Comowye, where a large number of converts were gathered by the traveling missionary. In 1856 a piece of land was purchased, a church and mission house erected, and a regular congregation formed. It now has 26 native workers and about 250 professing Christians.

HEIDELBERG: A town in the Transvaal Colony, S. Africa, situated about 25 miles S. E. of Johannesburg. Station of the WMS, with (1903) 1 missionary, 25 native workers, 10 outstations, 6 places of worship, 5 Sunday schools, 1 day school and 530 professing Christians. Station also of the Berlin Missionary Society (1875), with (1903, as far as can be learned since the war) 19 native workers (the missionary in charge being in Germany), 15 outstations, 1 day school, and 525 professing Christians.

HENG-CHAU: A town in the province of Hu-nan, China, situated on the Hsiang River, 50 miles S. of Hsiang-tan. Station of the PN (1902), with 2 missionaries and 1 dispensary. The name is sometimes spelled Heng-chow.

HENZADA (Henthada): An important and growing town in Lower Burma, British India, situated on the Irawadi River, 100 miles northwest of Rangoon. It is the center of a large rice trade. Population, 19,800, of whom 15,000 are Buddhists. Station of the ABMU (1853), which has two distinct fields of labor—the Karem and the Burmese. "It now (1903) has 7 missionaries, men and women; 172 native workers, men and women; 81 preaching places, 63 day schools, 3 boarding schools, 53 Sunday schools, 74 organized churches, and about 10,000 Christian adherents, of whom 3,693 are church members."
HERBERTSDALE: A village in Cape Colony, S. Africa, situated about 40 miles N. W. of Mossel Bay, with (1800) 1 missionary, 1 woman missionary, 2 native workers, men and women, 2 outstations and 662 professing Christians, of whom 167 are communicants.

HERMANNsburg: A settlement in Natal, situated in the Umvoti division, about 15 miles E. of Greytown. Station of the Hermannsburg Missionary Society (1854), with (1902) 1 missionary, 10 native workers, men and women; 2 outstations, 2 preaching places, 2 day schools and 625 professing Christians.

Hermannsburg Missionary Society. See Germany; Missionary Societies in.

HERMON: A village in Basutoland, S. Africa, situated near the W. frontier, about 5 miles E. of Wepener. Station of the Paris Evangelical Society, with (1840) 1 missionary and his wife. 2 native workers, 8 outstations, 9 preaching places, 9 day schools and 1,639 professing Christians, of whom 984 are church members.

HERmosillo: A town in Mexico, capital of the State of Sonora, situated on the Sonora River, 110 miles north of Granpemas. Population 7,100. Station of the ABCFM (1886), with (1902) 1 missionary and his wife, 3 native workers and 21 outstations.

Herschel: A village in Cape Colony, S. Africa, situated in the angle between Basutoland and the Orange River, 22 miles E. by N. of Allwal. Formerly mission of the SFG (St. Michael's parish), with (1902) 1 missionary and 1,646 professing Christians.

Hervy, or Cook, Islands: A small group in the Pacific, between 18° and 22° south latitude, and 157° and 170° west longitude. The population consists mainly of emigrants from Tahiti and Samoa, and numbers about 12,000. In 1888, at the invitation of the chiefs and people, a British protectorate was proclaimed, and in 1901 the islands were annexed to New Zealand and a British resident stationed at Rarotonga to control enactments. Owing to the efforts and careful work of the London Missionary Society, whose missionaries commenced evangelizing these islands in 1823, the majority of the inhabitants are now Christians, and take high rank among the converts in Polynesia. The principal islands are the following: Rarotonga, 20 miles in circumference, with about 2,000 inhabitants; it was occupied by the LMS in 1823, and there are now (1901) on the island 2 missionaries and 1 missionary's wife, 5 native workers, 5 Sunday schools, 6 common schools and 524 communicants. Mountongi, 6 miles from Rarotonga, was occupied by the LMS in 1823. There are now there 1 missionary, 78 native workers, men and women; 3 Sunday schools, 5 common schools and 524 communicants.

HIAO-I: See Hsiao-yi-hsien.

HIAO KIAN: See Hsiao-kan-hsien.

HIAO KAN: See Hsiao-kan-hsien.

Hill, John Henry: Born 1791; graduated at Columbia College, New York; for several years was engaged in commercial pursuits; pursued a theological course at the seminary, Alexandria, Va., and was ordained deacon and presbyter by Bishop Meade in November, 1831. Dr. Robertson were appointed by the American Episcopal Missionary Society as missionaries to Greece. They sailed October, 1830, landing on the island of Tenos, where they remained six months, and then removed to Athens. In 1832 Mrs. Hill, aided by her sister, Miss Mulligan, opened a female school in their own house, with the Bible as a text-book. From the first the school was crowded and within two years more than 300 children were daily instructed in a stone building erected for it. Three generations of Greek women have there received a Christian education. Other schools for boys and girls were soon established. The schools of the missionary were the models for the municipal and national schools afterward established, and furnished teachers for them. Dr. Hill, too, was placed in charge of graduates from the Hill institution. Once a week Mr. Hill met the boys of all the schools for the study of the Septuagint, which they translated into modern Greek and which he then explained. On Sunday the scholars were taught the Gospel for the day, or the Bible in course containing the history of Christ's life. Four years later he wrote: "When we think of our humble origin from a dark, dirty, vaulted cellar of an old Venetian tower, our miserable chambers, and gradually to our own commodious schoolhouse, the largest in Athens, completely filled from top to bottom with industrious children, numbering nearly six hundred, we are astonished." In 1845 Mr. Hill was appointed chaplain to the British Legation, and for many years officiated as such in the English Chapel of St. Paul at Athens. The appointment was unsolicited by him, and he performed other useful labor. He was duly due to lire for his great services to the English residents for twelve years past." In 1869, in view of his advanced years and that of his wife, he handed in his resignation to the Board. The committee resolved to "provide for his comfortable support in Athens, the city of his adoption and life's work, until his death." In token of the appreciation by the nation of his educational work, Dr. Hill received from the Minister of Education an official document, dated June 18, 1881, in which occurs the following paragraph: "Upon the fiftieth anniversary of your school, which was the beginning of the more systematic education of the young women of Hellas, I take pleasure in transmitting hereunto the congratulations of his Majesty." While Dr. Hill's main work was the education of the young, he performed other useful labors. In connection with Dr. Robertson and others of the mission he translated valuable English textbooks, secular and religious, into modern Greek. By his preaching, teaching and personal influence he communicated much Christian truth to the clergy. He died at Athens July 1, 1882.
aged ninety. The Greek Government gave him a public funeral.

HILL, Joseph Sidney: Born 1852. Died 1894. Native of Barnach, Swindon; educated at Ialington C. M. College. On October 14, 1876, he went to Leke, Lagos, W. Africa, and in September, 1878, was stationed at Wairoa, New Zealand Mission, where his connection with the CMS closed in 1882. In 1883 he became chaplain of H. M. Prison, Auckland; in 1892 was appointed Commissary of the Archbishop of Canterbury and Director of the Niger Mission, and in the same year was made Bishop-Designate of the Niger. In 1893 Durham University conferred on him the Hon. D.D. Degree, and in the summer of this year he was consecrated in St. Paul's Cathedral second Bishop of the Niger, now named "Western Equatorial Africa," with two native Assistant Bishops. Both Bishop and Mrs. Hill died at Lagos of fever, January 5, 1894. Bishop Hill combined the highest standard of spirituality with a singularly forbearing spirit, and his influence left a lasting impression on the Niger.

HINDERER, David: Of Schorndorf, in the Kingdom of Wurttemberg. Missionary in Lagos, Western Africa, under the CMS. He was a graduate of the Basel Missionary Training School. After a short time of preparation at Abeokuta he was directed to go forward into the further interior and try to reach the Mohammedan Haussa people. This he did not succeed in doing; but on May 20, 1851, he was the first white man to enter the great town of Ibadan, the name of which was ever afterward associated with his own. In the following year he visited England and married Anna Martin, whose missionary life was so active and successful as her husband's. During twenty-eight years of labor in Western Africa, Mr. Hinderer did much pioneer work; and in 1874-5, when he paid his last visit to his old field, he opened a new work to the east of Lagos, leading in 1876 to the occupation of Ode Ondo by Charles Phillips, afterward bishop. Mr. Hinderer died in 1890, and in 1898 a new church was completed at Ibadan as a memorial to David and Anna Hinderer.

Mr. Hinderer's literary work was in the Yoruba language, and included a translation of the book of Isaiah, of the Pilgrim's Progress, and of some hymns. He also revised Bishop Crowther's translation of the Bible.

HINDI LANGUAGE: The language of the Hindus in distinction from that of the Mohammedans of India. It is based upon the ancient Sanskrit, and is called by the literary class Prakrit in contrast to the purer Sanskrit of literature. It is written like Sanskrit, with the Devanagari letters. Traders and in general the lower class of natives often write (and print) the Hindi in an imperfect imitation of the Devanagari, which is called Khaidi. The Hindi language is the vernacular of more than fifty millions of people in the width of India, and possesses an extensive literature aside from the ancient Sanskrit literature.

HINDUISM: In order to gain a clear understanding of the religious systems of India it is important to observe a distinction in names. Brahmanism and Hinduism are not interchangeable; in fact, they were free from all connection, one stage of development in the faith of the Hindus; Hinduism denotes that more complete and composite system which embraced all previous stages, and, like a spreading banyan-tree, covered all the superstitions and philosophies which had been known to the Indo-Aryan race. If we go back to the earliest teachings of the Vedas and attempt to characterize the faith disclosed in those ancient hymns, we may properly call it Aryanism or Vedism. It is a simple and well-nigh monotheistic nature worship, largely imported by the Indo-Aryan conquerors from the original cradle of the Aryan race in the high tablelands of Central Asia. Nature, under the more frequent name of Varuna or Purusa, is worshiped as the source and the upholder of all things and is invested with moral attributes and a moral government of the world. Some of the hymns to Varuna seem truly devout. At that early period we find no well-defined polytheism, though there is a tendency toward it in the disposition to address separate powers of nature,—the sun, the sky, the dawn, the rain, fire, etc.,—as embodying the one deity who is supreme.

There is no trace of idolatry or the worship of images and symbols; there is no developed pantheonism, no system of caste, no doctrine of transmigration, no widow-burning, nor authorized infanticide. The dead were buried in that early period instead of being burned, and the oppression of woman was comparatively mild. There was no hint of divine incarnations, and no Trimurti or Hindu Trinity.

The next development may be called Brahmanism. It was a galling and oppressive system of asceticism, instituted and enforced by the Brahman or priestly caste. It was well developed by about 500 B.C., and it bore undisputed dominion for 300 years. It made use of such portions of the Vedas as supported, or seemed to support, its assumptions; and by comment and interpretation, and additions to the sacred hymns, it produced what were known as the Brahmanas. These were based upon such allusions in the Vedas as were supposed to relate to forms and acts of worship, and they became, under the Brahman's hands, complete rituals. They dealt with every question and every interest which concerned the Brahman caste. The Brahman traced its divine origin, set forth its superiority and its relative rights. They assigned bounds and limitations to the three subordinate classes, viz.: the Kshatriya or warrior caste, the Vaisya or farmer caste, and the lowly Sudra or the menial caste. These distinctions were fixed immovably. Barriers were raised which might not be passed, and disabilities were laid upon the lower orders from which there was no escape. Marriage, social relations, industries, and vocations, military service, rights of property, laws of inheritance—every interest of human life was subordinated to the dominion of caste.

The privileges and exemptions of the Brahmanas involved an intolerable oppression of every other caste. The life of a Brahman was inviolate even by kings. In connection with this caste system the most absurd and burdensome system of sacrifice sprang up. It has been common for the races of mankind to observe the custom of offering sacrifices to deities. They have generally been expiatory; often they were offerings expressive of gratitude, sometimes made in the hope of securing favor and the bestowment of some desirable boon. In Vedic times there were significant
traces of vicarious sacrifice—even of a divine and altogether voluntary sacrifice made by deity for the benefit of others. One is reminded of the Great Sacrifice made once for all, as set forth in the New Testament; and it has been claimed by eminent Oriental scholars that these Vedic references denote strange traditional reminiscences of a prediction once made to man of the “Lamb slain from the foundation of the world.”

But under the teachings of the Brahmana period the doctrine of sin became a monstrous evil. It was a system of bargaining between earth and heaven. A sort of tariff of values was fixed, which the gods could not disregard. If one were rich enough in sacrificial gifts he might bankrupt the gods by hopeless obligations. It was claimed that the sacrifice of a hundred horses might demand the throne of India. Sometimes even demons placed the gods in their power and wrought anarchy in the universe by the abundance of their sacrifices. Of course the explanation of these extravagances is found in the fact that the Brahman or priestly caste derived an immense revenue from their bloody offerings. In a real sense they ate what the gods were supposed to eat in a spiritual sense, and in all the endless ritual of worship they were handsomely paid for their services. Not only for the living but for the dead were sacrifices demanded. Not even the Church of Rome in the palmy days of Tetzl and Leo X. derived such revenues from the doctrines of Purgatory and Indulgences as accrued to the Brahmanical priesthood of India. They alone and was deluged with sacrificial blood, while people groaned under the awful burden, and the day of reckoning drew near.

About 500 B.C. the more intellectual classes of India became restive; schools of philosophy sprang up; men were led to consider the great mysteries of life, and, if possible, to solve the problems of human destiny. They were no longer content to be mere ignorant slaves under a galling sacerdotalism. Men rose up and threw off the system of sacrifice or greatly weakened its power. At the same time Buddhism arose with its protest not only against the system of sacrifice, but against the whole system of superstition which the Brahmins had created. Tired of the extreme religiousness of Brahmanism, it went to the opposite extreme of rejecting all religion. Gautama became atheistic. For six years he had tried ascetic Brahmanism and found it barren and illusive. He therefore taught a system of ethics and of self-reliance and self-righteousness, as a substitute for the national religion.

The development of Buddhism and the Darsanas or Six Schools of Philosophy had been preceded by the Upanishads—a system of speculative teachings partly drawn from, and partly reared upon, the philosophic portions of the Vedas, as the Brahmanas had been built up from their scattered references to ritual. These Upanishads were the earliest sources of Hindu philosophy, and from them the way was first drawn which crippled the power of the Brahmans.

But over against this movement was a desperate effort of the Brahmans to resist its rationalistic influence. Its results are seen in the so-called Sutras or Smritis, the six great codes of Manu. Of these the Smriti or Rules of Ritual, and Upanishads or Vedic Philosophy, are known as Sruti or Direct Revelations. Those subsequent works now to be considered are called Smriti or unrevealed teachings of eminent sages.

The Darsanas or Six Philosophic Schools were all in agreement on certain points, such as the eternity of matter past and future; the eternity of soul—both the infinite and the individuated soul; the necessary connection of soul with matter in order to enable it to act (even the infinite soul is unconscious until it evolves the universe which is its body); the attendant evil of all such connection with matter, however necessary; the need of transmigration in order to throw off by long discipline the evil consequences of such connection; and that pessimistic doctrine which makes it the great end of human existence to get rid of itself by being absorbed into deity.

In their separate and distinctive characters the Six Schools were these:

(1) The Nyaya, founded by the Brahman Gotama, and which maintained that all the evils of life result from false knowledge or misconception, and that the remedy is to be found in acquiring right methods of investigation and reflection. It proposed an elaborate classification of knowledge, and framed a syllogism more elaborate than that of Aristotle. It was really a system of salvation by logic.

(2) The Vaisheshika, founded by Kanada, was an advance upon the Nyaya, in the same direction. Both were analytical. The latter applied logical and analytical processes to all the facts of nature and of life. It claimed to solve the mystery of creation on an atomic theory like that of Lucreius and the extreme evolutionists of our day.

Like some more modern evolutionists, divided as to the existence of a first and moving Cause, the adherents of these two systems resolved themselves into two classes: the Agnostic or Atheistic school; and those, especially of a later day, who recognized the being of Is'ara (God).

(3) Another important school was the Sankhya, founded by Kapila. This was synthetic rather than analytic. It ascribed the origin of the visible world to an active principle, regarded as the pre-existing substance (hypostasis), the sub-atomic entity, the “rootless root” of all things. In order to the activity of this universal source of being it must come into contact or cooperation with soul. It is active, but not intelligent. Soul is intelligent, but inactive and helpless. Each supplements the other.

The existing substance called Prakriti constantly invests them with life; and so the teeming universe is produced.

This dualism of Prakriti and soul was illus-
treated among philosophers by the relation of the
two sexes, and with the low and unphilosophic
classes this led to the notion of the male and
female principles in the gods, and to the endless
corruptions which have been developed in India
along these lines.

(4) A fourth system of philosophy was the
Yoga philosophy. In one view this was
rather a ritual than a philosophy, since it related
wholly to the observances of the ascetic life, and
gave endless rules therefor. But in prescribing
methods for ridding the soul of the corrupting
influence of matter, it dealt with subtle meta-
physics and deeply eloquent, instead of logical
analysis, and often evinced a marvelous philo-
sophic acumen.

(5) A fifth school was the Maimeh by Jay-
ini. It was a reaction against the rationalism
of the Nyaya and the Sankhya, and aimed to
equal the word and testimony of the Veda equal
to the place of God. In its root-principle it was
a system of book-worship. It made the Veda
self-existent and eternal; even the sound of its
spoken words was eternal, and had always been
audible. In its details it was an elaborate ritual
for the right reading and interpretation of the
sacred hymns. A false syllabic quantity in read-
ing, or an inspiration where there should have
been an expiration of the breath, was a heinous
if not an unpardonable sin. The Veda was a fetish
in the fullest sense.

(6) The sixth school was the Vedanta, founded
by Vyasa. This was out-and-out pantheism—
a fuller development of it than has appeared in the
Upanishads. "Brahman (neuter noun for the
Self-existent) is this very universe, and he has
in him all things exist. The visible world and even
our consciousness are only phenomenal and
illusory, as when in his evening walk one thinks
he sees a snake and makes it very real, while in
fact it is only a rope lying across his path. The
Vedic school has many of the Veda equal to
the Sankhya classes of India through all subsequent ages.
Whatever superstitions have grown out of the
Sankhya, and whatever extravagances may have attended the asceticism of the Yoga, the men of
thought have been Vedantists, and are to this day.
In the famous famous Ganapati school of Benares this
prevailing philosophy. And it is that which
chiefly gives to Indian thought its strong hold
over the non-Christian and naturalistic minds
of all lands.

The Laws of Manu: There is some evidence
that the Laws of Manu preceded the full develop-
ment of the Schools of Philosophy, tho they bear
internal evidence of having followed the
Upanishads. They do not allude to Buddhism
by name, tho the certain references to "Atheists"
are supposed to some to refer to the followers of
Gautama. The supposition is not necessary, as
there were other Atheists besides Buddhists.
Manu makes no reference to the Trimurtis—
Brahma, Vishnu, and Siva—nor to the doctrine of
Bakti (faith) in relation to Krishna. Both
that and the doctrine of Saktism (the worship of
the female energy) were of later date. The
position was severe in his humiliation of women; yet her
position in his time was not so degraded or so
degrading as in later days. Widow-burning is not
alluded to in his code, tho in the time of Alex-
ander’s conquest it had been introduced, and
from 327 b.c. (or earlier) to 1829 its terrible
Thus Manu, speaking to the sages, says: "But know me, O most holy of the twice-born, to be the Creator of this whole world, whom Viraj himself produced, having performed austerities. Then I, desiring to produce created beings, performed very great austerities, and thereby called into existence ten great sages, lords of created beings. They created seven other Manus, possessing great brilliancy, gods and classes (ranks) of gods, and great sages of measureless power. Then many other creations are named. Thus was the whole creation produced by those high-minded ones by means of austerities, and at my command."

Thus Manu has pronounced upon her the most blighting curse.

The Fully Developed Hindu System: Without dwelling longer on this remarkable code, probably the most widely influential that was ever promulgated, we notice briefly the irradiation of Buddhism into the Hindu system, and its influence upon it. Sprunging up about 450 to 500 B.C., it gradually superseded and finally persecuted Brahmanism embodied so much of Buddhism as served its purpose, while it strongly compromised the influence of the Sangha or Buddhist order. Thus it gradually superseded and finally persecuted the rival system, and drove it from India. Nevertheless, Buddhism bore with it to other lands many fundamental principles borrowed from the Brahmans. Meanwhile Brahmanism had captured the two popular epic poems which celebrated the military exploits of the heroes Rama and Krishna, and turned them to its purpose by interweaving with them many doctrinal and mythological elements. The popularity of these heroes, both of whom belonged to the soldier caste, had excited the jealousy of the Brahmans; yet they could not resist the tide; they must utilize it. They therefore raised Rama and Krishna to the rank of deities, and so brought them new issues of pedantry into the system. Meanwhile they had gradually developed the doctrine of the Trimurti or Trinity, of Brahma the Creator, Vishnu the Preserver, and Siva the Destroyer and Renovator. Vishnu was the most popular as the preserver and sympathizer, and it was a natural and easy device to make all the alleged deliverers of Hindu tradition incarnations of Vishnu. Buddha was finally added as the ninth avatar, and prophecy predicted a tenth, who shall yet come as a spiritual deliverer to establish a kingdom of righteousness.

It not only embraced the systems above named, but it also borrowed many popular superstitions from the Dravidians, Kolis, Santals, and other previous invaders whom the conquering Aryans found in the country. The system, which we may call Hinduism. Its distinction from the earlier sacerdotal system known as Brahmanism will readily be seen.

Its distinction from the earlier sacerdotal system known as Brahmanism is now as ancient as Vedism, Brahmanism, Buddhism, and philosophy, was developed the all-embracing system which we may call Hinduism. Its distinction from the earlier sacerdotal system known as Brahmanism will readily be seen.

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which enables it to parry all attempts to find a lodgment for the saving truth of the Gospel.

Rev. Ram Chandra Bose has said that the first challenge which an agnostic foreigner in India presents to the missionary is the alleged resemblance of the Bhagavad Gita to the New Testament, and generally with the assertion that the former, as being the older, must be the source of the latter. The most extravagant laudations are heaped upon its ethics and its philosophy. The Bhagavad Gita is supposed to have been written by some unknown author about the beginning of the 2nd century A.D., and it was thenceforth embodied in the epic poem Mahabharata. It attempted to reconcile the conflicting schools of philosophy, and to gather into one dramatic production all the loftiest sentiments found in previous literature. Its alleged resemblances to the New Testament are largely due to the Christian conceptions which have been read into it by modern translators, and by the use of words which would convey to Hindus and Christians respectively entirely different meanings.

**Subtle Influence of the System:** The practical influence of Hinduism on individual life and character presents a marked contrast with that of Christianity. The life of the high-caste Brahman is intensely religious; no other system is so exacting as his, and his wearisome services are abortive, and even belittling. The code of Brahmanism never deals with general principles in the regulation of conduct, as does the Gospel. It inculcates no such great central motives and sources of action as faith and love. In particular, prescribing, as Christ did, the comprehensive law of love to God in supreme degree, and love to our neighbor as to ourselves, it makes endless petty exactions. "Unlike Christianity, which is all spirit and life," says Dr. Duff, "Hinduism is all letter and death."

The Infinite, Brahman, left no thinking or judging to be done by man in the sphere of religious duty, but revealed from heaven every act and observance, every posture and motion of the hand or turn of the eye, connected with worship. A devout Brahman must bathe in a particular kind of water, and offer certain prayers. Another of his morning duties is to salute the sun, which must be done with a lock of his hair tied in a particular way on the top of his head, while a large tuft of grass is held in his right hand, and three spires of a different grass in his right hand. He must also be sure to sip water, and with his wet hands touch his head, eyes, ears, nose, shoulders, breast, and feet. Should he happen to sneeze or spit, he may not sip water till he has first touched his right ear.

In the Ganges, especially amid the crowds at Benares, or at the great Melas or bathing festivals, this sipping goes on, however filthy the water may have become by the constant treading of the multitudes.

The whole life of a Brahman, if he be supposed to follow his ritual, is a slavish round of petty observances—sippings, and sippings of the
mouth; changes of attitudes and of apparel; drawings of lines on the ground, and smearings with clay, or men, or cow-dung; kindlings of fires to expel evil spirits; kindlings of sacred threads or hallowed dishes; compounding of herbs, and rice, and fruit; wreathings of flowers, and repetitions of endless prayers, and texts of the Vedas, and sacred names.

We have given only a small portion of the daily practices to show nothing of the greater acts of worship rendered to particular gods in the temples. All acts of life are according to program. In marrying, a Brahman must select a girl with neither too much nor too little hair, and it must not be red. She should not be deformed nor talkative, nor afflicted with an unlucky name.

This holy man must be a close student of the Vedas, but should never read them with a sour stomach, nor with his limbs crossed, nor with his feet on the bench. He must not read in a conversation, nor in any place of offensive odors. He must close his book if a dog has barked or a jackal howled or an ass has brayed. He must never cut his own hair, nor bite his nails, nor step upon hair or ashes. He must not look at his wife when eating or anointing or yawning. He must not stand under the same tree with idiots or washermen. He must never run when it rains, nor spit in a stream of water, nor step over the tether of a calf, nor ride after oxen with imperfect horns or ragged tails.

Reforms and changes: There have been many attempts to reform or to supplant Hinduism, and all except that of Christianity have failed. The impression made by Buddhism was altogether the most profound, and came nearest to permanent success. But, as we have seen, after centuries of contact and rivalry, it failed. The advantage of an appeal to the supernatural, toward which the hearts of men naturally incline. Moreover, it recognized the being of God and the real entity of the human soul. Doubtless, also, it found substantial aid in the entrenchments of caste, and in the power of venerable custom. Each system was greatly influenced by the other, but the mastery remained with the Brahman. Even in far-distant lands Buddhism has always recognized, however inconsistently, the power of Hinduism. The twelve Buddhist sects of Japan as they find them in our day, have one thing in common—it may almost be said only one, viz., that in all their temples the images of the gods of Hinduism are invariably found. Protesting as it does against polytheism and idolatry, and virtually atheistic as it is, at least of its older Brahmanic teachings, Buddhism yet clings to Hindu polytheism with all its dumb idols.

Nearly a thousand years ago Mohammedianism swept into India with all the power and prestige of a conquering race, and a fanatical and every-where victorious faith. Raised to the seat of arbitrary power, and strong in the clear and consistent monotheism, which it had borrowed from the Old Testament Scriptures, it might have been expected to supplant Hindu idolatry as it had overcome other faiths in many lands. Yet, after more than eight centuries of opportunity and power, it left Hinduism still triumphant; and the forty millions of Mohammedans, less than a fifth of the total population, still give evidence of having received from the old Brahmanical cult quite as much as they imparted.

Sikhism was another attempt at the reform of Hinduism. Nanak, its founder, in his disgust with the prevailing idolatry, hoped to effect a compromise between Hinduism and Islam. Upon the monothelism of the latter a superstructure of the best teachings of the Vedas was to be reared, and an ideal faith thus secured. But Sikhism has also failed to make any serious impression on Hinduism. For a time it won military and political supremacy in the Punjab; but it is little more than the worship of a book; it knows nothing of the true God; the essence of Hindu idolatry still remains.

The influence of the Somajis of our own time upon the heterogeneous, changeful, and yet ever vital Hinduism has not been slight. The Brahmo Somaj of Mohun Roy and Chunder Sen were indeed disappointing in their results, yet they promoted the disintegration of the old system, and did much to bring discredit upon the foul corruptions of modern Hindutva. In the monothelism and Sikhism, they urged a return from polytheism to the simple monothelistic worship of Vedic times, and they opposed the injustice and cruelty so long visited upon woman. Chunder Sen exalted the Messiah of the Christians as the chief of all the world's prophets and teachers, but his system has declined.

The most imposing of all these monotheistic movements at the present time is the Arya Somaj. So far as the Arya Somaj or any other form of reformed Aryanism hopes to reverse the situation in India, it is doomed to disappointment. It cannot long utilize the forces of Christian ethics and Christian civilization under Vedic labels. The fraud will be discovered. The world cannot be convinced that this modern creed is real Hinduism, and the reaction will be proportionate to the illusion. On the other hand, when the real teachings of the Vedas come to be known, as they are sure to be, the emptiness of the old cisterns will fully appear. Prof. Max Muller in one of his many lectures has dwelt upon the disappointment and dismay with which intelligent Hindus have observed the disclosures which modern scholarship has made of the sterility of the Vedic literature, and he ascribes to this cause the virtual collapse of the earlier Somajis.

In reply to the confident assumptions of the leading Aryas, Rev. Martin Clark, D.D., of Anritisar, has also exposed the rotten foundation on which they build, by publishing some literal and damaging Vedic translations.

The Contrasts of Hinduism and Christianity: Hinduism has some elements in common with Christianity which it is well to recognize. It is theistic; it is a religion, as distinguished from the agnostic ethical systems of the world. Hinduism recognizes a direct divine revelation which it regards with profound reverence, and through all its variations and corruptions it has inculcated in the minds of the Indian races a deeply religious feeling. It has been claimed that the literature of the most thoroughly religious people in the world, Like Christianity, Hinduism appeals to man's intellectual nature; it is inwrought with pro-
found philosophy; it has its trinity, its incarnations, and its predictions of a Messiah who shall restore the truth and establish righteousness.

But, compared with Christianity, the contrasts of Hinduism are far greater than its resemblances. First, as to the nature of God. There is an infinite distance between the cold and unconscious Brahman, slumbering age after age, without thought or emotion, or any moral attribute, and the God of Israel, Whose power and wisdom and grace, and mercy and truth and tender compassion, are so constantly set forth in the Scriptures. The latter compares Himself to a father who cares for his children, and who has redeemed the world by an infinite sacrifice. Second, there is a striking contrast in the comparative estimates which Hinduism and Christianity place upon the human soul. Unlike Buddhism, Hinduism does recognize the existence of a real soul, but it is only a temporary emanation, like the moon's reflection in the water. It resembles its source as does the moon's image, but coldly and in a most unsatisfactory sense; there is no capacity for fellowship, and the end is absorption. On the other hand, Christianity teaches us that we are created in God's image, but not that we are His image. We are separate, the dependent; and if reunited to Him through Christ, we shall dwell in His presence forever. Third, the two systems are in strong contrast in the comparative encouragement and hope which they hold out for the future. The doctrine of transmigration casts a gloom over all conscious being; it presents an outlook so depressing as to make life a burden, and the acme of all possible attainment is individual extinction; Christianity promises an immediate transfer to a life of unalloyed blessedness, and an endless growth of all the noblest human powers and capacities. Hinduism finds the explanation of life's mysteries and inscrutable trials in the theory of sins committed in a previous existence; Christianity recognizes the same trials, but mitigates them, with the hope of solutions to be found in a future life of compensating joys, if their turns be passed through with unchanging, and hopeless, and finds only sudden despair; the other finds encouragement in immortal hope. Fourth, Hinduism has no Savior and no salvation. It is, therefore, not a religion in the highest sense, for by the very derivation of the word, religion is the reuniting of the soul to God; it implies the ruin of sin, but provides a rescue from it. That is unworthy of the name which presents no omnipotent arm stretched forth to save. Hinduism provides nothing above the low level of unsaved human strength and merit, and there is no sacrifice, no mediator, no regenerating spirit. It has no glad tidings to proclaim, no comfort in sorrow, no victory over the sting of death, no resurrection unto life.

There are a thousand other peculiar principles in Hinduism whose subtle influence is felt in society and in the State, and to which the faith and influence of the Gospel present the very strongest contrasts.

Christianity has raised woman to a position of respect and honor, and made her influence felt as the mother in the family and in society, in the State. Hinduism has brought her down, even from the place which she held among the primitive Aryans, to ever-increasing degradation; it has made her life a burden and a curse.

The following impassioned prayer, quoted by Ramabai from the lips of a high-caste woman who had spent her life from childhood as a "child widow," reveals the anguish which falls to the lot of woman under the Hindu social and religious system:

"O Father of the world, hast Thou not created us? Or has perchance some other God made us? Dost Thou only care for men? Hast Thou no thought for women? Hast Thou not power to make us other than we are, that we too may have some part in the comforts of life? The cry of the oppressed is heard even in the world; then canst Thou look upon our vicissitudes, and shut Thy doors of justice? O God Almighty and unapproachable, think upon Thy mercy, which is a vast sea, and remember us. O Lord, save us, for we cannot bear our hard lot."

In its broad influence, Christianity has raised the once savage tribes of Europe to the highest degree of culture, and made them leaders in civilization, and rulers of the world. Hinduism has so weakened and humbled the once conquering Aryans that they have been an easy prey to every invading race. Christianity shows in its sacred books a manifest progress from lower to higher moral standards; from the letter to the spirit; from the former sins that were winked at to the perfect example of Christ; from the narrow exclusiveness of Judaism to the broad and all-embracing spirit of the Gospel; from prophecy to fulfilment; from types and shadows to the full light of redemption. The sacred books of Hinduism have degenerated from the lofty aspirations of the Vedic nature-worship to the brutality of Saktism and the Lings, from the noble praises of Yaruna to the low sensuality of the Tantras, from Vedic conceptions of the creation sublime as the opening of John's Gospel, to the myths of the divine turtle and the boar, or the amorous escapades of the supreme and "adorable Krishna."

Christianity breaks down all barriers which divide and alienate mankind, and establishes a universal brotherhood in Christ; Hinduism has raised the most insurmountable barriers, and developed the most inexorable social tyranny and corruption of which the human race can boast; Christianity enjoins a higher and purer ethic than it has ever found in the natural moral standards of any people; it aims at perfection; it treats the least infraction as a violation of the whole law; it regards even corrupt thoughts as sins; it bids us be holy even as He is holy in Whose sight the heavens are unclean; Hinduism, on the contrary, is below the ethical standards of respectable Hindu society. The better classes are compelled to apologize for it by asserting that that which is immoral and degrading in men may be sinless in the gods, and the excesses of Krishna and Arjuna would not be condoned in mortals; the vile orgies of the "lefthanded worshipers" of Siva would not be tolerated but for their religious character. The murders committed by the thugs in honor of Kali were winked at only because a goddess demanded them.

It is the peculiar distinction of India that it has been the theater of nearly all the great religions. Brahmanism, Buddhism, and Mohammedanism have all made trial of their social and political power, and have failed, and have left all the systems which preceded it had had centuries of opportunity, and yet Christianity has done more for the elevation of Indian society in the last fifty years than they
had accomplished in all the ages of their dominion. Neither Buddhism nor Mohammedanism had made any serious impression upon caste; neither had been able to mitigate the wrongs which Brahmanism had heaped upon woman. Mohammedanism had rather increased them. The horrors of the Satti (Suicide) and the murder of female infants, these bitterest fruits of priestly tyranny, were left unchecked till the British Government, inspired by missionary influence and a general Christian sentiment, branded them as infamous, and made them crimes.

The sentiment even of the better classes of natives in India is now greatly changed by these influences, and the conventional morality is rising above the teachings of the national religion. Widow-burning and infanticide belong almost wholly to the past. Child-marriage is coming into disrepute, and caste, tho not destroyed, is crippled, and its preposterous assumptions are falling before the march of social progress.

Perhaps the very highest tribute which Hinduism can pay to Christianity is called the Hislop Mission. In this fact, already noticed, that the modern Arya Somaj has borrowed its ethics and some of its religious doctrines, and is promulgating them upon Vedic authority. It has renounced those corruptions of Hinduism which can no longer bear the light, together with such social customs as caste, child-marriage, child-widowhood, and the general oppression of woman. It denounces the incarnations of Vishnu as mere inventions, and, therefore, cuts up by the roots the whole Krishna cult, having no desire for education, his position was lost. He was assisted by three German missionaries. One only true God, self-existent, the Creator and Upholder of all things, but an actual need, and no theoretical conception, but an actual need, and no

HIROSHIMA: A town in Japan, situated 155 miles W. of S. of Kobe. It is noted for its great temple of Miyajima. Population (1898), 122,306. Station of the MES (1886), the FN (1887), the CA (1891), and the CMS. Major-General Hill, stationed at Jalta, in the Nizam's territory, presented to the Free Church of Scotland the sum of £2,500 for the founding of a new mission. Mr. Hislop, who had distinguished himself as an accomplished scholar, was secured for the mission. He began his work in February, 1845, at Kamptee, ten miles from Nagpur city, cordially welcomed by Captain Hill and other British officers, who handed over to him a school which they had established, and otherwise greatly encouraged him. He was assisted by the local Sepoys and artisans. In 1848 he removed to the city of Nagpur, containing a large Mahrratta population, and opened, with thirty scholars, a school in the vicinity of the Rajah's palace. The school soon took a high position as a missionary institution and for many years sent forth annually between 250 and 300 pupils. It is called the Hislop Missionary College. The Central Provinces being ruled by a heathen government, and the people having no desire for education, his position was a trying one. His life was often in peril. In 1853, in connection with caste prejudices and the baptism of several natives, a serious riot occurred, and an attack was made on the mission house, which, but for his heroic defense by the native clergy, would have resulted in the death of the missionary. The next year he was attacked by a fanatic Mohammedan mob, but rescued by the aid of an old pupil and some Sepoys. He was conveyed to the mission house in an apparently dying state, ten deep gashes appearing on his head, and his body greatly bruised. In 1857, having received information privately from a Mohammedan of a combined plot of the up-country Sepoys and the Mussulmans of the city to massacre all the Europeans on a given day, he informed the authorities, so that the design was frustrated, and the Madras and Bombay Presidencies were thus saved from the retribution. This devoted missionary met with an early and tragic death. On September 4, 1863, he rode into a river in the night and was drowned.

HISISSAR: A town in the Punjab, India, situated 98 miles W. N. W. of Delhi. Population (1891), 16,906, of whom 10,000 are Hindus. Station of the SPC, with 2 women missionaries.

HISTORY OF MISSIONS: The true history of missions is far more than the mere record of the extension of Christianity. It includes the development of the missionary idea within the Church as well as its outward application in the conduct of mission enterprise. It covers, too, the development of method and organization. The present complicated machinery of missions, which seems to many so cumbersome and so unlike the simple evangelization of the apostolic days, or even of the earlier missions of the present era, is really but a growth. Each new wheel or band or cog in the mechanism has been added not to meet a theoretical conception, but an actual need, and no
history can be complete that does not touch at least upon this element in mission progress. The history of missions has to do also with the effect of missions upon the world apart from the results usually tabulated. Aggressive Islam, reviving Hinduism, Buddhism, Shintoism, each must be dealt with in reckoning up the sum total of results of mission effort. It is evident that so wide a reach is impracticable within the limits of this work, which must be content with the more common consideration of a conception of a record of the extension of Christianity through the agency of missionary enterprise, merely indicating some of these other topics as suggestive for further reading and study.

To facilitate this, the general topic is treated under five titles: Geography of the Extension of Christendom, summarizing the article in the first edition on the Historical Geography of Missions, and giving a bird's-eye view of the extension of Christianity over the world in the different periods; Apostolic and Early Christian Missions, giving a survey of the general character and methods of the first six centuries; Medieval Missions, describing the movements and influences that made Europe Christian, and covering the period up to the Reformation; Reformation Missions, from the Reformation to the present day, and Modern Protestant Missions, covering the same period. These different articles, of necessity, somewhat overlap, but no more than seems essential to the accurate conception of each subject, and the four periods are so distinct that separate treatment is inevitable.

HOBSON, Benjamin: Born January 2, 1816, at Vergennes, Vt., August 23, 1801; learned the printer's trade in 1815 in Buffalo, and pursued it in Utica and New York. He fitted for college under Dr. Armstrong at Bloomfield Academy; graduated at Williams College in 1828, and Auburn Theological Seminary in 1831; ordained and settled in Aurora, N. Y., the same year; sailed as a missionary of the ABCFM for Ceylon in 1833. In 1834 he was sent with Mr. Todd to the city of Madura to establish a new mission. In 1836 Mr. Hoisington returned to Jaffna, and was placed at the head of the seminary. On account of ill-health he visited the United States in 1842, and returned to Jaffna in 1843, but continued ill-health compelled him to give up his life-work as a missionary in 1849. Mr. Hoisington possessed a vigorous and acute mind, and his work as instructor of Tamil youth led him to study profoundly Hindu science, metaphysics and theology, and in the department of higher Tamil literature he had, perhaps, no superior in Southern India. After his return home he wrote for the American Oriental Society a syllabus of the Siva Gnana Pothum, a Tamil translation of an old Sanskrit Agama, which treats of deity, soul, and matter; also an English translation of the same work, with an introduction and notes. He published also in the Bibliotheca Sacra an essay on the tenets of philosophical Hinduism. He died at Centre Brook, Conn., May 16, 1858.

HOK-AU: A town in the province of Kiang-si, China, situated in the N. W. part of the province about 155 miles S. E. of Kiu-kiang. Station of the CIM (1878), with 3 women missionaries.

HOK-CHIANG. See Fu-Tsings-hsien.

HOK-KEO. See Ho-Kau.

HOK-SU-HA: A town in the province of Ho-chau, China, situated about 100 miles S. W. of Ta-yuen-fu. Station of the CIM (1886), with 2 women missionaries, 6 native workers, men and women. The work of reorganization after the disasters of the Boxer outbreak has hardly (1903) proceeded to the point of definite information of the status of the church members at this place.

HOKKONDO: A settlement in Natal, S. Africa, about 40 miles W. S. W. of Colenso. Station of the Berlin Missionary Society (1868), with (1903) 2 missionaries, 10 native workers, 6 outstations, 1 day school, and 257 professed Christians.

HOFFENTHAL, or HOPEDALE: A settlement of the east coast of Labrador. Station of the Moravian Missions (1782), with (1900) 6 missionaries, men and women; 10 native workers, 1 day school, 1 dispensary, 1 hospital, and 70 church members.

HOFMAN: A settlement in Liberia, situated at Cape Palmas and near Harper. Station of the EI (1856), with (1902) 1 missionary, 2 native workers, 6 outstations, 2 day schools, and 144 professed Christians.

HO-CHAU. See Ho-Chau.

HOHENFRIEDEBERG: A settlement in German East Africa, situated in the Usambara region about 70 miles N. W. of Tanga. Station of the German East Africa Mission, with theological and industrial schools and a leper asylum.

HOISINGTON, Henry R.: Born at Vergennes, Vt., August 23, 1801; learned the printer's trade in 1815 in Buffalo, and pursued it in Utica and New York. He fitted for college under Dr. Armstrong at Bloomfield Academy; graduated at Williams College in 1828, and Auburn Theological Seminary in 1831; ordained and settled in Aurora, N. Y., the same year; sailed as a missionary of the ABCFM for Ceylon in 1833. In 1834 he was sent with Mr. Todd to the city of Madura to establish a new mission. In 1836 Mr. Hoisington returned to Jaffna, and was placed at the head of the seminary. On account of ill-health he visited the United States in 1842, and returned to Jaffna in 1843, but continued ill-health compelled him to give up his life-work as a missionary in 1849. Mr. Hoisington possessed a vigorous and acute mind, and his work as instructor of Tamil youth led him to study profoundly Hindu science, metaphysics and theology, and in the department of higher Tamil literature he had, perhaps, no superior in Southern India. After his return home he wrote for the American Oriental Society a syllabus of the Siva Gnana Pothum, a Tamil translation of an old Sanskrit Agama, which treats of deity, soul, and matter; also an English translation of the same work, with an introduction and notes. He published also in the Bibliotheca Sacra an essay on the tenets of philosophical Hinduism. He died at Centre Brook, Conn., May 16, 1858.

HOLD FOR HOPEDALE: A settlement of the east coast of Labrador. Station of the Moravian Missions (1782), with (1900) 6 missionaries, men and women; 10 native workers, 1 day school, 1 dispensary, 1 hospital, and 70 church members.

HOMAN: A settlement in Liberia, situated at Cape Palmas and near Harper. Station of the EI (1856), with (1902) 1 missionary, 2 native workers, 6 outstations, 2 day schools, and 144 professed Christians.

HOK-KA: A town in the province of Kiang-si, China, situated in the N. W. part of the province about 155 miles S. E. of Kiu-kiang. Station of the CIM (1878), with 3 women missionaries.

HOK-CHIANG. See Fu-Tsings-hsien.

HOK-KEO. See Ho-Kau.

HOK-SU-HA: A town in the province of Shan-si, China, situated in the N. part of the province, about 28 miles W. N. W. of So-ping-fu. Station of the CA.

HOMES MISSIONS in the United States: The
United States is one of the greatest mission fields of the world. Ever since the days when the discovery of the New World and the condition of the savage Indians stirred up the Christians of the Old World to send mission work into the United States, the United States has been one of continual and almost unabated zeal and earnestness. The work has gone through the various stages of evangelistic and pastoral agencies in the older and more settled districts of the country, where there are always new regions to be cared for and new people to evangelize. The urgency, diversity, and magnitude of the work of Christian missions in the United States can best be understood by looking at the different elements which compose the population, and the influences which affect the efforts of the church.

1. Work for the Native Population: Under this head we can consider the term "native" as including that part of the people who are native born or who have been located in the country for a period long enough to be naturalized: the Indian, negro, and as well as the native Americans. This work will be shown in the detailed account of the various Home Missionary societies, which follows. The general facts in regard to this element of the population may be dwelt upon but briefly.

The development of the great territories in the West, and the consequent migration of the inhabitants of the older and more settled states, has caused the growth of mission work, and the division of Christian work into two heads, pastoral and evangelistic. Pastoral work is carried on in the settled states; in the large cities it is combined with the work of City Missions in order that the poor and the rich may have an equal chance to hear and profit by the teachings of the Gospel. But, as has been well said, man is kept in the right path as much from fear of the closure of the surrounding community as by the desire and purpose to do right for right's sake; and when the adventurous ones leave the well-ordered communities to go where they will be pioneers of civilization, they, too, often bring other influences which go with the right of franchise—all foreigners is regarded as the greatest of dangers to the civil and religious life of the country. The time is past when the immigrant was hailed with joy. There is now not great urgency for his labor. His morals, his socialistic, anarchistic tendencies, his conception of liberty as license, his inability to appreciate the honor and responsibility which go with the right of franchise—all make the average European immigrant one of the most objectionable of strangers. The influence upon this immigration are seen distinctly upon the statistics of crime. Many of these immigrants come from Christian communities, but they are influenced in the same way as the European emigrants of Southern and Eastern Europe. The Church has officially abolished polygamy, but even if this were other than a purely formal and nominal abolition, it is still the foe to the best interests of the individual and the state; of the papacy, which makes the field of the Home Missionary societies one of paramount importance by reason of the enormity of the extent of territory, the number of the people, the interests at stake, and the conviction that the future of this nation will depend upon the success with which the Church fulfills the obligations thus imposed upon her.

Home missions is the name given to the work of the church for those in our own country, whether it be among aborigines, immigrants, or frontier settlers; and every denomination is actively engaged in this work, whether or not it is
made a separate department, and classified and reported separately from the general work of the church. The ways are many, but the end is the saving of souls. The contributions and expenditures were thus classified.

We give here a sketch of the work of some of the older and larger bodies laboring in the Home Mission field in the United States.

Baptist: The American Baptist Home Missionary Society was organized April 27, 1822, in New York City, where it has its general offices. Its object is "to promote the preaching of the Gospel in North America." Until its organization, missionary work in the new settlements of the West had been prosecuted to a limited extent by some of the Baptist Convention, and especially by the Baptist Missionary Society of Massachusetts, organized in 1802. This Society took the initiative in the formation of the General Society. Rev. John M. Peck, who for many years had rendered remarkable service as a missionary in the Mississippi Valley, and Rev. Jonathan Going, of Massachusetts, who was sent out to confer with him, were foremost spirits in the new movement. Dr. Going became its first Corresponding Secretary, serving for five years; then, in succession, Rev. Luther Crawford, then Benjamin H. Smith, D.D., twelve years, 1840 to 1862; Jay S. Backus, D.D., twelve years, 1862-74; James B. Simmons, D.D., seven years, 1867-1874; E. E. Taylor, D.D., five years, 1869-1874, the work being divided among them during the period of their contemporaneous service; Nathan Bishop, LL.D., two years, 1874-76; S. S. Cutting, D.D., three years, 1876-79; H. L. Morehouse, D.D., fourteen years, 1874-76; S. S. Cutting, D.D., three years, 1880-1883; T. J. Morgan, LL.D., nine years, until his death in 1902, when Dr. Morehouse, who had been Field Secretary for this period, was recalled to the general secretarship, and E. E. Chivers, D.D., was appointed Field Secretary.

Until 1845 its constituency included Baptists of the whole country, numbering then about 385,000, fully half of whom were in the South. The question of slavery and the withdrawal of Southern Baptists to form an organization of their own. The West was the chief field of the Society's operations—Detroit, Chicago, and many other important cities were occupied. The pioneer missionaries traversed whole states and territories by most primitive methods. In 1845, its first missionaries went overland to Oregon, and in 1849 via the Isthmus to California. With the expansion of civilization in the West, as precious metals were discovered, railroads constructed and lands opened to settlement, its pioneer missionaries were quickly on the new fields. Its first one year of its history its force of laborers was fifty; in 1854, one hundred and seventy-five. For the thirty years ending 1874 its receipts were $795,259. In that period 1,242 churches were organized and 27,911 persons baptized. After the war the Western work assumed greater proportions and has continued to make heavy demands upon the Society. In many states and territories now being occupied, churches were organized and 27,911 persons baptized. Of its entire missionary force in 1903 (aggregating 1,310), 881 were in the Western states and territories. Its missionary expenditures there have been about $4,000,000, of which the Church Edifice department of the Society was contemplating in 1854 and a little was done during subsequent years. In 1869 it was definitely organized, and by 1875 about $275,000 had been secured as a loan fund to aid churches in erecting houses of worship. By 1879, chiefly in the West, 808 churches were thus aided. The Loan Fund was established, and large contributions were secured for it, the Society by 1885 was aiding over 100 churches annually in gifts and loans, amounting to $1,866,000 in the erection of church edifices, chiefly in the way of gifts. Its permanent Loan Fund is $150,000 and the Permanent Gift Fund, the income only to be used, $158,000.

The Society's work for the Freedmen, began in 1862, expanded into a large educational department, in addition to the distinctively missionary efforts put forth in their behalf. The total expenditures for these purposes have been about $4,000,000. It aids wholly or in part twenty-nine schools, twelve of which are higher and seventeen secondary institutions; the much needed work in this field was done by the larger institutions. Most are coeducational, two are for young women only, viz., Hartshorn College, Richmond, and Spelman Seminary, Atlanta, the latter probably the largest and best-equipped school of its kind in the world. There is a high-grade theological school as a department of Virginia Union University, Richmond; while in all the other higher schools considerable attention is given to the training of teachers, and there are well-equipped industrial departments at several schools. The total enrollment for 1902-3 was 6,947. It is estimated that the total enrollment from the first is quite 80,000. A pronounced religious and missionary spirit dominates all these institutions, which have powerfully affected the freedmen. The million negro Baptists of the land but multi­tudes besides. The valuation of these school properties is approximately $1,500,000. The Society's annual expenditures for these purposes is about $150,000, and as large funds as needed. The total funds of this character being only $288,132. Many capable negro teachers, a number as heads of schools, are in the force of instructors.

Among the foreign populations the Society in 1903 had 282 missionaries laboring among fifteen nationalities from Europe and two from the Orient, the total number of nationalities or peoples among which it labors being twenty-one. The work begun in 1846 among the Germans has grown to large proportions, the membership in the German Baptist Churches of the United States being over 24,000. Similarly the work begun among the Swedes in 1848, also among the Danes and Norwegians about the same time, has enlarged until now the Scandinavian Baptists number over 27,000. Missions to the French Canadians, chiefly in New England, since 1870 have resulted in the acquisition of at least 3,500 converts from Romanism. In recent years missions from the Germans, Hungarians, Poles, Italians, Portuguese, Finns, Hungarians and Russians. The enormous immigration of recent years has afforded a great opportunity for the evangeliza-
tion of multitudes ignorant of the essential truths of the Gospel.

To the Chinese, after ineffectual attempts to see a responsible labor sooner, the Society appointed a missionary at San Francisco in 1870. There were many hindrances to this enterprise during the anti-Chinese agitation on the Pacific coast. The chief missions now are in San Francisco, Portland, Seattle, Spokane, Butte, Chicago, and New York City. There is a flourishing mission to the Japanese in Seattle.

The North American Indians have been included in the Home Mission Society's field since 1865, when the Indian missions of the Missionary Union were transferred to it. Continuously since then have missions been maintained among them. For many years work was limited mostly to the five civilized tribes, among whom very gratifying progress has been made. Within the last decade missions have been established among the 'blanket Indians,' with truly remarkable results among the Kiowas. The Society's missions embrace twelve Indian tribes, among whom there are over 4,000 members of Baptist churches. There are two excellent schools for the Indians, at Tahlequah and near Muscogee, Indian Territory. The missionary and teaching force among them in 1903 was twenty-nine.

The Spanish-speaking peoples of this continent and adjacent islands are part of the Society's field. The first evangelical preacher to go to Mexico was a Baptist minister, Rev. James Hickey, in 1862, which led to the organization of a Baptist Church at Monterey in 1864. During the troublous period of the war and the unsettled state of affairs in Mexico, until the overthrow of the Maximilian Empire, missionary work there was difficult. In 1870 the Society appointed its first missionary and has gradually extended and strengthened its work in that Republic until now there are ten churches, several having good church properties, and about 600 members.

The Society's printing press at the City of Mexico issues the 'Blanket Indian' paper, edited by Rev. W. M. Sloan, who also has prepared and published a Spanish concordance of the Bible.

Hardly had the smoke of war with Spain cleared away before the Society took steps to occupy Cuba and Porto Rico. By an amicable arrangement with the Home Mission Board of the Southern Baptist Convention, the Society has the two eastern provinces of Cuba and all of Porto Rico as its field. In January, 1899, missionaries were appointed to both these islands, where the work has been wonderfully prosperous. There are now 22 Baptist Churches, with over 1,000 members and about 2,000 enrolled in Sunday schools, while several valuable church properties have been secured and other edifices are in process of erection at a cost of quite $50,000.

City mission work in cooperation with City Mission Societies was taken up in 1896 and the Society is now prosecuting missions in this manner in six of the chief cities of the land. In 1903, in response to the expressed will of the denomination, the Society undertook the organization of a general evangelistic effort in cooperation with other Baptist missionary organizations, with promise of excellent results.

During its entire history of seventy-one years the Society has issued 28,117 commissions, and its laborers have reported 5,730 churches organized, 179,107 persons baptized and nearly as many others added by letter to mission churches. Its receipts for all purposes have been about $13,500,000; its permanent invested funds of all kinds are $870,000, besides $516,000 annuity funds. Its receipts for 1903 were $621,387.32. For all this vast and varied work of three great departments, Missionary, Church Edifice and Educational, covering every state and territory, Alaska, some Canadian Provinces, Mexico, Cuba and Porto Rico, there is one Board of Managers, one Corresponding Secretary, and one Treasurer, with necessary assistants, the cost of administration being only about six per cent. of its receipts.

Congregational: When the American Home Missionary Society was organized, in 1826, several local organizations for home missions were in operation, some of which originated in the last century. The Society for Propagating the Gospel among the Indians and others in North America was founded in 1787; the Missionary Society of Connecticut, and the Berkshire Missionary Society, in 1798; the Massachusetts Missionary Society in 1799. Others of a later origin existed in the other New England States and in New York. Some of them confined their operations within their own geographical limits. Others had missionaries to the Indians in the new settlements of Northern New England, and the remote wilderness, even to the banks of the Mississippi. But as these societies acted independently of each other, some sections were over-supplied with laborers and others were left in utter destitution. Moreover, the laborers sometimes came into competition and conflict with each other, and the funds contributed for their support were worse than wasted. It was evident that a more comprehensive and effective system must be devised to supply the destitute portions of the country with Gospel ministry; but no direct steps were taken toward the solution of this problem till 1825, when plans were formed which resulted in the organization of the American Home Missionary Society.

The United Domestic Missionary Society, undenominational in its principles and spirit, was formed in 1822. At an important meeting, composed of eminent New England ministers, held in Boston January 11, 1826, a resolution was adopted recommending that the United Domestic Missionary Society of New York become the American Home Missionary Society. The Executive Committee of the UDMS cordially responded to the overture from the Boston meeting and issued a circular to friends of Home Missions in all parts of the United States, inviting them to meet in New York to form an American Home Missionary Society. One hundred and twenty-six individuals, representing thirteen States and four denominations, responded to this invitation, and met in New York (Brick Church) on May 10, 1826. On May 12, the United Domestic Missionary Society, in responding to the proposition made by the convention meeting in the Brick Church, adopted the following resolution:

"Resolved, That the recommendation of the convention be adopted, and the UDMS now become the American Home Missionary Society, under the constitution recommended by the convention."

Officers were at once elected and the work begun.

Its Constituency: Of the churches cooperating, the Associate Reformed shared but little either in its labors or benefactions. The Reform
Dutch churches withdrew when their own Board was organized in 1826. The Presbyterian churches continued to cooperate until 1861, when the General Assembly instituted its own Board of Home Missions. Thus, the AHMS, without any change either in its constitution or principles of action, became the organ of Congregational churches only. On the 1st of October, 1893, by permission of the Supreme Court of the State of New York, the corporate name of the Society was changed to "The Congregational Home Missionary Society" and it has ever since been known as such.

The object was "to assist congregations that are unable to support the Gospel to the destitute within the United States." It was to supply the destitute everywhere, but especially those in the new settlements on the northern, western and southern frontiers, with the privileges of the Gospel through the ministry of the Word and the Church of God.

Its method has been to supplant the former plan of mere missionary tours, pursued by the Domestic Missionary Societies, by providing permanent homes and missions, entering into partnership with each church in sustaining its minister, stipulating that it shall bear its full share of the burden, an annually increasing share, until the church shall become self-supporting. The stimulating effect of this system is seen in the fact that, during the last ten years, about forty churches have been annually brought to self-support; and the average annual expenditure for a year of missionary labor has been $500.

Through the Woman's Department no inconsiderable portion of revenue has been obtained. The estimated value of gifts sent in "missionary boxes" during the last twenty years has exceeded $50,000 annually.

Its Foreign Department: When the Society was organized, our population was being increased by only 10,000 immigrants annually. In view of the peril to our country involved in this vast increase of foreign immigration, the Society in 1883 entered upon a more distinct systematic effort in behalf of this class of our population. In these twenty years the work has made rapid progress and the number of missionaries who have preached in foreign languages during the last year (1903) is 230, including German, Scandinavian, Bohemian, Polish, French, Mexican, Italian, Spanish, Finnish, Danish, Armenian, Greek and Welsh.

Summary: Of the 5,650 Congregational churches in the United States, more than four-fifths of the whole were planted, and many more have been fostered by the Congregational Home Missionary Society and its auxiliaries. Since its organization in 1826, 507,072 members have been added to churches under its care.

In 1902-3, 1,907 home missionaries were employed, 4,946 hopeful conversions were reported, 8,250 members were received into home missionary churches, 2,573 churches were regularly supplied with the Gospel, 57 churches reached self-support, 95 new churches were organized, 72 houses of worship were built, 102 parsonages were erected, 141,269 Sunday schools were held, 159 Sunday schools were organized, 60 young men connected with home missionary churches were preparing for the ministry, 230 home missionaries were laboring among the Germans, Welsh, French, Swedes, Norwegians, Danes, Bohemians, Spanish, Indians and Mexicans. Total expenditures in 47 States and Territories, $569,734.47. The work of church erection is carried on by a distinct organization, the Congregational Church Building Society.

Lutheran: The Lutherans have been actively engaged in missionary work in Alaska and among the American Indians and negroes. As early as 1840 a house of worship was erected at Sitka, the capital of Alaska, and the membership at one time numbered 150. Ethokin, one of the governors, was a native of Finland and a Lutheran, and when he entered upon the duties of his office he brought with him a Lutheran minister. This work came very near dying out. The Swedish Missionary Union, composed of members from the Waldstetten party, have been sending missionaries to Alaska since 1886, and the Swedish Lutherans of America have lately become greatly interested in Alaska as a mission field. The entire work of the early Indian missionaries had only a temporary existence, and altho the Lutherans did faithful work among the red men, for years they found that congregations were organized and schools were planted only to be disbanded and broken up in course of time. The onward march of immigration into the territory of the Indian and its fruits of immorality and unjust treatment made the Indian suspicious of the white man's dealings. In 1845, Yrimester, afterward professor in Concordia College, Springfield, Ill., began work among the Chippewa Indians by establishing a school for children, and largely through this agency he became acquainted with the language and was enabled to speak to large assemblies of Indians. The work grew, and Baierlein was sent out from Germany. Baierlein traveled about, visiting one tribe after another, and he established a station about sixty miles from Frankenmuth, built a log house for living and school purposes, which proved to be a center of good. Miessler, sent out by the Leipzig Society, came to assist Baierlein. In his study of the language, Baierlein's reader and spelling book in the Chippewa language was of great service. The mission was eventually transferred to the Missouri Synod. The general uprising of the Indians in defense of their rights put an end to the station in Minnesota under the faithful supervision of the missionary Cloeter. The American Norwegians are carrying on a successful work among the Indians in the neighborhood of Win­ter­berg, Wis., where, in 1885, they erected a schoolhouse, and under the care of Rev. Mr. Morstad the work has prospered. The United Synods of Wisconsin, Minnesota and Michigan are conducting mission work among the Apache Indians, and a missionary plant has been established near San Carlos, Arizona. The Synods have recently appropriated a considerable sum of money to be used in the erection of houses for missionaries.

The Lutherans are also doing excellent missionary work among the American negroes.

Methodist Episcopal: The origin of Domestic Missions in the Methodist Episcopal Church was in 1812. Bishop Asbury about this date began soliciting funds for the support of ministers upon missionary circuits. The conferences were very vigorous, aggressive work in the then Far West and in the New England States. In 1819 the Missionary Society of the Methodist Episcopal Church was formed, the organization growing out of a
revival among the Wyandot Indians. In the Preachers' Meeting of New York, held April 5, 1818, on the Fourth Street Church, it was “Resolved, That it is expedient for this meeting to form a missionary and Bible Society of the Methodist Episcopal Church in America.” Article XIII of the Constitution provided that the Society should be established “wherever the Book concern may be located.” The General Conference was authorized to insert articles into the Constitution for such purpose, and to make the book-agents treasurers, and also to provide for the appropriation of funds within the object specified.

The plan of procedure was to organize auxiliaries in all the principal cities. The first auxiliary formed was the Female Missionary Society of New York, about ninety days after the parent Society was instituted, one of the earliest missionary organizations of women in the land. The General Conference in Baltimore, May, 1820, adopted the report of a committee on organization, and gave the Society and the missionary cause a great and effectual impulse. The existence of the Society really dates from this General Conference of 1820. The Society actively began its operations, sending Rev. Ebenezer Brown of the New York Conference to labor among the French people of Louisiana.

Present Scope: The Domestic Missions, as to language used, may be classified as English-speaking and non-English-speaking, the latter including work among the Bohemians, Chinese, Finns, French, Germans, Indians (14 tribes), Italians, Japanese, Portuguese, Scandinavians, and Welsh. The field embraces the Arizona, Atlantic, Black Hills, Gulf, Kalispell, Nevada, New Mexico English, New Mexican Spanish, North Montana, North Pacific German, Pacific Japanese, Porto Rico, Utah and Wyoming Missions, together with those administered by Annual Conferences. All Domestic Missions are administered under the direction of the presiding bishops, who (except for Missions outside of Annual Conferences) draw upon the Missionary Society for grants-in-aid not to exceed in amount sums fixed yearly in advance by the Missionary Conference. The representative body acting under the authority of the General Conference of the Methodist Episcopal Church. Disbursements for Domestic Missions in 1902 amounted to $482,811. Appropriations for 1903 amounted to $495,297.

Work for Bohemians is carried on in five Annual Conferences, the Upper Iowa Conference alone conducting Bohemian missions in three of its districts. There are four missions in Chicago, besides those in Baltimore and Cleveland, and the Coke Mission of the Pittsburg Conference.

The ME Church has missions for Chinese in several cities of California, with headquarters at San Francisco, besides the work carried on in New York, Boston, and Portland, Ore. Seven missionaries and 6 local preachers are engaged in this work. For Finns the ME Church conducts special work in California, Michigan and Minnesota.

There are thriving Methodist societies of French-speaking people in Worcester and Lowell, Mass., and in Dover and Manchester, N. H. In addition to these the French Church in Chicago, Illinois, reports 37 members and probationers, and the French Mission in Crowley, La., reports 120 members and probationers.

From the time of the conversion of William Nast, in 1835, the ME Church has labored among German-speaking people. There are nine regular Annual Conferences and the North Pacific German Mission Conference, with a combined membership of 62,480. In charge of this membership is a corps of 541 pastors, 266 of whom receive financial aid from the Methodist Missionary Society.

Indians: Twenty-one Methodist Episcopal missionaries and 22 local preachers are reaching about 12,006 Indians. At present there are Indian missions within the bounds of 13 Conferences, 17 of which missions are in Michigan, 5 in New York State, 9 on the Pacific Coast, 1 in Minnesota and 1 in Wisconsin. The tribes reached are these: Ukiah, California Digger, Onondaga, Oneida, Chippewa, Seneca, Tonawanda, Ottawa, Paintes, Washoe, Black Feet, St. Regis, Klamath and Nez -yack.

The ME Church has missions among Italians in Boston, Buffalo, Chicago, Cincinnati, New Orleans, New York, Philadelphia, and Providence, besides those in smaller towns.

The Pacific Japanese Mission Conference of the ME Church covers the work in Hawaii and the Pacific Coast. There are 14 stations, with 18 missionaries, 6 local preachers and a membership of 1,100.

There are 20 Negro Conferences in the ME Church, with membership of 273,000, aided for by 1,420 pastors, 806 of whom receive financial aid from the Missionary Society. These charges which are helped by funds of the Missionary Society are almost all in the Southern states.

Work among Portuguese is confined to the New England and New England South Conferences. There are missions in East Cambridge and New Bedford, Mass., and in Providence, R. I.

In 1845 the work of the ME Church among the Scandinavians was begun by Olaf G. Hedstrom, a member of the New York Conference. Since that time work has grown to such an extent that there are 4 Annual Conferences among the Swedes and 2 Norwegian and Danish Conferences, besides the work carried on under the administration of 7 English-speaking Conferences. Of the 218 Methodist pastors laboring among Scandinavians, 212 are supported in part by the Missionary Society.

Spanish: This work includes the efforts put forth in the New Mexico Spanish and Porto Rico Mission Conferences. In the New Mexico Spanish Mission Conference there are 46 stations and circuits, 34 of which have church buildings. There were 2,704 members and probationers in 1902. The work in Porto Rico was begun by Dr. C. W. Drees, formerly in the South America Mission. He arrived in San Juan March 25, 1900. There are already 13 stations on the island, with 17 missionaries, 14 native workers and 888 members and probationers.

Besides the work among the classes mentioned above, the Methodist Episcopal Church contributes, through its Missionary Society, to the support of 520 pastors among white people of the Southern States, many of whom are working among the illiterate thousands in the mountains of Tennessee, Kentucky, the Virginias and the Carolinas; to the support of 1,785 churches among other white people in the United States; to the Deaf-Mute Missions of Baltimore and Chicago, to the Mission among the Hebrews of Boston and other cities, and to the City Mission enterprises
of Brooklyn, New York, Jersey City, Hoboken, Newark, Paterson, Philadelphia, Pittsburgh, Detroit, St. Louis, Kansas City, and St. Paul, Minn.

In addition to the work above set forth, the other benevolent societies of the Methodist Episcopal Church, such as the Board of Church Extension, the Sunday School Union and Tract Society, the Board of Education, the Freedmen's Aid at Southern Edgewood, and especially the Woman's Home Missionary Society, which is auxiliary to the parent board, expend large sums on work having a distinct home missionary outcome.

Methodist Episcopal Church, South: By the law of the General Conference of the Church each annual conference is authorized to organize a Board of Missions auxiliary to the General Board. Said Conference Board appoints its own officers, regulates its own affairs, and has control over the missions it may establish within its bounds and of the funds raised for their support, provided it is responsible for the maintenance of such missions, and provided it secures the consent of the Bishop presiding over the conference. These Conference Boards of Missions have work in all the South, in its smaller conferences and in the centers, among mining populations, and in remote rural districts. The number of home missionaries supported in part or in whole for 1902 was 1,270, and the amount raised by the several conference boards for this purpose was $188,259.

The General Board makes some appropriation annually to the work in the Western fields. No greater moral heroism has been displayed in any field than by many of those men who have gone to the firing line at the call of the Church. In view of the peculiar conditions and of the tremendous drift of population unreached by any church, in many cases lying along the watershed east and west of the Rocky Mountains, appropriations are made to a number of smaller conferences and assistance given to those who are entrencing Christianity at strategic points. In addition to this the General Board at its last annual meeting in St. Louis, Mo., face to face with the rapid growth of urban and factory population, authorized the adoption of a plan of city missions which looks not only to the strengthening of Christian forces in our cities, but to the training as well of those who are to become leaders in evangelistic work.

The Woman’s Home Mission Society of the Methodist Episcopal Church, South, was established in 1868. The returns for the year 1902-3 are as follows: Members, 14,414; teachers and missionaries, 58; day and night schools, 11; pupils, 1,324; parsonages helped, 112; value of supplies distributed, $14,309, and total collections, $87,685.

The work of the Society includes aid in building and sustaining both through the local and connectional organizations, the distribution of supplies for orphanages, missionaries, mission schools and Rescue Homes, the maintenance of schools, of which there are three in Florida for Cuban children, two for the children of mountaineers in North Carolina, one on the Pacific Coast for Chinese and Japanese, a Rescue Home and Training School, an annex to Paine College, Augusta, Ga., for the industrial training of negro girls and a school for Indians at Anadarko, Indian Territory. A mission has also been maintained among the miners of West Virginia. The Society also is interested in the Scarritt Bible and Training School in Kansas City, Mo., where five deaconesses have been trained and consecrated for work among the needy. These cooperate with the pastors of churches and with the sixteen missionaries and twelve City Mission Boards which have been formed. No missionary organization in the church has made greater progress and managed its affairs more wisely than this.

While the General Board of Missions appropriates funds to the German and Indian Mission Conferences they fall in the same class with those in the remote West as domestic or home missions. The German work began over fifty years ago among the immigrants who were coming to New Orleans. Later the mission extended into Texas and in 1890 became the German Mission Conference. The results of this work have been most encouraging. The membership of 11,440 contributes annually for missions one dollar per capita and from eight to ten dollars for other purposes. A Joint Commission of representatives of the other Texas Conferences, with one from the German Conference, has done much to inspire and bind these German Methodists into closer union with the white towns and villages.

The earliest missionary work of the Church was in behalf of the Negroes and Indians. The former have been set apart into the Colored Methodist Episcopal Church, with an independent organization and presided over by bishops of their own race and selection. The Indians are still the wards of the Church, but the rapid influx of the white population into Oklahoma and the Indian Territory has steadily driven them in upon themselves until the work has become narrowed down to a limited area where full-bloods and ‘blanquitos’ Indians are preached to by a few of their own men and by white preachers of the Indian Mission Conference through interpreters. The policy which has been pursued in the Indian Mission work has not been as wise nor as effectual as that adopted in the foreign field. The membership has become so thoroughly intermingled with that of the white population that it is impossible to give correct statistics.

Presbyterian: About the time of the founding of the first Presbytery (1700-1705), the ministers of the early church followed the colonists wherever they went, and the Gospel was preached along the Atlantic coast, up to the foot of the Alleghanies and beyond, not only to English but to all settlers of whatever tongue or faith. Missions to the Negroes and the Indians were established. Records of the first Synod show that continual demands were made upon Princeton College in its earliest days for means to support missionaries and open missions in destitute places. An interesting item is the fact that the first recorded grant of missionary money was made to the First Presbyterian Church of New York City. At the first meeting of the General Assembly, which was organized in 1789, it was resolved to send forth missionaries to the frontiers to organize churches and attend in general to the religious and educational needs of the people.

In 1802 the work had grown to such dimensions that the first regularly constituted Board was formed under the name of the Standing Committee of Missions. Nominations of missionaries were made by it and presented to the General Assembly for confirmation.

After the War of 1812 the Committee felt
unable to cope with the increased needs and opportunities of the work, and the General Assembly in 1816 organized a larger and more continuous body to take up the work, called "The Board of Missions." Its power was such as to enable it to conduct the missions and decide all questions as to the appointment of missionaries and the payment of salaries without waiting for the approval of the Assembly; it was further empowered to organize branch societies, and the Church was urged to cooperate in such organizations.

Other churches felt the need of evangelizing the masses seeking homes in what was then the West, and in 1826 the American Home Missionary Association was formed. In its directorship were many Presbyterians, and Presbyterian Churches contributed to its support and benefited by its aid.

When the division took place in the Presbyterian Church in 1839, the Board of Missions remained in connection with the Old School branch, and in 1857 underwent a change in name, being called "The Trustees of the Board of Domestic Missions of the General Assembly of the Presbyterian Church in the United States," the New School branch. In its allegiance for a time with the AHMS (see above), but gradually separated from it. The first step in departure was the organization in 1855 of the Church Extension Committee, which carefully disclaimed all intention of interfering with the work or support of the AHMS; but the differences grew, until finally in 1861 the New School Presbyterian Church withdrew the work in New York, New Jersey, Pennsylvania, Baltimore, Kentucky, Ohio, Indiana, Illinois, Michigan, Wisconsin and Iowa.

As an adjunct to the Board of Home Missions and the Woman's Board, vitally connected with them both, stands the Young People's Department, which has for its special care the enlistment of the young people's societies in home mission work, the assigning of practical "specials" and the gathering and disseminating of information concerning the mission fields.

Self-supporting Synods: In 1886 the Synod of New Jersey assumed charge of the home mission field within its own bounds. Other Eastern Synods have since taken the same action till in 1903 the Board is relieved, wholly or in part, of the work in New York, New Jersey, Pennsylvania, Baltimore, Kentucky, Ohio, Indiana, Illinois, Michigan, Wisconsin and Iowa.

Results: The whole work of the Board for the century closing with 1900 may be briefly summarized as follows:

First Standing Committee on Home Missions appointed, 1892; Board of Home Missions organized, 1816; Number of commissions issued since that time, each representing one year's work, 74,063; Whole amount expended in this work from the beginning, $23,000,000; Number of missionaries in 1900, 1,371; Number of missionaries aided by self-supporting Synods in 1900, 784; Whole number of missionaries in 1900, 2,125; Whole number, including teachers in mission schools, 2,373.

Protestant Episcopal: Early in the 19th century home missionary work was undertaken to a limited extent under the auspices of voluntary societies in the Dioceses of New York and Pennsylvania. These efforts, however, tho they accomplished much good at the time, were not steadily sustained or adequately supported, and did not reach beyond the western borders of the States named. It was not until 1835, the year in which the principle was accepted that the Church itself is the divinely constituted missionary society, that aggressive mission work at home was undertaken on any extended scale in the name of the whole Church. In that year the Rev. Dr. Jackson Kemper was elected the first missionary bishop and was sent by the Board with a jurisdiction covering the territory now comprised in the states of Indiana, Missouri, Kansas, Nebraska, Iowa, Minnesota and Wisconsin. In truly apostolic spirit Bishop Kemper devoted himself to the religious welfare of the people in what was then the Far West. With the work done, he began his work he found a few small and scattered congregations, still fewer clergy and
but a few communicants. In the section over which he once exercised supervision there are two bishop, 556 ordained clergy and 69,000 communicants. This is but one instance, tho perhaps the most striking, of the rapid growth of the Protestant Episcopal Church in the Far West during the last half of the 19th century.

The work of the Protestant Episcopal Church is organized on the principle that every foot of territory over which the flag of the nation waves, whether on the North American Continent or elsewhere, shall be under the supervision of a bishop. These areas of supervision in sections of the country where the Church is strongest are known as dioceses, and support their own bishops. In other parts of the country where the population is still comparatively scattered and the Church less strong, these areas of episcopal supervision are known as missionary districts and the support of the bishops is provided by the Domestic and Foreign Missionary Society. The dioceses are being steadily divided and subdivided and number at the present time 69, with 68 bishops. The missionary districts on the continent number 13, with 17 bishops. These are also the extracontinental districts of Porto Rico, Honolulu and the Philippines, each with its own bishop.

Broadly speaking, there are three different kinds of home mission work: (1) That carried on by the Church as a whole, under the general supervision of the Board of Managers of the Domestic and Foreign Missionary Society, and known as "Domestic Missions." (2) That carried on by each diocese under the direction of its bishop and the local board of missions, and known as "Diocesan Missions." (3) That carried on generally under diocesan supervision, among the poor and the foreign-speaking populations of nearly all the large cities, and known as "City Missions." It is only of the home mission work carried on by the Church as a whole, that this paper is supposed to treat. This general work naturally follows four lines:

(I) Among White People: Missions among the white people are maintained in all of the missionary districts, and at the present time in some 33 of the dioceses, whose local resources are not sufficient to do all the aggregative work that should be done in establishing the Church in new centers. This work varies widely in extent and in character. Aid is given for the maintenance of missionary work in an old State like Maine, as well as in the newer commonwealths of the Middle and Far West. It may be carried on in a New England college town, in the midst of a Western farming community, or among the mining camps of the mountain States. In all cases the aim is to build up strong self-supporting congregations which may in turn give aid to other places. In some places elementary schools are maintained, as among the mountaineers of North Carolina and Kentucky. Again, aid is given to boarding schools of high grade, and in a number of localities excellent work is being done through Church hospitals. The value and success of this home mission work are seen in the fact that in a number of cases, and district, where this aid is given, the baptisms and confirmations form a much larger percentage of the Church population than is the case in many of the older and stronger dioceses.

(II) Among the Negroes: The Church's work among the Negroes is done in twenty-four dioceses, first, by providing opportunities for worship through mission churches and chapels in many county districts as well as in the larger cities of the South; secondly, through 90 day schools and 3 general industrial schools, in which latter training is given the boys and young men in various trades, and the girls and young women in domestic economy; and thirdly, through 3 hospitals exclusively for colored people. One hundred clergy are at present working successfully among the colored people, many of them Negresses themselves. There are at present 22,000 baptized members and about 8,500 communicants connected with the Negro congregations.

(III) Among the Indians: The Church has been exceedingly successful in its missions among the Indians, particularly in the Northwest. Great pioneer missionaries, like the Right Rev. Henry B. Whipple, D.D., sometime Bishop of Minnesota, and the Right Rev. William Hobart Hare, D.D., the present Bishop of South Dakota, with their devoted work have carried the Church to these aboriginal Americans and have demonstrated how thoroughly adapted it is to meet their moral and spiritual aspira­tions. The strongest Indian missions are found in Minnesota and South Dakota, but the work is also carried on in 12 other dioceses and districts. At the present time there are in the Episcopal Church between 15,000 and 18,000 baptised Indian Christians, of whom about 6,000 are children. The Indian clergy number about 30, and services are conducted by scores of other Indians, as catechists and lay helpers.

(IV) Among Foreign-speaking People: Among foreigners, comparatively little has been done by the Church in this direction being generally left in the hands of the local diocesan and parochial authorities. One general missionary is maintained among the Swedish congregation of the East, and aid is given to a number of smaller congregations in the Central West and Northwest. Aid is also given in the maintenance of the mission and home for Japanese in San Francisco. In some localities thorough work is being done among Chinese by the parishes.

Four domestic missionary districts present conditions differing so greatly from what is usually known as home mission work that a few words may be said about them individually.

1. Alaska: Nothing was done by this Church in Alaska, beyond a preliminary investigation, until 1886, when the Rev. Octavius Parker was appointed to begin work wherever he might find it practicable among the Indians along the Yukon River, the Presbyterians already having excellent missions in the southeastern section. The work thus begun has been gradually extended along the whole length of the river, and the white population increased missions were established in the centers occupied by them. At the present time the Church in Alaska is ministering to white people, Indians and Eskimos. Day schools and boarding schools are maintained at a number of Indian stations; and mission buildings are now rendering valuable service. The development of the Alaska missions is due chiefly to the heroic work of Bishop Rowe and pioneer helpers like the Rev. John W. Chapman, the Rev. Jules L. Prevost and Dr. John B. Driggs.
2. Porto Rico: Prior to the war with Spain there existed at Ponce a congregation connected with the English diocese of Antigua. When Porto Rico became American territory this church was transferred to the Protestant Episcopal Church in the United States. Services were also begun in 1898 in San Juan by an Episcopal army chaplain. The work has been continued by the appointment of regular missionaries under the leadership of the Right Rev. Raymond Buren, S.T.D., who was consecrated Bishop in 1902. Stations are now maintained at San Juan, Ponce, Puerta de Tierra and in Porto Mula, on the island of Vieques. The Bishop plans to open missions in other points as rapidly as the equipment can be provided.

3. Hawaiian Islands: Here again missionary work had been undertaken by the Church of England prior to the annexation of the islands to the United States. The Right Rev. Henry B. Reed, D.D., who was consecrated Bishop in 1902, found that work was already being carried on among the Hawaiian and English-speaking people in Honolulu and vicinity, as well as among the Chinese of the city. Two good boarding schools, Iolani College for boys and St. Andrew's Priory School for girls, established under the English mission, have been greatly strengthened. The work has also been extended to all of the larger islands. It is carried on not only in the towns, but in some instances among the large plantation communities. The work among the Chinese has been increased by additional Sunday schools and by schools under the leadership of the Right Rev. Charles H. Brent, D.D., who reached his jurisdiction in 1902. Manila has been made a strong center, and work has been begun upon the erection of the cathedral church and parish house. Medical, settlement and kindergarten work is also carried on, and one missionary has been assigned exclusively for work among the large Japanese population, upon the arrival of a native clergyman from the Protestant Episcopal Mission of Japan.

4. Philippine Islands: The first work of the Church in these islands was undertaken by army chaplains in 1898. The beginning thus made has been steadily followed up by the appointment of a number of missionaries, including 5 clergymen, 1 physician, 3 nurses, 2 parish workers and 1 kindergarten teacher, under the leadership of the Right Rev. Charles H. Brent, D.D., who reached his jurisdiction in 1902. Manila has been made a strong center, and work has been begun upon the erection of the cathedral church and parish house. Medical, settlement and kindergarten work is also carried on, and one missionary has been assigned exclusively for work among the large Chinese population. Outside of Manila stations have been opened at Iloilo to the south and at Baguio and Bontoc in the north. The latter points are centers of a region peopled chiefly by the Igorrote tribes, among whom no other Christian work has yet been attempted.

The home missionary staff of the Protestant Episcopal Church includes 20 bishops, 790 other clergymen, 160 laymen and 225 women. The annual receipts of the Domestic and Foreign Missionary Society for home work are about $600,000. In addition to this amount it is estimated that $350,000 is given annually through various diocesan channels for home mission work in the several dioceses.

In the same light we view the Church's work in the several dioceses. In 1835 there were 15 bishops, 763 other clergy and 36,500 communicants. In 1903 there were 88 bishops, 5,000 other clergy and 760,000 communicants.

Reformed (Dutch): Until the independence of the American Reformed Churches in 1784 they were themselves missionary ground. At the close of the Revolution the list shows 55 churches, 32 ministers serving 53 of these churches, and 2 licentiates.

In 1786 the General Synod took the first action on the subject of church extension, and appointed a committee to devise some plan for sending the Gospel to destitute localities. They reported to the next Synod, and recommended that voluntary collections be taken up in all the congregations to aid in the extension of the church. This was the first effort made. The monies collected were to be transferred through the Classes to the Synod.

The subject of church extension is found inserted as an item in the regular business of each Classis as early as 1790. A Classis at this time would collect from $50 to $100 annually. At the close of the century all the Classes were forwarding money (most of the churches contributing), except the Classis of Kingston, for the cause of church extension.

The Synod of 1800 formally appointed the Classis of Albany to take charge of all the missionary operations in the northern States.

1806-1822. The Synod now appointed a committee of ministers and elders, with plenary powers, to whom should be confided all her missionary operations. They were located in Albany till 1819, when they were directed to locate in New York. They were known as the "Standing Committee of Missions for the Reformed Dutch Church in America."

The committee began their operations on the old plan—short tours by settled pastors; but such efforts proved unsatisfactory. Settled ministers were wanted.

With the transfer of the committee to New York the mission to the Canadian churches was abandoned. Some of the Classes now began to retain their money for their own missionary purposes. At the annual meeting of the Synod, in January, 1822, organized themselves into a society, to be known as "The Missionary Society of the Reformed Dutch Church in America."

This act was made known to the Synod, and the matter was referred to the Committee on Missions. The birth of the society was hailed with joy. Its board of managers was made Synod's Committee on Missions, and the churches were exhorted to form auxiliary societies.

1822-1832. The policy of the new Society was to employ as many of the graduates of the Theological Seminary at New Brunswick, N. J., as were willing to undertake mission work, to have auxiliary societies in every congregation, and to take up collections at the monthly concerts for prayer. During the ten years of its existence the Society collected more than $30,000, aiding about 100 churches or stations and 130 missionaries.

It also started, in 1826, the Magazine of the Reformed Dutch Church, which, four years later, was transformed into the Christian Intelligencer. Shortly after the present auxiliary society was created, the board decided to meet biennially. The first ...
were enough churches to organize the Classes of Illinois and Michigan, and ten years later the Classis of Holland. Later the name of the Board was changed from the “Board of Missions” to the “Home Missions of the Reformed Protestant Dutch Church.” In 1849 the Board was reorganized, and in 1866 it was incorporated under the name of the Board of Domestic Missions of the Reformed Protestant Dutch Church. In 1870 the corporate name was changed to the present title, viz.: The Board of Home Missions of the Reformed Church in America. Its administrative offices are at the Reformed Church Building, 25 East 23d Street, New York City.

In 1854 the plan of a Church Building Fund was adopted, the object being to raise funds to aid feeble churches by loans to erect houses of worship and parsonages. In 1882 the Women’s Executive Committee was organized as an auxiliary to the Board. Beginning with the specific work of raising money for the erection of parsonages, they have extended their efforts, till now, besides furnishing many mission churches, providing comforts for pastors’ families and Christmas boxes for Sunday schools, they wholly support missions and schools among the Indians in Oklahoma and the mountain whites in Kentucky. In the year ending April 30, 1903, they collected $30,257 for their work. The original charter of the Board restricted its work to “aiding weak and founding new churches of the denomination.” In 1900 the charter was amended so as “to allow its missionaries to engage in evangelistic work which may not immediately eventuate in the founding of new churches.”

In the year ending April 30, 1903, the Board had under its care 245 churches and missions located in twenty States and Oklahoma Territory, and helped to support 175 missionary pastors, besides student missionaries. In that year the Board received and expended $98,965.

The object of the movement was declared in the first paragraph of the Constitution adopted, which stated it to be “for the purpose of carrying into effect the benevolent intentions of our constituents by organizing a plan of eliciting, combining and directing the energies of the whole denomination in one sacred effort to the propagation of the Gospel.”

The Convention created two boards, one for Foreign Missions located at Richmond, Va., the other for Home Missions located at Marion, Ala., where it remained until 1882, when it was removed to Atlanta, Ga.

The Home Mission Board has been, and is still, the special agency for carrying forward the purposes of the Southern Baptist Convention as expressed above. Its work, therefore, has been largely along the line of discovery, development, and combining.

The policy of the Board from the date of its organization has been that of cooperation. Under instructions from the Convention it has sought to form auxiliary relationships with State Conventions, District Associations and Missionary Societies. Its field of labor has, during these years, become more clearly defined and may be described as follows: Maryland, Ken-ucky, Indian Territory, Oklahoma, and all the States south of these, together with the four Western Provinces in the island of Cuba, the Board having relinquished its work in the two Eastern Provinces of Cuba in favor of the Home Mission Society of New York.

The work of the Board has naturally become divided into the following distinct departments: Frontier Missions, which includes a portion of Arkansas, Texas, Oklahoma and Indian Territory; The Mountain Regions, embracing a large area of territory extending from West Virginia through Virginia, the Carolinas, Tennessee, Kentucky and Georgia into Alabama; Work in the Cities, such as New Orleans, Memphis, St. Louis, Baltimore, etc. The imperative needs of this feature of the work are being pressed upon the Board with renewed emphasis, work among the foreign population rapidly becoming one of the most important features of the work of the Board; Cuba, in which gratifying progress has been made and which is exceedingly promising for the future. The other department of the Board’s work is that of Work among the Negroes, to which more special attention is likely to be directed in the immediate future than ever before. The spiritual welfare of the negro, however, has been a matter of concern to Southern Baptists ever since Africans were imported to this country. During the ante-bellum days they were baptized and received into fellowship of the white churches. Since their separation and organization into churches of their own race, the Board has constantly aided them in the proper formation of church government, as well as in moral and theological training.

The first annual report of the Board showed the appointment during that year of six missionaries, one in Virginia, one in Florida, one in Alabama, one in Louisiana and two in Texas. The work accomplished by the Board has constantly increased until its last Annual Report shows the following summary of work:

Missionaries, 671; weeks of labor, 23,955; churches and stations, 3,133; sermons and addresses, 95,005; prayer meetings, 12,232; total additions, 18,690; churches in their early struggles in the capital of the nation, as well as nine-tenths of all the cities of every State, save one, including the capital of the nation, as well as nine-tenths of all the States.

The work of the Board has been so successful that it has been able to establish six new churches of their own race, the Board has constantly aided them in the proper formation of church government, as well as in moral and theological training.

The Board has been instrumental in establishing something over 17 per cent. of all the white Baptist Churches within the bounds of the Southern Baptist Convention. It has aided weak churches in their early struggles in the capital city of every State, save one, including the capital of the nation, as well as nine-tenths of all the points of importance in the Southern States.

The constituency of the Home Mission Board consists of 1,737,466 white Baptists, organized into 127; houses of worship built and improved, 250; Sunday schools organized, 494; Bibles and Testaments distributed, 17,903; tracts distributed (pages), 3,944,888.

Since its organization the Board has had under annual appointment an aggregate of 10,190 missionaries. They have reported 222,505 additions to churches, and 3,504 churches constituted. The Board has been instrumental in establishing something over 17 per cent. of all the white Baptist Churches within the bounds of the Southern Baptist Convention. It has aided weak churches in their early struggles in the capital city of every State, save one, including the capital of the nation, as well as nine-tenths of all the points of importance in the Southern States.

The constituency of the Home Mission Board consists of 1,737,466 white Baptists, organized into 10,190 churches. In the same territory the number of negro Baptists is estimated to be 1,927,089.

**HONAN-FU**: A town in the province of Honan, situated in the W. part of the province about 20 miles S. of the Hoang-ho. Station of the CIM (1902), with 2 missionaries.
HONDURAS: A republic of Central America, lying between the Caribbean Sea on the east, the Pacific Ocean and San Salvador on the west, and separating Nicaragua from Guatemala. It became part of the Central American Confederation in 1822, but asserted its independence in 1838, and is now governed by a president elected by popular vote for four years. It has almost the exact area of Mississippi, with a population of (1900) 587,500, the majority of whom are aboriginal Indians and Mestizos, with 5,000 descendants of the early Spanish settlers, and 5,000 negroes. In general, the country is mountainous, the Cordilleras crossing it from north to south. There are many rivers, most of them flowing east. On the highlands the climate is pleasant and equable, but along the Caribbean coast it is hot and malarious. The soil is extremely fertile, and luxuriant, tropical vegetation is found along the coast. Roman Catholicism is the religion of the country. The coming in of North Americans and other foreigners is introducing good roads and improved methods of living, so that a better future is before the republic. When the President of Honduras visited the Bay Islands in 1900 he invited the Protestant workers to come into the interior, and the invitation is being accepted.

HONDURAS, British: A crown colony on the Caribbean Sea south of Yucatan, east of Guatemala, and 660 miles west from Jamaica. It has an area of 7,662 square miles and a population of 27,542. The capital is Belize, with 5,800 inhabitants. Mission field of the CMS (1852), the SPG, and the Jamaica Baptist Missionary Society. Over 2,000 members are gathered in 35 organizations, 2,500 pupils are taught in 20 day schools and many more in Sunday schools, and 12 missionaries are doing valiant service throughout the colony.

HONGKONG: An island at the mouth of the Canton River, off the southeast coast of China, about 40 miles E. of Macao and 90 miles S. of Canton, while numerous lines ply between Victoria and the coast ports of China. The population (1901) is 283,905, of whom 6,000 are white of all nationalities (only one-third English), and 233,263 Chinese. The government supervises 178 schools, attended by 7,700 pupils. In these schools English is taught. Mission work in Hongkong is identified with the early history of the various missionary societies who work in China. The societies at present laboring here are the LMS (1843), the Basel Society (1852), the CMS (1862), the ABCFM (1883), the WMS, the SDA, the Rhenish Society (1847), the Berlin Ladies' Society, and the German Mission to Chinese Blind. Together, these Societies have (1903) 40 missionaries in Hongkong, men and women; 122 native workers, men and women; 24 outstations, 18 preaching places, 4 boarding schools, 50 day schools, 1 orphanage, 1 blind asylum, and 2,500 professed Christian adherents. The BPBS has an agent here, and the YMCA has made it a regular station since 1899, with a man and his wife to foster the extension of the YMCA.

HONOLULU: The seat of government and principal seaport of the Hawaiian Islands, situated on the southeastern coast of Oahu, is a large commercial city. Its mild and equable climate ranges from 67° in January to 83° in August, making the annual mean 75°, with a variation in either direction of only 7°. It is a port of call for the steamers plying between San Francisco and Australia, and occasionally for the steamer between San Francisco and Hongkong, while it is the terminus of a line of steamers running semi-weekly to San Francisco. The inhabitants number 39,305, among whom are a great many Japanese, Chinese, half-breeds, and natives of various islands of the Pacific. The P. E. Church has a bishop at Honolulu. There is also a Roman Catholic bishop. Mission work is carried on by the Hawaiian Evangelical Association, and by other denominational agencies. The ABCFM (1819) was first in the field, and the Hawaiian Evangelical Association has taken up its work. The ME, the FCMS, the PE (taking over the work of the SPG), the SDA, and the Peniel Society all have enterprises in Honolu, largely among the Japanese, the Chinese, and other immigrants, many of whom are Portuguese and Roman Catholics.

HORWAR: A town in the Bombay Presidency, India, situated about 18 miles W. S. W. of Bijapur. Station of the Basel Missionary Society (1846), with (1903) 1 missionary and his wife and 9 native workers. The name is written Honor in the Basel Society’s publications.

HO-NYEN: A village in the province of Kwang-tung, China, situated in the highland district not far from Ho-su-van. Station of the Basel Missionary Society (1901), with (1903) 2 missionaries, 1 missionary’s wife, 23 native workers, men and women; 17 outstations, 8 day schools, 2 boarding schools, and 626 professed Christians.

HOOCHOW. See Hu-Chau-Fu.

HOOGHY. See Hu-gul.

HOPE FOUNTAIN: A settlement in Rhodesia, South Central Africa, situated about 7 miles S. W. of Bulawayo. Station of the LMS (1890), with (1903) 2 missionaries, 1 missionary’s wife, 3
HOPE VALLEY: A settlement in the N. part of Queensland, Australia, situated on the seacoast near Cookstown. Station of the Neuen­detelsian Missionary Society (1856), with (1900) 6 missionaries, men and women.

HORDEN, John: Born in 1828; died in 1893. In 1851 left England to work as a lay missionary in an extremely remote corner of Rupert's Land, but soon afterward he was appointed by the CMS as missionary to Moose Fort, Northwestern Canada. In 1852 Bishop Anderson visited Moose and Mr. Horden was ordained deacon and priest the same year. When the diocese of Rupert's Land was divided in 1872, he was chosen Bishop of Moosonee, a diocese coextensive with the shores of Hudson Bay, and running from 800 to 850 miles inland, and as far north as human beings exist. Owing to the difficulties of locomotion his episcopal duties were confined entirely to the south of the bay until 1879, when, in visiting the northern portion of his diocese, he had to descend south for several hundred miles, then go west by the Canadian Pacific Railway, through three dioceses, then take a northerly direction through Rupert's Land, and finally veer round to northeast to reach York Factory. This journey required the greater part of the summer; and during the winter his time was fully occupied in day school work, visiting, personal interviews with all classes of the community, in learning the vernacular and in giving instructions respecting the verbal construction of the language. In February, 1880, he took the journey by sled to Churchill, when the thermometer averaged 37° below zero, and he remained there until April, working among the people at the post and among the Chipewyans and Eskimos. In the summer of this year, amid the greatest difficulties, he visited the outstations of York Factory. These visits were very successful and hundreds turned from heathenism and accepted Christianity. When death came to him at Moose, January 12, 1893, he was engaged in revising his own translations and Dr. Mason's Cree Bible, after forty-two years' service as missionary and bishop. His literary works consist of Bible translations, prayer book, hymn book, Gospel history into the Cree languages, several translations into the Saulto, Eskimo and Ojibbeway languages, and other minor translations.

HOSCHUWAN: See Ho-su-wan.

HOSHANGABAD: A town in the Central Provinces, India, situated on the left bank of the Narbada River, about 40 miles S. E. of Bhopal. It is on the high road to Bombay, having an excellent trade. Population (1891), 12,500, of whom 9,910 are Hindus and the larger part of the remainder are Mohammedans. Station of the FFMA (1874), with 9 missionaries, men and women; 8 day schools, 1 boarding school, 1 industrial school, and 1 dispensary.

HOSHIARPUR: A town in a district of the same name in the Punjab, India, situated 45 miles N. of Ludhiana. Population, about 20,000. Station of the PN (1897); at present (1903) not occupied by missionaries. It is in charge of a native worker with his wife and 1 native woman worker who is a physician. There is an orphanage, with industrial department, a hospital, and 1,206 professed Christians, of whom 774 are communicants.

HOSTEL: Some of the missionary societies apply this name to boarding houses for students established at a missionary station in connection with or near a high school or college which attracts young men from a distance. Hostels are sometimes established for Christian students in order to strengthen them against influences to which they are exposed while living at a distance from their Christian homes. Others are opened for non-Christian students, and such become a most effective method of evangelization in view of the influences which they bring to bear on heathen or Mohammedan students who, during their education, are removed from the anti-Christian pressure surrounding them in their homes. The SPG missionaries in Delhi, India, for this reason regard such a hostel as the heart of their Christian work in that city.

Hostels are being established by some missions in places where they have no higher educational institutions, and with the direct purpose of bringing non-Christian students at secular colleges under moral and Christian influence.

HO-SU-WAN: A town in the province of Kwang-tung, China, situated in the highlands near the headwaters of a branch of the Tung River, about 40 miles N. E. of Hwei-chau-foo. Station of the Basel Missionary Society (1855) with (1903) 1 missionary and his wife, 7 native workers, 4 outstations, 2 day schools, 1 boarding school, and 346 professed Christians. Name written by the Society, Hoschuwan.

HO-TSIN-HSIEN: A town in the province of Shan-ai, China, situated in the S. about 32 miles W. of Kiang-chau, and a little above the confluence of the Fen-ho and Hoang-ho. Station of the CIM (1893), with (1903) 1 missionary and his wife.

HOTTENTOT-BUSHMAN RACE: When the southern angle of Africa was first visited by Diaz and De Gama four centuries since, as when it began to be colonized also by Europeans in 1652, it was found to be occupied by a somewhat peculiar aboriginal race, which is best known as the Hottentots. Out of this parent stock have come several affiliated groups known as Bushmen, Namaquas, Korannas, and Griquas. The Hottentots called themselves originally Khói-Khoi, "Men of Men." Prichard regarded their present name as a corruption of Houteniqua, the name of an extinct tribe. But those who know the language, finding in it no roots of such a word, prefer the opinion advanced by T. Hahn, a scholar who knew the language as his mother tongue, having been born and bred among them as the son of a missionary, that the Dutch gave them this name, Hottentot, because of the curious sounds, especially in the clicks, in which their language abounds, as if they stammered and stuttered. Indeed, in Low German, the word Hottentot, or Huttentut, is found, meaning, it is said, a "quack." More to the point is the word, quot, as in "quick." More recent authorities, again, say, "quock."
been taken over and adopted into some of the neighboring languages, especially into Kaffir and Zulu. The Hottentot abounds also in harsh consonants and aspirated gutturals, which, with the clicks, are hard for a foreigner to acquire. The eminent comparative philologist, Dr. Bleek, who has given the Hottentots for means of speech a suffix-pronominal, sex-denoting language, and classes it with the Hamitic of North Africa. According to T. Hahn, it is strictly monosyllabic, and every root ends in a vowel. It uses suffixes and postpositions, has three grammatical genders and three numerals, four clicks and three tones. It has an extensive oral literature of songs and animal stories, is highly developed, and anything but the mere jargon which the early Dutch settlers fancied it to be.

Grout, in his Zulu-Land, says: "The geographical position of the Hottentot, from the time he was first known to the European, situated as he was at the southern extreme of the African continent, and flanked from sea to sea on his north and inland side by a broad belt of people of a very different language and appearance, would seem to indicate that any search for his pedigree and ancestry, provided the present be not his original home, must be made in regions far removed in respect to both time and place. Happily, within the last few years, a careful study of his language and a comparison of this with the old Egyptian and Coptic tongue have given a clew to his ancient abode. If we may credit some of the most learned and acute philologists of the present day, and those who have had the best opportunities for studying the Hottentot and Bushmen, together with other African dialects, this Gariepine tongue of the southern extreme belongs to the same family as the old Egyptian and Coptic, the Berber, and Ethiopic, in the farthest north of the continent; and what is also highly interesting and important, this southern branch of the family is found to surpass all the rest in the integrity with which it has preserved the more essential characteristics of the original stock.

"Admitting the correctness of these views, we can have no doubt as to the early ancestry of the Hottentot and Bushman class, including the Koranna and Namaqua, and that their origin is the same as that of the nations of northern Africa, the old Egyptian, and kindred tribes, including, perhaps, the Libyan or Berber and the Guanches."

The likeness of the Hottentot, in many respects, to the old Egyptian family would indicate that the former was once a part of the latter. It follows, then, that these extreme southern tribes were once sundered by some dividing wedge from the extreme northern, and by this new incoming power or alien race, of a very different language, were driven on southward from age to age, till they finally reached their present abode in the southern angle of the continent, from which they could be driven no farther inland. The Hottentots, as we know from the incoming of the Bushmen, were not uncommon, as we know from the incoming of the Bantu race, that the former was once a part of the latter. Eruptions from that quarter, in those early ages, were not uncommon, as we know from the incoming of the Bushmen and of the Shepherd Kings.

As the families in the northeast grew and multiplied, it was but natural that some of them should press to the south and west, as from the Euphrates onward to the south, like one wave after another, till finally that in the lead was crowded into the extreme south and flanked by the other on its northern border, the former now called the Hottentot, the latter the Bantu race, each of them continuing to keep up its distinctive aboriginal traits in a remarkable manner.

In personal appearance the Hottentot is short in stature, of a yellowish brown in color, like a faded leaf, with high cheek bones, chestnut eyes, nose flat, hair twisted into clusters. When first mentioned by the Portuguese, Hottentots are described as pastoral in their pursuits, rich in cattle, scant in dress, living in huts, and remarkable for the excellence of their morals. But almost everything in respect to their freedom, mode of life, and morais was greatly changed, often for the worse, by the coming in of the white man. Subsequently, by the introduction of a better rule and much missionary work in their behalf, the condition of many of them was greatly improved. Some of the tribes have been civilized, and many of the people become good citizens, intelligent, steady, and industrious, and not a few are brought to embrace the Gospel.

Many are in the employ of the Dutch farmers; but their tribal home, so far as they have any, is on the Orange River, from the Atlantic eastward half across the continent.

Out of this original Hottentot stock, at an early date, came a large branch, the San tribe, now called the Bushmen. This name is an Angli-
sized form of the Dutch Boers men. Indeed, some speak of the original stock as opening out into two branches, the Khoikhoi and the San, the former being, primarily, given to the pastoral mode of life, the latter to hunting. For this wandering, hunting, predatory kind of life the Bushmen of to-day have the same love as their ancestors, the San, had when first seen centuries ago by Europeans. Their habitat is here and there along the wild region that lies between the Orange, in the grass bush, among the rocks and ravines of the hills, or secluded recesses of the mountains, on the outskirts of other tribes. They build no houses, have neither flocks, herds nor tents. They are very diminutive in stature, of a dark yellow color, their hair like wool twisted together in small tufts. They have no nationality, and it would seem that their religion consists chiefly in a few superstitious notions concerning evil demons.

In their unsettled, wandering condition it has been difficult to carry on mission work among them, some have been induced to join stations among other tribes, being in this way brought to a knowledge of the Gospel. They speak essentially the same language as the Hottentots, and yet the points of difference are many. In one respect they are an enigma, that is, in the"signs they have given of intelligence and artistic skill; for," as Dr. Cust says, "they have exhibited a wonderful power of graphic illustration. The rocks of Cape Colony and the Drakenberg have everywhere examples of San drawing, figures of men, women and children, animals characteristically sketched, and as a proof that the art is not extinct, figures of their enemies, the Boers, appear unmistakably. Rings, crosses, and other signs have given rise to the speculation, quite unsupported, that they may represent some form of indigenous writing, but the facts, such as they are, must not be stretched beyond what they actually evidence, and this is sufficiently noteworthy."

Another tribe of Hottentots, the Namaquas, living as nomads near the Atlantic along the Orange River, the Great Namaqua on the north side, and the Little Namaqua on the south, essentially the same language, have the same complexion, kind of eyes and hair, as the Bushmen and other Hottentots, and yet are tall, well-proportioned, and under the training of missionaries have become intelligent, industrious, Christian men, while others have continued to prefer the savage life.

A negro race on the west coast, north of the Orange, having been subdued by the Namaquas and called Damara, or "conquered," the adopting the language of their conquerors, do not really belong to the Hottentot race. Those of the Damara who speak the Hottentot are called the Hill Damara, to distinguish them from the Herero, who are of the Bantu race, and called Cape Damara.

For all these tribes much good mission work has been done. Through the patient endurance of many trials, in face of much opposition from those who should have been helpers together with them, the missionaries laboring to raise these benighted, persecuted tribes to a higher plane of life have seen their labors greatly blessed, have seen great secular, social, civil good brought to them, and souls, not a few, fitted for immortality.


HOWNARD, William Ware: Born in West Brookfield, Mass., on the 28th of February, 1817. His father was the fifth generation from John Howland, who was one of the first band of Pilgrims who sailed in the Mayflower. Mr. Howland graduated from Amherst College in 1841, and from Union Theological Seminary in New York in 1845. He reached Jaffna, Ceylon, early in 1846 as a missionary of the ABCFM, and was located at Batticotta, where he assisted in teaching a select class in the seminary for young men, but he gave most of his time to preaching in the vernacular and in village work. In 1858 he moved to Tillipally, and for ten years had charge of the vernacular training and theological institution. After the death of "Father Spaulding" in 1873, Mr. Howland became the senior missionary in the American Mission in Ceylon. He also succeeded to the title "Father," and even to-day, among both missionaries and natives, Hindu and Christian, he is reverently known as "Father Howland." For fifteen years he was located at Odooville and had charge of the station where he died August 26, 1892, after nearly half a century of life and labor among the Tamils of Jaffna, making only one visit to the homeland during the period. Howland was preceded in death by his wife Susan Reed in 1846, herself a trained educator. Four of their children entered missionary service under the American Board. Dr. Howland was preeminently an evangelist and preacher of the Gospel of Jesus Christ.

HOWRAH: A large town and important railway center on the Hugli River, Bengal, India, opposite Calcutta, of which it is practically a suburb. Population (1901), 157,594, about three-fourths of the people being Hindus and
one-fifth Muslims. Station of the BMS (1821) and BZM (1881), with (1903) together, 2 missionaries and their wives, 1 woman missionary, 10 native workers, men and women; 5 day schools, and 215 professed Christian adherents, of whom 60 are church members. Station also of the SPG (1821), with (1903) 14 native workers, 2 outstations, 3 places of worship, 3 day schools, and 299 baptized Christians, of whom 148 are converts. Station also of the CEZ (1891), with 4 women missionaries, 14 native women workers, and 4 day schools.

HSIANG-CHENG-HSIEN: A town in the province of Ho-nan, China, situated about 20 miles W. by S. of Hsu-chau. Station of the CIM (1892), with (1903) 1 missionary and his wife. Name written by the Society, Si-hsiang.

HSIN-AN-HSIEN: A town in the province of Ho-nan, China, situated about 20 miles W. of Ho-nan-fu. Station of the CIM (1893), with (1903) 1 missionary and his wife and 1 woman missionary. Name written by the Society, Si-an-hsien.

HSIN-CHANG-HSIEN: A town in the province of Che-kiang, China, situated about 20 miles E. of Hu-chau. Station of the PS (1892), with (1902) 2 missionaries, one with his wife, 1 woman missionary, 4 native workers (one a woman), 1 boarding school, and 100 professed Christians. Name written by the Society, Sin-chang.

HSIN-CHANG-HSIEN: A town in the province of Che-kiang, China, situated about 30 miles S. W. of Ning-po. Station of the CIM (1870), with (1903) 1 missionary and his wife. Name written by the Society, Sin-chang.

HSIN-CHAU: A town in the province of Shan-si, China, situated about 40 miles S. of Chang-te. Station of the Presbyterian Church in Canada (1892), but since 1900 an outstation of Wuhwei.

HSIN CHOW. See HSIN-CHAU.

HSIN-FENG-HSIEN: A town in the province of Kiang-si, China, situated about 40 miles S. by W. of Kan-chau. Station of the CIM (1899), with (1903) 2 missionaries. Name written by the Society, Sin-feng.

HSI-NGAN-FU: A town in the province of Shen-si, China, situated in a vast wheat field, S. W. of the confluence of the Wei-ho and King-ho Rivers, and at the convergence of many natural trade routes. It was founded in the 12th century, n. c., and for 2,000 years was the capital of Eastern China. Its environs are rich in antiquities. One of the most important relics preserved in this city is the tablet setting forth the relations of Nestorian missionaries of the 8th century to the Chinese government. The place is probably the same as the Thaul of Ptolemy, and it is called Changan by Marco Polo. The town stands at an altitude of 1,500 feet, surrounded by high walls which enclose considerable pieces of cultivated land. The streets are straight and clean. Population, about 500,000.

Station of the CIM (1893), with (1903) 4 missionaries and 2 wives of missionaries, who are engaged in giving an impulse to the work checked by the Boxer movement. Station also of the BMS (1894), who have now (1903) no missionary actually in the city. Station also of the Swedish Alliance Mission, and agency of the BFBS. Name also written Singan.

HSING-HWA-FU: A town in the province of Fo-kien, China, situated on the coast 50 miles S. W. by S. of Fu-chau. It is built at the foot of hills looking out over a fertile plain and over the Hing-hwa Bay. An important literary center; it has an examination hall seating 3,000 students. Station of the ME (1864), with (1903) school.
1 missionary, 3 women missionaries, 119 native workers, 6 outstations, 48 places of worship, 34 Sunday schools, 3 day schools, 2 boarding schools, special work among lepers, 1 printing house, 1 industrial school, and 1,769 professing Christians. Station also of the CMS (1894), with 3 missionaries (one wife of a missionary), 2 women missionaries, 13 native workers, 9 day schools, 1 boarding school, 1 dispensary, 1 hospital, and 661 professed Christians.

HSING-I-FU: A town in the province of Kwei-chau, China, situated 140 miles S. S. W. of Nangan-fu. Station of the CIM (1891), with (1903) 1 missionary and his wife. Name written by the Society, Hing-li.

HSING-MIN-TING: A town in Manchuria, China, situated 30 miles E. N. E. of Mukden, on the Sia-ho River. Station of the PCI (1899), with (1901) 1 missionary, 21 native workers, 15 places of worship, 2 day schools, and 300 church members. Name written by the Society, Hsien-min-ting.

HSING-NGAN-FU: A town in the S. of the province of Shen-si, China. Station of the CIM (1898), with (1903) 3 missionaries and their wives. Name written by the Society, Hing-an.

HSING-NING-HSIEN: A town in the province of Kwang-tung, China, situated about 78 miles N. W. of Swatow. Station of the Basel Missionary Society (1887), of which the headquarters have been removed to Pyang-kuo, with 2 missionaries, 1 missionary's wife, 6 native workers, 5 outstations, and 420 professed Christians. Name written by the Society, Hsin-nen.

HSI-NING-FU: A town in the province of Kan-su, China, situated on the Hsi-ho River, 35 miles E. of Lake Kukunor, in a fertile and populous district. It is a center for caravan trade with Lhasa, Tibet. Altitude, 7,500 feet. Population, 60,000. Station of the CIM (1885), not now (1903) occupied. Name written Si-ning by the Society.


HSIN-TIEN-TSZE: A town in the province of Sze-chuan, China, situated about 20 miles N. of Pekmg. Station of the CIM (1899), with (1903) 2 women missionaries. Name written Sin-tien-tsi by the Society.

HSIN-TU: A village in the province of Sze-chuan, China, situated about 12 miles N. N. E. of Cheng-tu-fu. Station of the CMS (1894), with (1903) 3 missionaries, two of them with their wives. Work was very much broken up in 1902 by the renewal of Boxer disturbances. Name also written, Sia-tu.

HSIN-YANG-CHAU: A town in the southern part of the province of Ho-nan, China, situated 119 miles N. N. W. of Han-kau. Station of the American Norwegian China Mission. Name written by the Society, Sin Yong.

HSIAPAW: A city in Burma, situated 95 miles N. W. of Mandalay. Station of the ABMU (1890), with (1903) 1 missionary (a physician) and his wife, 8 native workers, men and women; 1 hospital, 2 dispensaries, and 1 boarding school.

HSU-CHAU: A town in Manchuria, China, situated about 100 miles S. E. of Mukden. Station of the Russian Mission Society (1899), with (1903) 1 missionary in charge.

HSU-CHAU-FU: A town in the province of Sze-chuan, China, situated 166 miles N. W. of Nanking. Population, about 120,000. Station of the PS (1897), with 7 missionaries, men and women, two of whom are physicians; 2 native workers, 4 preaching places, and 1 dispensary. Name written by the Society, Hsuehou-fu and Chuchow-fu.

HUACHO: A town and seaport of Peru, South America; situated about 78 miles N. W. of Lima, with which it is connected by railway. Station of the PB, with 1 missionary and a printing house.

HUAIN: An island of the Society group in the South Pacific Ocean, lying 120 miles N. W. of Tahiti. The surface is mountainous and the soil fertile. Population, 2,000. Mission field of the Paris Evangelical Missionary Society, with 576 church members.

HUBLI: A town in the Presidency of Bombay, India, 13 miles S. E. of Dharwar, on the main road from Poona to Harliar. The center of the cotton trade of the Marathi country. Population (1901), 60,214, of whom about two-thirds are Hindus. Station of the Basel Missionary Society (1839), with (1903) 3 missionaries, 2 native workers, men and women; 2 outstations, 3 day schools, and 472 professed Christians. Outstation also of SPG, with (1902) 2 native workers, 1 place of worship, 1 day school, and 116 professing Christians. The YWCA has a missionary here and a young women's society.

HUME, Robert Wilson: Born at Stamford, Conn., November 9, 1809; graduated at Union College, 1833, taking high rank as a scholar in a large class; studied theology at Andover and Princeton; attended medical lectures; ordained in 1839, and sailed April 1, the same year, as a missionary of the ABCFM for Bombay. He was stationed for fifteen years at Bombay, spending a part of the cool months making tours. For some years he was secretary of the Bombay Temperance Union, and editor of its journal, called the Temperance Repository, which attained a high place for ability and usefulness. For ten years he was secretary of the Bombay Tract and Book Society. It was through his influence that, instead of gratuitous distributions, as had formerly been the custom, colporteurs were employed, who went into all the districts and sold hundreds of thousands of these publications. One of the Bombay journals, referring to this
Society, says: "The rapid advance the Society has made of late years has been due mainly to Mr. Hume's prudent and energetic management."

... In 1854 he was in Iceland through the Kassi country for Ro-Ghere, he was murdered by an insurgent. In 1868, Humphrey went to Peking, a veteran of twenty-nine years' service in a foreign field, to fill a post which his generous sympathy endeared him to a wide circle of friends. He had the charge of the mission, in both of which departments he discharged his duties with great fidelity. He greatly improved the style of Tamil printing. The Tamil Bible and the dictionary of Dr. Winslow, both printed by him, are monuments of his skill and painstaking efforts.

On the discontinuance of the Madras mission he went to Peking in 1868, a veteran of twenty-nine years' service in a foreign field, to fill a similar post. His labors were invaluable to the mission. He established the first printing office in Peking in which the foreign press and metallic movable type were used. He died May 29, 1878.

HUNT, Phineas R.: Born at Arlington, Vt., January 30, 1816. From his conversion in early life he was an active and zealous Christian. He went to India in 1839 as a missionary of the ABCFM, and was stationed at Madras. His warm-hearted, Christian efforts among the English-speaking population, native and foreign, and his generous sympathy endeared him to a wide circle of friends. He had the charge of the mission press in Madras, and was also treasurer of the mission, in both of which departments he discharged his duties with great fidelity. He greatly improved the style of Tamil printing. The Tamil Bible and the dictionary of Dr. Winslow, both printed by him, are monuments of his skill and painstaking efforts.

The enclosure of the Madras mission he went to Peking in 1868, a veteran of twenty-nine years' service in a foreign field, to fill a similar post. His labors were invaluable to the mission. He established the first printing office in Peking in which the foreign press and metallic movable type were used. He died May 29, 1878.

HUMPHREY, William John: Educated at Queens College and Ridley Hall, Cambridge; B.A. in 1884; M.A., 1888; ad eundem, Durham, 1893. On July 17, 1888, he was accepted as a missionary by the CMS; in September, 1890, entered Sierra Leone Mission as principal of Fourah Bay College, Sierra Leone; in 1890 also in charge of the work at Cline Town, and after this date, although his health was failing, he was incessant in his labors. In his last week, he wrote, "Humphrey killed," reached England from Sierra Leone. Early in this year the imposition of a "hut tax" by the British Government upon the natives of Sierra Leone caused discontent and revolt among the Temnes and other tribes. The insurgent chiefs had several encounters with the British troops and covered the country between Port Lokkoh and the mission stations at Makomp and Ro-Gbere. On March 12, 1898, Humphrey, who had been sent to Grand Canary for his health, returned to Sierra Leone, and immediately as secretary of the mission, hurried to Port Lokkoh to look after the interests of the missionaries and their fellow-workers. This first journey was made in safety, but on a second occasion, as he, accompanied by two porters, was passing through the Kasei country for Ro-Gbere, he was murdered by an insurgent.

HUGLI: A town in Bengal, India, capital of a district of the same name. It is situated on the right bank of the Hugli River, 25 miles N. of Calcutta. It is said to have been founded by the Portuguese in 1537, and the adjoining town of Chinsurah was a Dutch town. The population, with Chinsurah (1891), is 33,100. Station of the LMS in 1798 and transferred to the UFS (1849), with (1903) 3 missionaries, 1 wife of a missionary, 2 women missionaries, 124 native workers, 50 day schools, 3 boarding schools, and, including Kalna also, 330 communicants. Station also of the Chinsurah and Hugli Zenana Mission (1875), with 1 woman missionary, 10 native women workers, 5 day schools, and 100 Zenana pupils.

HUMENE: A settlement on the east coast of the island of Nias (near Sumatra), Dutch East Indies. Station of the Rhenish Missionary Society, with (1903) 1 missionary, 20 native workers, men and women; 10 outstations, 11 day schools, and 1,458 professed Christians.

HUN-YUEN-CHAU: A town in the province of Shan-si, China, situated north of the great wall, in the E. part of the province. Station of the CIM (1898), vacant (1903) since the Boxer outbreak of 1900, when the missionaries were killed.

HURDA. See HARDA.

HURRICANE HILLS: A settlement in Assiniola, Dominion of Canada, situated 30 miles S. E. of Regina. Station of the Presbyterian Church in Canada, opened in 1897 as an Indian Reserve, where are about 200 souls, all pagans.

HUTA BARAT: A village in the island of Sumatra, Dutch East Indies, situated between Siboga and Toba Lake, about 3 miles from Pea Raja. Station of the Rhenish Missionary Society among the Battaks, with (1903) 1 missionary, 62 native workers, men and women; 10 outstations, 11 day schools, and 3,076 professed Christians, of whom 1,731 are communicants.

HWAI-KING. See HU-EI-KING.

HWAI-NGAN-FU: A town in the province of Kiang-su, China, situated on the Grand Canal, 100 miles N. E. of Nanking. Population about 150,000. Station of the PS (1895), at present (1903) unoccupied.

HWAI-YUEN: A town in the province of Ngan-hwei, China, situated at the confluence of the Hwa and Ko rivers, on a low site which is flooded every three or four years. The river is...
an artery of commerce for the provinces of Ngan-hwei and Ho-nan. Population 20,000. Station of the PN (1902), with 4 missionaries (2 with their wives), 1 woman missionary, 2 native workers, 1 hospital, and 1 dispensary.

HWANG-HSIENT: A town in the province of Shantung, China, situated about 50 miles N. W. of Chifu. Station of the SBC, with (1900) 7 missionaries, men and women, 1 of whom is a physician.

HWANG-YEN-HSIENT: A town in the province of Che-kiang, China, situated about 75 miles S. of Ning-po. Station of the CIM (1896), with (1903) 1 missionary and his wife, 2 women missionaries, 13 native workers, 12 outstations, and 1,019 professed Christians.

HWELI-CHAU-FU: A town in the province of Ngan-hwei, China, situated 97 miles W. by S. of Hang-chau. Station of the CIM (1884), with (1906) 1 missionary and his wife, 6 native workers, and 4 outstations.

HWEN-YUEN. See HUN-YUEN-CHAU.

HWO-LU-HSIENT: A town in the province of Chi-li, China, situated 218 miles S. W. of Peking. It is an important commercial center, lying at the foot of a pass over the Shan-si Mountains, by which the road leads to Tai-yuen-fu. Station of the CIM (1887), with (1903) 1 missionary and his wife and 1 woman missionary.

HWUY-CHAU. See HWELI-CHAU-FU.

HWUY-LUH. See HWO-LU-HSIENT.

HYDE, Rev. Charles McEwen: Born in New York, June 8, 1832. Died at Honolulu, October 13, 1899. Educated at Williams College and Union and Princeton Seminaries. He was ordained at Brimfield, Mass., in 1862, and was pastor there and in Haverhill until 1876. On May 31, 1877, he arrived at Honolulu. Soon after his arrival in the foreign field he took a prominent part in the mission work among the Hawaiians, and as a preacher, a teacher, and an organizer his influence was felt. He reorganized the theological school at the North Pacific Missionary Institute, and until his death he was a leader, especially in educational matters, on this important field. He labored effectively among the Chinese, Japanese, and Portuguese, as well as among the Hawaiians.

HYDERABAD. See HAIDARABAD.

HYDRABAD. See HAIDARABAD.

I

IAIAN LANGUAGE: A language of the Melanesian group, which is peculiar to Uvea, the most northerly of the Loyalty Islands.

IARINDRANO: A district in the province of Betsileo, Madagascar, lying south of Fianarantsoa. Mission field of the LMS (1864), with (1903) 1 missionary, 13 native workers, men and women; 4 day schools, and 2,744 professed Christians, of whom 351 are communicants.

IBADAN: A walled city in the Yoruba country, W. Africa, situated 83 miles N. E. of Lagos, with which it is connected by railway. Population, about 120,000. Station of the CMS (1852), with (1903) 1 missionary, 2 women missionaries, 11 native workers, men and women; 113 Sabbath schools, and 2,744 professed Christians, of whom 918 are communicants.

IBANG: A town in the Congo Free State, N. Africa, situated about 45 miles N. by E. of Luebo, at an altitude of about 1,000 feet. It is an important center of trade for the Bakuba tribe. Station of the PS (1897), with (1903) 2 missionaries, 1 with his wife; 10 native workers, men and women; 2 outstations, 2 places of worship, 1 day school, and 600 professed Christians, of whom 197 are communicants. Name also written Iban and Ibang.

IBO LANGUAGE: Belongs to the negro group of African languages and is spoken by an unknown number of tribesmen found in the Calabar region, between the Niger and Cross rivers in W. Africa. It has been reduced to writing by missionaries of the CMS, Roman letters being used for the purpose. Some beginnings of a literature have appeared.

IBUNO: A settlement in Southern Nigeria, W. Africa, situated on the Kwa Ibo River not far from the coast. Station of the Qua Iboe Mission (1887), with (1903) 1 missionary, 5 native workers, 3 schools, 1 dispensary, 1 printing house, 1 industrial farm, and 525 professed Christians. The mission has also a steam launch for river touring.

IBWJIJI: A settlement in German East Africa in the Chigogo district, not far from Mปพปива. Station of the CMS (1901), with (1903) 1 missionary and his wife, 3 native workers, 1 day school, 1 dispensary, and 20 professed Christians.

ICELAND: A large island in the North Atlantic Ocean, subject to the Danish crown, 160 miles northeast of Greenland and 600 miles west of Norway. Area, including adjacent islands, 39,758 square miles, of which 16,243 are habitable. Iceland is of volcanic origin, and therefore all its mountains are volcanoes. It is remarkable for its numerous geysers and intermittent hot springs. The climate is colder than when it was first settled, since great masses of ice yearly drift from Greenland to its shores and remain for months encircling the island in a compact mass. The Gulf stream makes the southern portion warmer and more rainy than the northern. Population (1901), 78,470, who are descendants of the first Norwegian settlers, speaking the purest Norse. The men are tall, fair-complexioned and blue-eyed, with frames hardened by frequent exposure to rough weather. They perhaps inclined to idleness and intemperance, they are strictly upright, truthful, generous, and hospit-
able. The women are industrious and chaste. Religious faith and the domestic virtues are traditional in every household. Education is universal, and it is hard to find an adult who is unable to read and write. Their church is exclusively Lutheran, but lately three missionary stations have been established by the Roman Catholics. Foreigners have the same rights of residence, holding property, etc., as natives.

ICHANG-FU: An important inland town and trading center of Hupeh, China, situated on the left bank of the Yangtse River, 165 miles W. of Hankow (363 miles by river). Lying at the outlet of the river after it has come 350 miles through mountain passes and rocky ravines, the town is exposed to considerable risk from floods, and in 1870 many houses were washed away. It stands at the head of steam navigation on the Yangtse, but access to it is so hampered by rocks that its value for foreign trade is slight. Altitude, 500 feet. Population, 33,000. Station of the Church of Scotland Foreign Missions and Woman's Committee (1878), with (1900) 10 missionaries, men and women; 14 native workers, men and women; 6 day schools, 1 hospital, and 206 professing Christians. Station also of the PE (1859), with 4 native workers. Station also of the CIM (1895), with (1903) 1 missionary and his wife. Station also of the Swedish Missionary Society (1894), with a dispensary and a day school.

ICHENG: A town in the province of Shan-tung, China, situated 220 miles N. by W. of Nanking. Station of the PN (1891), with (1903) 11 missionaries, men and women; 12 of them physicians; 5 day schools, 2 dispensaries, 2 hospitals, 1 medical class, and 364 church members. Name written by the Society Ichow.

IDAYANGUDI: A town and district in Madras, India, situated on the seacoast in the extreme south of Tinnevelly, about 40 miles S. W. of Tuticorin. The inhabitants are chiefly of the Shanar or Palmyra rearing caste, and poorer and more ignorant than those farther north. The majority became Christians early in the 19th century, but afterward, through neglect, were suffered to relapse into evil ways and heathenism. Station of the SPG (1825), with (1903) 43 native workers, men and women; 24 places of worship, 12 day schools, 2 high schools, and 3,882 professed Christians, of whom 791 are communicants.

IDUTYWA: A district or reserve in Cape Colony, S. Africa, situated in the Transkei region, some 70 miles N. of East London. Station of the SPG (1893), and the Episcopalian Church in Scotland (1896), with (1905) 1 missionary, 31 native workers, 17 outstations, 12 places of worship, 17 day schools, and 2,800 professed Christians, of whom 763 are communicants.

IGATPURI: A town in the Bombay Presidency, India, situated in the district of Nasik, 72 miles N. E. of Bombay. Population (1891) 7,500, of whom 4,800 are Hindus. Station of the MS; with (1904) 9 native workers, 1 preaching place, 4 Sunday schools, 1 day school, and 277 professed Christians.

IH-YANG. See I-YANG-HSIEN.
missionaries and Muslim doctors; received into the Church at Amritsar, April, 1866, and became the native preacher at Amritsar. He was appointed Examining Chaplain to the Bishop of Calcutta for Hindustani candidates, and afterward became Chaplain to the Bishop of Lahore. In 1884 the degree of Doctor of Divinity was conferred on him by the Archbishop of Canterbury, and his pen produced the following works: *Hidayat-ul-Muslimeen; Haqiqat, being 12 tracts on the Christian Religion; A Short Commentary on the Book of Revelation; A Popular Life of Mahomet; A Tract on the Resurrection; A Commentary on St. Matthew’s Gospel,* and a number of other able works.

As a young man Imad-ud-din was full of Muslim bigotry and fanaticism, and he was arrayed against Dr. P. F. and Mr. French in their famous discussions with Mohammedans at Agra. It was a wonderful time. The mutiny had yet to come, and the city had yet to be humbled, politically as well as spiritually. The old confronted the new, and who could foresee that three out of the four leading opponents of Christianity would one day bow the knee to the Christ they then despised? The fourth, Maulvi Raimat Ullah, a close friend of Dr. Imad-ud-din’s, fled to Mecca after the mutiny and there died. The history of Imad-ud-din’s struggles before he accepted Christianity is one of thrilling interest. Learned in all that Islam had to teach and soul-hungry for something higher, he turned to that eucharistic philosophy, which as the Vedanta, and as Sufism, the Transcendentalism of the East, purports to offer to the longing soul the peaceful vision of God and communion with Him. For many months he obeyed its precepts and sounded its lowest depths, and finally, worn in body and wretched in soul, he was brought under the influence of Rev. Robert Clark in the Mission Church at Amritsar, where he surrendered to the call of Christ, and from that time throughout his long and eventful life he never wavered in his loyalty to his divine Master. This distinguished convert from Islam to Christianity was a preacher as of the Gospel; but he was a more remarkable writer of Christian truth. A long series of volumes, dealing with every type and phase of Mohammedan controversy, came in rapid succession from his pen, and his books have found their way to all Mohammedan lands, and their effect has been felt in places as far apart as Java and Montenegro. He had the joy of seeing his aged father and younger brother enter into the Christian life.

**IMPOLWENI:** A settlement in Natal, S. Africa, situated 12 miles N. N. W. of Pietermaritzburg. Station of the UFS (1872), with (1903) 1 missionary and his wife, 5 native workers, 2 outstations, 6 day schools and 381 professed Christians.

**IMPUR:** A village in Assam, British India, situated in the Naga hills, near the Burman frontier. Station of the ABMU (1876), with (1903) 3 missionaries and their wives, 15 native workers, men and women; 8 preaching places, 9 day schools, 1 boarding school and 467 professed Christians.

**IMVANI:** A settlement in Cape Colony, S. Africa, situated in the Queenstown district, about 20 miles S. E. of Queenstown. Station of the Episcopal Church in Scotland (1854), with (1900) 2 missionaries, 1 woman missionary, 47 native workers, 10 outstations, 12 schools and 620 professed Christians.

**INDIA:** A region of Asia between the Himalaya Mountains on the north, the Arabian (or Indian) Ocean on the west and southwest, and the Bay of Bengal on the east. Its extreme northern point is in latitude 35°; on the south it stretches to within 8° of the Equator. North and south its greatest length is about 1,900 miles; east and west—from the mouth of the Indus to the head of the Bay of Bengal—the distance is about as great. Yet the shape of the land is not four-sided, but triangular; its northern parts are the broadest; toward the south it narrows gradually to a point at Cape Comorin. Politically, Assam and Burma, on the east, the people of races bearing slight affinities with those of India proper, and Baluchistan, on the west, are comprised in the Anglo-Indian empire. The area of the whole vast territory is nearly one and a half million square miles, and the population (according to the census of 1901, the last taken, which will be the basis of reference throughout this article) more than 224,000,000. Three well-marked areas, each characterized by its peculiarities of physical structure, divide India proper between them. These are: 1. The Himalayan strip, lying along its northern frontier, and forming on that side a wall of protection and demarcation from the rest of Asia. Much of the Himalayan territory, however, is outside of the political limits of India. 2. The great valley of the Ganges, of which the Himalayan area forms the northern slope. 3. That part of India bounded on the north by the valley just mentioned, on the southwest by the Indian Ocean, on the east by the Bay of Bengal. This is for the most part a tableland, broadening gradually toward the south, and butted by the mountain range (the Western Ghats) rising in some cases to 4,000, 5,000 and even 8,000 feet above sea-level, is about 2,000 feet above the sea, and slopes gradually eastward toward the Bay of Bengal. India presents to our observation not a united and coherent nationality pervaded by the oneness of a national life, but merely a vast number of peoples, differing in language, in religion, often in race, and held together by the strong and external pressure of British might. Physically also, the India can hardly be called a continent, yet it is certainly the epitome of a continent on a very large scale. Vast mountain chains and mighty rivers, arid deserts and fertile valleys, wild jungles, forests of tropic density, broad alluvial deltas, and plains rolling in gentle undulations over wide areas of surface, are all found within its limits. Its climate, too, varies from the Arctic cold of the Himalayas, with their perpetual snows and their glaciers, which feed fertilising and navigable rivers, hot desert winds, deluging rains, atmospheres now like a vapor-bath and now like a blast from a furnace, bracing breezes from the sea, and the parching heat of unclouded suns falling upon treeless plains.

This vast and various territory is for the most
part under the rule of the British crown and Parliament. In many scattered portions of Indian territory the original power of native rulers is still acknowledged; these states sometimes cover large tracts of country, with their millions of inhabitants, and sometimes embrace but a single town, with its dependent villages, or a bit of mountain jungle where the authority of some half-savage aboriginal chief is owned by the handful of his tribe. But even these native states are subject to the power and watchful care of the paramount English power; the authority of their ostensibly independent native rulers is circumscribed within definite limits at the dictation of that power, while its actual exercise is carefully superintended, with more or less minute-ness of detail, by English officials appointed for that purpose.

Political Divisions: Such a diverse territory can be best described in the present work by treating of its separate political divisions in their proper alphabetical order under separate headings, with the exception of the native states, all of which come more or less directly under the supervision of the paramount power through a class of officials known as "residents," all of India is governed, in the name of the British sovereign, by a Viceroy, or Governor-General, assisted by a Council, whose seat is at Calcutta. For purposes of administration the country is divided into eight great "provinces," each under the control of a governor, lieutenant-governor or commissioner, according to rank of the province. The provinces are: Madras, Bombay, Bengal, United Provinces of Agra and Oudh, Punjab, Burma, Assam, Central Provinces. In addition to these provinces there are four "minor charges," each under a Chief Commissioner. These are Coorg, Ajmere-Merwara, British Baluchistan and the Andaman Islands. The Northwest Frontier Province, with seat of administration at Peshawar, is administered by a military officer whose title is Agent to the Governor-General.

Population: The people of India, with whom in their religious relationships our interest now principally lies, are divided by race, by caste, by language, and by religion into many different classes. The broadest division is that by religion. The census of 1901 shows the distribution of the population according to religion (including the native feudatory states) to be as follows: Of the 294,233,345 souls comprised in the total population of the Indian Empire, 207,146,422 are classed as Hindus; 62,458,061 as Mohammedans; 9,476,750 are Christians; 2,195,268 are Sikhs; 294,233,345 souls comprised in the total population of the Indian Empire, 207,146,422 are classed as Hindus; 62,458,061 as Mohammedans; 9,476,750 are Christians; 2,195,268 are Sikhs; 2,923,241 are Parsees; 2,686 are of other shades of belief. Among these classes the names of the old titles still exist of Kathatriyas and Vaisyas. The Rajputs of Northwestern India are descendants of the old second or soldier caste; the merchants (in many places known as Wanz or Banyas) may usually be regarded as belonging to the old third or merchant caste; the subdivisions are exceedingly numerous. Thus, while in the old nomenclature still exists with reference to the Brahmanas and the Sudras, it has been for the most part superseded with reference to the soldiers and the merchants, owing to the divisions of these old castes, and the origin of new, as the development of Hindu society progressed. In addition to the classes already mentioned, the followers of every species of trade and handicraft form a caste by themselves. Thus there is the caste of goldsmiths, of tailors, of carpenters, of blacksmiths, of weavers, of shoemakers and leather workers, of potters, etc. Some of these castes occupy a position above the Sudras; some, especially the shoemakers and potters, below them. Below all these respectable castes of Hindism are ranged the great body of the outcaste population, who are not allowed to live within the village limits, who are sometimes debarred even from entering the street in which Brahmanas reside, who must not draw water from the wells or streams used by those of higher rank, and whose very touch (often the offspring of such marriages occupying a social position midway between that of their parents), and partly due to the inevitable complication of social relations, as the process of social evolution went on. Among this mass of caste names the old titles still exist of Kathatriyas and Vaisyas. The Rajputs of Northwestern India are descendants of the old second or soldier caste; the merchants (in many places known as Wanz or Banyas) may usually be regarded as belonging to the old third or merchant caste; the subdivisions are exceedingly numerous. 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Below all these respectable castes of Hinduism are ranged the great body of the outcaste population, who are not allowed to live within the village limits, who are sometimes debarred even from entering the street in which Brahmanas reside, who must not draw water from the wells or streams used by those of higher rank, and whose very touch, some even whose offspring, is pollution. Yet they often perform important services in the social life of an Indian village. These outcasts are often spoken of collectively as Pariahs—which is the term used to designate them in Tamil—though all the Indian vernaculars possess words by which individuals of this description are locally denominated. The origin of the caste system is lost in the dimness of remotest antiquity. It is probable that it originated in some such way as this: The Aryans, who entered India from the Northwest some fifteen centuries before the Christian era, found the land as they advanced already in the possession of a previous population. This population, the Aryans with their stronger character, higher civilization and more cultivated language (the Sanskrit), in process of time overcame. Gradually the diversity of races or principalities that occupied the highest place; the second caste is that of the Kathatriyas, or soldiers; merchants, or Vaisyas, form the third; while the fourth, including the vast body of the people, is that of the laborers, or Sudras. In modern times, however, this should follow the handyman; the oldest and most complicated. The Brahmanas still maintain their preeminence as the first and highest caste, alo
degree—the in an inferior form and with many corruptions—the language of their Aryan conquerors has been reached by the lowliest to the lowest position in the social scale, that of laborers or agriculturists. Thus the three higher castes were of Aryan origin, while the fourth or Sudra caste, between which and the three that range above it there is a much wider gap than between any two of the higher themselves, was composed of the great body of the previous population. It is probable that the outcaste bodies (Pariaks, Mahars, Mangs, Dheds, etc.) represent early aboriginal tribes, brought into some degree of union with the new social organism arising after the Aryan invasion, but too low to become actually incorporated in it, as members in good repute, as those composing the fourth Hindu caste were. Probably the tribes still existing apart and usually spoken of as aboriginal tribes (Santals, Gonds, etc.) are descendants of tribes who refused to yield to the Aryan invaders, or to accept the low position to which their brethren—the progenitors of the outcastes of to-day—were consigned.

Languages: It is exceedingly probable that the tribes which were thus overrun by the Aryans had themselves overrun, in previous ages, still other and inferior races who held the soil before them. Repeated invasions and conquests must have marked the earliest history of India, as they have its later developments; and these repeated processes of invasion have left their evidences in the strata of tribes and races which to-day make up the complex population of Hindustan. Not only can the diversity of caste be in part accounted for in this way, but also the great diversity of language which characterizes India. It is stated by philologists that within the limits of both Hither and Farther India (meaning by the last term that peninsula which includes Burma and Siam, of which only a part is politically connected with the Anglo-Indian empire) three hundred distinct languages and dialects are in actual use at the present time. The variety of the aboriginal tribes already many times alluded to, of which each one has usually its own distinct form of speech, accounts in large measure for the great number. The principal languages of India, each of which is spoken by millions, and which have all received more or less literary culture and development, are much fewer in number.

The Indian languages can be conveniently distributed into several groups, according to their affinities. The first division consists of the most important tongues used in northern and western India. These are: The Bengali, spoken in the province of Bengal by about 8,000,000 of people. The Hindi language, occupying an immense tract northwest of Bengal, covering the North India (excluding the Himalaya and the Punjab), which is the country lying on every side into the surrounding regions, is the most widely used tongue of all of the modern languages of India. The number of those to whom it is vernacular is estimated at 80,000,000. More than half of these, however, use the Hindustani of Urdu, which is the dialect formed by the Mohammedan conquerors of India, with many Arabic and Persian words and written with Arabic instead of Hindu letters. Other dialectic variations are numerous. The Bengali, the Urya, the Assamese, the Hindi, the Sindhi, the Gujarathi and the Marathi, with their many dialects, are sister-tongues of the Aryan family, the incorporating into their substance many elements of grammar, of idiom, and of vocables from the non-Aryan languages with which the spoken Sanskrit of ancient period gradually became corrupted. Of these Aryan vernaculars only three—the Bengali, the Hindi, and the Marathi—have received any high degree of cultivation, or possess any important literature. It is possible that the other languages of this group will one day disappear; but these three are widely prevalent and cultivated tongues, which seem destined to permanence.

The Hindu population of South India presents us with the second great family of languages, much farther removed than those of the north and west from the Sanskrit, and owing to it smaller—the important obligations. These languages are usually spoken of as the Dravidian group. The term “Dravir” or “Dravida” is found in Sanskrit literature as applied to the chief of the Indian peninsula where the chief languages of the group are now spoken. The most important of them all is the Tamil, covering the area from a few miles north of the Mădras to the extreme south of the eastern side of the peninsula, and running more than half the distance around the peninsula toward the Indian Ocean. North of the Tamil area, on the east side of Lower India, lies the Telugu country, along the Bay of Bengal, and up into Central India, until it meets the Urya language along its northern border and the Marathi along its northwestern. West of the Tamil and Telugu areas lies that of Kanarese, which also meets the Marathi on the northwest. The Malayalam stretches along the western coast of India from Cape Comorin northward nearly 300 miles. The Tamil, the Telugu (sometimes from its abundance of vowel and liquid sounds called the Indian Italian), the Kanarese, and the Malayalam are all cultivated languages, possessing a literature and a distinctive alphabetical character. The Tamil is by far the most important and richest of them all, and is used by the largest number of people—nearly 15,000,000 in all. Tamil is also used extensively in Northern Ceylon, and by many emigrants to Burma, the Straits Settlements, Mauritius and the West Indies.

Besides the cultivated language of the Dravidian group just described, languages of the same family are used by some of the jungle tribes of India, as the Gonds and Khonds, the people of Chota Nagpur and of the Nilgiri Hills and some others. The total number of persons using Dravidian forms of speech must be more than 60,000,000.

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the people, it will be sufficient to refer the reader to several articles in this work in which the different religions practised in India are treated in detail; with the remark that for the most part the people cling to those religions with the tenacity—often an unthinking tenacity—which is to be expected of those who have been educated from their earliest years to observe that adherence to the customs of one's ancestry, and to the religious rites practised by one's forefathers, is the first and highest law of life. In them the intense conservatism of all Oriental nations is thus reenforced by religious sanctions, and is exalted to the position of religious obligation. Hinduism has been interwoven with the developing life of the Hindu people for a period of more than thirty centuries; it has previded over the formation of their philosophies, their social customs, their intellectual habits, and in literature; and it lies at the very basis of their lives in all possible relations to a degree which is hardly paralleled elsewhere. These facts account for the extreme difficulty and slowness of Christian progress among the Hindus. The Mohammedans in India do not despise their religion from ages so remote as the Hindus, and on this account their momentum along the line of present religious development might be supposed to be less, yet they show fully as much determination in upholding their peculiar tenets as the Hindus do in theirs; they are characterized by the same intense conviction that they are God's chosen people, commissioned to take and purify the earth, which has made Mohammedan armies so often victorious in battles, which renders them immeasurably more impervious to temptation and reason, and even leads them to deeds of private, personal violence in support of their faith.

Civilization: The people of India have their own civilization developed gradually through long ages of progress, different from that of the West, yet wonderful to contemplate, and in many respects admirable. The main resource of the people being agriculture, the process of tilling the soil and making it yield its wealth have been carefully studied; and the implements are clumsy and their methods those of a bygone age, to which they still cling with that tenacious conservatism which they show in everything, yet the results of their efforts are by no means contemptible. They have especially constructed immense tanks and reservoirs for storing water and complicated sluiceways and canals for distributing it in the dry season over their fields, which in size and utility are remarkable. These are found chiefly in Central and South India. The English Government has done much to extend facilities for irrigation by the construction of costly systems of canals, fed by the rivers, whose waters are diverted into them by finely constructed dams. Such works exist in all parts of India, and the canals are sometimes of sufficient size to be available for purposes of navigation. Their manufactures—the entirely by hand—especially of certain fabrics, such as cottons, as also of jewelry and brass ware, have long been famous in the markets of the world. In the development of social and political life they have wrought out a system of efficient communities, the different classes of which have been the subject of careful study by European lawyers and historians. Its object, in a word, was to make each village self-supporting and independent, furnishing it, within its own walls and by means of its own organism, with farmers, artisans and day-laborers, in sufficient number, variety and proportion to provide everything within the province of ordinary use—both clothing and implements of every sort—which the village could need; while the public affairs of every village were regulated, and all disputes between villages settled, by the best educated and elders of the village, whom long usage had relegated those duties. In literature the Indian civilization has given to the world the Sanskrit language—one of the most copious and highly polished tongues with which scholars have ever become familiar; poetry and philosophy have been especially cultivated; to some degree also mathematical and astronomical science. In geography but little has been done, in history nothing; in fact the historic sense seems to be largely wanting in the Indian mind. Their achievements in art are confined chiefly to the department of architecture; in painting they have done nothing; in sculpture they have merely succeeded in fashioning images of their gods and heroes of a character hardly rising above the level of caricature, and sometimes falling to that of absolute hideousness; sometimes the sculptures of a cave temple (for instance that of Elephants in Bombay harbor) will be found to possess a considerable degree of dignity and artistic excellence. But such exceptions to the general character of grotesqueness are not frequent. Numerous temples—some cut from the solid rock; some built of stone with neither mortar nor cement; some whose towers arise to imposing heights, like those of Southern India; some merely stone-built shrines, a simple cube with a pyramidal roof; some built last year, and others in various stages of decay attesting their foundation centuries ago; some covered with rudely fashioned images of gods and of animals esteemed sacred, oftentimes in various obscene attitudes; and some wholly plain, and with no attempt at ornament—are the sole creations of their architectural skill. In music the Indians have perfected a system of their own, with notation, time, and intervals different from those of Western music, wholly destitute of harmony, yet not without a certain plaintive beauty in its melodies. Their singing is apt to be rather nasal, and their instrumental music seems to a European nothing but a discordant clamor of drums and screeching of shrill wind-instruments; but some of the stringed instruments in use among them are more pleasing in tone. For a long time the associations of Hindu music, being almost wholly those of the Hindu temple, and the Hindu festival were considered insuperable objections to its use among Christians. But of late years, in more than one part of the great Indian mission field, native poets have arisen, who have composed Christian hymns in the meters of Hindu prosody and have adapted them to such Hindu melodies as seemed best fitted for the purpose. In many churches of Indian Christians these hymns and tunes are now used with most excellent effect.

Preachers and evangelists in the basars and villages find many of these native tunes with Christian words most useful in gaining the ear of the people for the proclamation of Christian truth. This conversion of Indian poetry and song to the use of the Christian church was a decided step of progress in the work of naturalizing Christianity among a people the essential genius of whose mind seemed in some respects ill adapted to receive it.
It is difficult to describe in a few words the intellectual condition of the Indian people. In some respects, and among certain classes, an intellectual cultivation has existed for centuries whose twofold result is seen to-day, in a keenness of mind and a faculty of profound speculative thought which is remarkable, in the philosophical treatises, the commentaries upon them, the hymns and the poems which compose the body of Hindu classic literature. On the other hand, the people as a rule are unable to read, and are content to live on, generation after generation, with no intellectual progress, content if they get rice or other grain enough to keep them from starvation, and careless of mental or spiritual sustenance. It is among the Brahmanas that the intellectual cultivation of India has reached its fullest result. They have been not only the priests, the religious leaders of the people, but also the creators of its intellectual, philosophical and literary development, and the depositaries of its intellectual wealth. With the exception of an occasional lyric poet arising from among the lower orders of the people, whose homely verses in the vernacular of his own district would often obtain an immense currency and exert a vast influence, especially over the class from which the poet himself had sprung, nearly all the thinkers, students, and authors of India have been Brahmanas. The elaborate grammar of the Sanskrit language is due to their assiduous cultivation; Indian theology, philosophy, poetry, and science have been developed almost wholly by them. The Brahman intellect is keen, acute, subtle, and speculative; but their logic is apt to be fallacious and their argumentation specious rather than profound and thorough. The education of the merchant class consists of but little else than reading, writing, and such practical operations of arithmetic as will make ready and correct accountants. The royal and soldier castes have been apt to adopt a lofty contempt for all literary accomplishments, as things fit only for Brahmanas; and have paid the penalty of their folly in many a case by being compelled to employ Brahman secretaries, prime ministers, and soldiers, or else sunken in ignoble debauchery. The great masses of the people are not to-day, and never have been, able even to read their own vernacular; thus they have become on the one hand the dupes of a crafty priesthood and on the other the prey of cunning money-lenders. They have no written history. But the caste authorities. Intemperance is not a vice of the Hindu people, the introduction of cheap foreign liquors, often miserable adulterations, and the course of the government in licensing drinking-places, has stimulated the use of intoxicating liquors among all classes. The disposition of the people is mild, and crimes of violence are not more common among them than among the people of other races. The ranks of the professional thieves and bandits are largely recruited from certain of the wild jungle tribes, who have been robbers from time immemorial.

Modern History: The Aryans, entering India some twenty centuries before Christ, gradually extended themselves—first through the valley of the Ganges, then into Southern India. They have left behind them no written history. But the Hindustan princes of various families founded dynasties and ruled over realms of greater or less extent, until they were in turn reduced to submission by the Mohammedans. These fierce and relentless conquerors entered India through the same northwestern door as those who had preceded them. The year 1000 may be taken as marking approximately their first appearance in Hindustan. Mahmoud, King of Ghazni, a city in Afghanistan, was the first Mohammedan leader to undertake the conquest of India. He made twelve expeditions into the country—the first a few years before the approximate date given. Mohammedan power slowly grew; one dynasty after another continued the work of invasion, until first the Punjab, then the Ganges valley, and at last all of India was reduced to Muslim sway, tho the country was never long at peace. Rebellions were constantly keeping the Mohammedan upstarts, sometimes by a Hindus whose limbs were galled by the chains of Muslim rule. In the middle of the 17th century
a Mahratta chieftain named Sivaji consolidated into a formidable power the strength of the Mahratta race and made great inroads upon the power of the Mohammedans. He overran all India, and desolation followed in his train. His power was broken at the battle of Pannipat, near Delhi, in 1761, when they contended unsuccessfully against an army led by Ahmed Shah of Afghan-

The English came to India very early in the 17th century, first as merchants in a small and humble way. Their mercantile operations were conducted by the East India Company, whose original charter was signed by Queen Elizabeth, near the close of her reign. Little by little their power and the scope of their influence extended itself. Establishments, or "presidencies," defended by forts and armies, under the command of this company of merchants, were placed at Madras, at Calcutta, at Bombay. From these points the authority of the Company silently but steadily grew. When the Mahratta power fell in 1761, the English were already strong enough to step into the first place of power in Hindustan; in fact, the question of English supremacy in India, carried desolation wherever he went, was broken at the battle of Pannipat, near Delhi, in 1761, when Clive defeated the troops of Suraj-ud-Daula, the Mohammedan ruler of Bengal. From these small beginnings and along a path providentially prepared for them by the fall of the Mahrattas, the only native race capable of offering an effectual resistance, the East India Company proceeded to its manifest destiny of absorbing and ruling—not as merchants, but as conquerors and princes—the whole of India. When the great mutiny of 1857 burst upon India—a movement fomented among the native troops in the employ of the Company, and used by certain dispossessed heirs of old Indian princes in the hope of destroying the English supremacy, and regaining the lost control of their own land—English power for a moment trembled; but the result of the mutiny was merely the transfer of the supreme power in India from the hands of the East India Company to the direct control of the British crown and Parliament.

More and more have the English rulers of India realized that they have a duty and mission to perform in that land. They have governed the country with a stern and rigorous justice, with a benevolent and paternal despotism. If they have not always been conciliatory toward the natives, and have failed largely in winning the love of the subject races, they have always respected their just rights and integrity, and their rule has been prized for the good order, the peace, the prosperity, which they have given to the country. They have encouraged and fostered education; they have established post-offices, post-roads, railroads, telegraphs; they have developed agriculture, manufactures, and commerce; they have provided hospitals and medical treatment for the diseased, and have fed the multitudes in time of famine.

Missionary work in India is carried on under the strong protection of a government, which, while religious matters, undertakes to assure to every one religious liberty, and to protect all in the exercise of it.

Christianity in India: While we may regard the tradition that the Apostle Thomas introduced Christianity in India during the 1st century as unauthentic, we know that a representative of the Christian College at Alexandria found Christians on the Malabar coast before the close of the 2d century who were in possession of the Hebrew Gospel of St. Matthew, and we learn that a Bishop of India was present at the Council of Nicea in A.D. 325. In the 6th century Syrian missionaries of the Nestorian faith propagated the Gospel in India, and Christian churches still existed on the Malabar coast and in Ceylon. From the time of Marco Polo's visit to India, in the 13th century, when he reported seeing Christians at many points where he touched, until the dawn of the 19th century, when the era of modern missions began, nearly every century witnessed earnest work by Roman Catholic missionaries in India; but in the 18th century Christianity had comparatively few consistent followers in the land.

The King of Denmark began the work of evangelical missions in India. Bartholomew Ziegenbalg and Henry Paltzschau, Germans from Halle, who were sent out by Frederick IV. of Denmark, reached Tranquebar, a Danish possession, in 1700; and they may be regarded as the pioneers of the great missionary host that wrought so faithfully during the following century for the redemption of this great land.

The details of the modern missionary history of India must be sought under the titles treating of the several districts, races and missionary societies in this land; but here we may appropriately refer to the following interesting facts: As to the societies doing Christian work in India, America furnishes 35; England, 34; the Continent, 9; and the international societies and missions from other lands number 15. We are witnessed by the words of Sir William Hunter in his work, The Indian Empire: "Between 1851 and 1890 the number of mission stations increased three-fold, while the number of native Protestant Christians has multiplied more than five-fold, the number of communicants nearly fifteen-fold and the number of churches or congregations sixteen-fold. This was largely due to the extended employment of native agency in the work. The native ordained pastors increased from 21 in 1851 to 797 in 1890, and the native lay preachers from 493 to 3,491."

The Statesman's Year-book gives the following facts concerning education in India: Number of educational institutions, March 31, 1901, 147,344, of which 62,039 are private and unaided; scholars under instruction, 4,417,422; number of colleges, 7,528. The numerical increase of the evangelical forces in India during the last decade of the 19th century should inspire gratitude and kindle hope.

We may hope for far greater blessings than these to come to India during the opening decade of this century of our Lord: but if the percentage of increase is equal to that of last decade the year 1910 will witness a Protestant community
of more than one million and a quarter in this great empire.


INDIAN HOME MISSION TO THE SANTHALS (1867): This Missionary Society is not indigenous in India and its title may mislead some. It should therefore be noted at once that the Society is to be reckoned among Danish Missionary Societies. It was founded in 1867 by the Rev. H. P. Boeersen of Copenhagen and the Rev. L. O. Skreslet. The last named missionary, who is a Norwegian, was sent out under the Gossner Society in 1863, and Mr. Boeersen went out the following year with the intention of joining him in the Gossner Society at Cuttack, Orissa. After finding the situation such as they had expected, they, before long, withdrew and began an independent work among the Santals, their design being to set up a "Home" which should be a center of all those influences which flow from the home. The first three Santals to be converted were baptized in 1859, one of whom was afterward ordained. Schools were established and the pupils brought to the Middle-vernacular standard, while also receiving manual training after the custom of the people. In 1880 a colony was started in Assam for Christian Santal emigrants, the soil being more fertile than in Bengal; in 1890 the mission purchased a tea garden near the colony for its benefit. The Ebenezer Missionary Society supports a work at Dinapur, fifty miles distant, in the care of native helpers. A mission press has been established at Ebenezer, from which a monthly paper, The Friend of the Santhal, is issued, and school books, hymn-books, the catechism and other Christian literature have been printed. The Gospels have for some time been in circulation, and the whole Bible is now being printed at the expense of the British Bible Society.

In 1902 there were 10,600 baptized Santals connected with this mission. There are 5 stations, 15 outstations, 5 missionaries, 46 native helpers, 9 day schools, with 375 pupils. The support of the mission comes partly from tea plantations (in 1902 the tea culture brought in 30,000 rupees), and in the main from collections. British Bible Society.

INDORE: A town and capital of a district in the native State of Bhopal, in the Indian seas, situated 35 miles N. by W. of the city of Bhopal, Station of the WMS, with (1903) 1 missionary and 7 native workers, men and women. Name written by the Society Indur.

INDORE: The capital of the native state of Indore, and Residency of the Governor General's Agent for Central India. It is situated 107 miles W. S. W. of Bhopal, in a high region, at an altitude of 1,750 feet. Population (1891) 83,000, of whom 60,000 are Hindus, 18,000 Mohammedans, and 2,500 Jains. Station of the PCC (1877), with (1903) 10 missionaries, men and women, 2 of whom are physicians; 2 dispensaries, 1 hospital, 1 orphanage, 1 mission home, and 1 college affiliated to Calcutta University.

INDRAMAYU: A town and seaport on the north coast of Java, Dutch East Indies, situated at the cape of the same name, about 105 miles E. of Batavia. Station of the Netherlands Missionary Union (1864), with (1900) 1 missionary. Name written by the Society, Indaramajo.

INDUSTRIAL MISSIONS AID SOCIETY: This Society was established in London in 1897 by Mr. W. H. Fry, and marks a wider effort in industrial missions. The Society proposes to develop the industrial element in missionary operations by associating, where practicable, agriculture and other industries with the work of Foreign Missions, financially separate, but linked in close fellowship. The Society supports industries at Ahmednagar for the manufacture of rugs, metal work, etc., thus giving employment to those trained in the mission orphanages and schools and to other Christians. It plans to do for missions generally such a work as the Basel Industrial Committee is doing for the adherents of the Basel Missions. It has sent out to India a skilled operator, whose business it is to study Indian products and the world's markets that he may advise wisely regarding the articles to be produced by industrial schools and plants, and be able to market the output to advantage. An organization having a similar purpose and called the Foreign Missions Industrial Association has been organized by Mr. Fry in New York. It was incorporated early in 1904, and has in connection with it a Ladies Auxiliary Committee.

INDUSTRIAL TRAINING IN MISSIONS: Industrial education and training institutions have a growing place in missions because they are found to supply economic and moral deficiencies and necessities of converts, and to be an effective instrumentality for the Christian regeneration of heathen communities. These economic necessities of the convert are due, for one thing, to his isolation. By alloying himself with the new religion, he cuts himself off from his family, his tribal relations and rights, his interest in common land, cattle, implements, and cooperative business enterprises; he loses caste; he is precluded from all low and immoral occupations, from parasitic dependence upon a rich or high-caste master, and from the priesthood and all the occupations associated with idols, superstitions and heathen-worship. Because of the ill-will of his former coreligionists, he is usually at a disadvantage in legitimate lines of trade and adventure. He is further assisted also and given an impulse by the adoption by the society of responsibility for his condition. Not only so, but new
wants and necessities are the speedy fructification of the Gospel. Decent clothing instead of a loin cloth, decent housing instead of herding in a one-room hovel, care for health through sanitation and medical treatment, education for the children, a Bible, and at least a few masters as ways essential to him as a man and a Christian. He may be unable to meet the expense of the old grade of living; much more is he helpless before that of the new ideals, which the missionary has inspired. Either the essentials of decent life must be supplied him as a gift to the sapping of his manhood, and to the increasing burden of missionary treasuries, or the way must be opened for him to earn that whereby he may pay for them himself; and, more than this, he ought to be earning something for the extension of the kingdom among his own people.

The embarrassment is greater still in the case of the thousands of orphans whom Christian charity has compelled the missionaries to shelter during famine, persecution, or other disasters, and whom they cannot turn out again to die. How shall they be supported, and what shall they do while it is time for them to leave the orphanage? In the first stage of missions, when converts are few, the most of them may be utilized as servants or helpers of the missionary and as Christian workers; but all are not fitted for such service; false hopes are generated by the system, and as the Christian community grows larger, the proportion that can be thus provided for becomes smaller. The demand for clerks, teachers and the like is very limited in most missionary lands, and in India the multiplication of over-educated non-producers is the cause of the alarms to the authority. Under such conditions restlessness and discontent are a natural result. Industrial helplessness is settling down upon the Christians of India.

 Educational Value of Manual Training: The solution to which the working missionary early in his ministry reluctantly came, was that industrial education and work must be provided; and the theory of missions has been adjusting itself more slowly to a like conclusion. This conclusion would have seemed to impose an intolerable burden, had it not been soon discovered that not only the most fields is not that of finding preachers and pastors than it is of developing thrifty laymen to support them. Nor does the time given to manual labor hinder general education. Government examinations in India and South Africa show that pupils in schools with industrial courses are on a level in literary attainments with their competitors from purely literary schools, the time given to manual labor compensated for by the greater alertness and application of the industrial pupil. The same testimony comes from the schools for the American negro.

 The Growth of Industrial Training in Missions: Under the impulse of such motives manual industry has always had some place in the history of missions. Our Lord and His apostles honored labor and were mindful of the physical and material welfare of their followers. The early missionaries to the new Christian countries of Europe were pioneers of industry as well as of religion, introducing the ideal of peaceful toil in settled homes as an offset to the wild life of adventure and rapine, which was the ideal of early barbarism. The Moravians from the first sent out artisans as well as teachers, and the methodical societies were getudial, needing artisans, on the same principles as that of the British and American in Industrial mission work. Care was supposed that missionaries could support themselves, and so set an example to their converts; a larger proportion of the earliest missionaries of the London Missionary Society also were artisans. Missionaries have been ahead of educationalists at home in their appreciation of the value of manual training, household industries being a usual feature of the earliest girls' boarding schools. Cyrus Hamlin, with his bakery and his stove and rat-trap factory, was a generation in advance. Lovedale in Africa had been doing its work for the negro some twenty years before Hampton was founded by Gen. Armstrong, himself the son of a Hawaiian missionary.

 Much of the industrial work of missions has been begun without aid from the boards at home, the cost incurred stirring up the spirit of those who saw the need of this form of effort. Up to the year 1880 but 29 industrial schools and classes were reported in the whole field of foreign missions. By 1890 there were 55. In his "Centennial Survey" (statistics to
1900) Dr. Dennis reports 179 industrial institutions and classes with 9,074 pupils, of whom 6,622 were males and 2,452 females. Of these schools 63 with 1,845 pupils were in Africa, and 62 with 5,288 pupils in India and Ceylon. Since 1900 the number of such industrial enterprises has grown more rapidly. Husband's Protestant Mission Directory for 1902 enumerating 87 missionary institutions in India and Ceylon in which trades were taught.

_Nature of the Existing Industrial Enterprises:_ These may be loosely classified as follows: (1) Schools with industrial features whose chief object is discipline and self-help. An increasing number of orphanages and boarding schools are of this sort. At the Ecumenical Conference of 1900, Miss Barnes described such a school in India, in which the girls cultivate the cotton, spin the cloth, make their clothes, tend garden, cook, keep house, and take care of the clothing, food and health of the younger children, at the same time heading the schools of the district at the Government examinations. The Ramabai schools and orphanages at Poona and Mukti are of this class. The girl graduates of such schools are in demand as wives and are a power in domestic and social regeneration. (2) Schools where trades are taught, aiming not only at a disciplinary education, but to fit the pupil for a definite life work. They require a larger equipment and expenditure. Of these, the UPS institution at Lovedale, S. Africa, is one of the oldest and most useful. Normal and theological, as well as industrial, courses are maintained, but all the students are given careful instruction in ordinary school studies and in religion, and all are required to do some kind of manual work as a discipline and contribution to self-support. Its enrollment includes pupils from almost all the South African peoples, as well as Dutch and English, and from all denominations, the unsectarian character of the instruction being carefully guarded. The school receives support from the missionary funds and from government grants. A full course is given in printing, book-binding, blacksmithing, wagon-making, basketry, carpentry, farming, telegraphy, and domestic science. At least eighty per cent. of the 2,000 who have received its training have led useful lives; very few have reverted to their former conditions, and the majority have proved strong, energetic Christians. A large proportion of the present pupils are children of the Christian negroes whom Lovedale taught a generation ago. Blythswood Institution, also in S. Africa, is an offshoot, and Livingstonia, in Nyasaland, owes much to its assistance. Another typical trade school is the Lutheran Industrial Mission at Muhlenburg, South Africa, in whose well-ordered settlements the freed slaves, in whose well-ordered settlements the freed slaves of 1885 were received, cared for, fed, and work and weaving, are further examples. The trades taught in schools of this class include carpentry and cabinet-making, blacksmithing and metal work, printing and bookbinding, weaving, tailoring, shoe-making, masonry, and embroidery. The largest number of such institutions are in India, with Africa second, and they have been an important agency in planting Christian civilization in the South Sea Islands and the New Hebrides, and agricultural schools especially have done much for the aborigines of North America.

(3) The Industrial community, in which industrial establishments where Christians may find temporary or permanent employment are added to trade schools, is a further development. The classical example is found in the Basel Society's Industrial Missions, with factories at Calicut, Cannore, Codacal in Malabar, and Paibhat in Madras. The Basel Society missionaries began, as far back as 1842, various experiments to meet the necessities of their destitute converts, and the Home Committee took up the problem. A circular issued in 1854 by its Industrial Commission defined its object as two-fold: first, to lessen the dependence of the converts, as far as possible, upon the duties which the institution of caste opposes to the missions in their endeavors to establish new congregations, and second, what may perhaps be called a mission in itself, not by preaching, but if possible by power of example, by Christianity in its practical, everyday life, a mission by the exemplification of Christian diligence, honesty and respectability. Later the whole control of the industrial enterprises was transferred to the Basel Industrial Committee, whose only connection with the Committee of the Basel Missionary Society is that some members are common to both, and the two committees work in close cooperation. The funds for the industries have been sufficiently supplied by donations, upon which the donors receive five per cent. interest, and the remaining profits are devoted to the extension of the industries, to charities, and to contributions to the Basel Mission. An improved native product, "Basel Mission cloths" (including the Khaki cloth now adopted for military uniforms), and roofing tiles of a novel pattern have been the most notable products of the Basel enterprise in India. Larger numbers of converts are employed in these works, but a considerable proportion now work independently as carpenters, bookbinders, and weavers, having been assisted by the mission in making a start for themselves. They are even employed in the establishments of rival firms which copy the Basel tiles and Basel cloth. By the last report of the Basel Industrial Missions, after paying 5 per cent. on the capital invested and various donations to funds for the support of invalids, widows, and orphans, $57,760 was turned over to the Evangelistic work of the Basel Society. The many difficulties have been overcome, the progress of the work and reasons for discouragement are not wanting, the supporters of the mission are convinced that it has done a great good and is on the right lines. A similar mission has been maintained by the Basel Society in Africa, with gratifying results ethically and financially. Another example that will repay study is Prere Town, Mombasa, East Africa, established by the CMS as a refuge for freed slaves, in whose well-ordered settlements the freed slaves of 1885 were received, cared for, fed,
clothed, and taught by the freed slaves of 1875, now baptized Christians and leading a life of quiet industriousness, demand his brethren, and the other Missionary and Industrial centers, as illustrations of the difficulties and successes of industrial communities. The most extensive industrial mission undertakings yet attempted are in Central Africa. In 1876 the Free Church of Scotland, at an initial expense of $50,000, sent out for the founding of Livingstonia Mission, on Lake Nyassa, a company under the guidance of Lieut. Young, consisting of Dr. Laws and another minister, a carpenter, blacksmith, engineer, agriculturist, and seaman, who first established civilization at Cape McClear and then at Bandawe, where the wilderness has been transformed into a cultivated field, and idle, war-loving savages into an industrious Christian community. Those trained in the mission established workshops and market facilities. The mission was beset with peculiar difficulties, at place growing emphasis upon the soil as furnishing the most wholesome, permanent, and promising employment for those whom they seek to benefit. (3) Equipment and Superintendence: Efficient equipment for trained superintendents and liberal capital and equipment are essential. The employment of native artisans as instructors has proved a failure, and in few cases have ordained missionaries been found competent as instructors or superintendents of industrial work. The successful superintendent is a trained artisan with equal breadth and culture to enable him to study the conditions and adapt the work. He will be the better for knowing something of a variety of trades. He might well be apt to teach, but one thing he must be, he must be the disciplinarian of the Christian, who puts the kingdom of God before all else as the purpose of his mission. Such a man should be placed on an equality with other missionaries, and experience has proved him worthy of it. Industrial education is expensive at home and cannot be otherwise conducted. In the mission field the greatest care is taken to develop manhood; wages are only paid for value received, charity being administered from a fund. Malua made it a rule not to sell any of the products of the school farm, as this was found to cultivate selfishness and commercialism in the pupils. "The harmonious training of the head, hand and heart is the key to the redemption of Africa," says Dr. Day of Muhlenberg.

(2) Adaptation: Equal need does not exist for industrial missions in all fields. Where there is a well-developed industrial system, as in China and Japan, there may be no need of them, except as a means of self-help and discipline, or the need may be small compared with that in the fields where the people are of inferior race and where Mohammedan or Hindu supremacy denies industrial opportunity to the Christian. There must be adaptation of the industrial experiment to the varying conditions of each community; to the genius and capacities of the people; to the materials at their disposal; to the market available for the goods produced, and to the openings for the production of varied trades. The mission fields are strung between the works of industrial enterprises and their machinery, resulting from the blind imitation of useful institutions elsewhere. That the convert may overcome the prejudice against him as a Christian, have permanent employment, maintain his self-respect and bring honor to the cause, he must be trained to be a better workman than his heathen competitor and the Christian workshop must turn out the better goods. The same reasons advise the giving of a more expensive training in trades which promise a reasonably sure and adequate return rather than of short, cheap courses in easier trades which can never yield enough to meet the Christian's enlarged necessities. It has been found unwise to attempt the production of articles in competition with Western manufacture, unless protected against these by distance or other cause. Either a new article or an improved article for home consumption or native products of fine quality suitable for export have proved most remunerative. It should be added that those who labor for the submerged classes in great cities, for the American negro and Indian, for the African and the islander, and those who are interested industrially in India, where land-owning and agriculture are beset with peculiar difficulties, alike place growing emphasis upon the soil as furnishing the most wholesome, permanent, and promising employment for those whom they seek to benefit.
Station of the South Africa Wesleyan Methodist Church, with 29 native workers, 20 outstations, 2 schools, and 265 professed Christians. Name written by the Society, Endwedwe.

ING-CHUNG: A city and district in the province of Foo-kien, China. The district begins 125 miles southwest of Fuchau and extends 100 miles in a northwest direction. Its mountains are high, its hill roads are long, its villages sparse, and the workers few. Station circuit of the ME, with (1906) 3 missionaries and 1 wife, 2 women missionaries, 26 native workers, 10 preaching places, 3 day schools, 15 Sunday schools, and 403 professed Christians.

INGHOK. See Yung-fu-hsien.

INGLE, James Addison: Missionary bishop of Han-kau, China; born in Frederick, Md., March 11, 1866; died in Han-kau, December 7, 1903. After his graduation from the University of Virginia in 1888 he studied for the ministry of the Protestant Episcopal Church at the Virginia Seminary in Alexandria. In 1891 he received an appointment as missionary of the ME to China and was assigned to the charge of the important station at Han-kau in the province of Hu-pei. For four years he worked here with great success and in 1902 was consecrated first bishop of Han-kau. During his episcopate of less than two years he greatly strengthened the work of his Church in Central China. He gave special attention to the training of native clergy, catechists, and teachers; and through them, as well as through his staff of American clergy, was enabled to carry on a widely extended and very successful evangelistic work. He also greatly developed the boarding and day schools of his district and enlarged the service of the mission hospital.

INHAMBRANE: A village and seaport in Portuguese East Africa, situated on the E. side of the bay of the same name, and about 230 miles N. E. of Lorenzo Marques. Station of the SPG (1895), with 3 missionaries. Also outstation of the Free Methodist, America, (1885), with a day school. The original native pronunciation of the name is Inyambane, the name Inhambane being the Portuguese spelling of the African name.

INNER MISSIONS. See GERMAN INNER MISSIONS.

INTELLECTUAL UPLIFT BY MISSIONS: A few preliminary postulates must stand at the outset of even a brief discussion of this topic. Thus it is freely granted that in all mission lands other factors coming from without besides Christianity exert an intellectual influence upon the people; and it is often difficult to differentiate between the work done by missionaries and that accomplished by the Christian civilization which enters with them or precedes their coming. Again, it is evident that thus far Protestant missions, which are alone being considered here, have been numerically but a small factor in the life of most non-Christian nations. Thus, in China, in 1900, there were some 140,000 Chinese to ten by the Society, Endwedwe, among whom were about 400 of his countrymen. A third postulate has to do with the grades of society affected. As will be shown, the intellectual influence of missions varies largely with the original status of the people among whom and women. Finally, it should be remembered that the very aim of missions differs from that of commerce or political conquest in that Christianity has as its sole object the salvation and uplifting of the community. The very nature of the system thus necessitates the elevation rather than the degradation of society. For the present purpose a threefold classification of mission lands will suffice to show the varied intellectual effects of missions upon non-Christian peoples.

1. The very presence of the missionary and his belongings constitute an intellectual quickening. Before his ship reaches the land, if it happens to be an unvisited island of the South Seas, its appearance suggests that he came from heaven and was borne on the wings of the wind to these shores, and this gives rise to questionings. In more advanced countries, as soon as he lands, he is an object of intellectual curiosity. With him the garb and furnishings of the Occident, many of them being new to the natives. In countries where there is no native press, gossip supplies its place, and hence the story of his possessions and their use spreads through large regions and is everywhere the subject of remark and wonder.

2. His study of the language is a new impulse to discussion and thought. He asks questions concerning their native tongue which never occurred to them. Other queries are raised by him which tax the knowledge of the wisest of savage peoples.

3. In those races where there is no written language, an unspokenable impulse to intellectual development is imparted through the introduction of the alphabet. In some 100 languages this wonder-working process has been wrought through the missionary; and from the New Hebrides, where the "talking chip" with its speaking characters aroused wonder, to the heart of Africa, where the introduction of alphabetical writing was regarded as little short of miracle, there is a remarkable impulse given to thought through the introduction of writing. A little later, when the same missionary produces the first printed literature of a tribe or a nation, this intellectual influence is widened and broadened. In this latter process, especially among the nations where there is already a rude form of written speech, the language is greatly enriched by new ideas and the more systematic use of an already existing tongue.

4. A concomitant of the two processes just mentioned is the enlistment from among the people of a body of the best educated men obtainable as evangelists and teachers. When mental culture becomes indigenous, it raises men to a position of intellectual predominance and awakening desires the spirit of multitudes of others. Even those who have never studied an hour feel the contagion of this transformation of a few.

5. Education is especially necessary to the program of missions among the lower races. In many cases it is the very first work of the sort ever attempted. So simple a matter as the use of a picture to enable the missionary to explain what is being taught those who are studying, raises the onlookers far above their former position of mental sluggishness. Thus, on one of the great African lakes, when this process was first employed, it took much time for the older ones...
to see a picture and only gradually were the dog, ox, etc., made out. While education in these countries is usually elementary, it is for that very reason more widely diffused and more extensive than in the old religious countries. Among the lowest races the only possibility for education is found in the mission school. The religious instruction is the main aim, the elements of science are taught; and thus the rude philosophy of nature races, which has supplanted animism, fetishism, etc., is gradually displaced, and true knowledge for the first time shines upon the people.

6. The Bible, or those portions of it which are usually translated at an early stage of the enterprise, aside from its religious value is, likewise, a very strong intellectual stimulus to the masses. Its varied contents, its practical doctrines affecting the daily life, and the portion of the earth which forms its background, are a help to the great mass of the people and a stimulus toward intellectual unity. Just as all western countries have the Bible as a common heritage, and as its institutions have insensibly influenced them, thus bringing them together, so as an intellectual bond the Bible first unites savage or uncivilized tribes to a higher civilization.

7. The Christian books which are numerously prepared act upon the few as a strong motive to leaven others. Teaching the alphabet and simple reading is the key to religious truth, and thousands gain possession of the key who do not enter into the religious treasures which it was the primary purpose to open to them. They have, nevertheless, come to a position of intellectual enlightenment which would not have been brought to them from commercial or anti-religious sources.

8. In these countries of lower development it frequently happens that the missionary is the pioneer and abettor of commerce and trade. Elements of material culture are thus indirectly the fruitage of his efforts, and there can be no larger development in this direction which is not at the same time a stimulus to the intellect. While it is true that there are dangers in this direction such as are seen in the cultured countries of the old world, they do not so greatly affect peoples just emerging from the savage or barbarous state.

9. The stimulating intellectual forces above named are broadly scattered in this class of races. Comparatively few such races have an intensive work done among them, but the very fact that the missionary found them without a developed mind has made his presence a more marked factor in the national or tribal life.

II. The cultured races of the old world are, on the one hand, less open to the intellectual influence of missions than the races just named, while at the same time they furnish better material for development. Here, therefore, the work is more intensive than extensive in its character, considering the amount done by a single missionary.

1. The missionary brings not merely a new religion to these peoples, but also new theories of life which constitute the basis of enlarged intellectuality. The discussion between a missionary and a Brahman in India, or between representatives of Christianity and Buddhism in Japan, quickens the thought of hundreds of outlookers who carry away with them the main arguments of the disputants. These are in turn talked over by new groups of interested listeners. Moreover, a prominent theory which the missionary is likely to defend is that of the necessity for education on the part of the believer of the new religion. This gives the first impulse to the education of women, and implants or strengthens the desire to learn in many from lower walks in life.

2. A new science brought to such nations and empires frequently occasions a revolution in prevailing theories. China's literati have been astounded, not outwardly manifesting interest, at the rational explanation of an eclipse or the arguments adduced to prove the rotundity of the earth. One remembers what a revolution it caused in the minds of those boys who constituted Dr. Duff's first school in India, when he gave them their first lesson in English based upon the unimportant word O-X. Upon those simplest letters of the English alphabet he hung truths which burst in a moment the bonds of ignorance. Superstition must always abound until a true philosophy of the external world is made known to a people, and the simpler explanations of its phenomena often fly with great rapidity from lip to lip.

3. Missionaries have also carried into this class of countries new means of intercommunication. The languages had hitherto been committed to writing and a considerable literature may have existed, the missionaries introduce ready impartation of ideas through the publication of periodical literature and interesting tracts and books. Thus the Christian Literature Society of India, through its present and earlier organization, has stimulated Hindus to similarly impart information. Almost the sole influence in the earlier history of missions in China, India and Japan, leading to the rapid development of native periodical literature, came from the work of missions.

4. Such literary efforts, however, cannot long be carried on without the production of a reformed language. Just as the New Testament in the early Christian Church enriched the classical Greek, and as the literary efforts of Dante affected Italy, and Luther's translation of the German Bible enriched that tongue, so to-day China is coming into the possession of a form of the Mandarin which is hardly conceivable, had there been no missionaries in that country. The same is true in all lands of this class, since before the coming of the missionary there has been an aristocracy of letters which selfishly kept to itself a monopoly of learning, with the result that the language was far above the comprehension of the ordinary people.

5. The more rational method of teaching, and the scientific material brought to these nations through the schools established, have been an impetus toward intellectual life. Turkey and Egypt owe to missionaries the stimulus which compelled them to self-defense to establish schools in great numbers. While in India the government has aided native schools, it has done it largely through missionaries, both by encouraging them to enter the work and by its grants-in-aid. It is to be remembered also that in such an empire as Japan the educational system owes more to a missionary, Dr. Verbeck, and to Joseph Niesima, a native apostle of Christian education, than to almost any other source, the Mr. Fuku-zawa advocated it, in private life, and in later years the Government assumed the guidance and expense of educational reform.
6. Only through missions have the lowly and despised classes in the community been touched intellectually through education. In Mohammedan countries, as well as in great empires like India and China, women and girls have not hitherto been considered as fit subjects for intellectual culture. The Christian school aims to reach these strategic factors in society quite as much as it does to educate boys and men; so that in India to-day and in Mohammedan countries the educated women and girls are the product almost wholly of missionary schools.

III. There is a question in the minds of many authorities on missions about the wisdom of conducting Protestant missionary work in nominally Christian lands, most of them Papal countries, missions do exist among such peoples. Here the intellectual contribution of missions is naturally less marked than in the two classes previously named.

1. The representative of Protestantism who comes in contact with a perverted or less developed form of Christianity must naturally spend much of his time in discussion. He must give a raison d'être for his presentation of Protestantism. His opponents are often keenly intellectual, and even where they are not well educated they strongly present the claims of their ancestral faith. Listeners are keenly alert and their thought processes are quickened as never before by the arguments adduced.

2. The stimulus coming to the native press through the publication of Protestant literature in those countries is helpful to all. Even in the shadow of the Vatican, where the Scripture is now being published, in periodicals and in the vernacular, at a low rate and under Papal sanction, it is hardly probable that it would have been done were it not for the strong Methodist work carried on in the Holy City. In South America and Mexico it is naturally true that Protestantism has imparted a wide stimulus to the thought of the people.

3. Mission schools in Papal lands have been an unexpected help to education, particularly in Latin America. The work done in Brazil, which has influenced education in that extensive republic, and in less degree other institutions in South America, Mexico, Austria and Spain have been an intellectual blessing to the people. Probably nothing in the latter country has been so helpful as an object lesson as the Institute for Girls under the charge of the late Mrs. Alice Gordon Gullik.

4. Protestant efforts in these lands have developed a native leadership of wide influence. Diaz in Cuba is an illustration of many who in Latin America and in the Philippines have come to a position, not only of religious influence, but of intellectual power.

IV. A few illustrations of the positions above taken will indicate the extent to which tribes and nations are indebted to the intellectual uplift of missions.

1. A few instances are adduced of communities which have been most thoroughly leavened by the Gospel and its accompanying intellectual life. The Hawaiian Islands, now a part of the United States, are both intellectually and spiritually the product of the American Board's work. Schools were quite as much emphasized as in New England, and they became the foundation of present-day Hawaiian society and the stepping-stones to her present political position. The Fiji Islands, which in the childhood of many now living were without missionaries and the abodes of cannibal cruelty, are not only the banner country of the world in the matter of church-going, but in 1901 the Wesleyans alone had 1,473 schools, accommodating 28,491 scholars. At that time the entire population of the colony was only 117,870, so that about one-fourth of the entire number of inhabitants were studying in the schools of one Protestant missionary society. The Karens in Burma are another illustration of a despised race, hardly deemed worth evangelization, who, through the efforts of the American Baptist Missionary Union, were brought to an intellectual and spiritual condition which is most remarkable, the Karen schools of the Union having in 1901 some 13,049 scholars. Uganda, too, in the very heart of Africa, owes its marvelous intellectual progress of the past few years to the educational work accomplished by the Church Missionary Society. An even stronger illustration is derived from the history of missions in Madagascar, where, until recent times, the representatives of the London Missionary Society have been almost the sole educators of the entire people.

2. Figures may give a better view than the above illustrations of what is actually being accomplished in intellectual lines and the thought processes are quickened as never before by the arguments adduced.

3. The statistics of which are mainly those of 1900, gives the number of educational institutions conducted by Protestant missions, 24,728, in which there were 1,127,853 pupils or students. This includes institutions in a variety of educational institutions, from the kindergartens to the full-fledged universities. Dr. Dennis' Centennial Survey of Foreign Missions, which gives the condition at the end of 1899, states that the entire Bible had been translated by missionaries into 99 languages or dialects, while the entire New Testament had been rendered into 121 additional tongues. Portions of the Bible had been translated into 236 other tongues, making the total number of missionary translations of a part or all of the Bible, 456. There were, according to the same authority, 150 mission publishing houses and printing presses, with an output for the year reported of 381,166,106 pages. This included 379 periodicals published by the missionaries, which were generally religious in character. One can imagine the intellectual as well as the spiritual value of such a record as the above. It does not suggest, however, the intellectual stimulus imparted, which can best be realized by a comparison of sections of the same country or tribe, which have been reached by missions, with other portions not so touched. In Burma, the Karens, who are intellectually below the Burmans, have been so benefited by the mental and religious instruction received that they now outstrip in many respects their naturally stronger neighbors. The same is, to a less degree, true of certain low castes in Northern India, who, through teaching, have become the peers of those several degrees higher in the social scale. In China, the late vicerey, Li Hung-chang, applied to a Christian educational institution for all its graduates, promising to permit them to observe Sunday, tho living in a Sabbathless land. These men are from the lower ranks in life, who were desired merely because of their intellectual attainments, and were thus preferred to native scholars possessing
high degrees. Christianity has in mission countries, especially a quickener of thought, so that the traditions of ages or generations are replaced with the science of the West, and lives have been changed to correspond with this new light.

INTERNATIONAL MEDICAL MISSIONARY AND MEDICINE: ASSOCIATION (Battle Creek, Mich., 1893): While this Association is denominationally connected with the Seventh Day Adventists, its work is not sectarian. The object for which it was formed was to "erect and manage homes for orphan children and for friendless aged persons; hospitals and sanitariums for the sick poor and others; to establish dispensaries and medical missions at home and abroad; to provide visiting nurses; to educate missionary physicians and nurses; to provide for the needy poor, and to promulgate the principles of health and temperance."


INTERNATIONAL MEDICAL MISSIONARY SOCIETY (New York, 1881): In the spring of 1881 a meeting was held at the house of Dr. T. A. Sabine, New York City, to consider the formation of an organization similar to the Edinburgh Medical Missionary Association. Six persons were present: the Rev. Wm. M. Taylor, D.D., three physicians, one lawyer, and a business man. Geo. D. Kowkoutt, M. D., explained the character, scope and aim of the proposed work; and it was at once decided to organize a society to aid and train candidates, of either sex, for service as medical missionaries under any evangelical mission society. The society thus organized has since then served all sections of the Christian Church under a strictly inter-denominational constitution.

Besides the original undertaking of the Society, the generosity of an individual has enabled it to establish a "Place of Rest" for missionaries and other Christian workers, together with a summer training school for missionary candidates. The seat of the Society and the home for medical students is in New York, but the Place of Rest and summer school are on the property belonging to the Society at Goshen, Mass., a summer resort 1,500 feet above sea level.

The aid given to medical students who are preparing for missionary service is based upon the plan of aiding for last bills only, after the student and his family or friends have done what they can for his support.

Since the organization of the Society nearly 150 medical students whom it has aided have been sent to the foreign field by various missionary societies, and its former students are now laboring in Syria, Persia, India, Ceylon, Burma, China and the New Hebrides.

INTERNATIONAL MISSIONARY UNION (1884): The founder of this unique organization was the Rev. J. T. Gracey, D.D., of Rochester, N. Y. After assisting at a series of missionary meetings at the campground at Niagara Falls, Ont., where he had stipulated that all the speakers should be missionaries, he conceived the idea of an organization of missionaries of all denominations the world over, who should come together once a year to talk over the varied missions of their work, compare notes, and profit by one another's successes or failures. The project was laid before an assembly of missionaries who were on furlough, and met with an enthusiastic response. A simple constitution was drawn up, and the title, "International Missionary Union," was given to the new organization. Foreign missionaries of both sexes, of any evangelical denomination, are eligible for membership, whether on the active or retired list, as well as all missionaries under appointment. The sole condition of membership is that the missionary must be in good standing with his Board.

The entire dues of the members consist of an initial fee of fifty cents; there are no yearly dues. In 1896 the Union had grown so rapidly that it became necessary to reorganize, and the constitution was revised. Its officers consist of a president, vice-president, secretary, treasurer, and librarian, with a board of control and an executive committee appointed to act as occasion may require.

For several years the annual meetings of the Union were held at different places, but in 1890 Dr. Henry Foster, of the Clifton Springs Sanitarium, Clifton Springs, N. Y., suggested that thereafter all the annual meetings of the Association should be held at that place, offering free entertainment to all members of the Union during the week of the annual session. This generous offer was accepted, and the following year Dr. Foster erected a beautiful and commodious tabernacle on the sanitarium grounds for the use of the Union so long as it should hold its meetings at Clifton Springs.

With an initial membership of forty, the Union now has over 1,200 members. In 1902 many young men and women under appointment to the foreign missions' field were present. Consequently, special classes were held for them, and opportunities arranged for them to confer with experienced missionaries from the fields to which they were going. This proved so valuable that it is now to be made a permanent feature of the annual meetings of the Union. These annual meetings are held for one week, beginning the first Wednesday in June. The Union has no income; a collection is taken on the one Sunday of the year when it is in session, to defray the expense of the publication of the annual report, the International Missionary Index, and of notices, etc.

INTERNATIONAL SERVICE OF MISSIONS: Missions were not established to promote diplomatic amenities or aid backward nations in assuming international functions. They have, nevertheless, accomplished much incidentally in these directions by forging connecting links of contact and intercourse, cultivating good will, solving difficulties, giving friendly advice, familiarizing acquaintance with Western administrative systems, mediating between foreign diplomacy and native misunderstandings, encouraging that status of mutual confidence which promotes
peaceful relationships, and often ministering as the almoners of international philanthropy in times of calamity and distress. If these statements are well founded, missions are proving themselves to be among those evolutionary forces which work for the kindly recognition of mutual obligations among the nations of mankind.

Illustrations of this can be discovered not only in modern times, but in the history of missions during earlier centuries. It is the missionary, quite as much as the political or commercial motive, which seems to assert itself in many of those early ventures which we trace on to the exploration of an unknown world, and the making and molding of new nations. The apostolic age of the Church was international in the expansiveness of its evangelistic aims, and in the scope of its missionary activities. Subsequent centuries bear witness to the outreaching touch of Christianity, bringing nation into contact with nation. The Nestorians pushed boldly into China as early as the 7th century, and into India probably at a date still earlier, following Pan­tanes, who had preceded them in the latter part of the 2d century. Ulphilas was a messenger to the Goths in the 4th century, as were Cyril and Methodius to the Slavs in the 9th. In Central and Northern Europe, including the British Isles, we can trace the entrance of Columbus, Augustine, Columbanus, Gallus, Eligius, Boniface, Wllilbrord, Anguar, and many others equally zealous the less conspicuous in the annals of those formative centuries. Hans Egede linked Denmark with Greenland in the 18th century. The Moravian missionaries followed, and from that time Herraht became an active factor in the international contact of the world. Labrador was reached by Jens Haven in 1764; Francis Xavier linked Portugal with India in the 16th century; Heurnius was a connecting bond between Oolland and the Dutch East Indies in the 17th century, and in the 18th century Ziegen­hals, Flutschau, and Schwenkfeld opened the way into spiritual relations with India. These were all international messengers upon an errand of peace, good will, and friendship.

The maritime discoveries of the 15th century were undertaken, among other motives, with a definite missionary purpose. That ponderous work entitled The Jesuit Relations and Allied Documents reveals to us immense and prolonged contributions of Roman Catholic missionaries toward the establishment of international intercourse between France and America for nearly two hundred years. The footsteps of those indefatigable missionary pioneers can be traced during the 17th century along the St. Lawrence, and on both sides of the Great Lakes, on into the Far West. They deflect southward into Maine, into Illinois, and even as far as Louisiana, and penetrate northward toward the inhospitable, icy wilderness of Hudson Bay. The British colonial establishments in North America, moreover, were missionary in spirit to an extent which makes them almost the forerunners of the foreign missionary societies of a later age. Their char­acter was given a strong tenor by their noblest men were Christian pioneers as well as statesmen. They sought not only religious liberty and opportunity for themselves, but they were in many conspicuous instances intent upon the dissemination of the Gospel among the aborigines. In the first Charter of Virginia, given by James I., in April, 1606, it was stipulated that "the Word and service of God be preached, planted, and used as well in said colonies, as also as much as might be among the savages bordering among them." In a letter to Sir Walter Raleigh, referring to the project of the Virginia colony, Hakluyt expresses his pleasure in Raleigh's plans, because "you mean to sende some such good Churchmen tilther (to Virginia) as may truly say with the Apostles to the Sauvages, wee seeke not yours but you." Bradford declared the propagation of the Gospel of the Kingdom of Christ as one of the great hopes of his pilgrimage. Winthrop confided to the same motive, and in his journal are numerous references to his desires for the conversion of the aborigines. The Charter of Massachusetts Colony emphasizes the missionary motive as one of the inspirations which prompted its establishment. Macdonald's Select Charters and Other Documents Illustrative of American History, 1606-1755 (Pages 2, 3, 16, 25, 42, 126, and 184), gives the text of some of these chartered assertions of missionary aims in our early colonial history.

Those mighty and unfurmed spiritual in­fluence which now link India with all Christendom are the outcome of missions. In their own sphere of moral and religious influence missionaries have cooperat­ed with English statesmen, and rendered a service of value both to Great Britain and to India. The strange and unwarranted attitude of the old East India Company toward missionary effort has long ago changed, and the value of missions to British interests in India is now freely recognized. Since the days of the mutiny it has become more and more apparent that a native Church community is a valuable ally of English rule, and, so far as its influence goes, a moral guaranté of fidelity and good will. The sailing of Captain James Wilson and thirty-six missionaries in the Duff, which was owned and sent out by the London Missionary Society in 1796, opened the South Pacific to those largesses of light and civilization which missionary effort has sent there during the past century. The west coast of Africa first felt the touch of Christian sympathy and helpfulness when Peter Creig, the Scotch missionary, went there in 1797. The cooperation of the Church Missionary Society of England, the Wesleyan Missionary Society, and the United Presbyterian Missions of Scotland, has contributed in no small measure to the opening up of the vast regions of the Niger Basin, and has been a factor in furthering the present political supremacy of Great Britain throughout Nigeria. The marvelous story of African colonization during the 19th century is indissolubly linked with missionary devotion and achievement. Such names as Vanderkemp, Philip, Krapf, Rebbmann, Moffat, John Mackenzie, Livingstone, and Bishop Mackenzie of the Zambesi, as well as many others later in the century, certify to the truth of this statement. We may almost reckon the Uganda Protectorate as virtually the outcome of missions, with that colossal achievement of a railway from Mombasa to the Victoria Nyanza as a necessary result. Many clauses of the new constitution of the whole British Central Africa, including the upper waters of the Zambezi, where the French Mission labors among the Barotsi, serve the same purpose of illustrating an international value in missionary enterprise.

Turning to China, we find Morrison and Gut-
laff, the former in the double capacity of mission-
ary and interpreter for the East India Company,
serving in international affairs before its formal
opening to the foreigner. The Rev. E. C. Bridg-
man and Dr. Peter Parker were associated with
the Rev. Caleb Cushing in negotiating the first
treaty which the United States made with China,
in 1844. Both these men were masters of the
Chinese language, familiar with the customs of
the country, and acceptable media of communi-
cation. The aid which they rendered was ex-
spressed in the act of Mr. Cushing that, "they were invaluable as advisers." It was in the
early British negotiations that Morrison and
Gutzlaff rendered a similar service. The former
was associated with Lord Amherst in 1816, being
for some years interpreter, and secretary to
the French Minister, in 1844; the latter participated in
the negotiations and rendered important aid.

It would thus appear that the initial word of
friendly diplomatic intercourse between China
and two great governments of the West was
spoken through the medium of missionary secre-
taries and interpreters.

A few years later, in 1858, when the notable
Treaties of Tientsin between the four govern-
ments of the United States, Great Britain, France,
and Russia were drawn up with China, in the case
of the United States treaty two American mis-
ionaries whose services in the negotiations were
of historic importance and value were associated
with the Hon. W. B. Reed, the minister who
represented the United States on that occasion.
Dr. S. Wells Williams and Dr. W. A. P. Martin,
both missionary scholars and diplomats, took
an active part in the preliminary conference, and
in fixing the provisions of the document, as well
as securing its acceptance. It was due to Dr.
Williams that the memorable Toleration Clause,
inserted substantially in the British

(continued)
inaugurated the opening of both China and Japan to an era of modern progress destined to be the most wonderful in their history. The commemoration by Commodore Perry erected in 1901 on the shores of Japan was an appropriate and grateful tribute, but the services of Dr. Williams were conspicuously worthy of a grateful commemoration on the part of Christendom.

The services of several distinguished missionaries in Japan have been of international import. Dr. Guido F. Verbeck and Dr. S. R. Brown were especially useful and helpful to the Japanese during the critical period of the reorganization of their national life, since the introduction of those monumental changes which have characterized the Meiji era of modern times. Dr. Verbeck suggested the plan of the now historic embassy sent by the Japanese Government to America and Europe in 1871, and the project was finally executed, in large part under his advice and cooperation. Its results proved to be of decisive influence in permanently establishing the friendly relations of Japan with the nations of Christendom, and in furthering that religious toleration which has distinguished the Empire of Japan in the modern history of the East. It is a matter of further interest that the recent revision of Japanese treaties, which has established a basis of equality with Western nations, as of July, 1899, has been both favored and facilitated by resident missionaries out of a sense of justice and fairness to Japan. By manifestoes, resolutions, and public meetings, as well as by private influence, they have made it known that they regarded the aspirations of Japan in this matter with sympathy and favor.

The diplomatic relations of the United States with Korea have been also facilitated by the services of Dr. Horace N. Allen, who was the first American missionary to arrive in Korea. He went there in 1844, and was soon appointed physician to the Court. He subsequently, in 1887, accompanied the first Korean Embassy to Washington as its secretary, returning to Seoul in 1890 as secretary of the United States Legation. In 1897 he was appointed United States Minister to Korea, a position which he still (1904) occupies.

Not only have the treaty relations of Christian nations with the great Asiatic governments of China and Japan been facilitated by missionary cooperation, but diplomatic negotiations with smaller tribes and kingdoms—especially in Oceania—have received aid from the same sources. Missionaries have often prepared the way for the establishing of such international ties by initial intercourse and friendly residence, thus becoming the pioneer media of information and contact. A capital illustration of this is New Guinea, where Chalmers and Lawes, and other missionaries of the London Society, became the forerunners of the present British protectorate. The services of Bishop Henry Ward and Burton in the same region, have been cordially acknowledged by Sir James E. Erskine and Sir Cyprian Bridge, both high officers in the British Navy. In the same way missionaries have been engaged in placing the chiefs of this important and powerful clan, who, in February, 1840, at Waitangi Falls, were the first signers of the treaty accepting British supremacy. Nearly two-thirds of the entire Maori population had professed Christianity in 1859. Marsden, as early as 1814, and Selwyn, later, were all of them successful pioneer empire-builders in New Zealand. The peaceful, and even cordial, ceding of Fiji to Great Britain by its chiefs and people, in 1874, followed long years of successful missionary toil by the English Wesleyans, resulting in a marvelous preoccupation of native hearts throughout the islands by the Gospel which the Wesleyans brought. A British protectorate was established over the Tonga group by peaceful negotiations in 1900, but years before that English missionaries had labored there in friendly contact with that proud and vigorous race. The Samoan Islands, now portioned out between Germany and the United States, were annexed to Christianity half a century or more before their political destiny was determined. The Cook or Hervey Islands were Christianized and dominated by the methods of the Missionary Society over a generation before the British protectorate was established, in 1888. As early as 1864 the natives petitioned Great Britain for annexation, but a protectorate only was instituted in 1888, which at the request, again repeated, of the native chiefs was changed to annexation to New Zealand in 1900. Thus a reclaimed race was made ready by missions for relations of peaceful diplomacy with a great nation of Christendom. The Santa Cruz group—now part of the British Empire—on the scene of the martyrdom of Young and Nobbs, in 1864, and of John Coleridge Patteson, in 1871. Thousands of hearts throughout Christendom have read the story with tender interest, and some day no doubt a fitting memorial of Patteson will commemorate under the British flag that pathetic incident which, as Gladstone said of Patteson himself, was a "pledge of nobler destinies."

The virtual preemption of the New Hebrides, as destined in all probability to have their political future linked with the British Empire, may be regarded as the outcome of a missionary occupation which has been sealed by martyrdom, and crowned by the uplifting transformation of savage tribes into aspirants for political order and moral civilization. In 1829 two English missionaries—Ward and Burton—endeavored to secure a foothold in Sumatra among the fierce Battaks, but were unable to do so. In 1832 two American missionaries—Munson and Lyman—made another attempt, but were martyred by cannibals. Thirty years later a third effort, on the part of the Rhenish Society, was successful, and a region in North Sumatra, previously wholly inaccessible to the white man, was opened by a peaceful missionary occupation. From that martyr seed has sprung a Christian population and a region in a state of peace and good order which promises a developed civilization. The Dutch Government in the East Indies is surely a debtor for this missionary achievement.

Hawaii, with its large Maori population, was largely molded and fashioned for her destiny by missionary pioneers whose labors have assumed an importance which may fairly be regarded as of international interest. During the whole of the 19th century, while by the irresistible growth of
economic and political ties, and the manifest
trend of history, it belonged in posse to the United
States, missionary toil was fitting it for the con-
summation when it would become so in esse.
Ex-Secretary the Hon. John W. Foster, in
his admirable volume, American Diplomacy in
the Orient (page 108), places a high estimate upon
the beneficial effects, social and political, of
American missions in Hawaii. There are other
groups whose political destiny is now linked with
Europe—British Guiana, French Guiana, New
Zealand, and Brazil, and the Marshall and Caroline,
with Germany—which have long been under the
careful training of missionary teachers from
America. Whatever opinion may be held of the
political wisdom of the occupation of the Philip-
pines by the United States, there is no valid
reason to doubt that beneficent results are most
assuredly to follow in those islands from this
foreign occupation. The recognition of mission-
ary obligation on the part of American Chris-
tianity is, moreover, a strenuous and clearly
manifest result, which, let us hope, will be fruitful
in moral good and social betterment to the people
of the islands.

Not only in connection with diplomacy, but in
times of war and public calamity, the services of
missionaries have been of benefit. During the
mutinies and uprisings in Uganda they served in
defense of life and property. At the siege of
Peking the conspicuous and brilliant services of
missionaries in defense of the Legations during the
perilous summer of 1900 were universally ac-
cknowledged. The successful issue of this crisis was due in no
small measure to the skilful and heroic participa-
tion of missionaries in that victorious defense.
Not only were the lives of the ambassadors saved,
but consequences were averted which might have
depended upon unparalleled calamities. There is a
manifest international value, moreover, attach-
ing to the efforts of missionaries in the sphere
of philanthropy. In times of famine, earth-
quake, epidemics, and great disasters, sympathy
and help are given, and charitable funds adminis-
tered largely by the initiative of missionary teach-
ers and statesmen. They have sought to intro-
duce the humane provisions of the code in times of
war, and they have secured also, in an
all-round summary of human duty. Here seems to be an admirable hint for the reformer and the
earnest advocate of higher standards of citizen-
ship.

The immensely effective and beneficial influ-
ence of Christianity in evolving throughout Christendom that remarkable code of national
chivalry—voluntary in its sovereignty and sacred
in its dignity—which we have come to designate
as international law, has been perpetuated and
extended among Asiatic and other foreign peo-
ples largely by the influence of missionaries and
missionaries. On the other hand, missionaries have not been unmoved spectators of infractions or
dubious applications of the international code by
Western powers in their contact with Oriental
countries. The missionary protest in the face of
some notable lapses in these respects, especially
in China, has been vigorous and uncompromising.
On the subject of opium the missionary body is
a unit, and this is substantially true of their oppo-
sition to the territorial dismemberment of the
Chinese Empire.

It would thus appear that the messenger of the
Gospel in mission lands has long been assigned
an international role—not, to be sure, in any
formal or official capacity, but as contributing
incidentally, and sometimes unconsciously, to
the sum total of good-will and friendship among
the nations. Missionaries have borne their part
in promoting kind feeling between widely sepa-
rated races, and in breaking down barriers
between distant and alien peoples; they have also
struck the note of brotherhood—stirring on the
one hand generous impulses, and on the other
awakening gratitude. They have facilitated
diplomatic relations, and aided in establishing peaceful and mutually beneficial ties between the nations. This remarkable service, it may be noted, has been coincident with monumental changes in world-politics and with ethical intercourse brought about by discovery, colonization, and commercial enterprise. Missionary expansion has thus given a certain impetus, as well as kindly tone, to that interchange of intellectual, spiritual, and material commodities which has become unique for our age, and is lending as much as any other single influence to the goal of universal peace and unity. Imperialism—the irrefutable note of the age—is given an ethical significance, and directed toward a sublime ideal, by this international leaven of missions. Paul's conception of the relationship of superior to inferior races has hardly been taken seriously among the nations. That great missionary-apostle and statesman regarded himself as "debtor even to the barbarians—an aspect of inter-racial obligation which has been to a surprising extent a negligible consideration in the diplomatic intercourse of the nations. The spirit of missions, however, like a voice crying in the wilderness of international selfishness, has sought diligently to promote kindly consideration, good will, and fair dealing, and has endeavored faithfully to exemplify them in its own sphere.

INYATI: A settlement in Rhodesia, South Central Africa, situated among Matabele tribes, about 47 miles N. E. of Buluwayo. Station of the EMS (1860), with (1903) 1 missionary, 4 native workers, 430 professed Christians, of whom 60 are communicants.

IPOLI: A village on the Malay Peninsula, situated on the Kintah River in the state or district of Perak. The climate is healthy. Station of the ME, with (1903) 2 missionaries, 1 missionary's wife, 11 native workers, men and women; 3 outstations, 2 day schools, 2 boarding schools, and 287 professed Christians. The work in this place is chiefly among the Chinese, but it also reaches the Hindu coolies, and what is of considerable importance in such a mission field, it reaches the English and English-speaking foreigners, whose example is set for so much among the native Hindus. The BFBS furnishes the ME funds for employing a colporteur and 2 Bible women in this district.

IPOLELA: A village in Natal, S. Africa, situated 46 miles W. by S. of Pietermaritzburg. Station of the SPG (1874), with (1903) 1 missionary and 460 professed Christians, of whom 220 are communicants.

IQUIQUE: A seaport town in Chile, S. America, situated on the west coast. It is an export center for the nitrate trade. Water is very scarce in the neighborhood. Population (1895), 33,031, and January, 1902 (estimated), 42,498. Station of the ME, with (1903) 4 missionaries and their wives, 2 outstations, 3 Sabbath schools, 1 boarding school, 1 Seamen's Bethel, and 342 professed Christians. Station also of the SDA.

IRELAND; Presbyterian Church in. See Presbyterian Church.

IRELAND, William B.: Born near Oswesty, Shropshire, England, December 21, 1821; graduated at Illinois College 1845, Andover Theological Seminary 1848; ordained the September following; sailed as a missionary of the ABCFM for Africa, October 14, 1848, being stationed at Infumi in Natal. In 1855 he was appointed by the mission to take charge of the boys' seminary at Amanzimtote, and for seventeen years he devoted his heart and strength to its welfare. But his impaired health prevented his bearing the burden of so responsible a work. He occupied a large place in the mission, and in the affections of the Zulus and of all who knew him. He died in Boston, October 12, 1888.

IROD. See ERODE.

IRUNGALUR: A town in the Presidency of Madras, India, situated to the N. of the Coleroon branch of the Cavury River and about 12 miles N. of Trichinopoly. It was a stronghold of the Jesuits, who came there in the 18th century, and had influence enough to prevent Schwartz, the early Halle missionary, from being allowed to preach there. In 1830 some 16 neglected congregations of the descendants of the early converts of the Jesuits put themselves under the care of an SPG missionary. The place has been occupied by the SPG since that time, with (1903) 62 native workers, men and women; 17 places of worship, 15 day schools, 1 girls' boarding school, and 1,294 professed Christians, of whom 647 are communicants.

IRWIN HILL: A village on the northern side of the island of Jamaica, West Indies, pleasantly situated on a slight ridge about 4 miles from Montego Bay. Mission station of the Moravians (1825), at present in charge of native workers.

ISABEL ISLAND LANGUAGE. See Bougu.

ISFAHAN. See Isphah.

ISHI-HSIEN: Town in the S. of the province of Shansi, China, situated about 20 miles N. W. of Ki-si-chau. Station of the OIM (1881), with 6 missionaries, men and women, who are (1903) reorganizing the work broken up by the Boxer uprising.

ISIMID. See Nicomedea.

ISOAYINA: A town and district in Madagascar, situated about 11 miles E. of Antananarivo. Station of the LMS (1867), with (1903) 1 missionary and his wife, 194 native workers, men and women; 32 day schools, and 4,157 professed Christians, of whom 1,319 are communicants.

ISOTRY: A ward in the city of Antananarivo, Madagascar, and a missionary district connected with the church in that ward, under the LMS. It now has 11 native workers, 20 day schools, and 488 professing Christians, of whom 238 are communicants.

ISPANAH: A city of Persia, 226 miles south of Tehran, on the Zenderud River. It was formerly capital of the Empire and a great center of trade, especially with Baghdad. It has never recovered from the Afghan invasion of 1722. Like many Oriental cities, large sections of it are deserted, the people finding it cheaper and easier to remove than to rebuild. The population, estimated at 80,000, is mostly Persian, tho there are about 13,000 Jews and some Kurds. Connected with the city by bridges across the river is the suburb of Juffs, which is the real center of missionary work for Isphahan. Isphahan is the residence of the Anglican bishop, and CMS missionaries from Juffs keep up a dispensary also. Station also of the London Jews Society (1847), with (1902) 1 missionary, 5 native workers, 2 day schools, 1 industrial school.
ITARS: A town and railway junction in the Central Provinces, India, situated in the district of Hoshangabad, about 10 miles S. of the town of that name. Station of the FFMA (1893), with (1901) 1 missionary and his wife, 1 dispensary, and 2 day schools.


IVORY COAST: A French colony on the Gulf of Guinea, West Africa, lying between Liberia and the Gold Coast Colony, and joining on the north the French Military Territories and Sene­gambia. It has an area of about 116,000 square miles, and a population estimated at 2,000,000. The colony has vast valuable forests and gold mines of unknown riches. The capital is Bingerville (formerly called Adjame). The principal rivers are the Tanwé, Kindjasa, and Akba, the last said to be 240 miles in length, affording splendid access to the interior. The origin of the inland peoples is not definitely known. The trading tribes about Ebene Lagoon are called by the English nickname “Jack-Jack.” west of the Lahu are the Avekoms, commonly called Qua­Quas; while farther west are the Koomen. The coast tribes are mild and trustworthy.

The only Protestant mission in this territory consists of 3 settlements, which fall within the field of the PE mission in Liberia.

I-YANG-HSIEN: A town in the province of Kiang-si, China, about 180 miles S. E. of Kiu­kiang. Station of the OIM (1890), with (1902) 4 women missionaires. Name given as Ih-yang in CIM publications.

J

JABALPUR: A town in the Central Provinces, India, 160 miles northeast of Nagpur. It stands at an altitude of 1,460 feet, in a rocky basin, surrounded by a series of lakes which are shaded by fine trees and bordered by rocky crags. Its streets are wide and regularly laid out. It is perhaps the most important railway center in all India. Population (1891), 84,500. Of whom 60,900 are Hindus and 19,400 Mohammedans. Station of the CMS (1854), and CEZ (1871), with, together (1900), 4 missionaries, 3 with their wives; 4 native workers, men and women; 3 outstations, 19 elementary schools, 1 boarding school, 137 professed Christians, and 337 Zemana pupils. Station also of the ME, with (1900) 2 missionaries and their wives, 2 women missionaries, 46 native workers, 4 outstations, 5 day schools, and 389 professed Christians. Station also of the WMS, with (1900) 2 missionaries, 17 native workers, men and women; 4 day schools, and an orphanage.

JACORTE: A name given to the Monophysite churches of the East, especially the Syrians residing in Northern Syria, Southern Asia Minor, and Mesopotamia. Their principal headquarters are at Mosul, Diarbekir, Maadan, and Aleppo. They have also a bishop at Jerusalem. Other important centers are Oora, Mardin, Jazireh, and a district of Jabel Tour, east of Diarbekir. They have found it difficult in many places to cope with the aggressive influences of the Roman Catholics, who have sent large numbers of monks to establish themselves especially in Mesopo­tamia, in the cities of Mardin and Mosul, and, having enticed many of the priests, have succeeded also in forcing the congregations to follow them by refusing any of the sacraments except as they adopted the Roman Catholic faith.

Protestant mission work among the Jacobites has been somewhat successful, especially as carried on from Mardin, Diarbekir, and Mosul. The relations between the Jacobite leaders and the American missionaries have been quite cordial, and the constant effort to come into pleasant relations with them has been productive of good results. The larger part of the Protestant communities of Mardin, Jabel Tour, and the villages about Diarbekir are made up from the Jacobite communities.

JAESCHKE, Heinrich August: Born in Herrnhut, Saxony, May 17, 1817. He was descended from a family of those Moravian exiles who found refuge and freedom on the estates of Count Zinzendorf at the settlement of Herrnhut. After two years' study in the theological seminary at Gnadenfeld he was appointed, in 1837, a teacher at the settlement of Christiansfeld, where the Danish language chiefly was used. He acquired the language so rapidly that in a short time he was able to compose and preach in Danish. Five years later he was appointed a professor in the Niesky Pedagogium, where he instructed in ancient and modern languages. He here began the study of Arabic, Persian, and Sanskrit. He was a proficient in Greek. He became acquainted also with Hungarian, Bohemian, Polish, and
Swedish. His diary was kept in seven languages. In 1856 he joined Messrs. Pagell and Heyde in mission work at Kailang, a village in the province of Lahoul, on the borders of Tibet, intending as soon as the way was open to enter with them and labor among the Chinese Mongols. Having acquired the language he compiled a German-Tibetan, and some years later an English-Tibetan, Lexicon, both of which are considered standard authorities. The British Government published the English-Tibetan Lexicon for the use of English officers in Kashmir. He also wrote and translated several books and tracts for the converts, for pupils in schools, and for distribution among the people. He prepared also a small Tibetan grammar in the English language for the use of missionaries and others. He now began the translation of the Bible, but after ten years of almost incessant labor his health failed, and he was obliged to return to Europe. There, in great weakness, he continued the work, and completed the translation of the New Testament, which was published by the British and Foreign Bible Society. He left materials which were used by Mr. Redslob in the translation of the Old Testament. He died at Herrnhut, September 24, 1883.

JAFFA: A town in Syria, lying 33 miles N. W. of Jerusalem, of which it is the seaport and with which it is connected by railroad. It is regarded as an important center for missionary work, because all pilgrims and visitors to Jerusalem, whether Christians, Jews, or Muslims, naturally land there. There are fourteen colonies of Jews from abroad in the immediate neighborhood of the town, making with those in the town itself a body of some 6,500 Jews. The population of Jaffa is about 16,000. It is a station of the Tabestha Mission Schools (1863), of the CMS (1876), of the Jaffa Medical Mission (1878), of the London Society for the Promotion of Christianity among the Jews (1882), of the Jerusalem Union (Berlin), and of the Christian and Missionary Alliance. Together these societies have at Jaffa 20 missionaries and 29 native workers, men and women, with 12 day schools, 1 boarding school, 1 night school, 1 hospital, and 2 dispensaries.

JAFNA: A town in Ceylon, situated on the S. coast of the island on the peninsula of Jaffna, 116 miles N. W. of Trincomalee. It is the district town, and has the administrative buildings, a college, and a public library. The fort is the most perfect little military work in Ceylon—a pentagon built of blocks of white coral. Traces of the Dutch occupancy of the town can still be seen, and not a few of the churches date back to the time of the Portuguese. The industry of the Tamil inhabitants has changed the sandy soil to a fertile district, with luxuriant tropical vegetation. Its trade is mainly in tobacco and Palmyra timber. Population (1891), 43,000. Station of the WMS, with (1903) 3 missionaries, 2 women missionaries, 67 native workers, men and women; 6 outstations, 21 day schools, 2 boarding schools, 1 college, and 455 professed Christians. The Society uses the name Pettah to designate its station here.

JAGATAI TURKISH LANGUAGE. See TURKISH LANGUAGE.

JAGDALI DIALECT. See MULTANI.


JAINS: A religious sect in India, who are found in Upper Hindustan, in the provinces of Mewar and Marwar, along the Ganges, and in Calcutta. They are also found in some other parts of India, especially along the Malabar coast. They are considered heterodox by the Hindus, and in their belief they adhere to some of the tenets of Buddhism and to some of the teachings of the Brahman. Like the Buddhists, they deny the origin and authority of the Vedas, and they worship some of the same saints. Like the Brahman, they recognize the distinctions of caste, and worship some of the deities of the Hindu pantheon, tho they reject all the rites which cause the sacrifice of animal life. They believe in final emancipation, when the vital spirit is released from the bonds of action, and they define the size of such souls, their home, their qualities, their length of life, and all that pertains to them. The Jains are divided into two orders—the priest and the layman. The former leads a life of abstinence and general self-denial. He carefully avoids the destruction of animal life, even covering his mouth to avoid inadvertently swallowing insects. The layman is supposed to practise the virtues of liberality, gentleness, piety, and penance. He also carefully strains the water which he drinks, and covers all liquids lest an insect may be drowned therein. There are other differences among them which govern their dress and decorations. They worship a number of deified saints, called Jina, to whom they ascribe attributes of the most extravagant character. Two of these are now the principal objects of worship. The origin of the sect is lost in obscurity, but it probably was subsequent to the rise of the Buddhist religion.

JAIPUR: A town in Chota Nagpur, India, situated 8 miles W. of Purulia. Outstation of the SPG (1869), with (1902) 11 native workers and 831 professed Christians, of whom 399 are communicants. Name also written Jeypur.

JAIPUR: A town in the Madras Presidency, India, situated in the district of Vizagapatam, 95 miles N. W. of the town of that name, at an altitude of 2,000 feet. Population (1891), 5,000. Station of the Breklum Missionary Society (1887), with (1903) 1 missionary and his wife, 7 native workers, men and women, and 750 professed Christians, of whom 299 are communicants. Name written by the Society, Jeypur.

JAIPUR: A city in Rajputana, India, the capital of a native state of the same name, situated at an altitude of 1,438 feet, about 80 miles E. N. E. of Ajmere. It stands in a small plain which seems to have been the bed of a lake. The city was founded in 1728 by Jai Singh II., and its streets are regular and wide. It is the chief commercial center of Rajputana. Population (1891), 159,000. Station of the UFS (1869), with (1903) 2 missionaries, 1 with his wife; 3 women missionaries, 39 native workers, men and women; 11 elementary schools and 1 dispensary. Name also written Jeypore.

JALA: A town in Chota Nagpur, India, situ-
Jalalpur: A town in the Punjab, India, situated about 20 miles N. of Wazirabad. Station of the PN (1897), with (1903) 1 missionary and his wife, 4 native workers, men and women. Name also written Jellisore.

Jalapa: A town in the State of Vera Cruz, Mexico, situated 56 miles W. N. W. of Vera Cruz City, at an altitude of 4,300 feet. Jalap grows wild in the vicinity and takes its name in medicine from the town. Population about 18,000. Station of the CMS and CEZ (1899), with (1903) 1 missionary and his wife, 1 dispensary and hospital.

Jalna: A town in the district of Aurungabad, in arid land but surrounded with fruit gardens which are famous. Altitude, 1,632 feet. Population, 6,300. Station of the UFS (1882), with (1903) 2 missionaries, one with his wife; 2 women missionaries, 1 native workers, men and women; 13 outstations, 12 elementary schools, 1 boarding school, 1 dispensary, 1 hospital and 268 communicants.

Jalpaiguri: A town in Bengal, India, situated about 50 miles S. E. by S. of Darjiling, at an altitude of 700 feet. Population (1891) 1,570. Station of the CMS and CEZ (1891), with (1903) 1 missionary and his wife.

Jalpur: A town in the Bombay Presidency, India, situated 18 miles S. by W. of Surat. Station of the German Baptist Brethren Church.

Jalpaur: A town in the Punjab, India, situated 47 miles E. S. E. of Amritsar. Population (1846), with (1903) 1 missionary and his wife, 2 women missionaries, 41 native workers, 6 day schools, and 1 boarding school. Name written by the Society, Jullundur.

Jalpur: See Jalpur.

Jaleswar: A town in Orissa, Bengal, India, situated 24 miles N. E. of Balasore. Station of the Free Baptist Missionary Society (1885), with (1900) 1 missionary and his wife and 11 native workers, men and women. Name also written Jella.

Janicke, "Father": Born of Bohemian parents in Berlin in 1748; died in 1827. He was a weaver by trade, but having conceived an ardent desire to possess a university education, he turned all his energies upon this, and, with many interruptions, succeeded, after enduring great privations, in fitting himself to enter Leipzig University, whence he graduated in due course, and in 1779 became pastor of a Bohemian Church in Berlin.

Early in life he was much under Moravian influences, and his own brother was a missionary in India. Hence missions in every form were close to his heart. He was a very earnest man, and had the not uncommon trait of earnest men in a brusque manner that aroused violent opposition among some whose offices in the Church ought to have ensured him their sympathy.

It was a layman, von Schnirding, who suggested to Janicke the idea of founding a training school for missionaries in Berlin. This school, whose influence had a large place in the founding of the Berlin Missionary Society, was opened in 1800. In 1805 Father Janicke founded a Bible Society, which developed into the Prussian Central Bible Society. In 1811 he founded a Tract Society which has become renowned.

It was characteristic of this great-hearted man that when he opened his Training School for Missionaries, he made its needs his own. He had in the school seven scholars, for whose expenses he depended upon von Schnirding. That gentleman suddenly lost his property and the enterprise seemed to be doomed. But Janicke, with only 47 thalers in hand, decided to carry on the school. In spite of all obstacles and much opposition he succeeded, and in 1820 he had the gratification of receiving the sanction of the King of Prussia to the enterprise. This gave the school a secure basis. Up to the time of his death in 1827 Janicke had trained for the foreign field eighty missionaries, some of whom became men of high renown in the annals of the English and Dutch societies which sent them out to different parts of the world.

Janvier, Levi: Born at Pittsgrove, N. J., April 25, 1816; graduated at Princeton College 1835; Theological Seminary 1838; ordained December 31, 1840; sailed in 1841 as a missionary of the PN for India; was stationed at Fatehgarh, Ludhiana, Ambala and Sabathu. He was much occupied in the translation of the Scriptures, and was connected with the press from the beginning to the close of his work. After he had mastered the Punjabi language, he, with his cousin, Dr. Newton, of the same mission, commenced the preparation of a dictionary of that language. It was completed and published at
the mission press in 1854, a quarto of 438 pages, in the Gurmukhi character. Dr. Janvier possessed great energy of character, and was full of zeal for the salvation of the heathen. He died March 24, 1864, at a melo in Anandpur, where he was engaged in preaching and distributing tracts. In the evening he was met by a fanatic Sikh, and fell to the ground with a club. He lingered insensible till morning, when he died.

JAO-CHAU-FU: A town in the province of Kiang-si, China, 60 miles S. E. of Kiu-kiang. Station of the CIM, with (1908) 1 missionary and his wife and 2 native workers. Name written by the Society, Rao-chau.

JAPAN: The archipelago and empire of Dai Nippon (great dayspring), called "Japan" by foreigners, consists of a chain of islands bordering the Continent of Asia between Russia at Kamchatka and the Chinese coast opposite Formosa and the Pescadores. It is set in a quadrilateral nearly 9,000 miles wide and 2,000 miles long. The most northern island is Araiato (latitude 50° 56'), the most southern Formosa (latitude 21° 42'), the most eastern Shishumlu (longitude east 150° 32'), the most western Yonakoto (longitude east 146° 45°). Of the great quadrilateral thus drawn about Japan's extremities, the total land area is but 150,000 square miles; the remaining 17,840,000 square miles being ocean water which surrounds nearly 4,000 islands having 45,000 miles of coast line. The largest island is Hondo or Hon-shiu, that is, main island, or main country, and on unrevised maps is called Niphon, which is the Dutch spelling of the name of the whole empire, the native common name being Nippon, or Nihon. Hondo, Kiu-shiu, Shikoku and Yezo, or Hokkaido, are the four largest islands. The lesser groups of islands, besides Riu Kiu and Chishima, are Awaji, Tsu-shima, Goto, Iki, Oki, Sado, Shichijima, ogasawara (Bonin), etc. All the outlying islands from Tsu-shima to Sado are on the western side of Hondo, which is, in general, destitute of harbors; while the eastern front is well indented and contains numerous places suitable for anchorage and commerce. The general shape of the main group of islands is that of an archery's bow recurved at each end, the cord or string bisecting the Sea of Japan, the arrowrest being at Tokio, the capital, which is thus almost exactly at the center of the empire.

Physical Features: Geologically, Japan is part of the chain of volcanoes stretching from Kamchatka into China, the islands being the tops of otherwise submerged mountain plateaus of granite and old schists and clay slates on which late and active volcanoes have superimposed their peaks, and the islets being the fragments of the great lines of upheaval, once long causeways but now broken into fragments and fantastic shapes by ages of wave-action. The geographical division of the empire into nine do (circuits or roads) is made in general accordance with the physical features of the country, especially the great lines of mountains and islands. The whole surface of the country consists of mountains and valleys, large plains and great rivers being nearly unknown, while lakes, except Biwa and Inawashiro, are few and small. The scenery is rarely wild and imposing, tho in general beautiful, and in many places exceedingly lovely. Most of the mountains are rounded and forest-covered.

Only about ten per cent. of the total area is cultivated, which, however, is nearly all that is available, since the arable land is almost wholly in the valleys and river bottoms. The climate of Yezo, where the climate is cooler, furnishes the same possibilities of health as in the same latitude in Europe or America. The months liable to the dreaded typhoons are, in a decreasing order of severity, September, August, October, and July. Four or five typhoons pass over Japan annually, of which Tokio receives about one. Occasionally a typhoon comes as early as April. The native houses, admirable for summer use, are not usually habitable by Europeans in winter. The numerous mountain resorts, and the easy accessibility of Yezo, where the climate is cooler, furnish Japan with sanitariums for rest, recuperation, or prolonged vacation.

The peculiarities of the climate of Japan are reflected in its vegetation. During eight months...
of the year plant life is active, during four almost at a standstill, the herbage in early summer and autumn being at its best. Evergreens are the characteristic features of the landscape. Nearly all types of vegetation, temperate, arctic and tropical, pyraval, and the Mediterranean, Pacific and north European coasts will be recalled by travelers. These types meet, especially in central Japan, where, at the higher elevations, the birch and the beech are still common, while the bamboo and the camphor-laured flourish in the lower lowlands.

Japan is the land of the monkey and the giant salamander. Except the ass, sheep and goat, most of the common domestic animals exist here. The chief mammals are the monkey, bat, bear, badger, marten, dog, wolf, fox, squirrel, rat, hare, wild boar, stag, antelope. About 400 species of fish have been cataloged, with 1,200 species of mollusca, the seas being amazingly rich in life of every form able to exist in salt water.

Japan was discovered: In round numbers, the population of Dal Nippon in 1899 was 44,000,000.

Except the Ainus, in Yezo, the people are now a homogeneous race, made up of several stocks. The chief peculiarities in physical appearance, language and customs are found in Lu Chu and other outlying islands. The language spoken in the capital, Tokio, is now the standard, and using this a good speaker can be understood easily all over the empire, as the variations in dialect, the numerous, are comparatively slight, and are vastly less than in China. In comparison with China, India, Siam or indeed with any Asian country, Japan is particularly more of a unit, another people the most homogeneous of any Asiatic nation. The Xuzok or gentry include the former samurai (servants of the emperor) whose ancestors served the feudal lords as retainers, or who have in various ways risen to social rank, and who, altogether, under the old order constituted the military and literati of the empire. The Heimin, or common people, were formerly divided into several distinct classes, beneath which were the eta, outcasts, and hi-nin (not human); but all the people—farmers, artisans, merchants, etc.—are now equal before the law, and subject to the same political and social forces and liabilities. The agricultural people comprise one-half of the population, after which in order come traders and artisans.

In physical stature the Japanese are an undersized people, the average height of the men being 5.5 feet, and that of the women 4.5 feet. Further, the native is not proportionately developed. The invertebrate habit, continued for ages, of sitting on their knees without chairs, the hams resting on the heels or ankles, has resulted in a curious malformation, or, rather, lack of growth, by which the upper part of the body is disproportionately longer than the lower. The Japanese do not smoke opium or bind the feet of their women, but the use of tobacco in the form of "drinking" or filling the lungs with the volatile substance may be one of the causes of the common lung diseases and flat breasts of the men. The most common fatal diseases of the Japanese are, in their order, those of the nervous, digestive and respiratory organs, the skin disorders are frightfully common, and epidemics are not rare.

In mental traits the Japanese are bright, quick, perceptive and in general clever, maturing in intellect probably earlier than the European, and from fifteen to forty years of age being peer, probably, to any people in the world, tho it appears that arrested mental development and decay come earlier than with the Germanic races.

In universal courtesy and politeness, the Japanese people have probably no peers, the kindly greetings and gentle manners being common to all grades of society, even the language (between equals, only) being infused with the eminently Christian idea of each esteeming the other better than himself.

Government: The government is that of a monarchy, the chief ruler, the Mikado, being hereditary emperor, who is assisted by a senate, a privy council, and a cabinet of ministers, each of whom has charge of a department. For administrative purposes the empire is divided into 46 ken or prefectures, the three large municipalities, Tokio, Osaka, and Kioto, being organized as f, or imperial cities. These ken consist, as a rule, of two of the old geographical divisions of kuni or provinces united, there being in the empire 85 provinces, 805 kori or districts, 12,185 cities and towns, and 58,456 villages. The sub-prefectures number 566, and the towns and cities having mayors number 11,377. The smaller villages and hamlets, the care of a matsu or head-man, and the entire populace is arranged into responsible groups of five households—a system which enables the government to keep the most minute oversight of all subjects of the Mikado. For further details of the government, the reader is referred to the constitution of Japan, proclaimed February 11, 1889. This being the culminating point of Japanese history, since it has led to the suppression, by consent of the Western nations, of the extraterritorial causes of the treaties, we now turn to a survey of the origin and history of the empire, and to the condensed story of the religious and political development of the nation, which, by adopting such a constitution, solemnly declared its purpose to change its political system from an Asiatic despotism to a modern representative government.

Political History: The true history of Japan is now in process of construction out of the materials obtained by a critical study of geology and natural history, the native legends, poetry and mythology, and a comparison of Chinese, Korean, and Japanese historical records. The most ancient literature extant is not older than the 8th century, and the early writers draw no clear line of demarcation between myth and history. Hence there is little to be depended on until the 4th century.

At the dawn of history, the archipelago is found populated. The conquerors from the Asian highlands, who, by way of Korea, landed in Kitashu and by gradual conquest northward established themselves in central Hoodo near Lake Biwa, at Nara and Kioto, and cre their arrival inhabitants who were hunters and fishermen. To these the conquerors were a superior race of men, and they parceled out the land among themselves, compelling the aborigines to be their serfs. To this day, at least two types of countenance are easily distinguishable, and the
characteristics of a mixed race appear in the people. The round, flat, "pudding-face" of the lower classes and the more oval countenance of the nobility, with its more delicate features and profile, are in noticeable contrast, being, according to some writers, types of the Ainus and the invading Yamato, respectively. Others argue that Japan was peopled by two different streams of immigration from Korea, which supplied the nobility, and the lower classes, and that neither recorded history, nor tradition, nor mythology shows any traces of migration from the southward, we are to look upon the Koreans as the nearest congeners of the Japanese. The historically the Ainus occupied the soil of Honshu, it is claimed by some able writers that the Japanese and Ainus are as distinct in race as the whites and Indians in North America.

From about the year 409, when calendars, writing, and Chinese appliances of civilization were introduced, Japanese history becomes clearer. Ancestor-worship was the religion of the invaders, and out of their method of defying their famous patriarchs and heroes grew up the Kami-no-Michi, or, in later Chinese phrase, Shinno (theos-logos), the way or doctrine of the gods, in a compound of divine nature and of deified human beings. This is a cardinal feature of the Japanese system. The Mikado rules over Japan by divine right from all eternity, and the divine origin and right of the ruler is the central doctrine of Shinto as the national religion. Upon this religion the fabric of government was built. What a blended religious and political system might have developed into we have no means of knowing, but immediately upon the importation of foreign influences from China, the germs were planted for mighty growths in politics, social, religious, and intellectual life, which were profoundly to affect and notably modify the nation and its development. From the 6th to the 12th century the history of Japan includes on its political side the abolition of the native feudalism of the conquerors, and the gradual centralization of the government in Kioto, with the adoption of codes of law, boards or ministries, the division of the empire into provinces, governed by officers sent out by, and directly responsible to, the central government, and the granting of franchises to the landholders and outlying portions of the population into one homogeneous people. Such a result was not accomplished without much military energy, and many bloody victories of the disciplined imperial troops over the brave but poorly armed mountaineers and distant tribes. A far-reaching effect on society was the gradual separation of the military from the agricultural class, the physically strong and intellectually gifted becoming permanent soldiers, continually in camp and clothed constantly in armor and helmet. Such a body or bodies of men on the distant frontiers were far more likely to know, respect, believe in, obey, and follow their favorite commander than to heed the mandates of the distant and shadowy court at Kioto. The foundations of a new feudal system were thus laid. Out of the military class, or buke, has been evolved the samurai, the soldier-scholar, the most picturesque and interesting figure in the national history. From this class, which now constitutes over one-twentieth of the populace, have its more remote features, warriors, statesmen, scholars, reformers, Christian thinkers, and philanthropists of modern times, while the man of the agricultural class is still the typical ultra-conservative. The buke or Samurai were the military, the Kupó or civil court nobles and officers were the civil, servants of the Mikado, who was in theory the owner of all the land.

The further growth of government in Japan can best be viewed from the standpoint of the relation of religion to its development. We therefore turn to the subject of the religions of the Empire.

Religions: In religion the Ainus are fetish-worshippers, and the superstitions of fetishism, shamanism, the worship of the reproductive powers of nature, and the veneration of ancestors are ingrained in the people of the Nippon archipelago. These primitive beliefs underlie the other national religions, Shinto and Buddhism; the former being the possibly indigenous cult based on ancestor-worship and the deification of heroes, and the latter having been imported from India and burdened with the influences of China and Korea, with remarkable developments and varied on Japanese soil. Shinto is the state religion, as has been noted already.

Buddhism: In the formation of the total product of evolution in Japan Buddhism has been a most potent factor. The two great systems of religious growth from Korea, with its elaborate systems of ethics, ritual, dogma, and scriptures, it soon completely overshadowed the bald and impoverished cult of Shinto. Its complete victory was heralded when Kôbô, the reputed inventor of the Japanese syllabary, the profound scholar of mighty intellect, who had visited China and mastered the Sanskrit, proclaimed in the beginning of the 9th century his scheme of reconstruction and reconciliation, by which the older and indigenous faith was swallowed by the foreign religion. This man, the Philo and Euhemerus of Japan, declared, after revelation from the gods, that all the Shinto deities were avatars or incarnations of Buddha. He therefore baptized them with Buddhist names, and in place of the Shinto festivals appointed others to be celebrated according to the Buddhist liturgies. Having already obtained a foothold in the palace, and by its influence turned the emperors into cloistered monks and empresses into nuns—thus dealing a blow at Shinto in its vitals, and by weakening government prepared the way for the decay of the imperial authority and the supremacy of the military classes—the victory of Kôbô's system was easy. Further, the Buddhist monks were explorers, road-makers, bridge-builders, improvers of diet and living, chaplains of the army, almost the only scholars and learned men apart from the court, the benefactors of the people, the exponents of civilization, and the foster-fathers of art, of literature, and of material development. From the 6th to the 12th century is the missionary period of Japanese Buddhism. After which for two centuries the development of doctrine followed, in which emerged those new and startling forms of the faith of Sakamuni which have made Japan the land of dreadful heretics to the corrigilists of Siam and China. In Shin-shū, or "reformed" Buddhism, we see the circle of development complete, and the beginning and the end meeting in what seems a caricature of Christianity. Of the six great sects in Japan, one originated in India, one in China, and four in Japan, viz., the Chan, Nichiren.
I. THE RELIGION OF JAPAN

The religion of Japan is Buddhism, and that when excited by civil troubles between the adherents of Buddhism, while the gentry, or samurai, hostile to Buddhism, were the leaders of the Christians immersed in ethics have been instructed almost wholly in Buddhism; while the gentry, or samurai, hostile or indifferent to Buddhism, have been nurtured in the virtues as well as in the vices of feudalism,—the Chinese system fitting admirably into the needs of the samurai feudal bond. Now that the feudal system has been abolished, the samurai, in a sense not so true of the common people, is left without a religion,—a sect which may explain why most of the Christian converts thus far made, as well as the agnostics, skeptics, and indifferents, are samurai, while the mass of the people are still Buddhist.

Roman Christianity: It will thus be seen that the religion of Japan is Buddhism, and that when in 1549, ten years after its first sight by a European, Roman Christianity reached Japan in the person of its pioneer and then ablest exponent, Francis Xavier, the only serious obstacle to propagation and conversion was the cults imported originally from India. Shinto was out of sight, and buried in mythology, and the first missionary efforts were aided rather than hindered by the contemporaneous political condition of Japan, which was that of civil war, during which Hideyoshi humbled the pride and mightily diminished the power of the Buddhists by his military persecution of them. At Kagoshima, in Sakaeu, Xavier made one hundred converts in a year, and labored for short periods at Hirado, and Yama-guchi, in Nagato, having also fruitlessly visited Kioto. Leaving Torres and Fernandez, his fellow-missionaries, Xavier left for China, dying on his way thither, at Sancian. In 1553 reinforcements arrived, and the driven out of Yamaguchi by civil outbreaks, the Portuguese friars assembled at Bungo, Vilela, visiting also Kioto and Sakai and gaging converts. Some years of prosperity followed, and in 1583 a mission was dispatched to the Papal See, headed by three Jesuits, noblemen.

The Pagan Reaction: When, however, in 1587 the Taiko Hideyoshi succeeded to power and subdued the southern daimios and provinces, in which were most of the Christian converts of rank, including the famous generals Kuroda and Konishi, he issued an edict ordering the foreign missionaries to Hirado, and Yama-guchi, in Nagato, having also fruitlessly visited Kioto. Leaving Torres and Fernandez, his fellow-missionaries, Xavier left for China, dying on his way thither, at Sancian. In 1553 reinforcements arrived, and the driven out of Yamaguchi by civil outbreaks, the Portuguese friars assembled at Bungo, Vilela, visiting also Kioto and Sakai and gaging converts. Some years of prosperity followed, and in 1583 a mission was dispatched to the Papal See, headed by three Jesuits, noblemen.

In the first place, he declared war against Korea, and sent armies of invasion thither, in which were many Christians and soldiers, among them Generals Konishi and Kuroda. Now that of the empire determined to root up the laws of exclusion. During two and one-half centuries the Dutch and the Japanese lived in har-
Christianity in Japan were prior to the coming of Commodore Perry. Indeed, it will be found on examination of the antecedents of nearly every reformer and leader in the modern progress of Japan, that his first enlightenment, or motive to renovation of mind, came from his own or his father's contact with the Dutch or Dutch learning. Further, abundant facts coming to the light in these days, when New Japan is so busily engaged in building the monuments of the martyrs she once imprisoned and beheaded, show beyond doubt that the beginnings of modern Protestant, the unorganized, Christianity in Japan were prior to the coming of the missionaries, and sprang from the Dutch. Some of the sons and grandsons of these inquirers or martyrs are now pastors of Christian churches, and this wide area of propedeutics for modern civilization and Christianity gives strongest hope of its reality and permanence in the hearts of the people. Other disconnected events belong to the story of the revival of ideas of progress in Japan. With the opening of the Pacific to American commerce and the development of the fur trade and whale-fishery, the number of rescues of Japanese waifs became every year increasingly numerous. To return these involuntary exiles to the land they loved was dictated by humanity. One notable attempt of this class was that made by the owners of the ship "Morrison," who, in 1837, shipped their vessel to Japan seven Japanese, with Dr. S. Wells Williams and Dr. Gutzlaff as interpreters. The ship was fired on at Uraga, July 30, in Yedo Bay, and also repulsed at Kagoshima, in Satsuma. From these waifs Messrs. Gutzlaff and Williams in China learned the language, and translated into it portions of the Bible. In the gradual evolution of a complete version of the Holy Scriptures in Japanese, this work of Gutzlaff and Williams, and that of the British and American mission, obtained at Deshima, with that of Bettelheim, a missionary supported in the Lu Chu Islands by a British Naval Society from 1846 to 1854, may be considered historical links. The settlement of California and the discovery of gold there again called the attention of the American Government to Japan. By a coincidence that suggests the hand of Providence, the present Emperor of Japan was born November 3, 1852, on the very day that Perry was ready to sail into Yedo Bay. The success of this naval diplomat was matter of history, but the necessities signed by the Shogun, or military commander-in-chief, offended the nation. A condition of anarchy and this wide area of propedeutics for modern civilization and Christianity gives strongest hope of its reality and permanence in the hearts of the people. 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Shortly after the Japanese had thus felt the power of the West a reaction took place in favor of learning the secret of this power. The popular ferment was accompanied by a determination to suppress the military form of government which had opened the door to Western influence. As early as 1846 the Pope had nominated a bishop and several missionaries, who in the Lu Chu islands awaited the opening of the country. At Usakami and other places near Nagasaki there were found, in 1865, thousands of people who possessed some prayers and books and resorted to arms as the champion of the rights of China and Korea, but with a zeal which showed that the Dutch East India Company had not been forgotten. One feature of the case which should be born in mind is that in 1902 the British Government entered into an engagement with Japan to support her at any time when the integrity of either China or Korea might be about to be destroyed by any hostile coalition. This agreement between the Asiatic and the European island empires contains as much of danger to the peace of Europe as it does of consolation to Japan in undertaking war against Russia.

**Missions in Japan since the Reforms: The Roman Catholics.** On the opening of Japan, missionaries of Greek, Roman, and Reformed Christianity at once entered the empire, the Roman Catholics to discover their brethren and continue the old methods of propaganda, and the Russians or Greek (Orthodox) and the Protestant missionaries to break new ground. As early as 1846 the Pope had nominated a bishop and several missionaries, who in the Lu Chu islands awaited the opening of the country. At Usakami and other places near Nagasaki there were found, in 1865, thousands of people who possessed some prayers and books and resorted to arms as the champion of the rights of China and Korea, but with a zeal which showed that the Dutch East India Company had not been forgotten. One feature of the case which should be born in mind is that in 1902 the British Government entered into an engagement with Japan to support her at any time when the integrity of either China or Korea might be about to be destroyed by any hostile coalition. This agreement between the Asiatic and the European island empires contains as much of danger to the peace of Europe as it does of consolation to Japan in undertaking war against Russia.

**Japan**
Shinto worshipers. Until toleration became the fact, which was even before it became the law, in 1872, many of these people were imprisoned, exiled, and otherwise persecuted, as indeed were occasionally even the converts of Protestant missionaries. Many interesting relics and survivals of Roman Christianity of the 17th century have been discovered by the priests, and here and there small bodies of descendants of former believers have been more easily converted because of the sentiment of historic continuity. In the fifty years of their revived labors, making diligent use of the methods peculiar to Roman Catholic missionary operations, they have again established themselves widely over the empire, but especially in Kiushiu. The missionaries are mostly French, and their zeal and consecration are worthy of praise.

The Greek Church: The missionaries of the Church of Russia began operations at Hakodate in 1870, and have steadily continued their labors. A large native ministry has been trained, the Bible being used, and in the freedom allowed their converts the Russian priests are much like the Protestants. Among the most magnificent buildings in the capital of Japan are those of the Russian Church, the indefatigable head being the archimandrite Nicolai, who is assisted by three other Russian clergy, and having about 1,700 baptized converts and 25,000 adherents. In a recent informal conference of native Christian workers without reference to the branches of the Church universal, the Greek Church was well represented. In some parts of the empire, where these churches have been planted, they have not held their own, the weak converts lapsing into heathenism and the earnest Bible-readers passing into Protestant churches.

Protestant Missions: The gates of Japan were first opened to the world through the influence of Americans, and the first Protestant missionaries to enter the country were Americans. The Protestant Episcopal, the Presbyterian, and the (Dutch) Reformed Churches in the United States sent out missionaries—Williams, Hepburn, and Verbeck—who settled in 1859 at Nagasaki and Yokohama. These missionaries first obtained the right of residence only as teachers of English in Japanese schools; and when Goble, of the American Baptists, came to Japan in 1860, and Ensor, of the CMS, in 1869, and Greene, Culick, and Davis, of the American Board, in 1871, they were allowed at first to work as teachers rather than as preachers of the Gospel. This "silent sowing" continued until 1873, when the old edict against Christianity was repealed. After this date many missionary societies, from America, England, Scotland, and Germany, entered the promising field. The revolution in 1868 left Japan in a state of unrest; and during the next fifteen years, as a witness of the events narrates, the condition of affairs is almost without parallel. "Missionary schools were crowded with the sons and daughters of high and low. A missionary was called to lay the foundation of a national university, and to be a general adviser of the government. State men, men of wealth, government, and lower officials became the patrons of Christian schools and sometimes opened their houses for religious services. From all quarters came requests to hold meetings in school-houses and theaters; audiences numbering several hundreds, sometimes 1,000 or 1,500, were readily got together, and they would listen to a succession of speakers through four or five hours, or even longer. We have seen the power of God to-day was a frequent ejaculation. Witnesses of these scenes will never forget them. In every three years the Church was doubled. These years of the appropriation and more or less thorough assimilation of the best of Western thought and life were the most momentous in the nation's history. This period more than all others was creative of the New Japan. Indeed, until 1889 the Japanese missions grew steadily in power; from that time until now the work has been marked by lessening progress, pause, and even retrogression. From 1884 untill 1889 the number of adult evangelical Christians rose from 5,000 to 29,000; but in 1899 it was only about 41,800. In 1888 the number of adult baptisms for the year reached 7,700; but in 1892 it was only 3,700, and now it scarcely keeps up to this number. As Warneck says: "The rapid advance was occasioned far less by a universal hunger and thirst after religious knowledge, and in the freedom allowed their converts the Russian priests are much like the Protestants. Among the most magnificent buildings in the capital of Japan are those of the Russian Church, the indefatigable head being the archimandrite Nicolai, who is assisted by three other Russian clergy, and having about 1,700 baptized converts and 25,000 adherents. In a recent informal conference of native Christian workers without reference to the branches of the Church universal, the Greek Church was well represented. In some parts of the empire, where these churches have been planted, they have not held their own, the weak converts lapsing into heathenism and the earnest Bible-readers passing into Protestant churches. The reaction that followed lasted until nearly the close of the last century; but the period of opposition seems to have reached its culmination. Since the revision of the treaties, in 1899, and the attitude of Japan in the Chinese Boxer uprising of 1900, a change for the better is apparent, and the forces that make for righteousness are moving forward. The latest statistics available give the following data for 1900: Missionaries 757, stations 157 (including many where more than one society labor, so that the number is too large by about fifty); organized churches 443, of which 95 are self-supporting; church members 42,451, native ministers 422, unordained preachers and helpers 558, Bible women 224. There are 16 boys' boarding schools, with 2,270 pupils, 45 girls' boarding schools with 3,361 pupils, 85 day schools with 6,856 pupils, 949 Sunday schools, with 36,310 pupils, 13 theological schools with 129 students, 13 schools for Bible women with 175 students, 6 hospitals and 8 dispensaries, at which 2,121 patients had been treated during the year. Of the societies at work in Japan, there are thirty-one from America and Canada, seven from Great Britain, one from the Continent, and these are enforced by the work of the Salvation Army, the Hephzibah Faith Mission and four local societies. Christian literature in the vernacular is one of the most powerful forces in the evangelization of Japan. From 1895 to 1900 the Tract Society issued 2,460,000 tracts, and the religious press has been busy in this line of work. The Bible in Japanese: A veteran missionary ascribes one-half of all the results of Christian missions in Japan to the work of the Bible societies. Of these, the American Bible Society, the British and Foreign, and the National Bible Society of Scotland have agencies in Japan, and have diligently
prosecuted the work of publication and distribution, besides making generous contributions for the expenses of translation. The work of giving the Bible to this nation was begun, as said above, by Rev. Karl Gutzlaff and Dr. S. Wells Williams, and vigorously pressed forward by Rev. J. Goble, S. R. Brown, D. D., and Dr. J. C. Hepburn on the opening of the country by treaty. In 1872 all the Protestant missionaries were invited to meet in Yokohama to form a Translation Committee, which, in June, 1874, began its sittings, and on the 30th of November, 1879, finished its work of translation and revision of the New Testament. In April, 1880, the complete New Testament was in the hands of the native Christians. A few months previously Rev. Nathan Brown, D. D., published a version of the New Testament in which the words relating to baptism were translated, and not, as in the union version, translated, from the Greek. Plans for translating the Old Testament were not made until 1876, nor perfected until 1882. On the 3d of February, 1888, at a large meeting held in Tokio, the complete version of the entire Bible in Japanese was celebrate. Besides many missionaries there were in hearty and able cooperation with the committee the native scholars, Matsuyama, Takahashi, Yemura, Ibuka, and others. These brethren have enabled their foreign teachers to present to the Japanese people a version at once scholarly, idiomatic, readable, rhythmic, and destined in all probability to be the standard for generations to come. In the language of this union version of the Holy Scriptures special prominence is given to the native element, as against the Chinese-Japanese so fashionable during the last half-century or more.

Since January, 1890, the total sales and gifts of Bibles have been 29,156; New Testaments 116,371 and portions 749,455, making a total of 944,000. One Bible seller sold (largely portions) during the last four months of 1899, 22,298 volumes. While in 1883 there were only four religious journals, in 1894 there were forty, and in 1900 there were ninety-five reported, of which four are newspapers and seventy were monthly.

Tokio, the capital, is largely the distributing center of the Gospel in Japan; and here twenty per cent. of all the workers are located, and institutional Christianity has a plant established at this commercial emporium valued at $1,200,000 yen, or about $600,000.

A notable meeting of the Evangelical Alliance of Japan was held at Osaka in April, 1900, and it was decided to enter upon special evangelistic work throughout the Empire at the beginning of the new century. The General Conference of Missionaries, which met at Tokio in October, 1900, appointed a committee of ten to cooperate with the Committee of the Alliance in furthering this special work for Japan’s evangelization. These efforts have been attended by blessed results. From May 12 to June 30, 1901, meetings were held in fifty-two churches in Tokio alone, attended by more than 100,000 persons resulting in 5,307 converts or inquirers. Japanese students have been deeply affected by this evangelistic movement; and in October, 1901, during the meetings held by Mr. John R. Mott, over three hundred, within thirty days, decided to become disciples of Jesus Christ. Many are praying, working and hoping for the redemption of Japan during the first generation of the 20th century; and this blessed result depends upon the faith and works of the people of God.


JARKEND. See YARKAND.

JARO: A suburb of Ioloio, in the S. E. of the island of Panay, Philippine Islands. Station of the ABMU (1900), with 1 missionary and 1 native worker.

JATKI LANGUAGE. See MULTANI.

JAUNPUR: A town in the United Provinces, India, situated on the Gumti River, 37 miles N. W. by N. of Benares. It was formerly the capital of a large Muslim kingdom. It has many fine buildings, and is celebrated for its manufactures of perfumes. Population (1891), 42,000, of whom 26,000 are Hindus and 16,000 Mohammedans. Station of the Zenana Bible and Medical Mission, with (1900) 3 women missionaries, 10 women native workers, 6 day schools and a dispensary.

JAVA: An island of the Indian Archipelago, situated in latitude 5° 2' to 8° 50' south, and longitude 105° 12' to 114° 39' east, is one of the richest colonial possessions of the Netherlands, and in respect to its population, its natural beauty, the mildness of its climate, and the industry of its people, is the most important of all the islands of the archipelago. The area of the island is 50,260 square miles. Its greatest length is from east to west, 666 miles, with a breadth varying from 56 to 136 miles. With Madura included in the official Java, its area is 50,554 square miles. The mountain range which forms the central ridge is of volcanic nature, and there are still many active volcanoes. The highest is Semeru, 12,238 feet. The climate of Java, with the exception of some marshy districts in the northern plains, is healthful and very salubrious. The heat is not intense, but the long continuance of it proves trying to European constitutions, which at first are not affected by it. In the interior tablelands the climate is colder and more bracing.

Java is under the government of the Netherlands. The East India Company, created by the Dutch in 1602, gradually conquered the Dutch East Indies, and when the Company was dissolved in 1798 the mother country took over the control of all its Dutch possessions, and since 1830 the Netherlands has been undisturbed in its supremacy. The island is divided into residences, each governed by a resident, who, with his assistants, exercises almost absolute control by means of a vast hierarchy of native officials. There are 22 of these residences, including Madura. The population is very dense, numbering in 1902, 23,745,098. Of these, over 50,000 are Europeans, 2,225,000 Chinese, 6,000 Arabs, and the remainder natives. The natives belong to the Malay race, and are divided into the Javanese proper, the Sundanese, and the Madurese. The Malay type is best retained in the Sundanese, while the Javanese are the most civilized. In early times a warlike, ferocious spirit must have characterized the Javanese, but now they
are peaceable, docile, sober and industrious. Under Dutch rule the condition of the people has been greatly improved, and is improving rapidly under their wise and judicious administration. Religion: Nominally the natives are Mohammedans, since the Hindu dynasty was overthrown in the 15th century by the Mohammedans; in former times they were Buddhists and Jains; in former times they were Buddhists and Hindus. The inhabitants were peaceable, docile, sober and industrious.

Language: Javanese is the prevailing speech, and is found in two distinct styles—the court speech and the plain talk among the people.

The three principal towns of Java are Batavia (115,887), Samarang (89,286), and Surabaya (146,944).

Mission work is carried on by the Netherlands Missionary Society in East Java, where the Dutch Baptist Society has also one station. The Netherlands Missionary Union has stations in West Java. These societies have the following associations: The Protestant Church in Netherlands East Indies, Java Comité, Mennonite Missionary Society, Ermelo Missionary Society, Christian Reformed Church, and the Dutch Missionary Society. The Netherlands Missionary Union has at this date (1902) 13 missionaries employed on the island, and a church membership of 25,060.

The chief station of all missions on the island is Modjowarno, but in connection with this center of missionary activity there are a number of churches, a seminary for native preachers, several schools and 1 hospital. The Christian community under the care of these missionaries amounts to about 4,000.

JAVA COMITÉ. See NETHERLANDS; MISSIONARY SOCIETIES OF THE.

JAVANESE LANGUAGE: Belongs to the Malay family and is spoken by about 13,000,000 people in the island of Java. It has been used for literary purposes by missionaries of Dutch societies, and sometimes written with Roman letters. It is more often written with the Javanese characters, however, and sometimes with Arabic letters.

JAYPUR. See JAIPUR.

JEHLAM: A town in the Punjab, India, on the north bank of the Jehlum River. Population (1891), 12,900, of whom 7,400 are Mohammedans and 4,300 Hindus. Station of the UP (1873), with 13 missionaries employed on the island, and a church membership of 25,060.

JEULASORE. See JALEWSAR.

JERICO: A settlement in the Transvaal Colony, S. Africa; situated 28 miles N. N. W. of Pretoria. Station of the Hermannsburg Missionary Society (1850), with (1900) 1 missionary and his wife, 1 native worker, and 1 day school.

JERUSALEM: From the time of the Crusades Jerusalem has been a special point for missionary work. Each of the different branches of the Christian Church, European and Oriental, have had their representatives there. The strongest element has been and is still the Greek, the Greek Patriarch receiving the support and encouragement of the Russian Government.

Next in strength come, perhaps, the Armenians, who have a large convent and church. The Latins have not been very strong until recent times. The conflicts between these different branches of the Church have been such as to excite the derision and contempt of the Muslims, who have been compelled to guard the holy places by sending in times of event Christians from destroying each other in the places that they affect to reverence. Jerusalem has also been, naturally, a gathering place of the Jews, and numerous efforts have been put forth, like the present Zionist movement, to establish this race in their ancient capital. It has not, however, as if the very presence of the Holy Place acted upon them so as to destroy all sense of religion, and the Jews of Jerusalem have been notoriously the worst specimens of their race. Of late years, however, with the efforts of such men as Sir Moses Montefiore, and those who with him have sought to establish Jewish colonies, not in Jerusalem itself, but in the country, somewhat of a change has taken place. Modern Jerusalem is the capital of a detached district of Asia Minor, the government being directly under the control of Constantinople. A large, new city has grown up outside of the walls. The population is estimated at about 40,000. Station of the London Society for Promoting Christianity among the Jews (1823), with (1903) 38 missionaries, men and women; 29 native workers, 3 day schools, 1 industrial school, 2 dispensaries, 1 hospital, and a printing house. Station also of the CMS (1837), with (1903) 17 women missionaries, 1 elementary school and 1 hospital. Station also of the Berlin Jerusalem Union, and of the Christian and Missionary Alliance, and of several independent missionary enterprises. When the ABCFM sent its first missionaries to the Levant in 1810, they were expected to establish themselves at Jerusalem and thence go forth to other parts of Turkey. This was quickly found to be impracticable, and from that day to this there has been no disposition on the part of either of the American societies working in Turkey to enter a place already occupied by many missionaries. All the branches of the Eastern Church have patriarchs or bishops at Jerusalem. It is an important center of the Roman Catholic Church, and the Church of England also maintains a bishop there.

JERUSALEM UNION (in Berlin). See GERMANY; MISSIONARY SOCIETIES IN.

JEWETT, Fayette: Born at Newbury, Vt., August 15, 1824; graduated at Vermont University 1848; studied medicine and practised at Nashua, N. H. In September, 1852, he decided to devote himself to the foreign mission work, and being accepted by the ABCFM, sailed for Turkey March 14, 1853. He was first stationed at Tocat, then at Sivas, and in 1858 at Yozgat, these changes being required by the necessities of the work and the missionary families. He was a pioneer in medical work in these places. He was ordained as an evangelist at Constantinople May 28, 1857. In 1860 he returned to the United States to seek relief from a peculiar and distressing affliction, and on the return journey he died at Liverpool, June 18.

JEWETT, Rev. Lyman: Born in Waterford, Me., March 9, 1813; graduated from Brown University in 1843 and took a course of study at Newton Theological Institution. He was appointed a missionary of the AMB in 1847.
He began his labors at Madras, afterward removing to Nellore; but in the closing years of his missionary service he returned to Madras, there closing a period of thirty-eight years of consecrated, wise and successful work in the foreign field. He was notable for a rare combination of tried humility and great self-reliance. For years he was the only missionary on the Telugu field, and it was largely due to his self-sacrifice and firmness of purpose that the field was not abandoned by the Baptists of America. He lived to see the fruitage of his early toil. He died at Pittsburg, Mass., January 7, 1897.

JEWS, THE: Locality and Religious State: In the time of Christ, Jewish communities had spread through all the countries bordering on the Mediterranean, and only a small part of Israel was still living in Palestine. This part was still further reduced, if not completely destroyed, by Titus in 70, Hadrian in 135, and Herodius in 628, and not once the 19th century did Palestine once more become the abode of a large Jewish population. As civilization advanced toward the north, Jews became domiciled also in Central European countries in the middle ages they were chiefly settled in Spain and Germany. But persecution drove many Spanish Jews to the other Mediterranean countries, especially to Italy, Asia Minor and Palestine; and for the same reason many German Jews moved toward the East, into the Polish empire, at that time reaching from the Baltic to the Black Sea. Still earlier some emigrations had taken place to Arabia, Persia, India and China; but as those sporadic settlements—with which must also be reckoned the Falsahas of Abyssinia, who had adopted Judaism—maintained no regular communications with the main bulk of the people, they actually lost the knowledge of their own religion, and the revival which lately has taken place among them is due to the exertions of the Jews in Europe. The Jews also took part in the European colonization of America, going mostly to the northern part of that continent, less frequently to the southern and central; and recently both Australia and South Africa have received some smaller and less important Jewish colonies. The table below, based on the Jewish Year Book for 1902, gives a general view of the distribution of the Jewish race. It being remembered, however, that, as stated below, such tables are estimates impossible of verification.

### Europe:

<table>
<thead>
<tr>
<th>Locality</th>
<th>Jews (1902)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Germany</td>
<td>591,519</td>
</tr>
<tr>
<td>Austria-Hungary</td>
<td>1,888,222</td>
</tr>
<tr>
<td>Russia</td>
<td>5,186,000</td>
</tr>
<tr>
<td>Turkey in Europe</td>
<td>132,737</td>
</tr>
<tr>
<td>Rumania</td>
<td>269,015</td>
</tr>
<tr>
<td>Servia</td>
<td>5,012</td>
</tr>
<tr>
<td>Italy</td>
<td>38,000</td>
</tr>
<tr>
<td>Switzerland</td>
<td>12,551</td>
</tr>
<tr>
<td>Greece</td>
<td>5,792</td>
</tr>
<tr>
<td>Denmark</td>
<td>4,080</td>
</tr>
<tr>
<td>Sweden-Norway</td>
<td>3,402</td>
</tr>
<tr>
<td>Great Britain-Ireland</td>
<td>230,356</td>
</tr>
<tr>
<td>Holland</td>
<td>103,988</td>
</tr>
<tr>
<td>Belgium</td>
<td>4,600</td>
</tr>
<tr>
<td>Spain</td>
<td>402</td>
</tr>
<tr>
<td>France</td>
<td>80,000</td>
</tr>
</tbody>
</table>

Total: 10,368,240

### Asia:

<table>
<thead>
<tr>
<th>Locality</th>
<th>Jews (1902)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Turkey in Asia</td>
<td>246,811</td>
</tr>
<tr>
<td>Turkestan</td>
<td>14,000</td>
</tr>
<tr>
<td>Persia</td>
<td>35,000</td>
</tr>
<tr>
<td>China</td>
<td>1,501</td>
</tr>
</tbody>
</table>

Total: 297,012

### Africa:

<table>
<thead>
<tr>
<th>Locality</th>
<th>Jews (1902)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Egypt</td>
<td>15,000</td>
</tr>
<tr>
<td>Tunis</td>
<td>45,000</td>
</tr>
<tr>
<td>Tripoli</td>
<td>8,006</td>
</tr>
<tr>
<td>Algeria</td>
<td>57,152</td>
</tr>
<tr>
<td>Morocco</td>
<td>150,000</td>
</tr>
<tr>
<td>Abyssinia</td>
<td>126,000</td>
</tr>
</tbody>
</table>

Total: 305,132

These ten and one-half million Jews are, as the table shows, very unequally distributed over the earth, and it seems apparent that the missionary activity developed among them should stand in some proportion to the density and strength of each single settlement. Thus, as long as there are countries which have only one missionary for every 50,000 Jews, new mission stations should not be established in countries which have a much smaller Jewish element in their population. Nor should the activity ever be concentrated to such a degree as is the case in Palestine, where there is a missionary for every one thousand Jews.

The medieval division of the Jews into Sephardim or Spaniards, Ashkenazim or Germans, and Moghrabim or North Africans, has lost to some extent its significance. Other distinctions have become more prominent than that of descent. Nevertheless in some connections it is still instructive.

Sephardim communities, numbering in all hardly more than 400,000 members, are found in Italy, Greece, Turkey and sporadically also in France, Holland and England. The Ashkenazim, who form the principal mass of the Jewish people and number over five millions, have their chief seat in Germany, Austria-Hungary and Russia, but make also the larger part of the Jewish population in France, Italy, England and Palestine. The North American Jews are almost without exception Ashkenazim. The Moghrabim, numbering about 150,000, live in North Africa and Palestine.

On account of their common German descent all the Ashkenazim used originally the German language, is an old and somewhat mutilated dialect, strongly mixed up with Hebrew words, and in Poland and Russia also with Slavic words. This language was by the Jews themselves called simply "Jewish," but by others either Judeo-German, or, by a mistake, "Judeo-Polish." In Germany it has now nearly disappeared. There, as in Hungary, England, France and America, it has, at least among the educated Jews, been wholly superseded by the language of the land. In Russia, Poland and Galicia, however, and among the numerous emigrants thence to England, North America and Palestine, "Jewish" is still the common speech, and a missionary among them must understand it. The Sephardim in the Orient have also retained their Spanish dialect. The Moghrabim generally speak the Arabic dialect common in the land in which they live.

All three classes of Jews—that is, so far as their members can be designated as belonging to the old faith—follow the rabbinical law such as it has been laid down in the Talmud, and afterward codified in the Mischna, Tora and Schul-
Jews, the

THE ENCYCLOPEDIA OF MISSIONS

chan Aruch. Their form of worship has a common basis, fixed in Babylonia between the 6th and 9th centuries. Through different additions and changes in the different countries, there developed from this common basis quite a number of different rituals, but most of these have afterward given way either to that of the Ashkenazim or to that of the Sephardim.

No religious belief, however, there are, as above indicated, Jews of the old faith and Jews of the new faith. When toward the close of the 18th century the Jews began in great numbers to take part in the development of modern civilization, those concerned in the movement could not fail to recognize that the rabbinical law contains much which is superstitious and inhumane; that the divine service needed a reorganization, especially by the introduction of sermons in the language of the land; that the youth ought to have a fuller instruction in the Bible and the elements of divine and ethical teaching; and, acting on this conviction, the natural result was that there arose a distinction between the Jews living in central and western Europe, or in the United States, and the Jews settled in, or coming from, eastern Europe. The latter retained Judaism in its old medieval form; the former entered upon a development demanded by the times.

Among the Jews of the new faith there must further be made a distinction between the orthodox party and the party of the reform. The orthodox follow the rabbinical law, the purged from its extravagances; use Hebrew in their own worship, with occasional sermons in the language of the land; and expect, through confidence in the promises of the Prophets, that all Israel shall some day return home to Palestine. The reformers reject the rabbinical law, use partially or wholly the language of the land in their divine service, and consider themselves genuine citizens of the state to which they belong. But most of them have given up confidence in the infinite development of the moral and religious truths contained in the law and the Prophets, and many of them have lost all religious conviction, and become absorbed in mere materialism.

In the 18th century there also developed two larger groups among the Jews of the old faith, namely, the Peruschiim or Mithnagdim and the Chasidim. The Peruschiim are followers of the Talmud, the Chasidim of a later form of the mysticism of Theosophy. This must not be understood, however, as if the Peruschiim stood in no relation to the Kabbala, for the Kabbala has so thoroughly permeated medieval Judaism that it has left traces of itself on every leaf of it. Nor is the Chasidim in opposition to the Talmud; they only wish to keep the study of it within certain limits, in favor of prayer and contemplation. Characteristic of them is their reverence for holy men who through prayer and contemplation are said to have come into close relations with God, and thereby to be able to give infallible counsel and to confer heavenly blessings on their adherents.

Violent controversies take place between the Peruschiim and the Chasidim, between the orthodox and the reformers, between those of the old faith and those of the new. The latter is by far the larger party, and it is relatively more favorable to Christianity; one party of thousands" (Acts xxii: 20), which believed, one of the four parties that is any nearer to Christianity than the other three. The orthodox are prevented from accepting the Gospel by their strict but superficial legality, the reformers by their loose religious sense, the Peruschiim by their hair-splitting subtlety—the result of their Talmudic studies—and the Chasidim by their blind fanaticism.

Missions among them: The mission among the Jews is as old as the Christian Church, and the Church can never fully do justice to the last words of the Savior without preaching the Gospel unto the Jews. Altho the cross was a stumbling block to them, yet the first Christian community consisted entirely of Jews.

Commencing with the family of Jesus, Himself, we have Mary, Joseph, with the at first unbelieving brothers, but afterward all united with one accord in prayer and fasting; James and Joseph and Simon and Judas (Matt. xii: 55); further, Mary, the wife of Cleopas (John xix: 25), and, then, the greater number who were converted by the miracles of Christ on His travels (John viii: 20; x: 42). We must not omit Mary Magdalene (Luke viii: 2), Joanna, the wife of Chuza, Herod's steward (Luke viii: 3; xxii: 10), Susanna (Luke viii: 3), Salome, the mother of the apostles John and James (Matt. xx: 20); Mary and Martha, the sisters of Lazarus of Bethany (John xi), and Mary, the converted sinner.

In the higher ranks we find Nicodemus, Jairus, one of the rulers of the synagogue (Mark v: 22); the nobleman at Capernaum with his whole house (John iv: 46); Zaccheeus, the chief among the publicans (Luke xii: 5); Joseph of Arimathaea, an honorable counselor (Mark xii: 45; Luke xxiii: 50). To these are to be added the multitudes who were healed by Christ's miracles, and who therefore believed in Him—such as blind Bartimaeus (Mark x: 46); the disciples of John, who were by Him directed to the Lamb of God; the twelve apostles, with Matthias (Acts ii: 25); the seventy disciples, who were appointed and sent forth after the twelve (Luke x: ). According to 1 Cor. xv: 6, Christ was, after His resurrection, seen of above five hundred brethren at once. When Matthias was numbered with the eleven apostles, there were about one hundred and twenty members of the congregation called together. By the preaching of Peter at the Pentecost three thousand souls were added (Acts II.). By the preaching and bold confession of Peter and John the number was increased to about five thousand, when it is said believers were the more added to the Lord, multitudes both of men and women (Acts v: 14), and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith (Acts vi: 7). At his last sojourn in Jerusalem Paul finds there "many thousands of Jews," or rather "tens of thousands" (Acts xxii: 22). One party accuses the other of having dealings with Gentiles (Christians) and the other turns off the accusation by scoffing at the superstitions of its antagonists. But they all agree in the profession of belief in one single God, with whose very essence the idea of a trinity is as incongruous as that of an incarnation, and in the conviction that Israel is specially selected to represent this faith among the nations of the earth. Thus, while the monotheism of the Old Testament is directed against polytheism, the monotheism—or rather, unitarianism—of modern Judaism is in protest against Christianity. One of the four parties that is any nearer to Christianity than the other three.
The assistants of the apostles, who left Jerusalem in order to preach the Gospel were: first, Saul, the Benjamite; then Joseph Barsabas, surnamed Justus (Acts i: 19); Aquila, the Levite of Cyprus (iv: 36); Ananias, disciple at Damascus (ix: 10); John Mark the Levite, evangelist, son of Mary (xii: 2; xv: 37); Timothy, son of the Christian Jews, Eunice (xvi: 1); Euodius, with his wife Priscilla (xviii: 2); Apollos of Alexandria (xviii: 24); James, the lawer who preached the Gospel in Crete (Titus III: 13); Rufus and Alexander, the sons of Simon the Cyrenian (Mark xv: 21; Rom. xvi: 13).

Besides John, certain of the number of Jewish believers were prophets of the New Covenant; thus the daughters of Philip the evangelist (Acts xx: 19); Judas and Silas (xv: 12); Agabus (xxii: 2); Simon, Niger and Lucius of Cyrene and Manaen (Acts xiii: 1).

It is stated that the inhabitants of Saron and Lydda turned to the Lord; one of them was Eneas (Acts ix: 33). At Joppa many believed in the Lord on account of Tabitha being raised from the dead by Peter (Acts ix: 36). At Cesarea Paul found many believers, among whom were Philip the evangelist (already mentioned) with his four daughters, and Miason, an old disciple (xiii: 16).

Beyond the boundaries of Palestine we find Christians in Antioch (Acts xiii: 43), and a great multitude of believers at Iconium (xv: 1). We may mention Jason, Aristarchus and Secundus at Thessalonica (xvii: 6; xx: 4); Sopater, of the city of Illyricum (xvii: 21); Gaius of Derbe (Rom. xvi: 23); Tyrannus, who kept a school at Ephesus; Justus and Crispus and Sosthenes, chiefs of the community at Corinth (Acts xviii: 7, 8, 17; Cor. i: 1), and the numerous believing Jews at Philippi and Rome (Acts xxviii: 24).

The first nucleus of the seven apocalyptic churches consisted also of Israelites. Peter wrote the first epistle in the midst of a Jewish-Christian Church at Babylon, and addressed it to the strangers scattered at Jerusalem, Galatia, Cappadocia, Asia and Bithynia. James also wrote his epistle “to the twelve tribes which are scattered abroad,” and this proves that in the most remote countries there were believing Israelites.

It is but natural to assume that these believing Israelites were the means of spreading, if not the Gospel, as such, yet the sayings of Jesus. Thus these sayings found their way into the Talmud, a fact overlooked by modern Jewish apologists who claim the priority of the Talmud to the New Testament, and make the latter the copy of the former.

According to Eusebius, up to the reign of Constantine (300 a.d.), there were five Jewish-Christian bishops at Jerusalem. Among the teachers of the ancient Church who were of Jewish origin we may mention Hegesippus (150-180); Ariston of Pella, and especially Eupaphasmus, Bishop of Constantinople, who also tells (Hoeres. xxx) of the conversion of the Jewish patriarch Hillel, a descendant of the famous Gamaliel.

Without dwelling on the manner in which the Christian Church developed itself, which, on the one hand, brought the Jews for complaining of the great seal of the Church in converting them, and on the other hand, to the Church for complaining of the great obstinacy of the Jews, we will glance at some of the most famous converts prior to the Reformation, who were especially animated to spread the Gospel among their former coreligionists. But it is remembered that these converts were only samples of a whole list of witnesses to the power of the truth—single ears selected out of a multitude of sheaves gathered into the garner of God.

Commencing with Spinoza, we find in the latter part of the 17th century, Michael Pufendorf, archbishop of Cologne (died 1680). He was a keen opponent of the errors of Judaism concerning the coming of the Messiah, entitled: De sexta aetatis comprobatione contra Judaeos.

Between 1066 and 1108 flourished Pedro Alfonso, formerly Rabbi Moses de Huesca in Aragon, physician to King Alfonso VI., and author of an apologetical work against the Jews.

A contemporary of Pedro Alfonso was Samuel, by birth an African, but baptized in Toledo in 1085. He returned to Morocco, where he held a public discussion with a learned Arab on the truth of Christianity. Of other converts we mention John de Valladolid; also John de Podico of the 14th century; Joseph Hallorci, called after his baptism Hieronymus de Sancta Fide, of the 15th century, famous as Talmudist and physician.

But the greatest of all were Paulus of Burgos, and De Santa Maria, formerly Rabbi Solomon Levy of Burgos, and baptized with his four sons in 1390. He studied theology after his baptism and received from the University of Paris the degree of Doctor of Divinity. He was consecrated as Archdeacon of Burgos, and subsequently Bishop of Carthagena and lastly Bishop of Burgos, where also he died August 25, 1440. Of his four sons, Don Alfonso, who for many years was archdeacon of Compostella, succeeded his father in the bishopric of Burgos. He took his seat at the Council of Basel in 1431, as a representative of Castile, and was treated with high honor on account of his great talents and distinguished excellence.

Without increasing the number, suffice it to say that even the Jewish historian Graetz, who means a friend of the Church, still less of converts, must admit: “By the conversion of learned and educated men, physicians, authors, poets, Judaism was deprived of many talents; some of them were possessed of a zeal for conversion, as if they were born Dominicans.” (Geschichte vii: 83.)

In France we hear, besides, of Nicolas de Lyre, professor of theology (1300-1340), who was of Jewish descent; of Philipp D’Aquin (died 1650), professor of Hebrew at Paris; Louis Compiagne de Veil and his brother Charles; Pierre Vignoles (died 1640), for fifty years professor at the College of Paris.

In Italy the Jews had to listen, since the time of Gregory XIII., once a week to a sermon, and many a one was thus led to Christ. Paul III. founded in 1550 a special institute for the conversion of the Jews. The 16th century is especially rich in Jewish converts, of whom we mention the following: Andreas de Monte, Jechiel Piauauris, philosopher and physician, and his contemporary, Paul Eustachius de Neia, Hebrew teacher of Thomas Aldrobradisper, brother of Pope Clement
Jews, the

VIII; Sixtus Senensis, author of the Bibliotheca Sancta (Venice, 1566); Alessandro di Francesco, friend of Clement VIII. and Bishop of Forti; Fabianus Fioghi, professor of Hebrew at the college of the Jesuits in Rome; Emannuel Tremelius, one of the most celebrated men of his time (said to have been converted by Marco Antonio Flaminius), who died in 1580; Paulus Canosa; also Paulus Paradus, professor of Hebrew (died 1543); Felix Pratensis (died at Rostock); John Baptista Ignatius, one of the first Rabbinc Hebrew Bible; Raphael Aquilino, John Baptista Emanuel, and others too numerous to be mentioned.

In England the Jews had their vicissitudes. Yet in spite of the manifold troubles special care was taken of those who embraced Christianity. Special buildings, converts' houses, were created, in which the Gospel was not only preached to the Jews, but the converts were educated there, and many a dignitary in the State and Church proceeded from these houses. We shall again speak of some of the sequel.

In Germany the Jews had to undergo many sufferings. The inroads of the Tartars, the Crusades, more especially the Black Death, were causes for persecutions. Compulsory baptisms were the only means of escaping the fiercest persecutions, and it was in vain that some popes, and teachers like Bernard of Clairvaux, protested against such compulsory measures. Yet there were not wanting such among the Jews who could not resist the workings of the divine grace, and who of their own conviction joined the Church. This we see especially in the case of Cappenberg, who after his baptism entered in 1123 the order of the Premonstratensians and became abbot of Cappenberg in Westphalia. He, too, protested against compulsory measures, but in vain. In the 18th session of the Council of Basel in 1434 it was enacted that the bishops everywhere should see that the Jews were instructed in the Christian religion. The worldly powers showed a better disposition toward the Jews by protecting them, altho this protection was bought at a great price. Yet, after all, it showed how the Reformation, better spirit seemed to prevail in Germany, which had the good effect that many a Jew was brought to the truth as it is in Christ, without compulsion.

In our rapid survey we have come down to the Reformation period, with which a brighter morning came, tho, on the whole, the Reformation, whether in its early days or in later times, with all its great teachers and numerous adherents, effected little or no change in the disposition of the Christians toward the Jews. Luther appeared well disposed toward them in the beginning of his career as a reformer. But afterward he spoke very differently of the Jews, either from indignation at some theologians of Wittenberg, whom he looked upon as infused with the leaven of rabbinism, or from disappointment because the Reformation, by which he had promised a favorable influence over the minds of the Jews and their conversion to the Gospel, found no more favor or assistance than Romanism with this entirely singular nation.

Yet after all it cannot be denied that the influence which the Reformation, especially by the more careful study of the Bible and its translation, had a salutary effect on the people in general and on the clergy especially. In speech and in writing, the preachers and teachers endeavored to impress upon the Jewish mind the truth as it is in Christ, and in this respect they were assisted by the writings of such Jewish Christians as: Emanuél Hebraeus, professor of Hebrew at Heidelberg; John Harzige, who in 1540 published his translation of the New Testament in rabbinical type; Christian Gerson and Georg Philipp Lichtenstein, both ministers of the Gospel; Victor von Carben, a priest at Cologne; Paul Weidner, and others of the Roman Catholic Church.

A new impulse was given to the missions among the Jews in the 17th century, especially by the efforts of Esdras Edzard, of Hamburg. He had studied at different universities and had especially devoted himself to the study of rabbinic literature. Buxtorf, in Basel, and the Jewish rabbi of his native place, Cohen de Lars, were his teachers in Talmudic literature. In 1655 he took his degree as licentiate of theology at Rostock without entering upon the academical career. Being a man of means, he lived as a private man at Hamburg, devoting his knowledge and time to the conversion of the Jews, and he succeeded in bringing a great many Jews to Christ. He not only preached the Gospel, but also helped those in a practical manner who had joined the Church, and founded a sinking-fund, the interest of which was to be devoted to missions among the Jews. From all parts of Europe scholars flocked to Hamburg to hear from him how to converse with Jews and how to refute their arguments. After his death, in 1708, Edzard's sons continued the work of their father, and the sinking-fund, founded in 1667, is now under the administration of the Hamburg Senate, still serving the original purpose. The good seed sown by Edzard bore its fruit in due season, and in many places houses were built for the temporal relief of Jewish converts.

Outside of Germany, the Christians of Holland showed an especial interest for the conversion of the Jews, to whom, toward the end of the 16th century, permission had been granted to settle again in Holland. The Synod, held at Dort in 1619, at Utrecht in 1676 and 1678, passed resolutions concerning the spiritual welfare of the Jews. Men like Hugo Grotius, Labbadie, Isaac Vossius, John Hoornbeck, the two Spanhems, Cocceius, Episcopius, Holstius, Willem, Sararius, and others, wrote with a view of convincing the Jews, and many a Jew was received into the Church.

The Jews, formerly banished from England, were again allowed to settle there under Charles II. We have already spoken of the early missionary work among the Jews in England. Suffice it to say that after the resettlement of the Jews the work of converting them was continued. Of the literary productions of this period we only mention Bishop Kidder's A demonstration of the Messiah, in which the truth of the Christian religion is defended, especially against the Jews, London, 1684-1700, and translated also into German by F. E. Rambach, Rostock, 1751. Another missionary work was Leslie's A short and easy method with the Jews, London (1698, and after).

But we return again to Germany, where with the 18th century a new era commenced for the Mission among the Jews.

The first quarter of the 18th century was a period of great religious excitement in Germany,
owing to the indefatigable labors of Spener and A. H. Francke (especially by the "collegia pietatis" of the former), which quickly spread far and wide, among high and low, poor and rich. The Bible, which had been entirely neglected and forgotten, was taken in hand and read again; and how extreme the desert into which the word of God had fallen may be gathered from the fact that Spener had to procure a special order from the Elector for the practical explanation of some part of the Bible at the universities. A fruit of this law was later in the Church (for it was a word of regeneration) was the foundation of the University of Halle. Bible and missionary societies were also called into existence. Nor were God's ancient people forgotten. An interest for the Jews was evinced to a degree exceeding anything known in former periods of the Church. It seems as if rulers, magistrates, professors, the clergy had been alike animated with zeal for the conversion of Israel, for we find that Reineccius, in one of his works, published 1713, says: "The general topic of conversation and discussion of the present day is about the conversion of the Jews." This new-born zeal for the Jewish cause was so great that we are told that many Christians learned to read Jewish-German in order to make themselves better acquainted with Jewish books and more efficient for conversa-
tion with Jews. Professor Callenberg lectured on that language and had an auditory of 150 persons.

The Rev. John Müller of Gotha, who very often came in contact with traveling Jews, and took a lively interest in them, wrote a tract for the Jews, called "The Light of Essentials in a Dialogical Form," which was intended to prepare the Jewish mind for the reception of Jesus Christ the Messiah, and through the extraordinary exertions of Dr. Frommann, a physician and Jewish convert, it was published in Jewish-German for wider circulation among the Jews. This tract produced the greatest sensation. For soon it was not only reprinted and translated into Hebrew, but also a German (1736), Dutch (1735), Italian (1732), French (1748) and an English translation was published, the latter by the Society for Promoting Christian Knowledge, in the year 1734, and it is still used for missionary purposes.

Even Roman Catholic priests took an interest in its circulation and sent subscriptions for promoting it to Prof. Callenberg. This tract is the more remarkable because it became in part the foundation-stone for the well-known Callenberg Institution, or Institutum Judaicum, established in 1728, the object of which was the conversion of the Jews, and also of Mohammedans. This institution, however, was closed in 1792. But the interest in behalf of the Jews was not confined to Germany alone; it also spread beyond the Continent, for the well-known Jewish missionary, Stephen Schults, tells us in his Leitungen des Höchsten (iv: 74), that when he visited England in 1749, he was told that there were many laymen in London zealous for the conversion of the Jews.

In order to Spener we must mention the early efforts made by the Moravian Brethren. It was in the year 1738 that Leonhard Dober, who had established the first mission among the negroes in the West Indies, felt an earnest desire to labor for the conversion of the Jews. For this purpose he repaired to Amsterdam and hired a lodging in the so-called Juden-Dork. In 1729 Samuel Lieberkuhn succeeded Dober in Amsterdam, who devoted himself entirely to the service of the Jews. On account of his knowledge of Hebrew and his love of Israel, the Jews called him "Rabbi." For thirty years Lieberkuhn labored among the Jews with great success.

The Callenberg Institute, as we have seen, was closed in the year 1792, but in the providence of God soon another way was to be opened for the mission among the Jews. It was only a few years after the first great thunderslap of the French Revolution, when three German students, in whose hearts God had begun a work of grace, were assembled together for mutual consultation and direction, in a room in the metropolis of Northern Germany. They were pondering in their minds what they should do, and what they should go, that they might be successfully employed in the cause of missions. Berlin, their native metropolis, was at that time the stronghold of rationalism, the center of religious infidelity; and evangelical religion, or pietism, was considered and treated with contempt and spoken against. Where, therefore, were the three German students to go? Pastor Jânicek and some few other pious Christians in Berlin, who had established a seminary where six or seven students were trained for missionary enterprise, were often in the greatest straits for want of funds. Their cause met with little sympathy and they were almost in despair, when one day help came in time of need from another great metropolis, with a demand for three missionaries to occupy an important missionary post among the heathen tribes of Africa. This was in the autumn of 1801. Our three students went to London in order to enter the service of the London Missionary Society, and one of these was a Christian Israelite, C. F. Frey by name, who was a member of the Baptist denomination. During his stay in London it was put into his heart to visit his brethren after the flesh. He found them in a state of total darkness and bondage worse than that of their fathers in Egypt. He spoke to them of Christ and His salvation. He engaged a few Christian friends to feel a concern for their spiritual welfare. He made known to the directors of the London Missionary Society his earnest desire to be permitted to preach the Gospel to his own brethren. This application was favorably considered by the directors; they acceded to his request, and some three years having been consumed in the needful preliminary preparation, we find him, in 1805, commencing in earnest missionary work under the auspices of the London Missionary Society. It was soon, however, discovered that the work required distinctive and peculiar machinery. Accordingly, after the brief existence of a few years, in 1808 a separate society, which contemplated Jews exclusively as its object, the present London Society for Promoting Christianity among the Jews, was founded in the beginning of 1809. The main promoter of this Society was the nobleman Lewis Way. It was in the year 1808 that Lewis Way, while riding with a friend of his in Devonshire, passed a park where some Jews were at their prayers. His friend told him that the owner of this park in her last will forbade the cutting down of these trees until "the Jews would again have come to Jerusalem." These words so deeply impressed themselves on the mind of Lewis Way that he never forgot them. From
that day he devoted his large fortune as well as his talents to the conversion of the Jews. At the first the newly constituted society was composed of both churchmen and dissenters. In 1815, by an amicable arrangement, the dissenting members retired from its management, and its liabilities having been discharged by Way's munificent donation of £10,000, it entered on the present phase of its existence as a Church of England Society on the 11th of March, 1815. In the year 1814 the Duke of Kent, the father of the late Queen Victoria, and the Earl of Liverpool, contributed £1,000, which sum on mission work has been carried on systematically. In speaking of the missionary societies we must commence with England, as the motherland of the Protestant Jewish mission.

I. England: The London Society for Promoting Christianity among the Jews, founded in 1809, has over 50 stations, with 200 missionaries. It employs nearly 100 Christian Israelites, and has its stations in Europe, Asia and Africa, occupying 52 stations, with a staff of about 200 laborers, of whom nearly 100 are Christian Israelites. It has recently also opened a station at Montreal, Canada. We have reached that period in the history of our mission among the Jews, when it was seen that much work ought to be carried on systematically. In speaking of the missionary societies we must commence with England, as the motherland of the present Protestant Jewish mission.

The London City Mission, founded in 1831, has admitted about 1,000 persons, of whom more than 100 have entered the missionary service. The Wandering Home has received during the forty-five years of its existence over 2,500 Jews, most of whom were baptized. The Society records over 5,000 Jewish baptisms; the church record of Zion's Church, at Jerusalem, the oldest evangelical church in the East, shows 367 Jewish baptisms. The annual income of the Society amounted March 31, 1903, to over £48,000. It receives an annual contribution from the Emperor of Germany and from India, Sierra Leone, Australia and Canada.

The British Society for the Propagation of the Gospel among the Jews, founded in 1842. It has 34 missionary workers in 18 stations in England, Germany, Austria, Russia, Turkey and Italy. It has schools, medical missions and homes for aged converts. Whereas the London Society distributes the Hebrew New Testament of Delitzseh, with the Millstone of the Episcopal Chapel in Palestine Place, in which up to this day divine service is held in different languages. This Society, which was so small at the beginning, has not only its own printing establishment of Hebrew Bibles, tracts, etc., but also its stations in Europe, Asia and Africa, occupying 52 stations, with a staff of about 200 laborers, of whom nearly 100 are Christian Israelites. It has recently also opened a station at Montreal, Canada. We have reached that period in the history of our mission among the Jews, when it was seen that much work ought to be carried on systematically. In speaking of the missionary societies we must commence with England, as the motherland of the present Protestant Jewish mission.

The Presbyterian Church of England, founded in 1831, carries on its work in Cologne, Hanover, and Beirut, and has 10 schools.

The Central Organization of Evangelical Lutheran Missions among Israel, founded in 1871, in Leipzig, is supported by the Jewish missionary societies in Saxony, Bavaria, Wurttemberg and Hanover.

The West German Association in Cologne, founded in 1842, carries on its work in Cologne, Frankfort and Strasbourg.

The Evangelical National Society, founded in Scotland in 1840, employs 40 workers in Smyrna, Salonica, Alexandria, Constantinople and Beirut, and has 10 schools.

The United Free Church of Scotland Mission to the Jews, founded in 1843, employs 80 workers in Edinburgh, Breslau, Budapest, Constantinople, Safed, and Trieste, and has 20 schools.

The Scottish Home Mission to Jews, in Glasgow; The Jewish Medical Mission, in Edinburgh; The Bonar Memorial Mission, in Glasgow, and some small local societies all do good work.

II. Scotland: The Jewish Mission of the Church of Scotland, founded in 1840, employs 40 workers in Smyrna, Salonica, Alexandria, Constantinople and Beirut, and has 10 schools.

The United Free Church of Scotland Mission to the Jews, founded in 1843, employs 80 workers in Edinburgh, Breslau, Budapest, Constantinople, Safed, and Trieste, and has 20 schools.

The Scottish Home Mission to Jews, in Glasgow; The Jewish Medical Mission, in Edinburgh; The Bonar Memorial Mission, in Glasgow, and some small local societies all do good work.

III. Ireland: The Jewish Mission of the Presbyterian Church in Ireland, founded in 1841, has 20 workers in Hamburg, Altona and Damascus. The work in Hamburg is flourishing.

The Church of Ireland Jews' Society, founded in 1859, carries on work in Cork, Dublin and Belfast.

IV. Germany: Besides the Esdras Edzard Fund, mentioned already, we have:

The Society for Promoting Christianity among the Jews, in Berlin, founded in 1822. It has its stations in Berlin, Vienna and Stanislaus.

The Central Organization of Evangelical Lutheran Missions among Israel, founded in 1871, in Leipzig, is supported by the Jewish missionary societies in Saxony, Bavaria, Wurttemberg and Hanover.

The West German Association in Cologne, founded in 1842, carries on its work in Cologne, Frankfort and Strasbourg.

The Institut Judaica, one at Leipzig, the other at Berlin, help to prepare theological students for the work among the Jews by making the students acquainted with Rabbinic and Jewish literature.

V. Switzerland: The Society of the Friends of Israel, in Basel, has a station at Strasbourg and Prague.


VII. The Netherlands: The Netherlands Society for Israel, founded in 1861, has 2 missionaries at Amsterdam.

VIII. Norway, Sweden and Denmark: The Central Committee for Jewish Missions, in Christiania, works in Braila and Galatz.

The Evangelical National Society, in Stockholm, employs a missionary in Hamburg.

The Society for Missions to Israel, in Stockholm, has 9 workers in Sweden, Hungary and Russia.

The Swedish Missionary Union has 2 missionaries in Algiers.

The Society for Missions to Israel, in Copenhagen, supports a missionary in Stanislaus.

IX. Russia: Missionary work is carried on by Pastor Faltin, of Kischinev.
X. Africa, Asia and Australia: In Africa we have the *Alexandria Jewish Mission*, in Asia we have small local societies in Bombay, Calcutta, Hebron, Jerusalem, whereas in missionary work is 4 missionary societies are working in Australia.

XI. America: There are in America societies, denominational and undenominational or interdenominational. As missionary work is also carried on by individuals, it is very difficult to give correct lists.


2. The Board of Foreign Missions of the Presbyterian Church, founded in 1871, has been carrying on work among the Jews in Persia and Syria.


The Lutheran Church is represented by

5. The Norwegian Zionstforeningen for Israel-missionen blant Norske Lutheraner i America, founded in 1873 at Minneapolis. It has stations in New York City, Minnesota and Odessa.


10. The Baptists founded in 1887 the Missionary Society of the Seventh-Day Baptists. Besides these missions, there are a number of independent workers and societies, which makes it impossible to give very accurate and complete statistics. Nevertheless, the work goes on everywhere. A German missionary has stated that during the 19th century about 300,000 Jews joined the Church; this number, if based upon records is undoubtedly a conservative minimum, since it is very difficult to get access to the church records of the Roman Catholic and Greek Churches.

Prof. Heman, in the third edition of *Protestant Enzyklopädie*, now edited by Prof. Hauck, of Leipzig, estimates that among the more than 10,000,000 Jews of the globe, more than 50 societies with about 500 workers do missionary work. According to the tables of the Rev. L. Meyer (see Appendix) this is a very low estimate.

The Rev. A. E. Thomson, in his book, "A Century of Jewish Missions," gives the following numbers:

<table>
<thead>
<tr>
<th>Country</th>
<th>Jews</th>
<th>Workers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Germany</td>
<td>566,000</td>
<td>24</td>
</tr>
<tr>
<td>Austria-Hungary</td>
<td>1,860,000</td>
<td>17</td>
</tr>
<tr>
<td>Belgium</td>
<td>5,000</td>
<td></td>
</tr>
<tr>
<td>Denmark</td>
<td>4,000</td>
<td></td>
</tr>
<tr>
<td>Greece</td>
<td>5,500</td>
<td></td>
</tr>
<tr>
<td>Holland</td>
<td>97,000</td>
<td></td>
</tr>
<tr>
<td>Italy</td>
<td>50,000</td>
<td></td>
</tr>
<tr>
<td>Portugal</td>
<td>300</td>
<td></td>
</tr>
<tr>
<td>Romania</td>
<td>300,000</td>
<td></td>
</tr>
<tr>
<td>Russia</td>
<td>4,500,000</td>
<td>10</td>
</tr>
<tr>
<td>Serbia</td>
<td>7,450</td>
<td></td>
</tr>
<tr>
<td>Bulgaria</td>
<td>31,000</td>
<td></td>
</tr>
<tr>
<td>Spain</td>
<td>2,500</td>
<td></td>
</tr>
<tr>
<td>Sweden</td>
<td>2,500</td>
<td></td>
</tr>
<tr>
<td>Switzerland</td>
<td>12,500</td>
<td></td>
</tr>
<tr>
<td>Turkey</td>
<td>125,000</td>
<td></td>
</tr>
<tr>
<td>Turkey in Asia</td>
<td>125,000</td>
<td>103</td>
</tr>
<tr>
<td>Persia</td>
<td>30,000</td>
<td></td>
</tr>
<tr>
<td>Asiatic Russia</td>
<td>40,000</td>
<td></td>
</tr>
<tr>
<td>Turkish and Afghanistan</td>
<td>14,000</td>
<td></td>
</tr>
<tr>
<td>India and China</td>
<td>10,000</td>
<td>12</td>
</tr>
<tr>
<td>Egypt</td>
<td>25,000</td>
<td></td>
</tr>
<tr>
<td>Abyssinia</td>
<td>50,000</td>
<td></td>
</tr>
<tr>
<td>Tripolis</td>
<td>55,000</td>
<td></td>
</tr>
<tr>
<td>Tunis</td>
<td>60,000</td>
<td></td>
</tr>
<tr>
<td>Algeria and Sahara</td>
<td>48,000</td>
<td></td>
</tr>
<tr>
<td>Morocco</td>
<td>100,000</td>
<td></td>
</tr>
<tr>
<td>Transvaal</td>
<td>12,000</td>
<td></td>
</tr>
<tr>
<td>Cape Colony</td>
<td>5,000</td>
<td></td>
</tr>
<tr>
<td>United States</td>
<td>1,000,000</td>
<td>150</td>
</tr>
<tr>
<td>Canada</td>
<td>5,000</td>
<td></td>
</tr>
<tr>
<td>South America</td>
<td>12,000</td>
<td></td>
</tr>
<tr>
<td>Australia</td>
<td>17,000</td>
<td></td>
</tr>
</tbody>
</table>

It is impossible to give an accurate estimate of the Jewish population of the world. Prof. Dalman, in his *Das Handbuch der Jüdischen Missionen*, published in 1893, sets the total down as 11,404,250. In *Israel, My Glory*, published in 1892, Rev. John Wilkinson makes an independent estimate, the total of which is 9,706,500. The American Jewish Year-Book for 1901-1902 puts the number down at 10,766,749. A comparison of the figures with those of the Statesman's Year-Book for 1903 shows great differences. At the Zionist Congress, in London, in August, 1900, it was stated that "according to the latest statistics we muster about 12,000,000." From all may safely be stated that the population is, perhaps, between 11,000,000 and 12,000,000. But whatever the number, Judaism is not a unit. It is divided and split up in parties. The great mass is indifferent and this indifference is especially seen in the number of mixed marriages. A Jewish writer in a pamphlet published in 1900 tells us that during the years 1891-1896, 2,087 mixed marriages took place in Prussia, and 986 in Berlin alone. In New South Wales, we glean from another source, as many as 301 mixed marriages took place, whereas 1,502 Jews married within their own religion. Many Jews belong outwardly to Judaism, but their children are brought up as Christians. The rich and influential Jews have no interest whatever in Judaism, and "Zionism" is to the ones a stumbling block, to others, foolishness. What the Jews need is the Gospel as the only power which can burst the chains in which their consciences lie stricken, and fill their unsteady hearts with that peace and security which passeth understanding.

The Jews like to say that there are no converts really convinced of the truth of Christianity; that they were all bought, somehow or other, etc. It would be a waste of time and of paper to refute these assertions. It were a very easy matter to mention a host of professors, ministers, teachers and others, who were blessed with earthly means, and yet became followers of Christ. If names count, we could fill page after page with names of Jewish converts who distinguished themselves in every sphere of life.
We could mention bishops, translators of the Bible, physicians, chemists, church historians, etc., that they thus became famous was not because they happened to be born within the pale of Judaism, but because Christianity gave their lives a new direction. Modern Jews, with whom not religion, but the race, is all, are prone to call these followers of Christ "apostates" and "renegades," but this arrogant and insulting nomenclature will neither disgrace the Jewish converts nor hinder others from joining the army of apostates. We know that there are different views concerning the mission among the Jews. There are many well-meaning Christians who think that the Jews should be left alone. But the command of the Lord is still valid, and it is the duty of the Church to be obedient to that command, leaving the result of the work to Him Who commanded it.

**JEBPUR.** See JAIPUR.

**JHALOA:** A town in the Bombay Presidency, India, situated in the district of Panch Mahals. Population (1891) 6,000, of whom 5,000 are Hindus. Station of the Presbyterian Church in Ireland, with (1900) 1 missionary and his wife, 9 native workers, 5 day schools and an orphanage.

**JHENG BAR:** A district in the Punjab, India, lying along the Chenab River and about 100 miles west of Lahore. Station circuit of the CMS (1899), with (1903) 1 missionary, 13 native workers, 1 day school and 4,699 professed Christians, of whom 176 are communicants. The field covers some 5,000 square miles and the Christians are scattered in 130 congregations, separated sometimes by considerable distances.

**JHANSI:** A town in the Central Provinces, India, 65 miles south of Gwalior. A walled town, strongly fortified; surrounded by fine groves. It is a military post and a railway center. Climate, intensely hot. Altitude, 855 feet. Population (1891), 52,000, of whom 35,400 are Hindus and 8,100 are Mohammedans. Station of the PN (1886), with (1903) 1 missionary and his wife, 2 women missionaries, 4 native workers, men and women, and 4 elementary schools. Station also of the WMS, with (1903) 1 missionary, 7 native workers and 4 outstations. Station also of the Woman's Union Missionary Society (1898), with 2 women missionaries, 3 native women workers, 1 dispensary and 1 hospital. The YWCA also has 2 women agents here and a Young Woman's Christian Association.

**JHELUM.** See JELAM.

**JIAGANJ:** A town in Bengal, India, situated in the district of Murshidabad, on the Bhagarnath River, about 14 miles N. of Berhampur. Population, with Azriganj, on the other side of the river, is 13,500. Station of the LMS (1892), with (1903) 1 missionary and his wife, 2 women missionaries, 4 native workers, men and women, and 4 elementary schools. Station also of the WMS, with (1903) 1 missionary, 7 native workers and 4 outstations. Station also of the Woman's Union Missionary Society (1898), with 2 women missionaries, 3 native women workers, 1 dispensary and 1 hospital. The YWCA also has 2 women agents here and a Young Woman's Christian Association.

**JHINJAR:** A town in Rajputana, India, capital of the native state of Jodhpur (also called Marwar). It is situated 98 miles W. of Ajmere. The town was built in 1540 and is surrounded by a strong wall six miles in circuit, with seventy gates. The Maharaja's palace stands on the crest of a hill overlooking the town several hundred feet below. Population (1901) 60,407, of whom more than three-fourths are Hindus. Station of the UMS (1885), with (1903) 1 missionary and his wife, 1 woman missionary, 3 native workers, a dispensary and a hospital. Name also written Jodpur.

**JOHANNESBURG:** A town in the Transvaal Colony, S. Africa, situated 30 miles S. by W. of Pretoria, at an altitude of 5,600 feet, in the Witwatersrand gold fields. The climate is pleasant and healthful. The European population exceeds 40,000, and the whole population is (1896) 105,000. Station of the WMS, with (1903) 12 missionaries, 278 native workers, men and women; 99 preaching places, 9 elementary schools, 1 boarding school and 3,029 professed Christians. Station also of the Berlin Missionary Society (1887), with (1900) 1 missionary, 11 native workers, 7 outstations, and 395 professed Christians. Also of the ABCFM (1893), with 1 missionary and his wife and 1 woman missionary. Also station of the South Africa Baptist Missionary Society, with 1 missionary.

**JOHNSON, Albert Osborne:** Born at Cadiz, O., June 22, 1835; graduated at Jefferson College, 1852; Western Theological Seminary, 1853; ordained by Presbytery of Ohio in June and sailed July 17, same year, for India, as a missionary of the PN. He was stationed at Fatehgarh. At the commencement of the Sepoy mutiny he with others attempted to reach Alahabad, a British station, but was made prisoner and put to death at Cawnpur by order of the rebel chief Nana Sahib, June 13, 1857.

**JOKEREA:** A settlement in British New Guinea, situated on the S. coast of the island, about 90 miles N. W. of Port Moresby. Station of the LMS (1894), with (1903) 1 missionary and 2 native workers.

**JOKYOKARTA:** A town in Java, Dutch East Indies, situated 55 miles south of Samarang. It is the capital of the Dutch residency. Population 50,000. Station of the Reformed Church of the Netherlands (1805), with (1900) 2 missionaries (one of them a physician) and their wives, 2 native workers, 2 outstations and 1 dispensary. Name written by the Society, Djokjokarta.

**JOLOF LANGUAGE:** One of the Negro group of African languages. It is spoken by a considerable number of tribesmen inhabiting the region bordering on the Gambia River in West Africa. It has been reduced to writing by mis-
sionaries, with use of the Roman alphabet. It is also called Wolo.

**JROD.** See ERODE.

**JUDÆO-GERMAN, JUDÆO-SPANISH, etc., language:** These and similar compounds are used to designate the name, when written with Hebrew letters, of the German, Polish, Spanish, etc., languages used by Jews to whom these languages (or some dialect of them) have become vociferous.

**JUDG.** Gerrit Parmelee: Born at Paris, N. Y., April 23, 1803; studied medicine with his father at Paris, and at the Medical College, Fairfield, N. Y.; sailed as a medical missionary of the American Board for the Sandwich Islands, reaching Honolulu March 31, 1828. In 1840 he accompanied Captain Wilkes in his exploring expedition through the islands. After fourteen years' faithful missionary work his connection with the mission ceased, and in 1842 he became recorder and interpreter to the Government of Kamehameha III. When Lord George Paulet took possession of the islands in 1843, Dr. Judg was appointed one of the joint commission to represent the king. When the government was restored to Kamehameha July 31, 1843, he was invited by the king to organize a ministry, which he did, and this was the first Hawaiian cabinet. In 1844 he became minister of finance, which office he held till 1853. He extricated the government from its financial embarrassments and in many ways was eminently serviceable to the nation. He died at Honolulu, January 12, 1853.

**JUDSON,** Adoniram: Born at Maiden, Mass., August 9, 1788; graduated at Brown University, first in his class, 1807. After graduating he taught school for a year, and published *Elements of English Grammar and Young Ladies' Arithmetic.* In 1808 he entered Andover Theological Seminary, not as a candidate for the ministry or a professor of religion, but as a person deeply in earnest on the subject, and desirous of arriving at the truth. In the seminary that year he was converted. The reading of Buchanan's *Star in the East* and his association with Mills, Richards and others had already led him toward the principle of the heathen. The ABCFM having been formed in 1810, and its funds not being sufficient to justify the appointment of the six young men who wished to go on a foreign mission, Mr. Judson was sent to England to secure the cooperation of the London Missionary Society in the support of a mission in the East. On the voyage the English ship was captured by the French and he was thrown into prison at Bayonne. Released, he proceeded to England. Unsuccessful in the immediate object of his journey, he was, on his return, appointed by the American Board as a missionary to India or Burmah, and, embarking February 19, 1812, reached Calcutta June 17. Having charged his wife with a report of this fact in 1850, he severed his connection with the Board. Being forbidden to remain in the East India Company's territories, he went, with his wife, to Mauritius. Here he remained four months, laboring among the English sailors of the garrison, and then sailed for England with a report that in 1850 he had visited the Board. In 1833 he was married to Mrs. Sarah H. Boardman. In 1834 he became minister of finance, which office he held till 1853. He extricated the government from its financial embarrassments and in many ways was eminently serviceable to the nation. He died at Honolulu, January 12, 1853.

**Judson,** Jabez: Born at Salem, Mass., May 26, 1812. In 1831-32 Mr. Judson made three tours among the Karens, and with encouraging success. In 1834 he was married to Mrs. Sarah H. Boardman. During that year he completed the translation of the Bible into Burmese, which he had commenced seventeen years before in Rangun. In 1838 he says there were above a thousand converts from heathenism formed into churches. In 1839, threatened with pulmonary disease, he took a short voyage, returning to Maulmain in two months with health somewhat improved. In 1842 he commenced, at the urgent request of Board, the preparation of a Burman dictionary. In 1845 he embarked for America for his own health and that of his wife, accompanied by two Burman assistants to help him in his work on the dictionary. Mrs. Judson died at St. Helena. He reached Boston October 15. Too weak for public speaking, he addressed crowded assemblies through an interpreter. Having again married, he returned to Burma in 1846, and soon resumed work at Rangun on the dictionary. But the intolerance of the Burmese Government and the sickness of the missionaries caused him to leave Rangun and return to Maulmain, which he reached September 5, 1847. Here he worked steadily at the dictionary, which he was compelled to leave unfinished, for his health had so utterly failed that in 1850 he sailed for a long voyage, and was lost as the only hope of saving his life. He died April 12, 1850, nearly three days out of sight of the mountains of Burma, and his body was committed to the deep. Dr. Judson was a man of vigorous intellect and fervent piety, a close student and very thorough in his work. He was well known throughout India. The Crown Prince of Siam invited him to visit Siam at his expense. The English took up their residence in the house of Mr. Felix Carey, who was then absent, and who afterward resigned his mission in their favor. After six years' labor, the first convert, Moung Nau, was baptized. From 1824 to 1829 he was in England with Burmaw, Mr. and Mrs. Judson endured terrible hardships. Suspected of being a spy, he was arrested in his house by an officer, accompanied by an executioner, who seized him, threw him on the floor, bound him fast with cords and dragged him away from his wife and wife. In 1833 he was thrown into the death-prison, and for seventeen months confined in the loathsome jails of Ava and Gung-pen-la, being bound during this period with three and, during two months, with five pairs of fetters. His sufferings from fever, heat, hunger, and the cruelty of his keepers were excruciating. Mrs. Judson also suffered, tho not imprisoned. By her persistent entreaties and large presents, and finally by the demand of General Campbell, he was, at the end of two years, released. In 1826 the headquarters of the mission were transferred to Amherst. But he was soon called to Ava to act as interpreter in the negotiation of a new treaty between the English and the Burmese. In his absence his wife died. In 1829 he joined the Boardmans at Maulmain, which became the chief seat of the Baptist missions in Burma. Desiring to carry the Gospel to Central Burma, Mr. Judson in 1830 made long tours in the interior, and spent three months in futile efforts to establish a mission in the ancient city of Prome. Before returning to Maulmain he spent a year in Rangun. At a great festival here he was applied to by thousands for help, and was soon called to help.
JUDSON, Ann Hasseltine: Born at Bradford, Mass., December 22, 1789; taught for several years after leaving Bradford Academy; married Dr. Judson and embarked with him for Burma February 19, 1812, and in July, 1813, reached Rangun. Her health having failed in a year and a half, she sailed for Madras January, 1815, returning after an absence of three months with health much improved. Several thousands of Siamese being in Rangun, she studied that language, and with the assistance of her teacher translated into it the Burman Catechism, a tract, and the Gospel of Matthew. She also translated a celebrated Siamese work into English. She had frequent meetings with the women. In 1820 she became seriously ill, and was taken by Dr. Judson to Calcutta, partly for a voyage and partly for the sake of the health partially restored she returned to Burma with Mr. and Mrs. Wade, reaching Rangun December 5, 1823, and with Dr. Judson removed to Ava. There she soon had a school of native girls. But on the breaking out of war with England she was called to share in his sufferings. While he was fettered in the death prison, she was guarded in her own house by ten ruffianly men, deprived of her furniture and most of her personal effects. Being released the third day, she sought in the darkness of the night or under a noonday sun, much of the time with a babe in her arms.” After a treaty of peace was concluded, Dr. and Mrs. Judson were again at Rangun March 21, 1826, having been absent two years and three months. The English having made the new town of Amarthet their capital, Dr. and Mrs. Judson established the mission there. During his absence at Ava as interpreter to the Burman king, Mrs. Judson built a small bamboo dwelling-house and two school-houses, in one of which she gathered ten children; in the other she herself assembled the few native converts for worship on the Sabbath. In the midst of these toils she was attacked with fever, and, after sixteen days’ illness, died, October 24, 1826, in the 37th year of her age. She was a woman of mental endowments, earnest piety, self-denial, great perseverance, unaffected dignity and refinement.

JUDSON, Emily Chubbuck: Born at Eaton, N. Y., August 22, 1817; taught at Utica; married Dr. Judson, and in 1847 sailed with him for Burma. A popular writer, she wrote, under the pseudonym of “Fanny Forester,” articles of prose and poetry for various magazines. She wrote also several Sunday school books. While in Rangun she wrote the memoirs and history of the Burmese language, and in Maulmain composed several of her best poems. After her husband’s death she returned home in 1851 with health much impaired, and devoted herself to the care of her children and aged parents, and to literary pursuits. She gave much time to the preparation of the translation for President Wayland’s Memoirs of Dr. Judson. She died at Hamilton, N. Y., June 1, 1854.

JUDSON, Sarah Hall (Boardman): Born at Alstead, N. H., November 4, 1803; married Rev. George Dana Boardman and embarked July 16, 1825, for Burma, but was detained in Calcutta by the war till 1827. After Mr. Boardman’s death she determined, urged by friends in America and another for the study of the Bible. She translated into Burmese the first part of Pilgrim’s Progress, several tracts, twenty of the best hymns used in the Chapel Hymn-book, four volumes of Scripture Questions for Sunday schools and a series of Sunday cards, each containing a short hymn. She learned also the language of the Paganians, and supervised the translation of the New Testament and the principal Burmese tracts into that language. Her health having failed, she left for home with Dr. Judson April 20, 1846. She died on shipboard in the harbor of St. Helena, September 1, 1845 and was buried on the island, having spent twenty-one years in mission work.

JUZ DE FORA: A town in Brazil, S. America, situated on the Parahiba River, 85 miles N. of Rio de Janeiro, at an altitude of 2,300 feet. Population (with the district) 15,000. Station of the MES (1884), with (1900) 3 missionaries and their wives, 3 women missionaries, 3 native workers, 2 outstations, 8 Sunday schools, 2 day schools, 1 boarding school, 1 theological training school and 328 professed evangelical Christians. Also called Parahiba.

JU-JU, The Long: This was a fetish jealously guarded by the Aro tribe at a point not far from Cross River in Southern Nigeria. The Aro tribe has long been celebrated for slave-hunting, cannibalism, guardianship of this important shrine, and determined refusal to recognize the British rule or to permit foreigners in their land. In the heart of their country the Ju-ju is shrouded in mystery. Fierce and bloodthirsty guards surrounded the place, in a circle of villages where all had to settle who wished to consult the Ju-ju. Such visitors after some delay were taken in batches, blindfolded, and led to the terrible place which no man of West Africa mentions without a shudder. Few who trusted themselves to the...
guards of the Long Ju-ju ever returned. Those who did return were worn and prematurely aged, stripped of all possessions and unwilling to speak of what they had seen. A case reached the ears of the British Government where 500 wretches from Nigeria, who had been charged by their tribes with various crimes, had sought to prove their innocence by the weary pilgrimage involved in an appeal to the arbitrament of the Long Ju-ju. A miserable remnant of 136 feeble and broken creatures was all that ever returned, and since the Aro country is in British territory, credit for the horrors of the great fetish was laid at the door of the English. After much evidence that the place was a center of infernal rites and beastly cannibalism, the British Government demanded that the Aros suppress these practises. The demand having been insolently refused, a force was sent into the country in 1901 which broke the power of the Aros and captured the Long Ju-ju shrine. The place of the shrine was a narrow pit-like crater seventy feet deep and 200 feet long, surrounded by dense brush. In the bottom of the crater was a singular, rent rock from which poured forth two large streams of water. This curious double stream pouring from rents in the solid sock, was the Long Ju-ju. It was shut in by a roof of human skulls and veiled by a curtain of cloth and matting. In front of the double water source were two altars foul with blood and covered with votive offerings and the recently stripped skulls of men. The water of the great double spring flowed away in a stream of some depth, and in the water were fish. There were numerous fish—strange, yellow-eyed creatures, tame through confidence that abundance of blood and offal from human sacrifices would continue to fatten them as of old. All the approaches to this awful place were bordered by piles of human skulls. It was the last stronghold of the infernal cult of fetishism which insists on human flesh for its sacrament. But one thing could be done with a place of such infamy and influence, and the English commander had the place blown up with dynamite.

JULFA: A town in Persia, lying on the Zende Rud, opposite Isphahan, with which it is connected by bridges as a suburb. It is peopled largely by Armenians, the descendants of captives brought by Shah Abbas from the Caucasus. Station of the CMS (1875), with 14 missionaries, men and women (including hospital nurses); 32 native workers, men and women; a printing house, 3 day schools, 2 hospitals and dispensaries and 245 professed Christians. Great extension has been given to medical work here, which has offered special channels of access to Mohammedans. There is also a sub-agency of the BFBS, with branch depots at Yezd, Shiraz and Sultanabad.

JULLUNDUR. See JALANDHAR.

JUMBA: A settlement in British East Africa, situated about 20 miles N. W. of Mombasa. Station of the Leipzig Missionary Society (1886), with (1900) 4 missionaries, one with his wife. Name also written Jimba.

JUNGO: A settlement in Uganda, Central Africa, situated on the northern shores of the Victoria Nyanza, about 32 miles S. W. of Mого. Station of the CMS (1895), with (1903) 109 native workers, men and women; 1 preaching place; 1 day school and 2,320 professed Christians, of whom 423 are communicants.

JU-NING-FU: A town in the province of Ho-nan, China, situated in the E. part of the province, about 100 miles east of Nan-yang. Station of the American Norwegian Church Mission Society (1899), with (1900) 1 missionary and his wife and 1 native worker. Name written by the Society Running Fu.

JUNNAR: A town in the Bombay Presidency, India, situated about 50 miles N. of Poona. Station of the CMS (1843), with (1903) 1 missionary and his wife.

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KABAKADA: A settlement on the island of New Britain, or Neu Pommern, in the Bismarck archipelago, Western Pacific Ocean. It is situated at the northern extremity of the island, and is a station of the Australian Wesleyan Methodist Mission Society, with (1900) 1 missionary, 65 native workers, 4 outstations, 21 places of worship, 23 day schools, 1 theological training school and 331 professed Christians.

KABANIROE: A town on the western coast of Sumba Island, Dutch East Indies. Station of the Leipzig Missionary Society (1886), with (1900) 1 missionary and his wife, 2 native workers and 281 professed Christians.

KABAROLE: A settlement in the Toro district of Uganda, Africa, situated 170 miles W. of Mого. Station of the CMS (1899), with (1903) 4 missionaries, two with their wives; 2 women missionaries, 30 native workers, 1 village school, 1 female helpers' training class, 1 dispensary, 1 hospital and 2,209 professed Christians, of whom 645 are communicants. The Butiti Church statistics are included with these.

KABOERANG ISLAND: The same as Kabruang in the Talaut Islands, Dutch East Indies.

KABYLE LANGUAGE: Belongs to the Hamitic family of African languages and is spoken by various tribes found in Algeria and Tunis. It is written with Arabic letters. It is also sometimes called the Kabail language, Kabail being the plural of Kabail.

KACHABARI: A village in Lohardaga, district of Chota Nagpur, Bengal, India, situated 20 miles southeast of Lohardaga. A station of the SPG, with 9 native workers, 1 chapel, 3 day schools and 311 professed Christians.

KACHCH: A native state situated in the Bombay Presidency, India, between Kathiawar and Sindh. Its southwestern border rests upon the
Indian Ocean. Its habitable area is about 6,500 square miles, and its population (1901) 487,374. North and east of the state, covering an area of nearly 9,000 square miles (making the total area within the limits of Kachch over 15,000 square miles), stretches a salt desert, uninhabitable, uninhabited, and often in the rainy season impassable, known as the "Rann of Kachch." It is believed to be the bed of what was once an arm of the sea, but which has been raised above its original level and cut off from the ocean. During the rainy season it is often inundated, partly by the waves of the sea, driven against it by strong southerly winds, and partly by the rainfall from the adjacent region draining into it. During the dry season its surface is often encrusted and glittering with salt. The surface of Kachch as a whole is described as treeless, rocky and barren. It is cut by ranges of hills, rising at the highest point to an altitude of 1,450 feet above the sea. There is a fair proportion of good soil, the grain figures among the articles imported. Kachch is especially noted for its beautiful embroideries and its manufactures of silverware. The population is about three-fifths Hindu and a little more than one-fifth Mohammedan; the Jains number about 67,000. The roads are poor, and during the rainy months the country is nearly impassable. Missionary operations have been undertaken by the Kurku Inland Mission at one point (1897), where is now a beginning of a Christian community.

KACHIWA: A town in the United Provinces, India, situated about 20 miles W. of Benares. Station of the LMS (1897), with (1903) 2 missionaries and their wives, 1 hospital and 1 dispensary.

KADAVELLY: A town in the N. W. part of Ceylon, India, situated about 40 miles S. of Jaffna. Station of the WMS, with 44 native workers, 7 outstations, 8 Sunday schools, 8 day schools and 76 professed Christians. It possesses the only Jewish colony in China, with an entire population of 100,000 people. Station of the CIM (1902), with 4 missionaries and 1 dispensary.

KADIRI: A town in the district of Cuddapah, Madras, India, situated about 40 miles W. of Madras. Population (1891) 6,600. The Hindu Station of the LMS (1899), with (1903) 1 missionary and his wife, 20 native workers, men and women; 11 outstations, 11 Sabbath schools, 10 day schools and 293 professed Christians. It is a center of Jewish activity, with a Jewish colony of 100,000 people. Station of the ME, with (1900) 2 women missionaries, and a dispensary.

KAFIR LANGUAGES: Belongs to the family of African languages and is spoken in the Transkei district of Cape Colony, South Africa. It has been reduced to writing by missionaries of the WMS, the Roman alphabet slightly modified being used.

KAFIRLAND: A region in the eastern part of Cape Colony, South Africa, lying between the rivers Kei and Umzimkulu, once occupied by the Kafirs. It was also sometimes called Cafirria. It is now known by the names of the different districts into which it has been divided: Transkei, Tembland and Griqualand East. The great attractions of the country, its being at once the most luxuriant and fertile region in South Africa, have helped to overcome the difficulties and dangers of colonization, and there is now a continuous zone of European settlements throughout the region.

KAFIRS: The Xosa, or Kafirs, are a tribe of Bantu blood found in the eastern part of Cape Colony. Their account of themselves is that they came gradually down from the northeast, some two or three hundred years ago, and settled in districts lying between the Kei and the Umzimkulu, out of which they crowded the weaker Hottentot and Bushmen tribes. The name Kafr, which in Arabic signifies infidel, or those who do not hold the Muslim faith, was first applied by Arabs to the heathen tribes with which as traders they came in contact, along the East Coast of Africa, which would seem to give sanction to the above historic saying. And then, in the Kafr's practice of polygamy and the rite of circumcision, and especially in his proud bearing and martial spirit, in his somewhat Arabian features, and in his hue, not generally so dark as that of the pure negro, many see proof of his having been for a time associated with the Arab race.

KAGOSHIMA: A town in Kiushiu, Japan, situated on a bay on the S. E. coast, opposite the volcanic island of Satawa Shima, and about 88 miles S. S. E. of Nagasaki. One of the most ancient cities of Japan. It has a large number of pottery factories. Population 50,000. Station of the BCA (1893), with (1903) 1 missionary and his wife, 1 woman missionary, 5 native workers, 5 outstations, 1 chapel, 3 Sunday schools and 75 professed Christians. Station also of the CMS (1895), with (1903) 1 missionary and his wife, 1 woman missionary, 3 native workers, 1 outstation, 2 Sunday schools and 15 professed Christians, of whom 34 are communicants. Station also of the ME, with (1900) 2 women missionaries, 1 native worker, 1 chapel, 3 Sunday schools and 47 professed Christians.

KAI-FENG-FU: The capital of the province of Ho-nan, China, situated 110 miles E. of Ho-nan-fu and about 9 miles from the right bank of the Hoang Ho. It was the capital of the empire from 1280 to 1405 under the name of Tung King. It possesses the only Jewish colony in China, with an entire population of 100,000 people. Station of the CIM (1902), with 4 missionaries and 1 dispensary.

KAI-HSIEN: A town in Sze-chwan, China, situated 55 miles W. of Kwei-chau-fu. Station of the CIM (1902), with 1 missionary and 4 outstations.

KAILANG: A village in the Punjab, India, situated in the Lahoul region, 45 miles northeast of Dharmshala. Station of the Moravian Mission (1856), with (1900) 3 missionaries and their wives, 4 native workers, 10 day schools, 1 industrial school. Name sometimes spelled Kyelang.

KAIRWAN: A city in Tunisia, N. Africa, situated in the center of a vast plain 31 miles W. S. W. of Sussa. It was founded in 670. For two centuries it was the capital of successive Arabian dynasties. It has fine mosques, of which the largest is 460 feet square. Population about 10,000. Station of the North African Mission (1897), with (1900) 1 missionary and his wife, 2 women missionaries, and a dispensary.

KAISARIYEH: A city in Asiatic Turkey, situated in the province of Angora and about 200 miles S. by W. of the City of Angora. It lies in a fertile plain at an altitude of 585 feet, near the foot of Mt. Argeas (Erjish). It was in ancient times capital of Cappadocia, and is now the seat of an Armenian bishop. The climate is dry, pleasant and healthful, with a tendency to
extremes of heat and cold, however, owing to the altitude of the plain. Population, 72,000, of whom 45,000 are Mohammedans, 14,500 Greeks, 9,000 Armenians, and about 2,000 Evangelical. The Christian part of the population furnish many enterprising business men who find the way into foremost places in Constantinople, Smyrna, Adana, etc., and have even made their mark in mercantile circles in London, Manchester and New York. Evangelistic work was begun in Cesarea in 1823 by Mr. B. Barker, Agent of the EFBS. The Scriptures which he distributed here were as seed falling into good ground. Later the persecution of Protestant Armenians in Constantinople had for one of its incidents the exile to Cesarea in 1839 of a preacher, Hohannes der Sahagian, and of other Evangelicals in 1845. These all preached the Gospel wherever they were, with the result that a number of the people of the city, in 1849, sent to the ABCFM missionaries at Aintab an earnest request for a preacher. In 1854 the ABCFM sent Rev. W. A. Farnsworth and Rev. J. N. Ball to occupy the city as a permanent station. It now (1903) has 3 missionaries and their wives, 6 women missionaries, 74 native workers, men and women; 35 outstations, 25 places of worship, 31 day schools, 2 boarding schools, 1 hospital, 1 dispensary, and 1,088 evangelistic Christians. The place is commonly called Cesarea by English-speaking people, the name Kaisariyeh being the Turkish corruption of this.

KAI-YUEN: A town in Manchuria, Chinese Empire, situated in the province of Liaotung, 68 miles N. N. E. of Mukden. Population, 35,000. Station of the UFS (1890), with (1903) 1 missionary and his wife, 1 woman missionary, 17 native workers, 4 outstations, 18 Sunday schools, 1 hospital, 1 dispensary, and 838 professed Christians.

KAKONDA: A town in Portuguese West Africa, situated 140 miles S. E. by E. of Benguela in the district of that name. Altitude, 5,500 feet. Station of the FCMS (1900), with 1 missionary and his wife.

KALAHASTI: A town in the north Arcot district, Madras, India, 60 miles N. N. W. of Madras, on the Suvaramukhi River. Population, 11,800. The town has large bazars, and is a place for pilgrimage, as it contains one of the most famous temples of Siva. Station of the Hermannsburg Missionary Society (1873), with (1902) 1 missionary and his wife, 6 native workers, 2 outstations, 3 day schools, and 193 professed Christians, of whom 104 are communicants.

KALASAPAD: A town in the district of Nellore, Madras, India, situated about 62 miles northwest of Nellore. A station of the SPG (1861), with (1903) 1 missionary, 60 native workers, 3 chapels, 53 day schools, 2 boarding schools, and 4,732 professed Christians, of whom 1,477 are communicants. Name sometimes spelled Kasapad.

KALAN. See CHANG-KIA-KALU.

KALIBASI: A settlement in Natal, S. Africa, 33 miles N. N. E. of Ladysmith. Station of the UFS (1897), with (1903) 1 missionary and his wife, 14 native workers, 14 outstations, 10 day schools, and 427 professed Christians.

KALIMPONG: A town in Bengal, India, situated on the borders of Bhutan and Sikkim, about 15 miles E. by N. of Darjiling, at an altitude of 5,000 feet. It is a strange meeting place of races and religions. The town has about 13,000 inhabitants, who are Nepalis, Lepches, Bhutias, and other hillmen, besides plainmen of various classes. In religion there are seen Buddhists, Hindus, Spirit-worshipers, Mohammedans, and Christians, and all contrive to carry on traffic in spite of divergences of language and creed. Station of the Church of Scotland Foreign Missions' Committee (1873), and the C. of S. Woman's Missions Committee (1889), with, together (1900), 3 missionaries and their wives, 12 native workers, men and women, and 1 dispensary. Another name of this place is Dalingkot.

KALITJERET: A town in the island of Java, Dutch East Indies, situated 30 miles S. W. of Samarang. Station of the Neukirchen Missionary Society (1885), with 2 missionaries, 11 native workers, 10 outstations, and 2 schools.

KALKA: A village in the Punjab, India, 23 miles S. W. of Simla. Altitude, 2,000 feet. Population, about 5,000. Station of the BMS (1885), with (1903) 3 missionaries, 1 missionary's wife, 15 native workers, men and women; 5 outstations, and 9 day schools.

KALKHAS LANGUAGE: A Mongolian dialect used in Chinese Mongolia. The alphabet is nearly the same as that of the Manchu.

KALAKURCHI: A town in the Presidency of Madras, India, situated 58 miles W. of Cuddalore. Station of the Danish Missionary Society (1894), with 2 missionaries and 2 native workers. The station is called by the Society, Batticaloa.

KALLAR: A village in the E. part of North Ceylon, India, situated about 20 miles S. E. of Batticaloa. A station of the WMS (1903), with 24 native workers, 12 outstations, 13 chapels, 12 Sunday schools, 12 day schools, and 121 professed Christians.

KALKMUCKS. See MONGOLS.

KALMUNAI: A town on the E. coast of Ceylon, India, situated about 26 miles S. E. of Batticaloa. Station of the WMS with (1903) 2 missionaries, 1 woman missionary, 35 native workers, 6 outstations, 7 chapels, 7 Sunday schools, and 178 professed Christians.

KALNA: A town in the district of Bardwan, Bengal, India, on the right bank of the Bhagirathi River, 42 miles N. of Calcutta. Population (1891) 9,700, of whom about 8,500 are Hindus. Medical station of the UFS, with (1903) 2 missionary physicians, 4 native workers and 4 dispensers. The church statistics are included in those given at Hugli.

KALUTTURAI: A town in the western part of Ceylon, situated about 27 miles south by east of Colombo. Population, 11,000. A station of the SPG, with (1903) 40 native workers, 3 chapels, 8 day schools and 189 professed Christians. The WMS also has a station at this place, with (1903) 2 missionaries, 35 native workers, 8 outstations, 8 chapels, 8 Sunday schools, 12 day schools and 160 professed Christians, of whom 126 are communicants. Name is also sometimes spelled Kalutara.

KAMAMET: A town in Haidarabad, India, situated 100 miles N. W. of Masulipatam. It is a station of the CMS (1888), with (1903) 1 missionary and his wife, 42 native workers, 1 chapel, 8 village schools and 1,464 professed Christians,
of whom 348 are communicants. Station also of the CEZ (1889), with (1903) 2 women missionaries, 28 native workers, 7 village schools and 1 dispensary. The name is sometimes spelled Khammamet and Khammamett.

KAMBLA: A town in Sierra Leone, W. Africa, situated near the frontier of French Guinea and about 25 miles from the sea. Station of the Pongas Mission (1897), with 1 missionary and his wife.

KAMBOLE: A settlement in British East Africa, situated about 25 miles S. W. of the southern end of Lake Tanganyika. Station of the LMS (1894), with (1903) 2 missionaries and their wives, 6 native workers, 9 schools and 1 dispensary.

KAMERUN: A German protectorate in Western Africa, lying between Nigeria on the northwest and the French Congo on the east, extending to Lake Chad on the north, and having the Bight of Biafra for its western boundary, with a coast line of 199 miles. Its area is 191,130 square miles, with a population estimated at 3,500,000. The coast mountains over against the island of Fernando Po rise at one point to a peak of 14,000 feet, surpassed on the African continent only by Kilimanjaro, 18,000 feet in Ethiopia. The summit is bare, except for a few trailing plants sheltered in the hollows. The surrounding country is well watered by small lakes and rivers, with their confluentes and deltas. But little of the region has been explored or brought under the influence of its European masters. In the summer rainy season (May to August) the rainfall is very heavy, and the season of the winter rains is characterized by squalls, tornados and dense vaper. The chief station and seat of government is Buea, beautifully situated on the mountain.

Kameruns is a name applied collectively to a dozen populous villages on the east side of the Kamerun estuary. The chief inhabitants are of Bantu origin and speech. These include the lively, intelligent and daring but very superstitious Bakwiri, between the coast and the mountains; the industrious and equally superstitious Bakundo of the northern slopes; the communal Bantelse and trading Abo east of the Bakundo; the tom-tom beating and well-known Dualla of the Kamerun estuary; farther south the savage Bakoko and the Batangs, who are the most skilful boat-builders in Africa, and the Fangs, who are pressing to the coast from the interior.

In the northern portion of the territory the population is composed almost entirely of the Sudanese negroes.

The first missionary operations in this region were undertaken by the BMS in 1858, when its missionaries were driven from Fernando Po by Spanish bigotry. At that time the missionaries found danger from the savages on the mainland less than that of the Europeans who ruled the island. They transferred their work to the Basel Missionary Society in 1886, two years after the German Protectorate was announced. The PN (1885) and the German Baptiste (1891) also have stations. There are altogether in Kamerun 16 stations where missionaries reside, with 115 schools of various grades and about 2,500 native communicant Christians.

KAMPTI: A town in the Central Provinces, India, 8 miles N. E. of Nagpur, and just below the confluence of the Kahan with the Pench and Kolar Rivers. It has considerable trade in timber and grain. Population (1891), 43,000, of whom 28,500 are Hindus and 11,500 are Mohammedans. Station of the ME, with (1900) 1 missionary and his wife, 14 native workers, men and women; 5 day schools, an orphanage and 88 professed Christians.

KAMUNDONGA: A town in Angola, W. Africa, 245 miles E. of Benguela. Station of the ABCFM (1886), with (1901) 2 missionaries and their wives, 2 women missionaries, 7 native workers, 1 industrial school, 1 theological training class, 1 hospital, 1 dispensary and a printing house.

KANA: A settlement in the Transvaal Colony, S. Africa, 52 miles E. by N. of Pretoria. Station of the Hermannsburg Missionary Society (1867), with (1900) 2 missionaries, 1 missionary's wife, 9 native workers, 5 outstations, 5 day schools and 1,407 professed Christians.

KANAUJ: A town in the United Provinces, India, situated in the district of Farukhabad, 49 miles N. W. of Cawnpur, on the right bank of the Kali Nadi, formerly bed of the Ganges. The change in the bed of the river ruined the town. Anciently it was a city of importance, capital of a great Aryan kingdom. It was the scene of several battles of the Turkish conquerors of India. Population (1891) 17,600, of whom 10,000 are Hindus. Station circuit of the ME, with (1903) 14 native workers, 14 Sunday schools, 5 day schools and 89 professed Christians.

KANAZAWA: A town in Japan, situated on the W. coast of the main island of Hondo, 125 miles N. N. E. of Kioto. It is celebrated for its manufactures of fans, pottery, and bronze ware overlaid with gold and silver. Population 96,600. Station of the PN (1879), the PE and the Methodist Church in Canada (1891). Taken together these missions have (1900) 4 missionaries, 3 wives of missionaries, 6 women missionaries, 7 native workers, men and women; 3 outstations, 3 day schools, 1 boarding school, 1 orphanage, 3 industrial schools, 5 places of worship and 8 Sabbath schools.

KAN-CHAU-FU: A town in the province of Kiang-si, China, situated on the Kia-kiang, 213 miles N. N. E. of Canton. It has somewhat important manufactures of Chinese ink and varnish. Station of the CIM (1899), with (1903) 5 missionaries, two of whom are accompanied by their wives.

KANDUKUR: A town in the Madras Presidency, India, 58 miles N. of Nellore. Population (1891) 7,600, of whom 6,000 are Hindus. Station of the ABMU (1893), with (1903) 1 missionary and his wife, 9 native workers, 21 outstations, 2 places of worship, 1 day school and 783 professed Christians.

KANDY: A town situated near the center of the island of Ceylon, built on the margin of an artificial lake 1,734 feet above the sea, 58 miles N. E. by E. of Colombo. It was formerly the capital of a kingdom called by that name, and con-
tains the tombs of the Kandian kings, together with many handsome temples. Population (1891) 20,400. It is the headquarters for mission work among the Kandies, who are dominated by Fulani Mohammedans, who are not by any means a coherent nation, but are divided on the subject of this origin. The Karaites have produced a valuable literature, not only on Biblical interpretations, dogmaties, and other religious topics, but also on philosophy and mathematics, written partly in Hebrew or Arabic, partly in a curious dialect of Turkish, which is a peculiar idiom of their own, in a region bordering on the Black Sea, and partly in the languages of the several countries which they inhabit. Their literature is, however, very little known to the Occidental world. Several of their
principal writings have been published at Eupatoria, in the Crimea. The name is also written Caraites.

KARAIC TARTAR TURKISH. See Turkish Language.

KARAKAL: A town in South Kanara, Madras, India, 30 miles N. E. of Mangalore. Station of the Basel Missionary Society (1872), with (1903) 2 missionaries, 1 with his wife; 13 native workers, 4 outstations, 5 elementary schools, and 188 professed Christians. The name as written by the Society is Karkala.

KARASS LANGUAGE: Name improperly given to the Nogai dialect of Turkish.

KARATA: A settlement in Nicaragua, Central America, in the Mosquito Reservation, about 140 miles north of Bluefields. Station of the Mora­vian Mission (1880), with (1900) 1 missionary and wife, 6 active workers, men and women; 1 church and 1 day school.

KARELLAN LANGUAGE: A dialect of the Finnish which is spoken in the district of Tver in Russia. It is written with the Russian alphabet.

KARENS: The Karens include several related tribes, scattered over various portions of Lower Burma, and extending into Northern Siam. All told they number probably not far from one million. Evidence seems to indicate that their ancestors came into Burma from western China. Indeed they bear a considerable resemblance to the alien people of western China to-day, called by the Chinese Ya-yin or "wild people." The language of the Karens is of the monosyllabic class and Tibeto-Burman family. It was unwritten until the coming of the missionaries, who adapted the Burmese alphabet to its use. Its various dialects so far resemble each other that missionary work is carried on mainly through the use of two, the Sgau and the Pwo dialects. Dr. Mason has grouped the various Karen tribes concisely under three sub-divisions, viz., the Sgaus, Pwos, and Bghais. With the Sgaus proper he included the Pakus, Maunepghas, and the small tribe of the We-was; while the Mopghas are classed with the Pwos. The total number of Pwos and of Sgaus has been given as 310,000 and 260,000, respectively. Both these tribes are scattered widely over Lower Burma, between the eastern and western Yoma mountain ranges, over the deltas of the Irrawaddy and the Salwen, and on the extreme southern part of the province of Tenasserim. The Sgaus and allied tribes extend as far north as Prome and Taung-ngu, the Pakus being found in the southern portion of the Taung-ngu district, while the Maunepghas are east from Shwegyin. The Pwos are possessed of rather stronger natural traits, and stand rather higher in the scale of civilization than the Sgaus. Being more Burmanized, however, they are less accessible to the Gospel, and the transforming power of Christian education is seen chiefly among the Sgaus. These tribes are somewhat low in stature, with olive complexion, and dark hair and eyes and gentle manner; attractive faces are common. In the plains the so-called villages are simply small groups of houses, usually from six to twenty, in the rice fields, a village of fifty houses being unusual. The people are chiefly agriculturists, those of the plains industriously raising rice in large quantities.

The Bghais, including several minor tribes, as the Geckhs, Padaungs and others, inhabit the mountains N. E. of Taung-ngu. They are fierce and warlike, and, except when modified by Christianity, locate their villages on elevation difficult of access. Each village consists of a single house, through which runs a long hall, with rooms opening off either side. The Red Karens, classed by Dr. Mason with the Bghais, receive their name from the color of their dress. They occupy a territory N. E. of Taung-ngu, separate from other tribes, and are the most warlike of the Karens, never having been conquered by the Burmese.

The Karens are notably simple-minded, and except for the wilder hill-tribes, peace-lovers, men of peace, and possess a character that is a curious mixture of timidity and courage. Timid and retiring ordinarily, on occasions, as during the Anglo-Burman wars, they have risen to notable heights of courage, showing complete indifference to death. Nevertheless, the Red Karens, by their natural quietness of disposition, together with the smallness of their numbers, kept them in subjection to the Burmese, prior to the British occupation of lower Burma. With a certain stoicism under misfortune, they have a good deal of natural, though undemonstrative, kindness. They are both obstinate and tractable, it being a common saying that a Karen can be led anywhere, but driven nowhere. Petty lying is universal, treachery rare. Much inferior to the Burmese in personal cleanliness, they are also much less immoral. Their extreme clannishness is perhaps an outcome of their long oppression under the rule of other races. The Karens of the plains, however, have largely adopted the Burmese mode of dress, while the use of the Burmese language is rapidly on the increase, especially among the Pwo-Karens. When instructed they develop a decided taste for music, excelling in singing. Under education, their mental processes are slow, but persistent and fruitful. The original nat, or spirit-worship, prevalent among the Karens, has been less modified among the Bghais than in any of the others. God has but little active concern in the world at present, and nothing is to be feared either from him or from good spirits. The Karens in general, therefore, give little thought to either, but concentrate their effort upon misleading, or placating, a personal devil, in whom they believe, and the innumerable sat or evil spirits which swarm on every hand, in mountains, streams, trees, and in almost every natural object. Idolatry is found only among those Karens, chiefly Pwos, who have adopted Buddhism.

The remarkable body of precepts and traditions handed down from the Karen elders has often arrested attention, and has led some to infer a Jewish origin for this people, many of the precepts possessing much beauty and moral weight. A few condensed extracts from the traditions are here given:

"Anciently God commanded, but Satan appeared deceiving unto death.

The dragon beguiled the woman and Tha-nai. A white fruit took the great dragon.

And gave to the daughter and son of God. They kept not all the law of God; were deceived—deceived unto death."

The story of the creation of woman from the rib of the first man, and of the forbidden fruit, the woman first transgressing, then persuading
her husband, closely resembles the Scripture narrative.

Sense of estrangement from God, and an almost Messianic hope mingle in the following:

"God formerly loved the Karen nation above all others, but because of their transgression he cursed them.

God departed with our younger brother, the white foreigner.

When God departed, the Karens became slaves to the Burmans."

In the midst of their suffering they remembered the ancient sayings of the Elders:

"That God would yet save them, that a Karen king would yet appear.

When he arrives there will be but one monarch, everything will be happy; and even lions and leopards will lose their savageness."

Missionary work among these people has been much helped by the traditions of which these lines are samples:

"Our ancestors said, that when our younger brothers come back, the white foreigners, (in ships from the west), who were able to keep company with God, the Karens will be happy.

Hence the Karens longed for those who were to come by water."

**KARIB, or KARIF:** The aboriginal inhabitants of Dutch Guiana, South America.

**KARIKAL:** A town on the Coromandel coast, India, and a French possession, situated 13 miles N. of Negapatam. It has an important rice trade. Population (1891) 70,500. Station of the Leipzig Missionary Society (1895), with 3 native workers and 130 professed Christians.

**KARIMGANJ:** A town in Assam, 28 miles E. of Sylhet. Station of the Welsh Calvinistic Missionary Society, with (1900) 1 missionary and his wife, 1 woman missionary, an elementary school and a dispensary.

**KARIMNAGAR:** A town in the native state of Haidarabad, India, situated about 85 miles N. E. of Haidarabad. A station of the WMS, with 1 missionary, 46 native workers, 28 Sunday schools, 23 day schools and 1,495 professed Christians, of whom 373 are communicants.

**KARKALA.** See KARAKAL.

**KARKLOOF:** A town in the district of Coimbatore, Madras, India, situated about 44 miles west north west of Trichinopoly. It is the capital of the ancient kingdom of Chera, taken by the English in 1801. Population 11,000, nearly all of whom are Hindus. The station of the ABMU (1870), with 1 missionary and his wife, 41 native workers, men and women; 20 outstations, 10 day schools, 2 boarding schools and 1,036 communicants. Station also of the SPG, with (1902) 1 missionary, 51 native workers, men and women; 20 day schools and 2 boarding schools. Name written by the societies Kurnool.

**KARONGA:** A post of the African Lake Corporation in Nyasalnd, Africa, situated on the west shore of Lake Nyasa at the eastern terminus of the Stevenson Road. Station of the UFS, with (1903) 1 missionary and his wife, 59 native workers, 24 outstations and 27 elementary schools.

**KARRACHI.** See Karachi.

**KARS:** A strongly fortified city of Turkey in Asia, historically important, and taken by Russia from Turkey in the war of 1877-78. Its population (12,000) is largely Armenian, and it was successfully worked as an outstation of Erzerum (ABCFM) up to 1879. After the city became Russian territory the Evangelical Armenian Church was officially recognized and protected by the government, but the missionaries were not allowed to visit it. The permanency and vitality of the missionary church at this place has been tested by this experience and it has not failed under the test.

**KARSHUN LANGUAGE.** See Syriac.

**KASITUNGI:** A town in Bengal, India, situated 12 miles S. W. of Darjiling. Station of the Church of Scotland Woman's Missionary Committee (1896), with 2 women missionaries and 2 native women workers.

**KARUNKODDATIVE:** A town on the east coast of Ceylon, India, situated 38 miles S. S. W. of Batticaloa. A station of the WMS, with 1 missionary, 9 native workers, 2 outstations, 1 chapel, 4 Sunday schools, 4 day schools and 59 Christians.

**KARUR:** A town in the district of Coimbatore, Madras, India, situated about 44 miles west north west of Trichinopoly. It is the capital of the ancient kingdom of Chera, taken by the English in 1801. Population 11,000, nearly all of whom are Hindus. Station of the SWMS, with (1903) 4 missionaries, 35 native workers, 4 outstations, 5 chapels, 8 Sunday schools, 13 day schools, 1 high school, 1 industrial school, 1 orphanage and 219 professed Christians, of whom 130 are communicants.

**KASERGOD.** See Cassergode.

**KASHGAR:** A city in Chinese Turkestan, the most western city of the Chinese Empire, and capital of the province of Sin-kiang. It stands at an altitude of 4,000 feet, at the confluence of several routes of travel, in a rich oasis. Population 50,000. Station of the Swedish Missionary Union (1894), with (1900) 3 missionaries and their wives, 2 native workers, a day school and a dispensary.

**KASHING.** See KIA-HSING-FU.

**KASHMIR.** See Srinagar.

**KASHMIR:** A native state in India, lying among the great mountains of the Himalaya range north of the Punjab. Tibet touches it on the east, and after passing the great Karakorum range on the north, one enters soon the territories of Kashgar, which lie outside the limits of India. The country is for the most part an elevated valley, over 5,000 feet above the sea, surrounded by lofty mountains. Total area, nearly
Kashmiri Kerepu

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81,000 square miles, with a population of 2,643,952. The ruler is known as the Maharaja of Kash-Cashmir, and, like the other native rulers of India, he is in political subordination to the British Government. The predominant religion is Mohammedanism, Hinduism being the religion of about one-third of the people. About one percent of the population are Buddhists. Missions have been conducted there with the utmost difficulty until within very recent times on account of the hostility of the native government (the Maharaja is a devout and intense Hindu) and also because the regulation debarring Europeans from permanent residence in the valley compelled the missionaries to break off their labors with the close of the season and leave the country entirely for a large part of each year. In 1844 and again in 1862 explorations and tours were made through Kashimir by missionaries of the CMS stationed in the Punjab, who made an unsuccessful attempt to establish a permanent mission in 1864. In 1885 Dr. Elmslie, a Scotch medical missionary in the service of that Society, reached Srinagar, and in spite of all obstacles had made a promising beginning, when his labors were terminated by his death, in 1872. The Society, however, has been able to carry on the mission since, and it has been of great benefit to the people, especially during the famines of 1880 and the distress following the great earthquake in 1884, and the cholera epidemics which sweep through the land almost periodically. The CMS now has two mission stations in Kashimir.

KASHIKI LANGUAGE: Belongs to the Indic branch of the Aryan family of languages. It is spoken in Kashimir and is written with Arabic letters slightly modified for the purpose.

KASUR: A town in the Punjab, India, situated 32 miles S. by E. of Lahore. Population (1891) 20,300, of whom 15,400 are Muslims. Station of the Zenana Bible and Medical Mission, with (1900) 4 women missionaries.

KATANA: A village on the west coast of Ceylon, situated about 25 miles north of Colombo. Station of the WMS (1903), with 1 missionary, 12 native workers, 3 outstations, 5 chapels, 5 Sunday schools, 5 day schools and 50 professed Christians, of whom 61 are communicants.

KATCHI LANGUAGE: Belongs to the Indic branch of the Aryan family, being a dialect of Sindhi, strongly affected by the Gujarati. The alphabet used is the Hindi, with some slight modifications.

KATHIAWAR: A peninsula, nearly square in shape, which forms the western part of Gujarat (q.v.).

KATNI: A town in the Central Provinces, India, situated 50 miles N.E. of Jabalpur. Station of the CEZ (1897), with (1903) 1 woman missionary, 13 native workers, 1 outstation and 2 village schools. The CMS also has a station here, with (1900) 1 missionary and his wife and 1 outstation.

KAU: A settlement in the island of Malheira, Moluccas, Dutch East Indies, situated on Kau Bay in the east central part of the island. Station of the Utrecht Missionary Society (1898).

KAVALI: A town in the Presidency of Madras, India, situated in the district of Nellore, 33 miles N. of Nellore City. Population (1891) 5,000.

Station of the ABMU (1893), with (1902) 1 missionary and his wife, 2 women missionaries, 34 native workers, men and women; 20 outstations, 3 places of worship, 4 day schools, 1 boarding school, 1 dispensary and 1,200 professed Christians, of whom 331 are communicants.

KAWATARIA: A station of the Australian Wesleyan Methodist Missionary Society on the Trobriand Islands, lying off the E. shore of British New Guinea, South Pacific Ocean. It now (1900) has 1 missionary and his wife, 2 women missionaries, 5 native workers, 2 outstations, 4 places of worship, 3 day schools and a theological training class.

KAWIMBE: A village in Nyasaland, Central Africa, situated at an altitude of 5,300 feet, about 21 miles E. S. E. of the southern end of Lake Tanganyika. Station of the LMS (1887), with (1903) 2 missionaries, 1 missionary's wife, 6 native workers, 13 schools and 1 industrial school.

KAYIN, or KAYINTOCHAU. See KIA-YING-CHAU.

KAZAK, or KAZAN TURKI LANGUAGE. See Turkish LANGUAGE.

KEDOEMEN: A town in the island of Java, Dutch East Indies, situated about 75 miles S. W. of Samarang. Station of the Reformed Church of the Netherlands (1900).

KEDIRI: A town in the island of Java, Dutch East Indies, situated in a lovely valley 60 miles S. W. of Surabaya. Population 16,000. Station of the Netherlands Missionary Society (1849), with (1900) 1 missionary and his wife, 26 native workers, 15 outstations, 11 day schools and 1 industrial school.

KEDOENG PENDJALIN: A town on the northern coast of Java, Dutch East Indies, about 45 miles N. E. of Samarang. Station of the Netherlands Mennonite Board of Missions (1865).

KEETMANNSHOOP: A station of the Rhenish Missionary Society in German Southwest Africa, situated 140 miles E. of Angra Pequena, among the Namaquas. It has now (1903) 2 missionaries, 1 missionary's wife, 4 native workers, 1 day school and 1,329 professed Christians, of whom 546 are communicants.

KEGALLA: A town in Ceylon, situated 20 miles W. of Kandy. Station of the CMS (1880), with (1903) 1 missionary, 2 women missionaries, 3 native workers, 7 outstations, 1 village school and 1 high school. Name is sometimes spelled Kegalle.

KEHURUKO: A station in the Kikuyu district of British East Africa, situated near Ft. Smith, on the Uganda Railway, about 300 miles N. W. of Mombasa. Station of the CMS (1883), with (1900) 1 missionary, 1 woman missionary, 1 native worker, 1 day school and 6 Christians. The place is sometimes spoken of as Kikuyu.

KEITH-FALCONER, Ion: Born in Edinburgh, Scotland, in 1856. Died at Sheikh-Othman, Aden, Arabia, May 11, 1887. Born of a noble lineage, surrounded by the most attractive social advantages, blessed by a strong body and vigorous mind, he, early in life, dedicated all of his powers to the service of his Lord. While pursuing his brilliant career at Cambridge, the missionary spirit burned in him, and before leaving his native land for the foreign field he entered...
upon varied forms of Christian service. He became the leader of a band of Christian students who, in an old theater, near Cambridge, carried on ragged school work and Gospel evangelism, and in after years he joined Mr. Charrington in his mission work in the Hamlets Mission in the East End of London. After he passed his last examination at Cambridge, in 1880, he commenced the study of Arabic, including the Koran, and afterward, in order that he might acquire the colloquial language and learn the temper of the Arabic mind in following the Mohammedan faith, he went to the Nile, and to Assiout, residing, for several months, with the well-known missionary, Dr. H. W. Hogg. In the autumn of 1885 he went to Aden "to prospect," and as a result he determined to locate at Sheikh-Othman, within the territory but 10 miles from the town of Aden. While visiting Scotland in 1886 he laid his plans for a large work in Southern Arabia. He decided to establish a school, a medical mission and a depot for the distribution of the Scriptures. He was willing to put himself under a Scottish Foreign Mission Board with the understanding that he was himself to pay all costs of the mission. In the winter of 1886 he laid the foundation of his mission premises and work, and soon the impress of his consecrated life was felt among the Muslims. But the Aden fever proved a fatal foe, and in May, 1887, the "Martyr of Aden entered God's Eden." The Keith-Falconer Mission to Arabia has not died; it is carried on by the United Free Church of Scotland, and since its founder was buried new impulse has been given to the attempt to carry Christianity to the land of Ishmael.

KELE LANGUAGE: Of the Bantu family. It is spoken by tribes found in the Gabun district of the coast region of French Congo, W. Africa. Missionaries of the PN have made literary use of it, writing it with Roman letters. Also called Dikele.

KELLOGG, Samuel H.: Dr. Kellogg went out to India, as a missionary of the American Presbyterian Board (N), in 1864, sailing from Boston on December 20. He had been graduated from Princeton College in 1861, and from the Princeton Theological Seminary in 1864. Mrs. Kellogg died, and he was obliged to return home on account of his inability to arrange otherwise for his four motherless little children, all of them under ten years of age. Early in 1877 he became pastor of the Third Presbyterian Church of Pittsburgh, and in September of the same year succeeded Dr. A. A. Hodge in the Western Theological Seminary. On May 20, 1886, he became pastor of the St. James Square Presbyterian Church of Toronto, Canada, where he exerted a great influence until his resignation in September, 1892, when he returned to India to accept the appointment of the North, India and British and Foreign Bible societies as one of a committee of three to translate the Old Testament Scriptures into Hindi.

In his death, by accident, May 3, 1899, the mission cause suffered a profound loss.

KEMENDINE: A village in Burma, British India, situated 4 miles north by west of Rangun, with a population of 5,000. Station of the SPG, with (1902) 1 missionary, 36 native workers, 3 day schools, 2 high schools, and 1,090 professed Christians, of whom 183 are communicants.

KENDAL: A village on the N. coast of Java, Dutch East Indies, about 10 miles N. N. W. of Samarang. Station of the Neukirchen Missionary Society (1894).

KENG TUNG: A town in Burma, British India, situated in the Laos or Shan states, about 240 miles E. by S. of Mandalay and 150 miles N. N. W. of Chiengmai, in Siam. Station of the ABMU (1901), with (1903) 1 missionary and his wife and 3 native workers. Name locally pronounced Chiang Toong.

KENT: A town in Sierra Leone, Africa, situated on Cape Shilling 25 miles S. of Freetown. The church there is charged of religious work in the Banana Islands. Station of the CMS (1819), with (1903) 16 native workers, 6 outstations, 1 chapel, 1 Sunday school, 7 village schools, and 958 professed Christians, of whom 347 are communicants. The work, however, is carried on by the local church and not the SPG.

KEPPEL ISLAND: An island about 22 miles in circumference lying in the South Atlantic near West Falkland Island and a little to the N. of it. The South American Missionary Society occupied this island in 1855 in order to make of it a base for missionary operations in Tierra del Fuego. At the first they did not permit any natives to land upon the island, but after buildings had been erected an industrial and training school was opened with the purpose of preparing the Tierra del Fuego children for usefulness among their own people. The island is not at present retained on the Society's list of stations.

KERAK: A town in Syria, Turkey (Kir of Moab), formerly the capital of Moab. It has a citadel founded in 1131. The town was captured during the crusades, and is now the seat of the bishop. Population, 8,000, of whom 6,000 are Muslims. This town is the last on the road from Damascus to Mecca. It was captured by the Christian Crusaders in 1187. It may be seen from Jerusalem, 50 miles away, since it stands on the mountains of Moab. It is rapidly growing in importance by reason of the Pilgrim Railroad now being built to Mecca. The Turkish Government hampers the mission there considerably, with especial vigilance against the entrance of Western ideas. Station of the CMS (1894), with (1903) 1 missionary and his wife, 1 dispensary. The statistics are included under Es Salt.

KERBELA: A town in Mesopotamia, Asiatic Turkey, situated about 100 miles S. W. of Baghdad. It is famous for the tombs of Hassau and Hussein, the murdered sons of the Caliph Ali. Since these two men are regarded by the Shi'ite Muslims as martyrs, the place of their burial is sacred. To the Shi'ites Kerbela is quite as important a place of pilgrimage as Mecca.

KEREPUŅU: A settlement on the southern coast of British New Guinea, situated about 70 miles S. E. of Port Moresby. Station of the LMS (1877), with (1903) 1 missionary and his wife, 35 native workers, men and women; 21 schools,
Kerman

Kerman: A town in the province of Kerman, Persia, situated 225 miles N. by E. of Bender Abbas. It stands on a plain surrounded by mountains, just at the confluence of several trade routes. It is a great trading emporium and has many lofty and well-built bazaars. Altitude, 5,680 feet. Population, 40,000. Station of the CMS (1897), with (1903) 1 missionary and his wife, 3 women missionaries, 1 native worker, 1 village school, 1 dispensary, and 7 confessed Christians. The name is sometimes spelled Kirman.

KERR, John G., M.D.: Died at Canton, China, August 10, 1901. Dr. Kerr was born in Ohio in 1828, and was appointed by the PN a medical missionary to China in 1853; he remained on the field until 1876, when he came home to educate his children. He remained in the United States until 1878, during which time he was engaged in missionary work among the Chinese in California. He returned to his work at Canton in 1878, and with the exception of the usual furloughs in the United States, he labored with wonderful fidelity and success until his death, completing a service of over forty-four years. During this period he published twelve works, of thirty-two volumes, in Chinese, on medicine and surgery, besides contributing to many other lines of Chinese literature. His great work was in the Canton Hospital, which he built up from a daily dispensary. During the last few years he was deeply interested in providing a refuge for the insane, and at the time of his death had a building accommodating fifty patients. It is impossible in a brief sketch to give more than a glimpse of the life work of Dr. Kerr. He has gone to his reward, but his works will remain as monuments to his memory.

Keta: A town in the Gold Coast Colony, W. Africa, situated 150 miles E. of Christiansborg. Station of the North German Missionary Society (1853), with (1903) 3 missionaries, 1 with his wife; 3 missionary women, 17 native workers, men and women; 1 dispensary, 9 day schools, 1 boarding school, 1 woman's training school, and 710 professed Christians.

Keti: A settlement in the western part of Madras, India, situated in the Nilgiri Hills, about 25 miles N. W. of Coimbatore. Station of the Basel Missionary Society (1840), with (1903) 3 missionaries and their wives, 47 native workers, men and women; 26 outstations, 24 elementary schools, 1 normal school for teachers, 1 theological training class, and 473 professed Christians.

Khadsawpira: See Mao-phlang.

Khairagarh: A town in the Central Provinces, India, about 48 miles W. N. W. of Raipur. Station of the Pentecost Bands of the World (1901), with 1 missionary and his wife and 1 woman missionary.

Khama: A town in the Central Provinces, India, situated near Bithron, about 40 miles W. S. W. of Bhopal. Station of the Kurku Indian Mission (1889), with (1903) 1 missionary.

Khammamet: A town in the native state of Haidarabad, India, situated about 115 miles E. of the city of Haidarabad. Station of the CMS (1888) and CEZ (1889), with (together, 1903) 1 missionary and his wife, 2 women missionaries, and 1,400 professed Christians, of whom 644 are concomuntics.

Khandala: A town in the Bombay Presidency, India, well known as a sanitarium, situated about 41 miles N. W. of Poona. Station of the Poona Indian Village Mission, with 3 missionary women and a dispensary.

Khandwa: A town in the Central Provinces, India, headquarters of the district of Nimar, and situated 70 miles S. S. E. of Indore. The climate of Nimar district is, on the whole, good, tho the jungle parts inhabited by the hill tribes are extremely malariac. Population (1891) 15,500, of whom 10,000 are Hindus and 5,500 Muslims. It was once a famous seat of the Jain worship. Station of the ME, with (1903) 1 missionary and his wife, 1 woman missionary, 23 native workers, men and women; 18 Sunday schools, 2 day schools, 1 orphanage, and 689 professed Christians, of whom 70 are communicants.

Kharar: A town in the Punjab, India, 27 miles N. by W. of Ambala. Population, 5,006. Station of the BMS (1890), with (1903) 1 missionary and his wife, 33 native workers, men and women; 16 outstations, 5 Sunday schools, 15 day schools, 1 boarding school and 530 professed Christians, of whom 28 are communicants.

Kharmatar: A town in Bengal, India, 12 miles S. S. E. of Madhapur. Station of the PB, with 1 missionary and his wife and an orphanage. Name written by the missionaries, Karmatar.

Khartoum: A town on the left bank of the Blue Nile, close to its confluence with the White Nile, founded by Mohammed Ali Pasha, Viceroy of Egypt, in 1823. It stands at an altitude of 1,273 feet, and has been a center of considerable commerce. For many years it was the capital of the Egyptian Sudan, and was the scene of the tragic death of General Gordon when it was captured by the Mahdi's troops in 1885. It was recaptured by the Anglo-Egyptian forces under General Kitchener, September 4, 1898, and was then found to be in a ruined condition. It has since been recovering its lost prosperity. Population (estimated) 25,000. Station of the UP (1900), with 2 missionaries, 1 a physician. Station also of CMS (1902), with 1 missionary and 1 day school.

Khasi Hills: A range of mountains forming with the Jaintia Hills the border between Assam and Bengal. These mountains are inhabited by various hill-tribes,—the Garos, the Khasis, the Jaintias, Nagas, etc.,—who were very degraded, without books or a written language, and engaged mainly in hunting, and at times in robbery. In 1864 the British Government made a treaty with the kings of Khasi, providing for the establishment of a military post at Cherra and the construction of a road to Assam. In 1840 the Welsh Calvinistic Methodist Missionary Society sent out their first missionary to the hills, where now, in the seven districts, flourishing churches have been formed, with a membership of over 3,000; and within the day schools and Sunday schools about 10,000 pupils are gathered.

Khasian Language: Belongs to the aboriginal and non-Aryan languages of Assam. It was written in the Bengali character by Dr. Carey in 1827. Late missionaries, and especially those of the Welsh Calvinistic Society, have
adapted the Roman letters to its uses, and have taken steps toward the beginnings of a Khasian literature.

KHAITTOLO: A village in Chota Nagpur, Bengal, India, situated 60 miles S. W. of Lohardaga. Station of the Gossner Missionary Society, with (1903) 2 missionaries, 72 native workers, 33 places of worship, a day school, a boarding school, and 14,427 professed Christians. Name written by the Society, Khutitoli.


KHERWARA: A town in Bombay, India, situated 90 miles N. E. of Ahmadabad, in the Bhil country of Rajputana. Station of the CMS (1850), with (1903) 1 missionaries, 2 of them with their wives; 2 women missionaries, 15 native workers, 11 village schools, 1 dispensary, 1 orphanage, and 165 professed Christians. These statistics include Bilaria and Lusaria.

KHOKAND: A territory in Western Turkestan, annexed by Russia in 1876, and now called Ferghana.

KHORAL. See Kural.

KHUAWANDPUR: A station of the Kurku Indian Mission (1900), in the outskirts of Ellichpur, in the Central Provinces, India. It consists of the station buildings connected with an orphanage and a flourishing industrial enterprise for the instruction and support of the orphans. The name, which means City of God, was given to it by the missionaries.

KHULNA: A town in Bengal, India, 78 miles east-northeast of Calcutta. It is a place of considerable importance, with a thriving trade, as well as the grain traffic from the E. and N. E. passes by this point. Population (1891) 8,700, of whom 5,060 are Hindus and nearly 3,000 Mohammedans. Station of the BMS (1860), with (1903) 2 missionaries and their wives, 37 native workers, men and women; 15 outstations, 23 day schools, 1 boarding school, 1 dispensary, and 1,039 professed Christians, of whom 389 are communicants.

KHAMMAUT. See Kammat.

KHURJA: A town in the United Provinces, India, situated in the district of Bulandshahr, 50 miles S. by E. of Delhi. It is quite a center of trade and has a population (1891) of 26,300, of whom 14,800 are Hindus and 11,000 Mohammedans. Station circuit of the ME, with (1903) 12 native workers, 4 places of worship, 35 Sunday schools, 5 day schools, and 1,656 professed Christians, of whom 490 are communicants.

KHUTITOLI. See Khutitolo.

KIA: DING. See Kiating.

KIA-HSING-FU: A town in the province of Chia-kiang, China, situated on the Grand Canal, midway between Soo-chow and Hang-kau. Built in 897. It is an important commercial center, celebrated for its rice, tiles, and brass-work. Station of the PE (1882), with (1903) 3 missionaries and their wives, 1 woman missionary, 5 native workers, men and women; 2 places of worship, 3 day schools, 1 boarding school, and 1 dispensary.

KIAI-CHAU: A town in the province of Shan-si, China, 215 miles S. W. of Tai-yuen-fu. Station of the CIM (1895), with (1903) 1 missionary and his wife, 2 women missionaries, 4 native workers, and 1 boarding school. Name written by the Society, Hiai-chau.

KIAI-HIU. See Kiei-hiu-hsien.

Kiang Cha: A town in the province of Shan-si, China, situated on the Fen River 165 miles S. W. of Tai-yuen-fu. Station of the CIM (1898), vacant as yet (1903) since the massacre of missionaries during the Boxer troubles.

Kiang Tsing: A town in the province of Szechwan, China, situated 28 miles S. W. of Chungking-fu. Station of the CIM (1902), with 1 missionary and his wife.

Kiang Yin-Hsien: A town in the province of Kiang-su, China, situated on the south bank of the Yangtse River, 85 miles from Wu-sung. Population, about 200,000. Station of the PS (1895), with (1903) 2 missionaries and their wives, 1 native worker, 4 outstations, and 4 places of worship.

Kiating: A town in the province of Kiang-su, China, 28 miles N. W. of Shanghai. Station of the PE (1892) and of the BMS. Name also written Kading and Kia-ding.

Kia-Ting-Fu: A town in the province of Szechwan, China, situated 82 miles S. of Cheng-tu on the right bank of the Min River, at the confluence of the Tung-ho and Ya-ho. It is a center of the silk-weaving industry in that province. Population, about 25,000. Station of the CIM (1888), with 1 missionary and his wife, 2 women missionaries, 4 native workers, 1 day school and 1 dispensary. Station also of the Methodist Church in Canada (1902), with (1900) 2 women missionaries, 1 day school, 1 dispensary, and 1 hospital. Station also of the ABMU (1894), with (1903) 2 missionaries and their wives, 6 native workers, 10 outstations, and 11 places of worship. Name written by the Societies, Kiating.

Kia Ying Chau: A town in the province of Kwang-tung, China, among the Hakka people; situated on the Min River 68 miles N. N. W. of Swatow. Population, about 30,000. Station of the Basel Missionary Society (1883), with (1903) 3 missionaries (one with his wife), 7 native workers, men and women; 4 outstations, 1 boarding school and 357 professed Christians, of whom 261 are communicants. Station also of the ABMU (1890), with (1903) 2 missionaries with their wives, 8 native workers, men and women; 4 outstations, 3 places of worship, 3 day schools, and 455 professed Christians, of whom 305 are communicants. The name is written by the Societies Kayintschu and Kayin.

Kibokola: A town in Angola, W. Africa, 280 miles N. E. of San Paolo de Loanda. Station of the BMS (1899), with (1903) 2 missionaries and 2 wives of missionaries.

Kibunzi: A settlement in the Congo Free State, W. Africa, situated near the right bank of the Congo River, about 20 miles N. of Bansa Mavetche. Station of the Swedish Missionary Society (1887), with 1 missionary woman, 12 native workers, 15 outstations, 1 boarding school, 1 orphanage, 1 dispensary, and 385 professed Christians.

KIBUNZI: A town in the province of Chi-li, China, lying about 200 miles S. W. of Tien-tsin.
Ki-chan
King William's Town

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Station field of the LMS (1888), with (1903) 4 missionaries and their wives (the missionary residing at Haaloa-bang), 17 native workers, men and women; 33 outstations, 2 dispensaries, 1 hospital, and 950 professed Christians, of whom 704 are communicants. Name of district written by the Society, Chi-chow.

KI-CHAU: A town in the province of Shan-si, China, 260 miles west of Ping-yan-fu. Station of the CIM (1891), with (1903) 1 missionary, his wife, 2 women missionaries, and a native worker. Name written by the Society, Ki-chau.

KICHELE: A settlement in German East Africa, about 12 miles E. S. E. of Dar es Salaam. Station of the Universities' Mission (1893), with (1900) 1 native worker, 2 native women workers, 2 day schools, and 160 professed Christians.

KIDUGALA: A settlement in German East Africa, about 40 miles N. from the north end of Lake Nyasa. Station of the Berlin Missionary Society (1898), with (1903) 2 missionaries.

KIFWAN: A town in the province of Shan-si, China, situated 50 miles S. W. of Ta-yuen-fu. Station of the CIM (1891), with (1903) 1 missionary and his wife, 2 women missionaries, and 1 native worker. Name written by the Society, Kian-hiu.

KIE-YANG-HSIEN: A town in the province of Kwang-tung, China, 25 miles N. W. of Swatow. Station of the ABMU (1896), with (1903) 1 missionary and his wife, 2 women missionaries, 22 native workers, men and women; 20 outstations, 14 places of worship, 7 day schools, and 2,600 professed Christians, of whom 639 are communicants. The name is written by the Society Kian-yang.

KIEL MISSION TO CHINA. See Germany; Missionary Societies in.

KIEN-CHANG-HSIEN: A town in the province of Kiang-si, China, 42 miles S. W. of Ku-liang. Station of the German China Alliance (1898), with 2 missionaries and a native worker. Station also of the PE.

KIEN-CHAU: A town in the province of Shensi, China, situated about 40 miles N. W. of Hsi-ngan-fu. Station of the CIM (1894), with (1903) 1 missionary and his wife and 1 woman missionary.

KIEN-NING-FU: A town in the province of Fo-kien, China, situated 90 miles N. W. by N. of Fu-chau. Station of the CEZ, with (1903) 5 women missionaries, 1 native worker, and 1 hospital. The CMS also has a station there (1874), with (1903) 4 missionaries, 2 of them with their wives; 11 native workers, 1 chapel, 1 boarding school, 2 dispensaries, 1 hospital, 1 institute for lepers, and 260 professed Christians, of whom 98 are communicants. This Society writes the name Kien-Ning.

KIEN-PING-HSIEN: A town in the province of Ngan-hwei, China, 55 miles S. S. E. of Nanking. Station of the CIM (1894), with (1903) 1 missionary and his wife, 2 women missionaries, and 1 native worker. Name written by the Society, Kien-p'ing.

KIEN-YANG: A town in the province of Shen-si, China, 95 miles W. N. W. of Hsi-ngan-fu. Station of the CIM (1897), with (1903) 1 woman missionary.

KIEN-YANG-HSIEN: A town in the province of Fo-kien, China, situated 118 miles N. W. of Fu-chau. A station of the CMS (1891), with 3 women missionaries. Name is sometimes written Kien-yang.

KIFWA: A settlement in the Congo Free State, Africa, situated about 60 miles E. S. E. of Stanley Pool. Station of the ABMU (1890), with (1903) 2 missionaries (one with his wife), 35 native workers, 39 outstations, 4 places of worship, 39 day schools and 492 professed Christians.

KIH-CHAU: See Ki-cha.

KIH-YAN: See Ki-nan-fu.

KIKUYU: See Kikuyu.

KILIMANJARO: A settlement on the island of Zanzibar, situated S. of the town of Kidugala, with (1903) 2 dispensaries, 10 Kien-yang.

KING-WILLIAM'S TOWN: A town in the province of Manchuria, China, about 50 miles west of Ping-yan-fu. Station of the CMS (1891), with (1903) 1 missionary and his wife, 2 women missionaries, 12 outstations, 9 places of worship, 5 day schools and 476 professed Christians.

KIMBERLY: A town in Cape Colony, S. Africa, situated in Griqualand West, 647 miles by railway N. W. of Cape Town. It is capital of the Kimberley District, and stands at an altitude of 4,000 feet in the midst of the great diamond fields not far from the W. border of the Orange River Colony. It is lighted by electric lights and is furnished by a quadruplet with good water. Station of the Berlin Missionary Society (1875), with (1903) 1 missionary, 2 missionary women, 8 native workers, 5 outstations, and 939 professed Christians, of whom 370 are communicants. Station also of the SPG (1851), with 1 missionary; also of the South African Wesleyan Methodist Society, with (1900) 41 native workers, 12 outstations, 9 places of worship, 5 day schools and 476 professed Christians.

KI-MBUNDU LANGUAGE. See Mbundu.

KINCAID, Eugenio: Born at Wethersfield, Conn., 1797, graduated at Hamilton Literary and Theological Institution 1822, in the same class with Rev. Jonathan Wede. Appointed a missionary of the Baptist Triennial Convention for Burma; sailed May 24, 1830. On his arrival in Burma he preached to the English congregation at Maulmain, but soon entered upon work among the natives. Bold, ardent, brave, he determined to establish a mission at the capital, and in 1833 he went to Ava. There he baptized his first converts. In 1837 he undertook to reach Assam by crossing the mountains between Burma and that country, but was forced to turn back, and having been repeatedly taken prisoner and robbed, he reached Ava in extreme destitution, after a journey of thirteen days. After a short residence in Are in he was obliged to leave Burma and the missionary service on account of ill-health. In 1850 he returned to Burma under the ABMU and won the confidence of the king, who showed him much favor. After his return to Burma the same year, he labored principally at Prome until 1863, when he took his final departure from the mission field. He was an energetic missionary, especially noted for his long journeys into unexplored regions of heathen territory. He died at Girard, Kan., April 3, 1883.

KIN-CHAU-FU: A town in Manchuria, China, situated about 75 miles W. N. W. of Niu-chwang. Station of the Presbyterian Church in Ireland (1891), with (1900) 2 missionaries and their wives, 2 missionary women, 27 native workers, men and women; 10 outstations, 11 places of worship, 7 day schools, 1 theological training...
class, 2 dispensaries, 2 hospitals and 180 professed Christians.

KINCOLITH: A settlement in Alaska on the W. side of Portland Canal. Station of the CMS (1850), with (1903) 1 Sunday school, 2 village schools, 255 professed Christians, of whom 75 are communicants.

KING, Josa: Born July 29, 1792, at Hawley, Mass. His father was a farmer noted for his love of the Scriptures and rigid adherence to their teachings. Under his instruction Josiah read the Bible through once between the ages of four and six, and then once yearly until the age of sixteen. His conversion occurred at the age of fifteen. Without funds or aid he determined on an education, learned the English grammar while hoeing corn, read the twelve books of the Iliad of Virgil in fifty-eight days, and the New Testament in Greek in six weeks. He graduated at Williams College 1816, and Andover Seminary 1819. While in Andover his mind was strongly drawn toward foreign mission work, especially in the East, and he desired to go to Europe to study Arabic, and then enter whatever field of labor should be open—perhaps among the Arabs or Persians. He decided to go to Paris to study with the celebrated De Sacy. On the eve of embarkation he was appointed professor of Oriental languages at Amherst College. Advised to accept the appointment, and the trustees approving his plan to study abroad, he sailed for Paris August 18, 1821. While engaged in this study he received a pressing invitation from Dr. Fisk—Mr. Parsons having died—having decided to join him in mission work in the Holy Land. Having served during three years in Syria and Egypt, he left Beirut for America in 1827, going overland to Smyrna, where he spent several months in the study of modern Greek. After his return home he was invited by a ladies' committee in New York to go to Greece to distribute aid to the people suffering from Turkish oppression. He resigned his professorship at Amherst, declined a similar appointment at Yale, and went to Greece, reaching Piraeus July 28, 1828. He visited many important places, everywhere preaching, establishing schools, and relieving want. In 1829 he married a Greek lady of influence, who proved an efficient helper in the mission work. In 1830 the mission was transferred to the American Board. Having previously visited Athens, and arranged to reside there after the Turks had vacated the place in 1831, it became his permanent home. He built a school house, in which he had service in Greek every Sabbath till 1830. The establishment of schools was a prominent object with Dr. King, and he made it a condition that in them the Scriptures should be studied. At the "Evangelical Gymnasium," which he established, he gave religious instruction several times a week to about seventy pupils varying in age from thirty-five years. He also formed a theological class composed of Greeks and Italians, to whom he gave regular and frequent instruction. Some of these have occupied important positions as teachers or in the employment of government. But the hierarchy became alarmed at the influence of his preaching, his schools, and his persistent circulation of the Scriptures. At the instigation of the Greek Synod he was brought before the Areopagus, the highest court in Athens, charged with reviling the "mother of God" and the "holy images." He was not, however, tried. After many threats against his life, in 1852 he was again arrested, put on trial for blasphemy and condemned to imprisonment for thirty years. This sentence was quashed through the influence of the United States Government.

Dr. King was never free from petty persecution until he died, May 22, 1869, in his seventieth year. He was a thorough linguist, having studied eleven languages, and speaking fluently five. His original works in Arabic, Greek and French were ten in number, some of them being widely read, and translated into other tongues. He revised and carried through the press eleven others. He distributed 400,000 copies of Scripture portions, religious tracts, and school books in Greece and Turkey, besides what he scattered during his travels in other parts of Europe and in Palestine, Syria and Egypt. He left his impress on the Greek nation. To him preeminently is it owing that the Scriptures since 1831 have been so extensively used in the schools, and that in Greece the Word of God is not bound.

KING-CHAU: A town in Kan-su, China, situated about 160 miles S. W. of Nan-ch'uan-fu, on the left bank of the Kan River. Station of the CIM (1891), with (1903) 1 missionary and his wife and 1 native worker and 1 opium refuge. Name written by the Society, Kian-fu.

KING-ChAU: A town in Kan-su, China, situated on the King River, about 45 miles E. S. E. of Ping-hang-fu. Station of the CIM (1885), with (1903) 1 missionary and his wife and 1 native worker.

KINGSBURY, Cyrus: Born at Alstead, N. H., November 22, 1786; graduated at Brown University 1812; Andover Theological Seminary 1815; ordained as a missionary of the ABCFM to the Chocowas and went to the Cherokee country in 1816, commencing a station at Brainerd. In June, 1818, he left Brainerd with Mr. and Mrs. Williams, to commence the mission among the Chocowas. They traveled in a wagon four hundred miles through the wilderness, to the place afterward called Elliot. In May 1820, a new station called Mayhew was established, and in November Mr. and Mrs. Kingsbury made it their permanent home. Mr. Kingsbury continued in the Chocowas Mission, laboring with zeal and success until the ABCFM withdrew its work, and then continuing in the same field in connection with the Presbyterian and Southern Presbyterian Boards till his death, June 27, 1870. His period of missionary service was fifty-four years.

KING-TSE-KWAN: A town in the province of Ho-nan, China, situated about 95 miles W. of She-ki-chen. It is a frontier station, with a custom-house. Population about 10,000. Station of the CIM (1896), with (1903) 1 missionary and his wife and 1 native worker.

KING WILLIAM'S TOWN: A town in Cape Colony, S. Africa, situated 29 miles W. N. W. of East London, at an altitude of 1,300 feet. It has been an important center of trade for the Kafirs. Population, 7,200. Station of the SPG, with (1902) 1 native worker and 280 professed Christians. Station also of the South African Wesleyan Methodist Mission, with (1900) 39 native workers, 6 outstations, 10 places of worship, 6 day schools and 383 professed Christians.
Station also of the National Baptist Convention (1900), with 1 missionary, 2 native workers and 25 professed Christians.

**KIN-HWA-FU:** A town in Che-kiang, China, 75 miles S. W. of Hang-chau. Climate, tropical, 25°-95°. Population, 50,000. Natives outwardly very prosperous; morally low. Station of the CIM (1875), now (1903) vacant. Station also of the ABMU (1883), with (1903) 2 missionaries (one with his wife), 3 women missionaries, 5 native workers, 6 outstations, 3 places of worship and 154 professed Christians, of whom 159 are communicants.

**KINSEL:** A town in Chota Nagpur, Bengal, India, 58 miles S. W. of Lohardaga. Station of the Gossner Missionary Society, with (1903) 2 missionaries, one having a wife, 58 native workers, men and women; 21 places of worship, 2 schools and 7,258 professed Christians, of whom 1,348 are communicants.

**KINKENGE:** A settlement in the Congo Free State, 10 miles W. of Banda Manteke. Station of the Swedish Missionary Society (1897), with (1903) 2 missionaries, two of them with their wives; 1 boarding school and 1 dispensary.

**KINWINA.** See KIN-HWA-FU.

**KIOTO:** An important city of Japan, situated in the southwestern part of Honjo, the main island, and 329 miles by railway S. W. of Tokio, 5 miles from the S. end of Lake Biwa, with which it is connected by a navigable canal. It was founded in 723, and until 1868 was the capital of Japan. With its schools, hospitals, lunatic asylum, prisons, dispensary, almshouses, fountains, public parks and gardens, exquisitely beautiful cemeteries, and streets of almost painless cleanliness, Kioto is the best arranged and best managed city in Japan. It is noted for its manufactures of copper, bronze goods, and porcelain. For a long time foreigners were jealously excluded from this sacred city.

The town and the vicinity are crowded with objects of interest. The Mikado’s palace covers 25 acres, and is a collection of very fine buildings. Among other objects of interest are the temple of the bust of Buddha, 58 feet high. The climate is temperate. Population (1898) is 353,139. Sta-

**KIRCHDORF:** A village in Natal, S. Africa, near New Hanover. Station of the Lutheran Free Church of Hannover (1892), with (1903) 1 missionary, 1 native worker, 1 day school, and 200 professing Christians.

**KIRGHIZ TURKIC LANGUAGE.** See TURKISH LANGUAGE.

**KIRIN:** A city in Manchuria, China, capital of the province of Kirin, situated 225 miles N. E. of Mukden, in a charming region enclosed by hills on the north and by the Sungari River on the south. It stands at the head of navigation on this river, and many junks are built here. Population, 200,000. Station of the Presbyterian Church in Ireland (1894), with (1900) 2 missionaries, 1 with his wife; 22 native workers, 10 outstations, 11 places of worship, 3 day schools, 1 theological training class, 1 dispensary, a hospital, and 115 church members. The BFBS has an agency here with a Bible depot.

**KIRMAN.** See KERMAN.

**KIRWINA.** See KAWATIRA.

**KISAUNI, or Frere Town:** A village in British East Africa situated on the E. side of the inlet bordering Mombasa on the E., and 2 miles N. N. E. of Mombasa. Station of the CMS (1874), with (1903) 5 missionaries, four of them with their wives; 4 women missionaries, 15 native workers, 1 chapel, 2 boarding schools, 1 theological class, 1 orphanage, 565 professed Christians, of whom 265 are communicants.

**KISMAYU:** A settlement in the northern part of British East Africa, situated on the coast near the mouth of the Juba River. Station of the Evangelical Swedish National Missionary Society (1897).

**KISSABAWE:** A town in German East Africa, situated 30 miles S. W. of Dar es Salaam. Station of the German East Africa Missionary Society (1892), with (1903) 4 missionaries, 1 with his wife; 8 native workers, 7 outstations, 3 places of worship, 7 day schools, 1 industrial school, 1 theological training class, and 197 professed Christians.

**KISSAY:** A town on the coast of Sierra Leone, Africa, situated 3 miles S. E. of Freetown, with a population of 2,000. Station of the CMS (1816), with (1903) 8 native workers, 4 day schools, and 1,714 professed Christians, of whom 1,094 are communicants. The congregation of this station is now under the care of the native church.

**KITAKATLA:** A settlement 30 miles S. by W. of Port Errington, British Columbia. Station of the CMS (1903), with 1 missionary and his wife, 2 native workers, 1 Sunday school, 1 village school, 241 professed Christians, of whom 59 are communicants.

**KIT YANG.** See KIE-YANG-HSIEH.

**KIU-CHAU.** See KU-CHAU-FU.

**KIU-KIANG-FU:** A city in Kiang-si, China, on the north bank of the Yangtse, far from the outlet of Lake Po-yang, and 135 miles by river S. E. of Han-kau. It was formerly the great center of the tea traffic. The climate is fairly good, hot in the summer, but bracing and cold in the winter. Opened to foreign trade in 1861. Population, about 35,000. Station of the ME, with (1903) 2 missionaries and their wives, 6 women missionaries, 19 native workers, men and women; 5 outstations, 5 day schools, 2 boarding schools, a college, a dispensary, a hospital, and 781 professed Christians. Station also of the CIM (1889), which serves as a center for the business transactions of the missionaries in the
province, with (1903) 2 missionaries and their wives and 1 native worker. Station also of the PB; outstation of the FE, with 1 native worker and a sanitarium for the missionaries of the Society. Name also written Ru-kiang.

KUNGANGI: A suburb of the town of Zanzibar on the E. coast of the island. Station of the Universities Mission (1840), ABM (1900) 6 missionaries, 1 missionary woman, 23 native workers, 1 day school, 1 boarding school and 1 dispensary.

KUNG-CHAU: A town in the province of Sze-chwan, China, situated 40 miles S. W. of Cheng-tu-fu. Station of the CIM (1901), with 2 missionaries, one with his wife.

KUNG-CHAU-FU: A town on the island of Hainan, China, 250 miles southwest of Hoke-kong. Population, about 200,000. Station of the PN (1886), with (1900) 5 missionaries, 3 wives of missionaries, 2 women missionaries, 5 native workers, men and women; a dispensary, and a hospital. Name written by the Society, Kiung Chow.

KIUNKAN: A dialect of the Marathi, which belongs to the Indic branch of the Aryan family of languages. It is spoken by about 1,000,000 people of the Bombay Presidency living in the region between the Western Ghats of India and the shore of the Arabian Sea. It is written with the Marathi alphabet.

KLEINSCHMIDT, J. C.: One of the first missionaries of the Moravian Church to Greenland. He went to Lichtenau, about 40 miles from the Danish colony, Julianeshaap, in 1777. After Kleinschmidt had worked in Greenland nineteen years he visited Europe, and after his return he completed the translation of the New Testament in June, 1821. All the missionaries joined in revising it, and it was sent to the British and Foreign Bible Society.

KLERKSDORP: A town in the Transvaal, Africa, situated about 123 miles southwest by west of Pretoria, and 7 miles north of the Vaal River. It is the center of a small gold field. Population, 1,500. Station of the WMS, with (1903) 1 missionary, 40 native workers, 34 outstations, 3 chapels, 9 Sunday schools, 2 day schools, and 827 professed Christians, of whom 562 are communicants.

KLIPDAM: A village in the Transvaal Colony, S. Africa, situated 25 miles N. W. of Pietersburg. Station of the National Baptist Convention, with (1900) 2 missionaries and 1 missionary woman. Outstation also of the Berlin Missionary Society; its statistics being included in Kreuzburg, two miles distant.

KNIGHT, Joseph: Born at Stroud, Gloucestershire, England; educated by Rev. Dr. Williams at Stroud; ordained deacon September 21, 1817, and priest, 1818, by Bishop of Gloucestershire; embarked as a missionary of the CMS December 15, 1817, for Jaffna, North Ceylon; was stationed at Galle. He was probably unsurpassed, if not unequalled, by any in India in his critical knowledge of the Tamil language. He was engaged for several years in preparing a Tamil and English dictionary and had made great progress in it when failure of health required him to leave for England in 1833. On his return in 1840 he died at Colombo, October 11, having been twenty-three years in the service.

KOB: A city on the main island of Japan, 22 miles west of Osaka, on a small bay adjoining Hiogo Bay. It was opened to foreign commerce in 1878 at the same time as Hiogo, but owing to more favorable harbor conditions it has attracted foreign commerce more than Hiogo, and has grown so as to form with Hiogo a large city. The vicinity is beautiful and interesting. The climate is pleasant and healthful. Population of Kobe and Hiogo together, 104,000. Station of the ABCFM (1869), SPG (1878), ABMU (1881), MES (1886), PS (1890), with (1902) all together and including outstations, 13 missionaries, 10 wives of missionaries, 17 women missionaries, 92 native workers, men and women; 22 places of worship, 41 Sabbath schools, 6 day schools, 5 boarding schools, 1 theological school, 1 training school for women workers, 1 dispensary, and 1,300 professed Christians. Special features of the missionary equipment here are the fine college for girls (ABCFM) and the vessel for missionary touring of the Inland Sea (ABMU).

KOH: A town on the southeast coast of Shikoku, Japan, situated at the head of a beautiful bay. Population, about 40,000. Station of the PS (1885), with (1903) 1 missionary and wife, 1 woman missionary, 3 native workers, 27 outstations, 8 Sunday schools, and 1,750 professed Christians, of whom 750 are communicants.

KODAL: A town in Madras, India, situated in the region formerly known as Malabar, 32 miles S. E. of Calicut. Station of the Basel Missionary Society (1857), with (1903) 4 missionaries, two with their wives; 37 native workers, men and women; 7 outstations, 8 day schools, and 1,387 professed Christians, 649 of whom are communicants.

KODANKOتكامل.school for missionary children: A school at a summer resort in the Madras Presidency, India, established in 1902 by the concerted action of missionaries of the ABCFM and the RCA and benevolent friends in the United States. The site is at a mountain village, 50 miles N. W. of Madura, at an altitude of 7,000 feet, where the air is bracing and uninfected by the intense heat of the plains. The buildings belong to the ABCFM, and the school is under the management of a joint committee of the two missions interested. It designs to furnish instruction for missionaries' children between the ages of ten and fifteen years. While the school has been established for the children of members of the Madura mission and the Arcot Mission, children of other missionaries will be admitted.

Long experience has shown that white children cannot safely live in the hot plains of tropical India after they are nine or ten years old. This fact and the lack of suitable schools for American
children in outlying districts have led to those separations of children in tender years from their parents which are among the most wearing griefs of missionaries in that land. But it has now been shown that young children can safely stay at Kodakanal during ten months of the year. By the simple expedient of establishing a suitable school on that hill, the missionaries can have their children near them some years longer than has been possible hitherto.

KODUR: A town in the Madras Presidency, India, situated 86 miles N. W. of Madras. Station of the Hermannsburg Missionary Society (1853), with (1903) 1 missionary and his wife and 10 native workers.

KOELLE, Sigismund Wilhelm: Born at Kleebroun, Wurttemberg, in 1822; died in 1902. He was educated at Basel Seminary and C. M. College, at Islington, and, with marked success, he studied Arabic under Prof. Ewald at Tubingen, which university conferred on him his Ph.D. degree. He was first sent by the CMS to Sierra Leone in 1847, and there he taught Hebrew to the College students, with the result of enabling several negroes to read the Old Testament in the original. During his five years on the west coast he collected the materials for his great work, Polyglotta Africana, in which one hundred African languages and dialects are compared. This book was submitted to the French Institute, and Koelle was given the Veuvey prize. In 1855-59 he was attached to the Egypt and Palestine Missions, and in 1862 he joined Dr. Pfander at Constantinople in the mission started by the Society after the Crimean War. He held this position for twenty years, receiving many Mohammedan inquirers who came to him by night, and who were generally, after a time, caught by the Turkish police and disappeared. In 1880 Dr. Koelle's name was brought prominently into public notice. He and a distinguished Muslim Ulema named Ahmed Tewfik, who assisting him linguistically, were arrested in the street by order of the minister of police. Koelle was soon released, but the Ulema was sentenced to death. The outrage produced great excitement in England, and it was only after an appeal had been sent to the Porte and the British fleet was ordered to the Dardanelles that the Sultan yielded and reprieved Ahmed Tewfik, who afterward embraced Christianity.

Koelle was one of the greatest linguists on the OM Society's roll of missionaries. He was the author of Syllabic System of Writing amongst the Vei Tribe, Grammar and Vocabulary of Vei Language, Grammar of Kanuri or Bornu Language, Bornu Literature and Vocabulary, Polyglotta Africana, Kanuri Proverbs, Food for Reflection, Life of Christ, Prophecies Concerning Christ, The Death of Christ (in English and Turkish), Translation of Book of Common Prayer into Turkish, and Mohammed and Mohammedanism. The last named work is a very severe analysis of the character of Mohammed as described by Muslim writers. It is too merciless for general acceptance, but is an admirable corrective when taken with the many works which err upon the side of unrestricted praise of the man of Mecca. For this work alone Dr. Koelle merits remembrance.

KOENIGSBERG: A settlement in Natal, Africa, 10 miles S. W. of Newcastle, and station of the Berlin Missionary Society (1868), with (1903) 2 missionaries, 12 native workers, men and women; 7 outstations and places of worship, and 510 professed Christians, of whom 213 are communicants.

KOFOU: A town in Japan, situated on Handy, the main island, 70 miles W. of Tokio. Station of the Methodist Church in Canada (1876), and of the Women's Society of that Church (1889), with (1900) 3 missionaries, 13 native workers, men and women; 15 outstations, 6 places of worship, 1 day school, 1 boarding school, 1 training class for women workers, and 360 professed Christians.

KOIMA: A frontier post in the Naga hills, Assam, India, and the headquarters of the British Government supervising the hill tribes. It is at an elevation of 5,000 feet, and has a healthful climate. Population, 4,000; language, Angami Naga. Station of the ABMU (1879), with (1903) 1 missionary and his wife and 3 native workers.

KOI LANGUAGE: A dialect of the Gond, one of the Dravidian languages of Central India, and spoken by about 100,000 people. It has been reduced to writing by natives under the direction of the CMS, and is written with Roman letters.

KOIMBATUR. See COIMBATORE.

KOIS. See GONDS.

KOKSTAD: A town in Cape Colony, Africa, lying in Griqualand East, 55 miles W. of Shop­stone. Station of the Church of Scotland (1878), with (1900) 2 missionaries, 6 native workers, 3 outstations, 4 places of worship, 1 day school and 396 professed Christians.

KOKURA: A town on Kiushiu Island, Japan, on the Inland Sea, and situated 100 miles N. E. by N. of Nagasaki. Population, 14,000. Station of the SDC (1892), with 1 missionary and his wife, 2 native workers, 4 outstations, 1 Sunday school and 64 professed Christians. Station also of the CMS (1898), with 1 missionary and his wife, 2 women missionaries, 6 native workers, 3 outstations, 1 chapel, and 242 professed Christians, of whom 119 are communicants.

KOLAR: A town in the native state of Mysore, India, situated 39 miles E. by N. of Bangalore. Population, 11,006. Station of the ME, with (1903) 1 missionary and his wife, 8 women missionaries, 37 native workers, men and women; 5 preaching places, 6 day schools, and an orphanage with industrial department.

KOLHAPUR: Capital of the native state of that name, Bombay, India, situated about 97 miles W. of Bijapur, opposite a gap in the Sahyadri Hills. It is a picturesque town, and quite a flourishing trading-place. The people, who are mainly high-caste Hindus, together with the aborigines and low-caste, speak the Marathi and Hindustani languages. There are Buddhist remains of the 3rd century B.C. in the vicinity. Population (1891), 45,800. Station of the PN (1853). The work was commenced by Mr. Wilder, as an independent enterprise, and was taken over by the PN in 1870; the station has now 2 missionaries and their wives, 3 women missionaries, 13 native workers, 4 outstations, 5 day schools, and 1 boarding school. Station also of the SPG (1870), with (1900) 2 missionaries, 1 woman missionary, 17 native workers, 2 day
schools, and 2 boarding schools. The place is locally called Karvir.

KOLLEGAL. See COLLEGEAL.

KOLLUPUTTYA: A village in Ceylon, situated 3 miles west of Kolombo. Station of the WMS, with 26 native workers, 4 outstations, 4 chapels, 6 Sunday schools and 118 professed Christians. The name is sometimes spelled Koluputyia.

KOLO: A settlement in Basutoland, S. Africa, 10 miles N. W. of Mokja, and a station of the Paris Evangelical Mission Society, with (1903) 11 native workers, men and women, 3 outstations, 4 day schools and 533 professing Christians.

KOLOGWE. See KOROGWE.

KOLS: Name of a collection of aboriginal tribes mainly occupying the mountain districts and plateaus of the Chota Nagpur division of western Bengal, India, and found to a smaller extent in Orissa and in some districts of the Central Provinces. Chota Nagpur is of about the area of England. Kol is a generic word for the whole group of tribes included linguistically within the word Kolarian, but it is usually applied to three principal tribes, the Mundah Kols, of the Lohardaga District; the Larka ("fighting") Kols or Kols of Manbhum; and the Buruj Kols of Manbhum, one part of whom, however, have been assimilated to the Mundahs, and the other to the Hindus. Another tribe, the Oraons, scattered over Chota Nagpur, tho not really such, are classed with Mundah Kols, as they live in amity and have many customs and most beliefs in common. But the Oraons will not intermarry with the Kols, to whom they regard themselves as superior. The census of 1891 gave Mundahs 362,000, Hos and Kols 393,000, Oraons 482,000, out of a population of 4,628,000 in Chota Nagpur. The majority of whom belong to diverse aboriginal groups. The bulk of the Kol people live in little mud-hut villages, less than five per cent. of the population of Chota Nagpur dwelling in towns. They follow the chase, do a very little in agriculture, engage somewhat in mining and washing for gold and many go to Calcutta and Assam to labor. Both sexes of the Hos are clothed with a loin cloth, and the women adorn themselves with a profusion of beads and earrings. They eat anything, including carrion. The Mundahs especially are ugly people, with thin faces, high cheek bones and tawny skin. Faithfulness and honesty the Kols compare favorably with the Hindus. The Kol language is a dialect of the Gond, and unwritten except as elaborated by the missionaries. The SPG, beginning in 1869 with the Gossner mission, has worked mostly in the Ranchi district, with some stations in the Hazaribagh district to the north and Lingham to the south. Schools of all grades are maintained. In 1901 the mission enrolled 16,261 Christians, scattered in some 500 villages. The progress of the Protestant missions, especially the SPG, has been hampered by the violent prosecution of a Jesuit counter mission, which at one time baptized within a few days 16,000 heathens without preparation, and boasted of 90,000 Catholic Kols. Catholic sources in 1901 reduced this number to 33,155, including 5,436 catechumens, and little is now heard of the Kol mission of which they formerly boasted so greatly. That so primitive and degraded a race should have been so lifted in half a century is one of the marvels of missions, and the promise of the future is bright.

KOMAGGAS: A station of the Rhenish Missionary Society among the Nama or Namaqua people; situated in the N. W. part of Cape Colony, S. Africa, 60 miles S. E. of Port Nolloth. The station was founded by Mr. Schmelen, of the LMS, in 1824 and was transferred to the Rhenish Society in 1840. It now (1903) has 1 missionary and his wife, 6 native workers, 1 school, and 498 professing Christians, of whom 271 are communicants.

KONAKRY: A town in the Presidency of Madagascar, W. Africa, situated on a small island off the coast. It was occupied by the mission in 1899, and has (1901) 1 missionary and his wife, 6 native workers, 1 school, and 498 professing Christians, of whom 271 are communicants.

KONDOWI. See LIVINGSTONIA.

KÖNIGSBERG. See LIVINGSTONIA.

KONKORDIA. See LIVINGSTONIA.

KONKORDIA MINE. See LIVINGSTONIA.

KORAPUT: A town in the Presidency of Madras, India; situated in the District of Vizagapatnam, 18 miles N. of the headquarters. Station of the Breklum Missionary Society (1884), with (1903) 2 missionaries (1 with his wife), 7 native workers, 10 outstations, 2 day schools, 8 places of worship, and 1,925 professing Christians.
KOREA: The kingdom of Korea, properly called Cho-sen (Morning Calm), comprises the peninsula lying between Japan and the mainland of China, together with a multitude of adjacent islands. It is washed by the Yellow Sea on the west and the Japan Sea on the east; on the north it is bounded by Chinese and Russian territory. Its surface is rugged and mountainous, being divided into two watersheds by an irregular range of mountains running from north to south near the coast. These two well-watered streams are the largest rivers falling into the Yellow Sea. Considering the mountainous character of the country it is exceedingly productive. All kinds of cereals are produced. From wheat in the northern part to rice in the more temperate southern provinces. The pine and fir grow almost side by side with the bamboo. The mineral wealth of Korea is very great; large deposits of gold, silver, and coal have been found; but the mineral resources have not yet been fairly tested. A few mining concessions have been granted to foreigners during recent years.

Government: Korea is an absolute monarchy of the paternal type. There is a written constitution which serves as a guide, in a loose way, to the administration of government, but this does not include anything like representation of the people in Government Councils. While the country is nominally independent, its position between China and Japan makes it liable to attack from either; and it has many times been a vassal state of either or both. It has also suffered several times as the battlefield on which China and Japan have settled their differences.

In 1876 Japan invaded Korea and forced the king to sign a treaty opening certain ports to foreign commerce, and accepting in principle certain reforms of internal administration held to be essentials of development to the country. The United States had vainly attempted in 1870 to open negotiations with Korea, even going so far as to attack and capture a number of fortified ports in order to punish officials who fired upon the ships bearing the embassy. But the actual opening of diplomatic and commercial intercourse with Korea and the security of Korea and Manchuria was secured by Japan. In 1894 China undertook to encourage Korea in resisting reform, and to resume the protectorate which she had formally renounced. Japan declared war, drove the Chinese armies from the country, and having thoroughly broken the military power of China, dictated a peace by which the independence of Korea was secured. In 1897 the king assumed the title of Emperor, the privileges of the aristocracy were abolished, and important reforms were introduced, among others the adoption of English and German principles of law and justice. A strong reaction against these radical changes did not fail to show itself; and Russia, which had acquired railway interests in neighboring regions in Manchuria, in 1900, began to take advantage of these reactionary tendencies to become a rival of Japan. The partition of Korea and the whole question of the Empire. The steady, onward march of Russian influence, interfering in Korean affairs at innumerable points, has been a potent factor in deciding Japan to take arms against such encroachments. The war opened in February, 1904, and was finally ended by the peace treaty which Japan decides, must trample down Korean territory once more and seriously retard the civilization and development of the country, that strangers may settle their differences with least inconvenience to themselves.

People: The population of Korea is probably about 12,000,000, although the lack of a proper census renders an exact estimate impossible. This population is distributed unevenly over the eight provinces composing the kingdom, the most thickly settled portions being the southern and western provinces. The people of Korea are of mixed stock, doubtless Mongoloid in race, sweeping down from the north and overrunning the country, together with large numbers of Chinese who from time to time found in Korea an asylum from the oppression of their native land, have produced a conglomerate mass, of whose origin it is impossible to say more. The affinities of the people are Japanese rather than Chinese. But there is not much affection for the Japanese among the common people.

Language: The language of the Koreans is distinct from that of their neighbors in its grammatical construction and idioms, but it has borrowed from the Chinese a large number of words, just as English has borrowed largely from the Latin. The Chinese character is used in all official and literary writing, and in fact in all writing on the part of the better class of people. The Korean language was reduced to writing about three hundred years ago. It has an alphabet whose simplicity, flexibility, and comprehensiveness compare favorably with those of any other known alphabet. It is as unlike the inflexible syllabary of Japan as it is unlike the unwieldy ideography of China. The Korean written language is used only by the lower classes, who form, however, the vast majority of the population.

Religion: The religious history of Korea may be divided into five periods or movements. The first includes the early centuries of the kingdom, and terminates about 550 A.D. Of the religious history up to that time little is known. It is probable that there was no one form of religion prevalent throughout the different tribes and clans living in the land, but that each had its own religious observances and rites. Buddhism still exists, but is confined exclusively to a few monasteries, whose inmates are looked down upon by the people at large. Near the close of the 18th century some of the members attached to the Korean Embassy to Peking came in contact with Roman Catholic missionaries and brought back that faith to Korea. It took root almost immediately and spread with great rapidity. But the history of Roman Catholicism in Korea is one of persecutions from the very beginning of the 19th century. In 1864 the first Korean who was forced to sign a treaty with the Romanists was arrested, and the Yi dynasty died—a king under whom the Romanists were not only tolerated, but even allowed to obtain a
great deal of influence in the affairs of the kingdom. The reins of government fell into the hands of a regent who was intensely opposed to foreign influences, and to the Romanists in particular. Soon after he took the lead of affairs Bishop Berneux and eight of his associates were seized and put to death, and an inquisition was instituted which bade fair to exterminate Christianity from the land. It is not known how many missionaries were there at that time, but there must have been not less than 60,000. Of these, 10,000 were put to death. In some localities whole communities and villages were put to the sword. The effects of this persecution were very widespread and permanent, and it is probable that the power of the Romanists has never rallied from the stroke it then received.

There is now a strong force of Roman Catholic missionaries in Korea. One of the greatest benefits that they have conferred upon the cause is the compiling and publishing of a complete lexicon and grammar of the Korean language.

Protestant Missions: The first Protestant mission work for Korea was done by the Rev. John Ross of the United Presbyterian Church of Scotland. About 1875 he came in contact with Koreans near the border between Korea and China. He took up the Korean language, and, although never having set foot upon Korean soil, he translated the whole of the New Testament into Korean and sent it across the border, together with large numbers of Chinese Bibles. He thus became the means of beginning a work of great importance in Northern Korea. When Protestant missionaries came to Korea later they found whole communities in the north professing Protestant Christianity, studying the Bible among themselves, and only waiting for some one to come and teach them. The treaty between Korea and the United States was signed in 1882; and then for the first time the eyes of the civilized world were turned upon Korea. The first movement made toward putting men in the field was the appointment by the American Presbyterian Board of Dr. J. W. Herson, M.D., as medical missionary to Korea in the spring of 1884. His coming was delayed, and in the summer of the same year Rev. R. S. McIay of the Japan Methodist Conference was sent to look over the ground and report on the advisability of sending missionaries. Before his favorable report was acted upon, Dr. H. N. Allen, M.D., of China, was transferred from that field to Korea, and he, working with his family in the autumn of 1884, became the first resident Protestant missionary. Meanwhile the report of Dr. McIay had been acted upon, and the Missionary Society of the Methodist Episcopal Church of America had appointed to the field Dr. Wm. B. Scranton and Rev. H. G. Appenzeller, and the Woman's Foreign Missionary Society of the Methodist Episcopal Church appointed Mrs. M. F. Scranton. In November of the same year the Presbyterian Board appointed Rev. H. G. Underwood. In December of 1884, before any of these appointees had arrived in Korea, occurred the riot in Seoul, during which Prince Min Yong Ik was severely wounded. The skilful and successful treatment of the case by Dr. Allen produced such a favorable impression that a general government hospital was founded by his majesty, and Dr. Allen was placed at its head. It is said that at the time the good feeling that had already begun to make itself manifest on the part of Koreans toward foreigners. In the spring of 1885 Rev. H. G. Underwood, who had been spending some months in Japan studying the Korean language, arrived in Korea. For a time the object of his coming was kept from the Korean officials through fear that the interests of the missionary work might be endangered; but that fear proved to be groundless, and soon it became generally known that he had come, and that the object of his coming was something besides medical work. The Methodist Mission was opened the same year.

The first Korean was baptized in the autumn of 1886, and from the first the work took on a most encouraging aspect. Large numbers of inquiries came in from distant parts of the country, and it was not long before a little native church was organized. Korea is to-day thrown open wide open to the Christian religion; the Emperor is the open friend of Protestant missionaries, and while recently destroying thirty heathen temples in and about Seoul, and at distant places, he declares that the money annually squandered upon the worship of idols, he allows Christian churches, schools and hospitals to be scattered throughout the land. Christian literature in the vernacular and several mission periodicals are disseminating the truth; a Bible society, which sold 70,000 copies of the Scriptures in 1900, has been formed; and of the 70,000 Catholics and Protestants, 40,000 have been gathered in during the last decade. One of the Korean leaders recently remarked: "The only hope of the country is in the churches. There is no moral character in Korea. It is being created in the churches. To convert and educate the common people is the only hope of the land."

Bishop (Isabella Bird), Korea and Her Neighbors, London and New York; Gifford (E. L.), Everyday Life in Korea; Gale (J. H.), Korean Sketches; also, The Vanguard, New York, 1904.

KOROGWE: A town in German East Africa, situated on the Pangani River, in the Usambara region, 55 miles by railway from Tanga. Station of the Universities Mission (1899), with (1900) 2 missionaries, 7 native workers, 10 stations, 4 day schools, and a boarding school.

KÔSHI, Rev. Koshi: Born in February, 1825. Died in November, 1898. A Syrian Christian, who, after his education at Kottayam College, became, under the CMS, a catechist, translator and lay reader, being finally ordained. During a useful career he was stationed at Kottayam, Trichur, and other places, and was appointed one of the examining Chaplains to the Bishop of Madras. In 1885 he was made Archdeacon of Mavelicara, and in 1891 the degree of Doctor of Divinity was conferred upon him by the Archbishop of Canterbury in recognition of his labors as a translator and litterateur. In his early days he was taught the Malayalam language, and afterward, under the ablest teachers, he studied to make himself proficient in this and other tongues. When quite a young man he was offered the post of Head Interpreter to the Travancore Government, a most honorable post, but he chose the poorer and more honorable work of the mission. As pastor, as archdeacon, and as vice-chairman of the Church Council, he exercised great influence and did
much to develop the spiritual and intellectual life of the native church; but his great work was associated with the Malayalam Bible Revision. He was regarded as one of the best Malayalam scholars in Travancore, and he was, for the most of the time, the only native delegate on the Revision Committee. What the late Mr. Baker, Senior, was to the Malayalam CMS Mission, from a missionary point of view, Archdeacon Koshi was from the native—a valuable link with the past and the future. He has left no history of the mission written from his actual knowledge. He spoke to one of his associates of the early days when portions of the Old Testament were first received at his home on the Rani River. The Syrian Christians would assemble round a lamp in the house of one who happened to possess a copy of the valuable document, and listen while chapter after chapter was read until the night grew into the morning; and then he lived to see the work develop into an orderly diocese with all the congregations ministered by pastors of their own race, and supported, in great part, by native contributions; and himself as archdeacon, and vice-chairman under the Bishop, of a church Council embracing twelve pastors and more than 15,000 Christians. He was the Chief Reviser on the Prayer-book Committee; and it was especially for this work that the Archbishop of Canterbury conferred on him the degree of D.D., on the recommendation of Bishop Speeley.

Among his other works may be mentioned his translation into Malayalam of the Pilgrim's Progress, and the Treasury of Knowledge.

KOTAGIRI: A town in the Presidency of Madras, India, situated in the Nilgiri district, about 27 miles E. of Utakamund. Station of the Basel Missionary Society (1887), with (1903) 3 missionaries and his wife, 15 native workers, men and women; 8 outstations, 6 day schools, and 314 professed Christians.

KOTA: See Kotah.

KOTAGERI: A town in the Presidency of Madras, India, situated in the Nilgiri district, about 27 miles E. of Utakamund. Station of the Basel Missionary Society (1887), with (1903) 1 missionary and his wife, 15 native workers, men and women; 8 outstations, 6 day schools, and 314 professed Christians.

KOTAH: A town in Rajputana, India; situated 120 miles S. of Jaipur, on the Chambal River. Population (1891) 38,650. Station of the UFS mission (1889), at present (1903) carried on by 18 native workers, men and women.

KOTA-KOTA: A village in the British Nyasaland Protectorate, Central Africa, situated on the W. shore of Lake Nyasa. It is celebrated for its fine crops of rice, and was formerly an important center of Arab commercial operations in the interior. Station of the Universities' Mission (1894), with (1902) 1 missionary, 2 missionary women, 5 native workers, 6 schools, a dispensary and 378 professed Christians, of whom 92 are communicants.

KOTGARH: A village in the Native Hill States, India, situated 20 miles E. of Simla. A station of the CMS, with 3 missionaries and their wives, 6 native workers, 1 chapel, 2 village schools and 58 professed Christians, of whom 28 are communicants.

KOTPAD: A town in the Presidency of Madras, India, situated in the Visagapatam district, about 120 miles N. W. of the town of that name. Station of the Breklum Missionary Society (1885), with (1903) 3 missionaries (one with his wife), 1 woman missionary, 23 native workers, men and women; 8 outstations, 3 day schools, 1 orphanage, 1 dispensary and 3,207 professed Christians, of whom 1,657 are baptized. Name also written Kotapad.

KOTGUR. See Kotgarh.

KO-THA-BYU: The first convert to Christianity from the Karens, a people among whom the labors of the Baptist missionaries in Burma have met with remarkable success. He was a robber and murderer in early life, and was the slave of a Buddhist Burman at Rangoon, when he was redeemed and became a servant in the family of Adoniram Judson. He was converted after some time and was baptized by Rev. George Dana Boardman at Tavoy on May 16, 1828. He very soon began to manifest a wonderful zeal and power in winning his own people to Christ, and was constantly bringing them to the missionaries for conversation and instruction. He traveled to remote portions of the country preaching the Gospel. More than one thousand Karens, it is estimated, were the result of his labors. He was not highly educated and his preaching was not sought by the more intelligent Christian Karens, yet he had a power second to none of his race over a congregation of untaught Karens. He died in 1940 in Arakan, whither he had gone with the missionaries Abbott and Kincaid to provide a place of refuge for the persecuted Karens of Burma. He was certainly one of the most remarkable native evangelists that Burma has produced.

KOTTA: A town in Ceylon, India, situated about 6 miles S. E. of Colombo. A station of the CMS (1882), with (1903) 1 missionary and his wife, 1 woman missionary, 96 native workers, 48 village schools, 3 high schools and 1,375 professed Christians, of whom 315 are communicants. Name sometimes spelled Cotta.

KOTTAYAM: A town in the province of Travancore, Madras, India, situated 32 miles S. E. by E. of Cochin, with a population (1881) of 11,300. A station of the CEZ (1871), with (1903) 49 native workers and 2 day schools. Station also of the CMS (1882), with (1903) 4 missionaries (three of them with their wives), 2 women missionaries, 49 native workers, 1 printing press, 5 village schools, 1 high school, 1 theological school and 1 college. There are also in the Native Church Council of the district 172 native workers, 90 village schools and 20,645 professed Christians, of whom 5,194 are communicants. Name sometimes spelled Cottayam.

KOTZEBUE: A station of the AFFM on the N. shore of Kotzebue Sound, an inlet of Bering's Strait, on the W. coast of Alaska. The station was established in 1897 and has a missionary and his wife and 1 woman missionary.

KRAPP, John Ludwig: Born in Wurttemberg, 1810; educated in the Basel Mission House; and by the Church Missionary Society to join the Abyssinian Mission begun by Gobat in 1830, and conducted by Isenberg and Blumhardt. Two or three months after his arrival they were all expelled, through the hostile influence of two French Romish priests, who persuaded the Prince of Tigré that they themselves were more in accord with Abyssinian Christianity than the
Protestants. Having been invited by the King of Shoa to visit his country, Dr. Krapf left Suez with Mr. Isenberg, January 27, 1839, with the hope of entering Abyssinia by way of Zella, and after many difficulties reached in May the kingdom of Shoa, lying south of Abyssinia, and in its widest sense including the whole of the Ethiopian highlands. The king received them favorably and promised his protection. Isenberg went in November to England to prepare for the press Amharic works, while Dr. Krapf remained, studying the Galla language and laboring among the Abyssinians. In 1840 he accompanied the king on an expedition to the Galas, a brave, vigorous, and daring nation, inhabiting a vast extent of territory stretching southward nearly to Mombasa, and numbering from six to eight millions. The slave-trade was carried on by them. In a second visit he noted three places where a Galla mission might be established and had many opportunities of proclaiming the Gospel message. The population of Shoa is to a large extent nominally Christian, similar to the Coptic Church in Egypt, but the Gallas were heathen. The committee were so impressed with their providential openings, both in Abyssinia and among the heathen Galla tribes, that they resolved to form the Abyssinians into a new mission, to be called the East Africa Mission. In 1841 the people of Shoa expressed great desire for the Word of God. Dr. Krapf spent three years among them, but in 1842 he was again excluded through Romish influence. He greatly desired to reach the Galla tribes. He translated the Gospels into their language. To devise a plan to reach them from the Indian Ocean he sailed down the coast in 1843, and visited Aden. Having received the approval of the committee, he sailed with his wife for Zanzibar, January 3, 1844, at Mombasa, which, after visiting Zanzibar, he selected as the site of his mission. Here he and his wife were proscribed by fever, and in two months she and their infant child died. He now devoted himself with zeal to the work of the mission, especially to the study of the languages of that region. He made excursions among the Wanika and Wakamba tribes, preaching and surveying the ground with reference to future operations. He found the natives extremely degraded, intemperate, and in the habit even of selling their children to obtain the means of indulgence. He applied himself to the work of translation, and in three years after the founding of the mission had translated Acts, Romans, Galatians, Peter, 1 John into the Swahili language, and had completed a dictionary of 10,000 words of the Swahili, Wanika and Wakamba languages. Repeated attacks of fever had greatly impaired his constitution. Yet he continued his missionary tours, gathering valuable information concerning the interior tribes and preaching the Gospel, which the natives who heard it would repeat to others.

In 1846 he was joined by John Rebmann, and together they established the mission station at Kisulutini in the Rabai district, fifteen miles inland. They were both for three weeks with fever, and before they had fully recovered their strength they set out for the new mission. They found the place more salubrious than Mombasa, but the people were deeply sunk in ignorance, superstition and sensuality. Continuing their explorations in the interior, they found wonderful openings, and came in sight of the Galla country, so long the object of Dr. Krapf’s desire. Dr. Krapf visited Usambas and Ukamba, and sailed down the coast as far as Cape Delgado. In 1849 he proceeded to Ukambani, 300 miles to the northwest, to visit the Wakamba tribe numbering about 70,000 people. He went again the next year with the view, as instructed by the committee, of founding a mission among the Wakamba on the heights of Yata. But the plan failed. In this journey he sighted Mount Kenya. On the journey he was repeatedly in the greatest danger, from hunger and thirst, wild beasts and savage robbers. He continued the study of the language and the translation of the Scriptures. He came to the conclusion that from the Galla boundary to the Cape of Good Hope there is one family of languages, which stock, he thinks, judging from specimens he had received of West African languages, commences on the southern bank of the Gabun River. The missionaries in their tours obtained much geographical information. In 1850 Dr. Krapf visited England and Germany and on his return explored the interior, penetrating to Ukamba, but was forced to return by extraordinary sufferings, peril and enmity of the tribes. In later years he established and directed the remarkable “Pilgrim Mission” in connection with the St. Chrischona Institute, which was to begin the “chain of missions” from the north instead of from the east. Twelve stations were planned, embracing Egypt, Nubia and Abyssinia. He afterward visited Usambara and was well received by the chief, who desired him to establish a mission on a mountain thirty miles distant, offering him his protection. In 1855 he returned to Europe, and tho he went again twice to Africa on temporary missions, the great work of his later years was linguistic, in connection with the St. Chrischona Institute, preparing dictionaries of several languages and translating the Scriptures into the East African tongues. He was found dead at his home, on his knees in the attitude of prayer, November 26, 1851, and on the 30th his body was buried in the presence of 3,000 people, assembled from all parts of the country.

Claus (Vos W.) Johann Ludwig Krapf, Basel, 1882.


KRISHNAGAR: A town in the district of Nadiya, Bengal, India, situated 55 miles N. of Calcutta. It has a population of (1891) 25,500, of whom 17,500 are Hindus. Station of the CMS (1831), with (1903) 2 missionaries and their wives, 21 native workers, 1 place of worship, 1 chapel, 8 day schools, 3 training schools for Christian teachers. In 1892 120 professed Christians, of whom 119 are communicants. The CEZ also has a station there (1871), with (1903) 7 women missionaries, 21 native workers, 1 high school, 2 dispensaries, 1 hospital, and 39 Zenana pupils.

KRISHNAGIRI: A town in Madras, India, situated in the district of Salem, 53 miles S. E. of Bangalore. Population (1891), 3,700, of
opened in 1895, and it has (1900) 2 missionaries (one with his wife) and 3 native workers.

KROONSTAD: A town in Cape Colony, S. Africa, situated in the district of the same name, of which it is the capital, 96 miles S. W. of Johannesburg. Population, 2,000. Station of the South African Wesleyan Methodist Missionary Society, with 63 native workers, 37 outstations, 3 day schools, and 951 professed Christians.

KRÜGERSDORP: A settlement in the Transvaal, Africa, situated 18 miles northwest of Johannesburg. A station of the Berlin Missionary Society (1899), with (1903) 1 missionary, 5 native workers, 5 outstations and 78 Christians. Station of the WMS (1903), with 1 missionary, 10 native workers, 11 outstations, 11 places of worship, 1 Sunday school, 1 day school, and 261 professed Christians, of whom 173 are communicants.

KUALA LUMPUR. See Kwala Lumpur.

KUANGCHI. See Kwăng-chi-hsien.

KU-ChAU-FU: A city in Che-kiang, China, on the left bank of the Yangtse River, 106 miles S. W. of Hang-chau. It is a large and prosperous place, and considered one of the keys to the empire. Station of the CIM (1872), but as yet (1903) vacant since the Boxer troubles of 1900. Name written by the Society, Kiu-chau.

KU-CHENg. See Ku-tien-hsien.

KUCHING, or SARAWAK: A town in British Borneo, Malaysia, capital of the district of Sarawak; situated at the head of navigation of the Sarawak River, 18 miles from its mouth. Population, 25,000. A station of the SPG (1848), with (1903) 2 missionaries, 11 native workers, 4 outstations, 4 places of worship, 2 high schools, and 689 Christians.

KUDAT: A station in British North Borneo, Malaysia, situated on an inlet running west from Marudu Bay. A station of the SPG (1888), with (1902) 5 native workers, 2 places of worship, 2 day schools, and 584 professed Christians, of whom 285 are communicants.

KU-DE: A town in the province of Fo-kien, China, situated 58 miles N. W. of Fu-chau. Station circuit of the ME, with (1903) 45 native workers, men and women; 15 places of worship, 20 Sabbath schools, 10 day schools, and 890 professed Christians, of whom 516 are communicants.

KUDELUR. See Cuddalore.

KU-DING: A town in the province of Chekiang, China, situated about 50 miles north by west of Hang-chau. A station of the PS (1895), with (1903) 1 missionary and wife, 4 native workers, 3 outstations, 4 places of worship, 3 Sunday schools, 2 day schools, and 218 professed Christians, of whom 100 are communicants.

KUEL-LIN. See Kwei-lin-fu.

KUENENG: A station of the Paris Evangelical Missionary Society in Basutoland, S. Africa, situated in the northern part of the territory, with (1902) 10 native workers, 3 day schools, 5 outstations, and 563 professed Christians, of whom 336 are communicants.

KU-HSIEH: A town in the province of Szechwan, China, situated 48 miles E. N. E. of Shun-king-fu. Station of the CIM (1898), with (1903) 1 missionary and his wife and 1 woman missionary. Name written by the Society, Ku-hien.

KUH-TSI-ING. See Ku-ting-fu.

KU'WU. See Ku-wu-hsien.

KULBARGA: A town in the native state of Haidarabad, India; situated on an undulating plain in the district of the same name, of which it is the chief town, and 75 miles E. N. E. of Bijapur. It was the capital city of a powerful dynasty from 1347 to 1432, and its chief mosque is a copy of that in Cordova, Spain. Its fine palaces, however, are mostly allowed to decay uncared for. Population, 29,000. Station of the ME, with (1903) 1 missionary, 6 native workers, and an orphanage.

KULESA: A station of the Scandinavian Alliance (U. S.) in British East Africa, situated 30 miles N. W. of Witu.

KULLUKO: A village in Eritrea, East Africa, situated on the frontier of Abyssinia, about 135 miles W. S. W. of Massaua. Station of the Evangelical National Missionary Society of Sweden (1867), with (1900) 2 missionaries, 1 of them accompanied by his wife.

KUMAGAI: A town on the Honjo, or main island of Japan, situated about 50 miles E. by N. of Nagasaki. It is the most populous city in the island and is the center of a large rice trade. It has a celebrated fortress built of enormous stones. Malaria prevails in the region. Population, 47,600. Station of the CMS (1888), with (1903) 2 missionaries (one with his wife), 4 native workers, 1 place of worship, 2 Sunday schools, and 234 professed Christians, of whom 109 are communicants. The EL US also has a station there (1898), with 1 missionary and his wife. Also station of the SBC, with (1903) 1 missionary and his wife, 1 native worker, 1 Sunday school, and 15 professed Christians. Station also of the ME, with (1903) 2 missionaries, 4 native workers, 1 outstation, 1 place of worship, 4 Sunday schools and 160 professed Christians.

KUMASE. See Kumassi.

KUMASSI: A town situated 104 miles north by west of Cape Coast Castle, in the Gold Coast Colony, Western Africa. A station of the Basel Missionary Society (1896), with (1903) 2 missionaries and their wives, 5 native workers, 3 outstations, 4 day schools and 80 professed Christians. Station of the WMS also, with (1903) 1 missionary, 8 native workers, 35 outstations, 35 places of worship, 4 Sunday schools, 4 day schools, and 55 professed Christians. Name sometimes spelled Kumase.

KUMBAKONAM. See Combaconum.

KUMUKI DIALECT. See Turkish Language.

KUNDikut. See Kandukur.

KUNDI: A village in the eastern part of the native state of Rewa, Central India, near the Chota Nagpur frontier. A station of the WMS, with (1903) 1 missionary, 13 native workers, 7 places of worship, 7 Sunday schools, 7 day schools, and 444 professed Christians, of whom 57 are communicants.

KUNNANKULAM: A town in the native state
of Cochin, India, situated about 28 miles S. W. of Coimbatore. A station of the CMS (1854), with (1903) 55 native workers, 4 outstations, 7 day schools, and 97 professed Christians.

KURDS: To say that the Kurds are the Carduchi mentioned with painful reminiscences by Xenophon, does not answer the question of their origin. Nor can one define their relations by saying that they are the people of Kurdistan. No definite territory called by that name exists, and the Kurds, wherever found, live as detached groups in the midst of other races. They abound in the regions extending from the Russian border in the north to the fig-producing hills of Persia in the south, and from the Tigris, the Euphrates at Samosata, the Taurus of Armenia, to the Araxes and the Halys on the north, the one to the Caspian and the other to the Black Sea; and to the south, the Euphrates, and the Tigris, with its tributaries, into the Persian Gulf.

Such endless combinations of mountains and valleys, lakes and gorges, rivers and plateaus, snow-clad peaks and grassy plains, render the scenery beautiful, grand, weird, and wild by turns.

The region described above was inhabited, in the times of the Assyrian Empire, by a warrior race named "Gutu." The Assyrians called them Gardu and Kardu; the Greeks later called them Kardokas (Kardakes). They were Scythians or Turanians. After the subjugation of Assyria the Gardu were absorbed by a still more energetic race (the southern Kurmanj), who claim to be lineal descendants of Madai, the son of Japheth, and of the same stock as the Medes. The Kurds also claim that one of the tribes of the "Gutu" remaining in its early habitat produced Nebuchadnezzar and in the Babylonian Empire became imbued with Semitic qualities of blood. The Lur tribes of southern Kurdistan. In a similar manner emigrations of Lurs from Persia and of Wends from Afghanistan brought in Aryan blood, so that the eastern Kurds have distinctly Aryan qualities. These various traditions of the Kurds are sifted to this day in one particular, namely, that the Kurds of to-day are of mixed Aryan, Semitic and Turanian stock. But to seek to identify the various strains of blood or their source is useless in a land where the people have clung to their rocky heights while they have been trampled into many forms during fifteen centuries by conquering hosts coming from south and east and west.

The Kurds to-day are found in three great groups, the Kurmanj, the Guran and the Lur. The Lur are found in Persia, and the two first named groups in both Turkey and Persia. The language of each group is a separate dialect, and many of the tribes of each family have also their own dialect.

For various reasons exactness in statements of the numbers of the Kurds is simply impossible; the following tabulation gives only approximate estimates:

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<th>Northern—Turkey</th>
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Total, 3,400,000

As to mode of life the Kurds are of three classes: (a) Those who are purely pastoral are nomadic (called Glitches) and oscillate between the mountains and the plains occupying the former in summer and the latter in winter. (b) Those partly pastoral and partly agricultural occupy fixed abodes in winter, but in summer dwell in tents among pastures not remote from their harvest fields. (c) Those purely agricultural remain throughout the year in fixed abodes. Some Kurds also have taken up trades and live in cities as merchants and mechanics. Generally speaking, one-half, perhaps more, of the Kurds belong to class a, while the remainder are distributed between classes b and c in the proportion of 2 to 1.

The Kurds of these three classes are of two distinct types—the northern and the southern. The northern Kurd is bold, but not courageous, hospitable but full of theft and treachery, loud-voiced and brutal, lazy and ignorant, fond of villiger, feuds and feuds. He is shiftless and likewise shiftless in regard to his person, dress and...
Kurds

Kurdish manners. He has black eyes and hair, is of fine physique and athletic, is temperate and of sturdier morals than his Turkish ruler. As a rule he is monogamous, and treats his wife more after the manner of Europeans than of the Turk. He is intellectually dull, and dogged in his commercial dealings; ready to owe and acknowledge a debt, but slow to cancel it. The southern Kurd who has learned to dwell in a fixed abode is not less athletic, but of finer grain, more polite in his bearing, more quiet in his manners, and more careful of his person and dress than the northern type or the nomad Kurd. He has a more intellectual cast of features, and is brighter looking. The organization of the southern Kurds is more compact than that of the northern tribes, and there is among them the quiet consciousness of power. They obey Abdul Hamid more as Caliph than as Sultan. A considerable number of the southern Kurds have been educated in Arabic and Persian literature, and such are to be found in high office under the Turkish Government. In general, Kurds are the untamed highlanders of Turkey and Persia-bound of freedom, but lawless in their use of it, thereby occasioning great uneasiness to both those powers. Clannishness and tribal feuds are powerful preventives of their racial homogeneity and political power.

All Kurds are Muslims. They are about equally divided between the Sunni and the Shi'a denominations. The Shi'a Kurds are the Lur and Wend tribes of Persia and Afghanistan, the Kurmanj of Bolitan, Sert, and Bitlis, and the Gurans of the Dersim Mountains in Turkey. All Kurds are bigoted and are fanatically attached to their Sheikhs, if not to their religion. Comparatively few of them have an intelligent grasp of Islam, which indeed is a foreign religion in a foreign tongue.

Missionary work among the Kurds does not exist, because neither Turkey nor Persia would tolerate organized work in their behalf; and their contact with the evangelistic efforts of the Eastern Turkey and West Persia missions for the nominal Christians residing in their midst is of the slightest.

The evangelical churches of Turkey support a "Kurdish Mission," which is conducted from Harpoot; but it is for Kurdish-speaking Armenians, and not for the Kurds. In connection with this work a translation of the New Testament and also a small hymn-book have been published in Kurmanj Kurdish.

Some effort for Kurdish-speaking Syrians is now prosecuted by the Mardin station of the ABCFM. It would seem the intention of Providence to use these evangelized Kurdish-speaking Christians as an entering wedge for work among the Muslim Kurds when all things are ready for such a movement. The Persian Mission of the PN and that of the CMS are also making efforts to reach this neglected people in many unobtrusive ways.

As a rule those who have come into close acquaintance with Kurds have acquired a profound respect for their sturdy and admirable qualities of heart, their mental abilities and their capacity for religious and political development. Not a few believe that through their progress in culture may be found a solution of the Eastern question.

Kurdish Language: Belongs to the Iranian branch of the Aryan family of languages. Its immediate relations seem to be still unsettled, although there is reason to connect it with the Pehlevi. It is found in two distinct dialects—the Kurmanj and the Gurani, which are Western Kurdish, and the Lur and Wend, which are Eastern. These two groups are broken into many smaller dialects to the formation of which there seems to be no limit, such as is found in the existence of a literary class. Nothing in Kurdish has ever been printed except by strangers. The Kurds have a vast collection of materials for a literature, but they have not even an alphabet as yet, making use of the Arabic alphabet for correspondence, etc. Certain Armenians who speak Kurdish use the Armenian alphabet, and missionaries have printed some books for their use in Kurdish written with Armenian letters.

Kurnool. See Karnul.

Kurseong. See Kanshung.

Kuruman: A town and district in the Bechuanaland country in the northeastern part of Cape Colony, S. Africa; situated 100 miles N. W. of Barberton, West and 90 miles S. W. of Vryburg. Station of the LMS (1818), with (1903) 1 missionary and his wife, 13 native workers, 14 schools, and 666 communicants.

Kusai: The easternmost of the Caroline Islands, North Pacific Ocean. It is used by the ABCFM as a center for work among the Micronesian islands. It is also called Strong Island and Ululan.

Kusai Language: Belongs to the Micronesian family. It was reduced to writing by missionaries of the ABCFM working among the people of Kusie, one of the Caroline Islands. They have done a certain amount of literary work in this language, writing it with Roman letters.

Kushiyo: A town and the capital of the Kushiyo province in Hokkaido, Japan, situated on the S. E. coast of the island, about 205 miles E. N. E. of Hakodate. Its exports are sulphur and coal. Station of the CMS (1889), with (1903) 1 woman missionary, 8 native workers, 2 outstations, 1 place of worship, 3 Sunday schools, 3 day schools, and 321 professed Christians, of whom 128 are communicants.

Kushtia: A town in the Nadiya District of Bengal, India, situated on the right bank of the Ganges, about 60 miles E. S. E. of Murshidabad. Population, 11,200, of whom 6,000 are Muslims and 5,000 Hindus. Station of the CMS (1901), with (1903) 1 missionary, 4 native workers and 26 professed Christians.

Ku-tien-hsien: A town in the province of Fo-kien, China, situated about 50 miles N. N. W. of Fuchau. Station of the CMS (1887), with (1903) 1 missionary and his wife, 60 native workers, 2 outstations, 1 place of worship, 25 day schools, 1,780 professed Christians, of whom 682 are communicants. Station also of the CEZ (1889), with (1903) 3 women missionaries, 2 native workers, 1 boarding school. Station also of the MS with (1903) 2 missionaries, 2 women missionaries, 44 native workers, 6 outstations, 10 places of worship, 10 Sunday schools, 14 young people's societies, 9 day schools, 1 hospital, 1 dispensary, and 939 professed Christians, of whom 531 are communicants. Station of the Mission to Lepers in
India and the East (1892), with 1 place of worship and 1 leper asylum. Name sometimes written Kucheng.

KU-CHENG-TSZE: A town in Manchuria, China, situated about 62 miles N. E. of Kirin. Station of the Presbyterian Church in Ireland (1895), with 1 missionary, 5 native workers, 4 schools, and 170 communicants (1900).

KWAGHTO-LANGUAGE: Belongs to the Pacific Coast branch of the North American family of languages, being spoken by Indians of Vancouver Island. It has been reduced to writing by missionaries of the CMS, the Roman alphabet being used for the purpose.

KWALA KAPUAS: A station of the Rhenish Missionary Society, in Southeastern Borneo, Dutch East Indies, 30 miles N. by W. of Banjermasin. The station was opened in 1886 and now (1903) has 1 missionary and his wife, 7 native workers, 15 Sunday schools, 6 day schools, and 488 professed Christians, of whom 308 are communicants.

KWALA LUMPUR: A town in the district of Selangor, Malay Peninsula; situated near the head of the Klang River. It is the capital of the British protectorate, and is destined to grow in importance as time passes. Station of the ME, with (1903) 1 missionary and his wife, 3 native workers, 2 Sunday schools, 1 day school, and 205 professed Christians.

KWAMAGWAZA: A town in Natal, Africa; situated in the district of Eshowe, 9 miles N. W. of the town of that name. Station of the Zululand Diocese of the Church of England (1886), with 1 missionary, 1 woman missionary, and 2 native women workers.

KWAMERIA: A mission station of the New Hebrides Missionary Society, on the southern part of the Island of Tanna, New Hebrides. It was established in 1858 and has (1900) 1 missionary and his wife and 2 native workers.

KWAMERIA LANGUAGE: A dialect of the Massai spoken in the Island of Tanna, New Hebrides.

KWO: A town in the province of Honan, China, situated 70 miles S. E. of Ju-nung-fu. Station of the CIM (1899), with (1903) 1 missionary.

KWAN-CHENG-TSZE: A town in Manchuria, China, situated in the district of Kirin, 62 miles W. of that city. It has a considerable trade in indigo and opium. Population, 70,000. Station of the Presbyterian Church in Ireland (1891), with (1900) 4 missionaries (3 with their wives), 25 native workers, men and women; 10 outstations, 11 places of worship, 1 day school, 1 theological seminary, 1 dispensary, 1 hospital and 100 church members.

KWANG-CHI-HSIEN: A town 75 miles southeast of Wu-chiang in the province of Kiang-su, China. Station of the CMS (1893), with 1 missionary, 7 native workers, 5 chapels, 3 Sunday schools, 2 day schools, and 140 professed Christians.

KWANG-FENG-HSIEN: A town in the province of Kiang-si, China, situated 138 miles E. N. E. of Nan-chang-fu. Station of the CIM (1895), with (1903) 4 women missionaries, 5 native workers, men and women, and 3 outstations.

KWANG-HSIN-FU: A town in the province of Kiang-si, China; situated on the Kin River, 150 miles N. W. of Wen-chau and 135 miles E. of Nan-chang-fu. Station of the CIM (1902), with 2 missionaries and 3 native workers. Name is sometimes spelled Kwang-sin-fu.

KWANG-HUN-CHI: A town in Manchuria, Chinese Empire; situated in the province of Liaotung, about 45 miles N. N. E. of New-chwang. Station of the Presbyterian Church in Ireland (1895), with (1900) 2 missionaries (1 with his wife), 27 native workers, men and women, 24 outstations, 16 places of worship, 1 dispensary, 1 hospital, and 300 church members. Name written by the Society, Kwangning.

KWANG-TÉ-CHAU: A town in the province of Sze-chwan, China; situated in the southeastern terminus of a route across the desert of Gobi. Population, about 200,000. Station of the LMS (1891), with (1903) 1 missionary and his wife. Name written by the Society, Kwang-teh.

KWANG-YUEN-HSIEN: A town in the province of Sze-chwan, China; situated about 124 miles N. E. of Cheng-fu-fu. Station of the CIM (1889), with (1903) 2 women missionaries. Name written by the Society, Kwang-yuen.

KWANG-CHEN-HSIEN: A town in the province of Sze-chwan; situated on the Min River at the northwestern edge of the Cheng-fu plain and about 70 miles N. W. of the city of Cheng-fu-fu. Station of the CIM (1889), with (1903) 1 missionary and his wife and 2 native workers.

KWATO: A town at the S. E. extremity of British New Guinea. Station of the LMS (1891), with (1903) 1 missionary and his wife, 11 native workers, 15 schools, and 241 communicants.

KWIEI-HWA-CHENG-TING: A town in the province of Shen-si, China; situated at an altitude of 3,600 feet in the N. W. part of the province, 50 miles N. W. of So-ping-fu and about 250 miles W. N. W. of Peking. The town is divided by gardens and public squares into two sections, the traders occupying one section and the military and the religious bodies occupying the other. It stands at the confluence of trade routes to the Kokonor region and Eastern Turkestan, being the southeastern terminus of a route across the desert of Gobi. Population, about 200,000. Station of the Christian and Missionary Alliance.

KWEI-KI. See Kwei-hsiien.

KWEI-LIN-FU: A town in the province of Kiang-si, China; situated at the headwaters of the Kwei River, 230 miles N. W. of Canton. Station of the CMS (1899), with (1903) 2 missionaries (1 with his wife) and 1 dispensary. The CA also has a station at this place. The name is sometimes written Kwei Lin.

KWEI-TSI-HSIEN: A town in the province of Kiang-si, China; situated about 90 miles E. S. E.
LABRADOR: The easternmost portion of British America, on the Atlantic coast, comprising the region draining into the Atlantic bounded northeast and east by Hudson Strait and the Atlantic Ocean, southeast by the Strait of Belle Isle, and west by Ungava and Quebec. It is a dependency of Newfoundland and its area is about 120,000 square miles. The population is estimated (1901) at 3,947. The climate is very cold. One coast is rugged and forbidding. Vegetation is scanty, because of cold, and only stunted trees, shrubs, and lichens grow well there. The people are chiefly Eskimos, with some descendants of early French adventurers. Their occupations are fishing in the summer, hunting and trapping in the winter. The important settlements are scattered along the shore of the Strait of Belle Isle, and on the ocean coast to Cape Webeck, just north of Hamilton Inlet.

The Moravians are the foremost Christian workers in Labrador.

Their stations are, from S. to N., the following: Rigolet (1901), Makkovik (1896), Hopevale (1782), Nain (1771), Okak (1776), Hebron (1830) and Ramon (1871).

The Labrador Medical Mission is also in the field, and, of the Medical Mission, in his hospital yacht, steams from point to point, healing the sick among the Eskimos and preaching the Gospel.

The CMS, through Mr. Peck, has accomplished good results in Labrador.

Grenfell (W. T.), The Vikings of Today, 1895.

LABUAN ISLAND: A small island off the N. W. coast of Borneo and about 6 miles distant. It belongs to the British North Borneo Company, is flat, well-wooded and has extensive coal mines, and produces agio flour in large quantities. It has an area of 30 square miles and a population of 6,000. Station of the SPG (1869), with (1903) 1 missionary, 4 native workers, 14 outstations, 2 places of worship, 1 day school and 114 professed Christians, of whom 46 are communicants.

LA CAROLINA: A village in the S. part of the State of Maranhão, Brazil, S. America, near the Tocantins River. Station of the South American Evangelical Mission, with 2 missionaries, one with his wife.

LACCADIVE ISLANDS: A group of 14 islands, only 9 of which are inhabited, lying in the Indian Ocean, about 200 miles off the west coast of Malabar. Population (1891), 14,473, of whom 46 are communicants. Name written by the Society, Kwelki.

KWEI-YANG-FU: A town in the province of Kwai-chau, of which it is the capital; situated 310 miles S. W. of Chang-te in Hunan, at the sources of important affluents of the Yangtse River. It has considerable commercial importance. Station of the CIM (1877), with (1903) 4 missionaries, 2 wives of missionaries, 2 missionary women, and 5 native workers.

KWEI-YANG-FU: Station of the CIM (1878), with (1903) 8 missionary women, 11 native workers, men and women; 3 outstations, 9 places of worship, 2 day schools, 1 boarding school and 246 professed Christians. Name written by the Society, Kwelki.

KWEI-YANG-FU: A town in the province of Kwai-chau, of which it is the capital; situated 310 miles S. W. of Chang-te in Hunan, at the sources of important affluents of the Yangtse River. It has considerable commercial importance. Station of the CIM (1877), with (1903) 4 missionaries, 2 wives of missionaries, 2 missionary women, and 5 native workers.

KYELANG. See KAILANG.

KYOTO. See KIOTO.
of the group, was ceded to the United States. The next year (1899) the remaining islands were ceded by Spain to Germany. The present inhabitants of the islands are immigrants or the descendants of immigrants from the Philippines.

Guam has an area of about 200 miles and a population of 9,000. Of these, two-thirds live in Agaña, the capital. The ABCFM has a station here (1901). Spanish has been the language of the islands, but English is making progress in Guam.

LAGOS: A town in Lagos Colony, West Africa, situated 48 miles S. of Abeokuta, on an island in a lagoon at the mouth of the Ogun. It is accessible to vessels of considerable size, and has water communication far into the interior. Since 1861 a British possession; often called the "African Lake" on account of its enormous extent of water and the surrounding country. It is now the capital of the district.


LAGOS: A British Colony and Protectorate on the Gulf of Guinea, West Africa, between Dahomey and Southern Nigeria, and northward within undefined boundaries to the French possessions on the Middle Niger. The colony proper comprises Lagos Island and about 146 miles of coast, containing altogether 3,400 square miles; the protectorate extends inland, with 25,454 square miles. The estimated population of all (1901) is 1,500,000.

Missions were commenced in this territory by Christianized negroes removing from Sierra Leone to Abeokuta about 1840. Their representatives were the establishment by the CMS of stations at Badagry (1845), Abeokuta (1846), Lagos (1852) and Ibadan (1852). The CMS has since occupied three other stations. The WMS, the SBC and the National Baptist Convention also have missionaries at some of the same stations, and altogether there are 89 missionary stations and about 7,500 native communicants.

LAGUDOTTI: A village on the S. shore of Toba Lake, Sumatra. Station of the Rhenish Missionary Society, with (1903) 2 missionaries, 1 with his wife; 12 native workers, 13 outstations, 10 Sunday schools, 11 day schools and 2,245 professed Christians, of whom 870 are communicants.

LAHAVI: A village in the central part of the island of Nias, Dutch E. Indies, situated about 20 miles S. W. of Gunong Sitoli. Station of the Rhenish Missionary Society, with (1903) 1 missionary and his wife, 1 day school, 1 Sunday school and 205 professed Christians, of whom 124 are communicants.

LAHORE: A town in Punjab, India; situated on the left bank of the Ravi River, 32 miles W. of Amritsar. Has several fine mosques and a number of Hindu temples. The surrounding country is covered with vast ruins, attesting the ancient magnificence of the city. Population (1901), 202,964. The city is also celebrated for the ancient magnificence of its ruins, of which 130 are communicants. Station also of the ME, with (1903) 1 missionary and his wife, 12 native workers, 2 chapels, 5 Sunday schools, and 520 professed Christians, of whom 380 are communicants. Station also of the Rhenish Missionary Society, with (1849), with (1903) 3 missionaries, 2 with their wives; 1 woman missionary, 2 native workers, 1 place of worship, 2 day schools, 1 theological class and 1,600 professed Christians, of whom 130 are communicants. Station also of the ME, with (1903) 1 missionary and his wife, 12 native workers, 2 chapels, 5 Sunday schools, 8 day schools, 2 boarding schools, 1 college, 1 dispensary, and 215 professed Christians. The YMCA (1890) and the YWCA both have agents here with branches of their respective associations. Station also of the ZBM, with (1903) 11 women missionaries, 12 native workers, 2 boarding schools, and 240 Zenana pupils.

LAHUSA: A village on the S. coast of the island of Nias, Dutch E. Indies; situated about 35 miles S. of Gunong Sitoli. Station of the Rhenish Missionary Society, with (1903) 2 missionaries, 1 with his wife; 6 native workers, 2 outstations, 1 Sunday school, 2 day schools, and 311 professed Christians, of whom 202 are communicants.

LAI-AN. See Lai-angan-hsien.

LAI-ANGAN-HSIEN: A town in the province of Ngan-twei, China, situated about 20 miles N. by E. of Chu-chang. Station of the CIM (1899). Name also written Lui-an.

LAINGSBURG: A village in the District of Prince Albert, Cape Colony, Africa; situated on the railroad to Kimberley, 213 miles from Cape Town. Population, 1,500. Station of the Berlin Missionary Society (1884), with (1903) 1 missionary, 11 native workers, 15 outstations, 2 day schools, and 580 professed Christians, of whom 284 are communicants.

LAITLYJKOT: A village in Assam, India; situated 10 miles S. by W. of Shillong. Station of the Welsh Calvinistic Methodist Missionary Society, with (1903) 1 missionary and his wife, 24 native workers, 14 outstations, 15 places of wor-
ship, 13 Sunday schools, 13 day schools, 1 dispensary, and 346 professed Christians, of whom 99 are communicants.

LAKAWAN: A town on the Me Wang, Siam; situated 65 miles S. E. of Chiang Mai. Population is composed very largely of Laos. Station of the PN (1885), with 5 missionaries, 4 with their wives; 1 missionary woman, 4 native workers, 3 outstations, 1 chapel, 4 Sunday schools, 2 boarding schools, 1 hospital and 209 professed Christians. Name also written Lakom.

LAKEMBA ISLANDS: A group of small islands east of the Fiji Islands, to which they politically belong. It is occupied by the Australian Wesleyan Missionary Society, with (1900) 2 missionaries, 251 native workers, 11 outstations, 72 places of worship, 72 Sunday schools, 73 day schools, 1 dispensary, and 460 professed Christians.

LAKHIMPUR: A village is Assam, India; situated 55 miles W. S. W. of Dibrugarh. Population, 5,000. Station of the ABMU (1893), with (1903) 2 missionaries and their wives, 19 native workers, 5 outstations, 4 chapels, 1 Sunday school, 5 village schools, 1 boarding school, 1 dispensary, and 392 professed Christians.

LALITPUR: A town in the District of Lalitpur, United Provinces, India; situated 110 miles S. by E. of Gwalior. Population 11,300, 8,700 of whom are Hindus and 1,600 Muslims. Station of the Reformed Episcopal Foreign Mission Society (1889), with (1901) 3 missionaries, 1 woman missionary, 1 with his wife; 2 women missionaries, 17 native workers, 5 outstations, 1 place of worship, 5 Sunday schools, 2 young people's societies, 5 day schools, 2 industrial training schools, 1 dispensary, 1 medical class, 1 orphanage, and 131 Christians.

LAMBARENE: A settlement on the Ogowe River, French Congo, Africa; situated about 150 miles from its mouth. The PN opened a mission station in 1867, but transferred it to the Paris Evangelical Society in 1895. It now (1903) has 4 missionaries, 3 with their wives; 1 woman missionary, 5 outstations, 1 chapel, 1 Sunday school, 2 day schools, and 1 dispensary.

LAMU: A town and the capital of the District of Lamu Island, British East Africa; situated on the east side of Lamu Island. The island is 7 miles long and separated from the land by a narrow channel. It lies off the coast about 150 miles N. W. of Mombasa. The town is a port of call for English and German steamers, and is connected with Mombasa by telegraph. It has a population of 5,000 people, and is a mission station of the Neukirchen Mission Society (1889), with (1901) 3 missionaries and their wives and 1 boarding school.

LAN-CHAU: A town in the Province of Chi-li, China, about halfway between Tien-tsin and Shan-hai-kwan. Station of the ME (1884). After the mission work was broken up and the missionaries driven out in the Boxer troubles, it is now being reorganized and carried on with (1903) 16 native workers, 6 outstations, and 744 Christians.

LAN-CHAU-FU: The capital of the province of Kan-su, China; situated on the right bank of the Yellow River in a narrow valley which the river fills, 450 miles W. N. W. of Hsi-nan-fu. It has important manufactures of coarse woolen goods. Altitude, 5,000 feet. Population, 250,000, of whom many are Mohammedans. Station of the CIM (1885), with (1903) 6 missionaries, 2 with their wives; 1 woman missionary, 1 chapel, and 1 dispensary.

LANDAU: A village and sanitarium in the District of Dehra Dun, United Provinces, India; situated 77 miles E. of Ambala. Altitude, 7,459 feet. Population (1891), 2,000. Station of the PN (1874), with (1903) 1 missionary and his wife, 1 woman missionary, and 1 boarding school. Station of the ZBM, with (1902) 2 women missionaries, 2 native workers, and 81 Chinese pupils. The name is sometimes spelled Landour. The place is also called Woodstock.

LANG-CHAU: A town in the province of Shen-si, China, situated 115 miles W. N. W. of Hsi-nan-fu. Station of the CIM (1893), with (1903) 1 missionary and his wife, 1 woman missionary and 1 chapel.

LANGUAGES: Missions and the Unwritten: Christianity had its origin in the midst of the greatest civilization of the times. It was not born in some obscure corner of the earth. It found its way at once into the imperial centers of the mightiest empire of the ancient world. It expressed itself at the outset in the supreme language the human race has ever invented. The oracles out of which it sprang had already been translated into this tongue, and the new oracles of the New Covenant were given in the same speech. It is a significant fact that cannot be too often commented upon that Christianity at once conquered the best and possessed it for the New Kingdom. It swiftly also invaded the other living languages of power and influence—the Syriac, which reached out eastward from the Euphrates and beyond, and the Latin, which was the speech of the civilization of the West. This could not take place without affecting the very life and forms of these languages, changing their vocabulary, enriching their content.

It would be interesting to trace the influence of Christianity—aggressive, conquering, missionary Christianity—on these languages, already the vehicle of polished thought. Without the very language of Greece, in which the New Testament was first given form, received a new imprint from these holy writings. So too the Scriptures, translated into the Vulgate, the common speech of the Latin peoples, had their modifying influences on the language of the Caesars. Except, however, in adding elevation of thought and in the gift of spiritual ideals it is doubtful whether Christianity really added anything to these already classic languages. When we come to another class of languages another set of facts are to be considered. Christianity, ever restless and moving outward from its early centers, came in contact with the West with peoples that had already developed incipient literatures. They had created their alphabets and begun their progress. The new light of the Spirit, however, proved to be that we add, and as we trace these origins of literature we find, as in our earliest forms of English literature, the presence of the creative power of the Christian story. Even later in their development it is the power of the Bible translated by the missionary church into their tongue that gives it as in England and in Germany, or the power of a missionary soul that lifted it to its loftiest possibilities, as Dante, the tongue of Italy.
But this is not enough for Christianity. It is not satisfied to vivify existing literature, and give a mighty uplift to those in the weakness of their infancy—it has created the very forms of literature and has made languages.

The language of Russia and Bulgaria, and Servia, all the languages however modified that take their origin from the old Slavic of the early centuries, owe their very letters, their alphabet, to missionaries from Constantinople: Cyril and Methodius, who in the 9th century went to the South Slavic peoples and gave their language form in the quaint characters that abide to this day. This work of missionaries in the 9th century is being carried forward by missionaries in the 20th century. A missionary in Central Africa has just reduced the Kairondo language to writing and begun the translation of the Gospel into this speech. In the year 1903 the complete New Testament translated by the Rev. E. H. Richards was issued in Sheetswa, the speech of millions of people on the east coast of Africa, who had no written language until the advent of the missionary. What is true of these African peoples is also true of the many peoples living in the scattered islands of Micronesia. In 1856 the Rev. Hiram Bingham, the son of one of the first missionaries to the Sandwich Islands, left the United States on the Morning Star. He arrived in Apia on Nov. 18, 1857. He spent the first eighteen months after his arrival in acquiring the language and putting it in writing. In February, 1859, he commenced the translation of the New Testament, which was not completed until 1873, and the Old Testament twenty years later. The whole story of this fascinating tribe is a fascinating one. In the translation nearly 400 foreign words had to be introduced for which there were no equivalents in the new tongue.

The language of Ponape, one of the Caroline Islands, was also reduced to writing by missionaries. Matthew and John were translated in 1859. This translation was made by the Rev. Dr. Gulick, who had the help of a runaway Portuguese who had been on the island, and who had acquired the language and had been converted by reading the Portuguese New Testament given him by a missionary, so that from this incident we see how the Divine Word reproduces itself by giving shape to languages which had no written form until the missionary influence came in contact with it.

In the Marshall Islands the missionaries reduced the language to writing in order to translate into the language the Holy Scriptures. The New Testament was finally given to these people in 1885.

What was true of the Gilbert Islands and the Ponape and the Marshall Islands was also true of Kusaie and the Mortlock and Ruk languages. Another interesting group of languages which has been reduced to form by missionary effort is that of the Indians of North America. It is true that the Cherokee language owes its alphabet to a newspaper enterprise,—a certain educated Cherokee, Geo. Guess, purposing to introduce the English alphabet to his nation. The missionaries, however, much to his disgust, made use of his work for circulating the Scriptures, and the first actual printing in type from the letters originated by the newspaper enterprise was the Book of Genesis, translated by the Rev. S. A. Worcester, D.D., and published in 1827.

The work of the Moravians among the Delawares and of the American Board missionaries among the Dakotas and among the Choctaws, all had to do with the shaping and forming of these languages. So much was it realized that this missionary work had been an important aid in the civilizing of the tribes that in 1887 the Dakota Indians appealed from the decision of the United States abolishing the use of the vernacular in their schools on the ground that the Vernacular Bible had been a great and effective agency in their civilization.

Not only has missionary effort, especially in connection with the translation of the Scriptures, been a creative power giving shape and form to many unwritten languages, of which the above incidents are simply occasional examples, and giving an elevation and dignity to those that already had been reduced to writing, but in many instances the work of the missionaries has been the only influence that has given permanence to these languages. In some cases the only memorial of these languages that exists is the product of the labor of the missionary.

LAN-KI-HSIEN: A town in the province of Che-kiang, China, situated 75 miles S. W. of Hang-chau. It is an important commercial center. Population, 200,000. Station of the C.I.M. (1894), with (1903) 3 women missionaries, 5 native workers, and 1 chapel. Name is sometimes written Lan-k'1.

LAN-TIEN-HSIEN: A town in the province of Shen-si, China, situated 28 miles S. E. of Hsingan-fu. Station of the C.I.M. (1895), with (1903) 1 missionary and his wife, 1 native worker, 1 chapel, 1 Sunday school, and 1 day school. The name is sometimes written Lan-t'ven.

LAO-HO-KAU: A town and river port on the Han River, in the province of Hu-pe, China, situated 200 miles N. W. of Han-kau. Station of the C.I.M. (1887), with (1903) 2 missionaries and their wives, 9 native workers, 1 outstation, 2 places of worship, 1 Sunday school, 1 day school, and 44 Christians. Station also of the Norwegian Lutheran China Mission (1894), with (1900) 2 missionaries, 2 women missionaries, 1 day school, and 1 boarding school. Station also of the PB, with 1 missionary and his wife and 2 women missionaries. Name spelled by the Society Lao-ho-k'ou and Lao-ho-keo.

LAO-LING. See LE-LING-HSIEN.

LAOS: The name Laos is the French method of writing the name Lao, given by the Siamese to a people of the Shan stock, often called Eastern Shans, and found in North Siam and in the French territories of Indo-China. The word has become naturalized in English through the adoption of the French spelling by writers in English. The northern limits of the Laos tribes have not yet been fixed, but they are said to form the majority of the population as far north as the southern part of the Chinese province of Yun-nan. The hill tribes of the Chinese island of Hai-nan also speak a dialect which can be understood by the Laos of Siam. The general theory of this race is that they lived in China before the Chinese appeared, were crowded into the hills first, and so gained their name Shan (mountain), and were next crowded gradually southward, those who took the western river valleys becoming the Shans of Eastern Burma, and those who followed the eastern valleys becoming the Siamese and Cam-
bodians, the later comers becoming known to the world by the name Lao, applied to them by the Siamese. They call themselves “Tai,” which means the free.

The number of these people is variously estimated from five to ten millions. Estimate in any case is little better than a guess, since the northern regions of their domains have not been fully explored. Various hill tribes inhabiting the same regions as the Laos are often confounded with them because those of them who write use the Laos written characters. But they are not of Laos blood and their languages are entirely distinct from the Laos dialects. Of these hill tribes several are found in Siamese territory, such as the Musu, the Kamu, the Mee, the Yao, and Lwa. The first two of these hill tribes have been reached to some extent by missionaries. They are worshipers of ancestors or of spirits, and some of them are notable exceptions to the rule of laziness which governs the Laos. They also show considerable mechanical aptitude in a rude way.

In stature the Laos are rather short, averaging about five and a half feet in height. In complexion they are rather tawny, with brown eyes but black hair. In bearing they are manly, and they have considerable pride of race. The peasants are attached in feudal style to some lord, but with considerable liberty to change their relations to him at pleasure. For a reason, perhaps, the feudal lords are somewhat restrained in exacting labors from their retainers. Slavery exists to some extent among the Laos. Slaves are handed down by inheritance, or purchased, or captured in war. In their slavery, too, there is some amelioration in the fact that the slaves are often allowed to live by themselves, merely answering when called upon for service for a few days or a week at a time. The Laos treat women as equals, and upon marriage it is quite common for the husband, to leave his father and mother and join the family of his wife. They are hospitable to strangers, rather inclined to laziness, and passionately fond of gambling. A curious custom in reference to the disposition of their dead, is that the body of a deceased friend is embalmed and kept at the house for weeks and perhaps months, as is done in parts of China, and the final disposition of the body is by cremation.

Mission work among the Laos of Siam was commenced by Messrs. McIlvory and Wilson of the American Presbyterian Board (N.) in 1867. After a careful exploration of the country, they selected Cheuang Mai as the first station, and from the first marked success met them. The Laos mission of the PN is now in a very flourishing condition.

See El Araish.

LA PLATA: A town in Argentina, South America, situated 39 miles E. S. E. of Buenos Aires, and capital of the province of Buenos Aires. Population, 65,000. Station of the ME, with (1903) 3 native workers, 1 place of worship, 2 Sunday schools, and 123 professed Christians, of whom 53 are communicants.

LARACHE: See El Araish.

LARAISH: See El Araish.

LARANGEIRAS: A town in the State of Sergipe, Brazil, 19 miles W. N. W. of Aracaju; situated at the head of steam navigation on the Cotindiba River. Population, 3,000. Occupied as a station by the PN in 1884, and left in care of native workers in 1901, the missionary removing to Estancia.

LA RES: A town in Porto Rico, West Indies, situated 60 miles W. S. W. of San Juan, with a population of 17,100. Station of the American Missionary Association, with (1901) 1 missionary and his wife, 2 women missionaries, 1 Sunday school, and 1 day school.

LARNACA: A town on the S. coast of Cyprus, situated 28 miles S. E. of Nicosia. It is the chief commercial port and island and has many ruins of antiquity. It is the ancient Cilium. It is occupied by the RP (1891), with (1901) 2 missionaries and their wives, 3 native workers, 1 place of worship, 2 Sunday schools, 1 day school, 1 dispensary and 22 professed Christians.

LAS FLORES: A town in Argentina, South America, situated 165 miles S. W. of Buenos
Aires. Station of the RBMU, with (1901) 1 missionary and his wife and 1 Sunday school.

LEPAK: A village of Java, situated 50 miles S. by E. of Tjipat. It has the remains of the ancient Roman city of Laodicea ad Mare. It is the chief town of the Nusariyeh region. Population, 12,000. Station of the RP (1859), with (1901) 3 missionaries and their wives, 3 station missionaries, 14 native workers, 4 outstations, 1 place of worship, 2 Sunday schools, 1 society for young people, 1 book-room, 4 day schools, 2 boarding schools, 1 dispensary, 1 hospital, and 196 professing Christians.

LAVRAS: A town in Minas Geraes, Brazil, South America, situated in the mountain district, 200 miles N. N. E. of Santos. Climate is healthful and dry. Altitude, 2,000 feet. Population, 4,000. Station of the PS (1892), with (1903) 1 missionary and his wife, 3 women missionaries, 4 native workers, 13 outstations, 3 places of worship, 1 Sunday school, 1 boarding school, 1 printing press, and 110 Christians.

LEALUYI. See Lialuyi.

LEBAK: A village of Java, situated 50 miles S. by E. of Batavia. Station of the Netherlands Mission Society (1894), with (1901) 1 missionary, 2 native workers, 1 outstation and 1 hospital.

LEBANON: A semi-autonomous province in Syria comprising the range of mountains of the same name, with an area of 2,500 square miles. It was given a constitution by the Turkish Government, under pressure from the great powers of Europe, who intervened to stop the massacres of 1860. The Governor of the Lebanon is not removable by the Sultan, nor can any but a Christian be appointed to the post. In consequence of these arrangements it is far more prosperous and progressive than any neighboring districts of Turkey.

LEGGE, James: Born at Huntly, Aberdeen-shire, Scotland, in 1815; graduated at King’s College and University, 1835. After studying at Highbury Theological College, London, he was appointed in 1839, by the LMS, a missionary to China. He landed Malacca in December of the same year. In 1840 he took charge of the Anglo-Chinese college, founded by Dr. Morrison and Dr. Chma,, and reached Malacca in December of the same year. In 1840 he took charge of the Anglo-Chinese college, founded by Dr. Morrison and Dr. Chma,, and reached Malacca in December of the same year. In 1840 he took charge of the Anglo-Chinese college, founded by Dr. Morrison and Dr. Chma,, and reached Malacca in December of the same year. In 1840 he took charge of the Anglo-Chinese college, founded by Dr. Morrison and Dr. Chma,, and reached Malacca in December of the same year. In 1840 he took charge of the Anglo-Chinese college, founded by Dr. Morrison and Dr. Chma,, and reached Malacca in December of the same year. In 1840 he took charge of the Anglo-Chinese college, founded by Dr. Morrison and Dr. Chma,, and reached Malacca in December of the same year. In 1840 he took charge of the Anglo-Chinese college, founded by Dr. Morrison and Dr. Chma,, and reached Malacca in December of the same year.
the burning of a leper and was so impressed by the helplessness of these outcasts that he established a hospital for them at Hemel en Aarde, and the first in all India. In 1819 the Colonial Government of South Africa, fearing the spread of leprosy, erected a hospital at Henry en Aarde, and the first in all India. The British establishment by the Moravian Church, missionaries working among the Natives, to send missionaries to manage the institution and look after the spiritual as well as the material welfare of its inmates. In 1846 the establishment was removed to Robben Island, and was continued in the care of the Moravians till 1867, when the Government appointed a chaplain of the Church of England, and the Moravians withdrew.

As early as 1840 provision for lepers was made at Almora, India, through the efforts of a government official, and in 1845 the work was turned over to the CMS. In 1855 an asylum for lepers was established at Ambala, Punjab, by missionaries of the PN, again aided and largely supported by a government official. But, with the exception of the one asylum in South Africa and the mission homes in India, which leprosy is so prevalent, Asylums were established at Chamba, Rawal Pindi, Sabathu and Tarn Taran, in the Punjab; at Agra, Allahabad, Almora, Banda and Chandigarh, near Pithoragarh in the N. W. (United) Provinces; at Purulia in Bengal, at Ujjain in Central India and at Aleppo, Mangalur and Nagpur, in the south of Hindustan. The CMS established a leper settlement on the Zanzibar coast in Africa and the Norwegian Missionary society began work for lepers at two stations in Madagascar. In Jerusalem the Moravians established an asylum and home for lepers.

While the various existing missionary organizations were directly or indirectly working for lepers, the expansion of the work during this period is largely due to the formation of the society called the "Mission to Lepers in India and the East," by Mr. Wellesley C. Bailey, who, while a missionary of the American Presbyterian Church in the Punjab, as early as 1869 became much impressed with the condition of the lepers at the Ambala asylum of that mission. In 1874 he visited Great Britain and succeeded in forming a society for developing this special work. While as an organization it is independent, it cooperates with the various societies engaged in the work.

Work especially directed to lepers has greatly expanded since 1890. At that date organized effort for lepers did not exist in China, Japan, Burma and many other countries, and there were but twenty institutions for lepers in all the mission fields together. Since 1890, sixty-two asylums and homes for these afflicted people have been established, more than three times as many as in all previous years. Twenty-two prominent missionary societies are receiving aid in their work from the Mission to Lepers, which now has fifty-five stations in India, Burma and Ceylon, ten in China, two in Jutland, and thirty asylums or hospitals in these countries owned by the Mission to Lepers itself, as well as in institutions supported by private benevolent societies which are found in various parts of India. Perhaps the best known among the workers for lepers in India is Miss Mary Reed, of the American ME Mission, who contracted the disease while living among the lepers at Chandag, with no other associates than the afflicted natives, since 1890.

The first institution for lepers in Burma was opened in 1891 at Mandalay. At Singapore, a government leper colony is regularly visited by a missionary. At Lakawn, among the Laos people, the native Christians support two leper families. At Pak-hoi, in South China, in 1891 the CMS founded one of the finest institutions for lepers in the foreign field, and has since opened work for them at Hang-chau-fu, Fu-chau-fu, Kien-ning-fu, Lo-ngwong and Ku-tien-hwa-fu. In 1895 the first asylum for lepers in China was established by the LMS. The American ME Mission has a work for lepers at Haing-hwa-fu, and the Protestant Episcopal Church, U. S. A., has begun work at Nyang-king, on the Yangtze River. Work for the lepers of Japan was begun by the American Presbyterians in 1894 in a suburb of Tokio, and the CMS has a leper hospital at Kumamoto.

In Africa, besides the colony on Robben Island, the Moravian missionaries work among the lepers within the bounds of their mission north of Lake Nyasa. In the Transvaal, the Hermannsburg Mission has a work at Mosetta. The government asylum at Emmanjana, in Kaffraria, is visited by a missionary of the Scottish Episcopal Church. Another leper colony is cared for near the town of Zanzibar. In Madagascar the LMS began work for lepers in 1895, about four miles from Fianarantsoa. Manakavaly, the leper village near Toamasina built by the LMS, has been taken over by the Paris Evangelical Missionary Society.

The Norwegian Missionary Society established a station for lepers at Antalaha, Madagascar, and another at Fianarantsoa. The United Norwegian Lutheran Church of America also has a leper home and asylum in Madagascar. The French Roman Catholics have two hospitals for lepers in the island and also work for them at Fort of Spain, Trinidad, and at Mandalay.

In Hawaii a leper settlement was established by the Government at Molokai, in which work is carried on by the Hawaiian Evangelical Association and the Roman Catholics. This leper colony was the scene of the labors of Father Damien, who established the Roman Catholic Mission there in 1873, contracted the disease, and died at his post in 1889.

In the New Hebrides a leper colony has been established by the Melanesian Mission in one of the Banks Islands. The CMS began work in 1897 among the lepers of Belep Islands.

The first work for the lepers of Persia was begun by the American Presbyterians at Tabriz in 1894. In 1896 the Moravian Missionary Society established a leper asylum at Surinam, in South America. Summary (1901)—Africa: 6 asylums and settlements, with 840 inmates. Burma: 2 asylums, with 162 inmates; 1 home for untainted children,

Totals: 71 asylums in 12 different fields; 6,528 inmates; 15 homes for untaught children, with 268 inmates.


LERIBE: A village in Leribe district, in the north of Basutoland, Africa. Station of the Paris Evangelical Missionary Society (1859), with (1903) 1 missionary and his wife, 20 native workers, 12 outstations, 1 place of worship, 1 Sunday school, 13 day schools and 1,137 professed Christians, of whom 752 are communicants.

LES CAYES. See Aux CAYES.

LEVUKA: A town on the island of Ovalau, former capital of the Fiji Islands, Oceania, situated on the E. coast and surrounded by hills. Station of the Australian Wesleyan Missionary Society, with (1900) 1 missionary, 87 native workers, 30 places of worship, 103 Sunday schools, 123 day schools and 1,091 Christians. The SPC also has a station there, with 1 missionary.

LIALUI: A village in the Barotsi valley, Rhodesia, Africa, situated on a low hill, 15 miles E. of the Zambesi River, with which it is connected by a canal constructed by the Barotse chief Lewanika. Station of the Paris Evangelical Missionary Society (1892), with (1903) 2 missionaries, 2 women missionaries and 1 day school. The name is sometimes spelled Lealui.

LIANG-CHAU-FU: A town in the province of Kan-su, China, situated in a fertile plain, 180 miles from Lan-chau. The plain is often flooded by the Biwun-fai River. Altitude, 5,000 feet. Population, 20,000. Station of the CIM (1888), with (1903) 3 missionaries, 2 with their wives, and one woman missionary.

LIANG-SHAN: A town in the province of Szechuan, China, situated in the S. W. near the boundary of Yunnan, at the foot of the mountains of the same name. It is important for its deposits of a salt of lead used in the manufacture of porcelain ware. It is a station of the CMS (1902), with 1 woman missionary.

LIAO-YANG-CHAU: A town in the province of Liaotung, Manchuria, China, situated 40 miles S. S. W. of Mukden. It is a mission station of the UFS (1882), with (1903) 4 missionaries, 2 with their wives, 4 women missionaries, 37 native workers, 16 outstations, 13 Sunday schools, 5 day schools, 1 dispensary, 1 hospital, and 650 professed Christians.

LIBERIA: A republic on the coast of Western Africa, including 500 miles along the coast, with an average breadth of 100 miles, and an area of about 366,000 square miles. It lies between Sierra Leone on the west and the Ivory Coast on the east, and is bounded on the north by French Guinea. A colony of negroes from America was planted here in 1816 by an American colonization society, with the object of giving the negro a chance for self-improvement. An unfortunate selection of locality caused the failure of the attempt, as the climate was fatal. A treaty made with the native princes in 1821 secured a more healthful locality. The land was portioned out; settlements sprang up, and were named Monrovia, the capital; Caldwell, Edina; new lands were acquired; neighboring chiefs were received into the colony, and hostile chiefs were conquered, until, in 1847, Liberia was declared an independent government, with a president, senate and house of representatives. A property qualification restricts the right of suffrage, and, for the time, whites are not allowed citizenship. Great Britain and other European powers recognized the republic. The original plan of the colony has not been fully carried out, since it draws its people more from the surrounding districts and native tribes than from the emancipated negroes in North America. In 1880 the kingdom of Medina, a rich and populous country, was annexed.

The people are estimated at 2,000,000, of whom 60,000 speak the English language. Sugar is the principal product of agriculture, the farming of all kinds is conducted with results in crops of cocoa, coffee, cotton, and rice. Trade is in gold-dust, ivory, palm-oil, coffee, and other products, but is badly managed and languishes.

The inhabitants are the seafaring Kroos, between Cape Palmas and the Sinu River, the Bassas, the Barlins, south of the St. Paul; the Mandingan Veis, agriculturists; the fierce Golas, dwelling along the western affluents of the St. Paul; the war-like Pussis and Bussis; and, in the uplands of the interior, the powerful Mandingans. The Protestant faith prevails along the coast. The PE, the ME, the ELGS, and the African Methodist Episcopal Church all have missions in Liberia.

Stockwell (G. S.), The Republic of Liberia, New York, 1868; Blyden (E. W.), A Chapter in the History of Liberia, Free-town, 1892.

LIEU-CHAU-FU: A town in the N. part of the province of Kwang-ting, China, situated about 130 miles N. W. of Canton. Station of the PN (1891), with (1903) 3 missionaries, 2 with their wives; 1 woman missionary, 7 native workers, 3 outstations, 4 places of worship, 3 Sunday schools, 6 day schools, 1 boarding school, 1 dispensary, 1 hospital, and 207 professed Christians. The name is sometimes spelled Lieu Chow.

LIFU: The largest of the Loyalty Islands, Oceania. Station of the LMS (1843), with (1903) 1 missionary and his wife, 216 native workers, 28 Sunday schools, 1 boarding school, and 3,855 professed Christians, of whom 2,027 are communicants.

LIJENBURG. See LYDENBURG.

LIKHOELÉ: A village in Basutoland, Africa, situated about 18 miles S. E. of Hebron. Station of the Paris Evangelical Missionary Society (1880), with (1903) 1 missionary and his wife, 23 native workers, 7 outstations, 1 chapel, 1 Sunday school, 8 day schools, 1 dispensary, 1,362 professed Christians, of whom 813 are communicants.

LIKOMA ISLAND: An island 5 miles long in Lake Nyassa, Africa. It is the headquarters of
the UM, with 5 missionaries, 4 women missionaries, 7 native workers, 3 outstations, 1 chapel, 5 day schools, 2 boarding schools, 1 theological class, 1 dispensary, 1 hospital, 1 printing press, and 397 professed Christians, of whom 415 are communicants.

LI-LONG: A town in the province of Kwang-tung, China, about 75 miles S.E. of Canton, on Mrs Bay. Station of the Basel Missionary Society (1852), with (1903) 3 missionaries, 2 with their wives; 9 native workers; 3 outstations, 1 theological class, 1 boarding school, and 397 professed Christians, of whom 229 are communicants.

LIMA: The capital of Peru, South America, situated in a valley 6 miles from Callao. It was founded in 1535 by Pizarro as the capital of the viceroyalty, and is the most handsome city in South America, with many modern buildings. Large manufactures of glass and gold laces. Its climate is pleasant, but not healthful, owing in part to bad sanitation. There is little or no rain, but dews and fogs are abundant in winter. It has an altitude of 505 feet, and a population of (1901) 103,000 people. Station of the ME (1891), with (1900) 1 missionary and his wife and 1 woman missionary.

LIMAO: A settlement in Bechuanaland, Rhodesia, Africa, situated about 10 miles W. of the railroad station of Ramoutsa. Station of the Hermannsburg Missionary Society (1864), with (1903) 1 missionary and his wife, 2 native workers, 1 outpost, 1 chapel, and 2 day schools.

LIMON: A town and seaport on the E. coast of Costa Rica, Central America, situated about 80 miles E. of San Jose. Station of the Jamaica Baptist Mission Society (1888), with (1901) 4 missionaries, 3 with their wives; 7 outstations, 7 chapels, 6 Sunday schools, and 367 Christians. These statistics include Ebeneser or Porvenir. The Western Missionaries, Wesleyan Methodists, have there (1901) 1 missionary and his wife, 22 native workers, 5 outstations, 6 places of worship, 1 Sunday school, 1 Young People's Society, 1 day school, 1 temperance society, and 281 Christians. Name is also written Port Limon.

LINARES: A town in Nuevo Leon, Mexico, situated 96 miles S. of Monterrey. Population, 10,000. Station of the FS (1887), with 1 missionary and his wife, 1 native worker, and 2 day schools.

LIN-CHING: See LIN-TSING-CHAU.

LINDLEY, Daniel: Born August 24, 1801, in Washington County, Penn.; graduated at Ohio University and Union Theological Seminary, Va., in 1829. He preached three years in Charlotte, N. C., and, in 1834, was appointed missionary to Africa by the ABCFM. The disturbed state of the country made Mr. Lindley's first few years in Africa exceedingly dangerous and wearing. At length, in 1839, he established himself at Durban (then called Port Natal), and labored among the Zulus for thirty-five years. He not only preached to the Zulus, but also at the Cape of Good Hope, and in the interior. At the Cape, he showed the native Christians who wished to improve their modes of life how to make brick, build houses, construct implements and furniture. He often defended the people with his rifle from the attacks of wild beasts, and in sickness ministered to them. In 1846 five commissioners were appointed by the Colonial Government to allot lands to the natives and to encourage them to industry. Mr. Lindley was one of these commissioners. He was always greatly honored and loved by the Zulus. The proverbial saying of the Dutch Boers used to savor him as "If there be a name that warms the heart of a Natal Teck Boer, it is the ever-to-be-remembered name of Daniel Lindley." He returned home in ill-health in 1874, and died at Morristown, N. J., September 3, 1880.

LIN-KIANG-FU: A town in the province of Kiang-si, China, situated 195 miles S. S. E. of Han-kau. Station of the CIM (1898), with (1903) 1 missionary and 1 chapel.

LINOKANA: A village in the Marico District of the Transvaal, Africa, situated 15 miles N. of Zeerust. Station of the Hermannsburg Missionary Society (1859), with 1 missionary and his wife, 1 native worker, 2 outstations, 1 place of worship, 2 day schools and 1,113 professed Christians.

LIN-TSING-CHAU: A town in Shan-tung, China, situated on the W. border of the province, on the Wei-ho River, about 75 miles W. of Tsin-man-fu. Station of the ABMU. Although the mission work was broken up by the Boxer outbreak it is now (1902) being reorganized and carried on with 2 missionaries, 1 with his wife; 10 native workers, 5 outstations, 5 places of worship, 5 Sunday schools, 1 day school, and 60 Christians. The name is sometimes spelled Lin-ching.

LIQUOR TRAFFIC AND MISSIONS: It is an axiom in physics that without the application of force water will not rise higher than its source. In the light of this truth a glance at the use of ardent spirits in some Christian lands may show us what to expect in their commerce with heathen tribes. Belgium is a fair specimen of a papal country, and there 70,000,000 litres—a litre = 2.113 pints—are consumed annually. Every year her 6,000,000 of population spend eight times as much for liquor as for public instruction, and the amount that is drunk continually increases. The net revenue from the excise in Great Britain in 1902 was £231,597,962, all but £674,465 of it from the manufacture and sale of liquor.

Such figures prepare us for dark pages in the records of commerce with heathen, and we are not disappointed; the reality even exceeds the expectation. In 1887, 150,000 gallons were imported from Christian lands into Sierra Leone alone, and into the neighboring district of Lagos 1,231,302 gallons were sent annually. Rev. W. Allan states that the Niger Company imported 220,000 gallons in two years, and 500,000 gallons went with him in the ship Caliban from Liverpool. The Hon. and Rev. James Johnson, a native member of the government, who has labored there for eighteen years, states that packages of gin and rum were found everywhere. Large steamers loaded with liquor lay at anchor; warehouses were crammed with the article to the very doors; canoes were heavily laden with it; streets and lanes, both near and far, were littered with demijohns. The very soil of Abokuta seemed composed of broken bottles; and at Afarjupa, forty miles inland, the seats in the church were empty gin-boxes. The traders at Bonny complain that there is no good train on the shelf, and the only demand is for rum and
gin, which is sold for four and even threepence per bottle. Such prices seem fabulously cheap, and these prices are enough to be envied. One who had himself seen the state of things may say this is the testimony of missionaries; yes, and in it they are unanimous. Christ-like love for men neither disqualifies to see nor to describe the truth; but we are not confined to missionary testimony. Mr. Burton states: "It is my sincere belief that if the slave trade were revived with all its horrors and Africa could get rid of the white man with his derber and rum, she would be a gainer by the exchange." This is strong testimony from one who had himself seen the state of things which he thus describes. One of these runners, without intending it or perhaps even being aware of his damaging concessions, has turned State's evidence. Mr. Betts, a leading merchant of Sierra Leone, tells his story: "The liquor traffic destroys body and soul. It is a greater evil than the slave trade. I am myself a large dealer in spirits. I have on the road now thousands of gallons of rum, and several thousand demijohns of gin. I am by no means insensible to the evil this traffic does to these lands and commerce itself. And I regret it much. They have become slaves to the white man's rum. Rum and gin is their incessant cry."

The Rev. J. Johnson, already quoted, styles this "a criminal trade," and calls upon his people to protest with all their might against this deadly traffic of Europe with Africa. Let the guilt of ruining our land for gain be the guilt of strangers only, if they persist in their un-Christian course, and all good people in Christian lands say Amen. Again he says: "There has been no peace in Africa for centuries, but this drink traffic makes it worse. Negroes have survived the evils of the slave trade, cruel as they were, but they cannot withstand the terrible evils of the drink. If they go on, the extinction of the negro is a question of time."

Malike, King of Nupé, wrote thus to Bishop Crowther: "Liquor has ruined our country. It has made our people insane. I favor all trade, except in liquor. We implore Crowther, the great Christian minister, to beg the great Priests (the Church Missionary Society Committee) to beseech the Queen of England to keep liquor out of this land. Let him help us in this for God's sake. He must not let our country be destroyed." This evil is not confined to Western Africa, nor is the native opposition to it limited to that region. The Sultan of Zanzibar has forbidden the traffic; but he has no power to control Europeans, who are the leaders in this wrong, and so his own people are being demoralized in spite of all his efforts.

The natives of the diamond-fields in South Africa implored the Cape parliament to have the saloons removed from among them; but the petition was refused. The market for British spirits is not to be interfered with, whatever misery it brought to the natives. Mr. W. S. Caine, M.P., while traveling in Egypt, found more than 400 saloons in Cairo with English names and English placards, setting forth the excellence of their wares, and heard an Egyptian speaker denounce in a large meeting the foreigners who introduced the traffic into his country.

Rev. W. Allan conversed with some of the owners of two lines of steamships to Western Africa, and they not only did not deny his statements, but informed him that the whole of their cargoes which they took out from Hamburg and Rotterdam consisted of nothing but rum and gin. He had heard this on the coast, and now it was confirmed at headquarters. The Secretary of the Hamburg Chamber of Commerce, in reply to a letter from Rev. Mr. Lang of the Church Missionary Society, says: "Merchants here interested in the African trade are of the opinion that measures for limiting this traffic (in liquors) are injurious to the development of trade in these countries, and that the importation of liquors as carried on at present has no injurious effect upon
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the natives." We can understand the first part of this, but how to reconcile the closing sentence with truth, in the light of the testimony of Mr. Betta, through whose hands a part of these same liquors passed in Africa, is beyond our power.

Khami, the Bechuana chief, voices the sentiments of the Africans themselves when he says: "I fear Lo Bengula less than I fear brandy. I fought with Lo Bengula, and drove him back, and he never came again, and God, who helped me, would help me again. Lo Bengula never gives me a sleepless night, but to fight against drink is to fight against demons and not men. I dread the white man's drink more than all the assegais of the Matabele, which kill men's bodies, and it is quickly over, but drink puts devils into men and destroys both their souls and bodies forever; its wounds never heal." And for this reason he forbade European drinkers to live in his land.

So far our view has been confined to Africa, but the deadly fruits of this traffic are not peculiar to Africa. India also suffers, and that, too, worse classes, so that, tho the people were almost bodies, and it is quickly over, but drink puts devils into men and destroys both their souls and bodies forever; its wounds never heal." And for this reason he forbade European drinkers to live in his land.

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1708, as one of his first discoveries, "Great progress in Christianity cannot be expected until the non-Christian finds the Word of God in their tongue." So Ziegenbalg straightforwardly fell to work—upon translating the Bible? No; before he began his translation of the New Testament he prepared a Tamil primer and grammar and dictionary. For such work no funds had been provided, and the missionary had much ado to collect the money, part from merchants in India and part from European scientists who could appreciate such an addition to their apparatus for linguistic study. Henry Nott of Tahiti, plain, uneducated mechanic as he was, became the one mighty man in that first band of English missionaries to the South Seas, because he alone saw the place which literature must take at the very foundation of all stages of missionary success. His message reached a whole nation because of a little tract in his own tongue. Dr. Elias Riggs of Turkey was preeminently a Bible translator. Yet among his earliest, as well as his most important, works were primers and catechisms and hymns. As lately as one hundred years ago missionaries in China unitedly pled for general Christian literature to be allowed a place by the side of the Bible, urging the Bible Societies to permit colporteurs to distribute tracts and religious books as well as the Bible, and repeatedly begging that the Bible be printed with notes here and there books for the heathen practices which they inculcate. The same is true of the woman evangelist. A woman visits people in their houses. She leaves literature for multiplying his means of expression to the people, who throng the dispensary or lie long days in the hospital. Such an invention is found in the text-cards, leaflets and printed sheet together the child becomes a messenger of the Cross to a fortress garrisoned by superstition against any direct approach of the missionary. In Uganda this office of literature in evangelization used to be fully understood. The phrase by which the mission had rejected the invitation of the Gospel used to be: "No, I do not wish to become a reader." To read was to commit oneself to respect the message of the missionary. Hence, to be a "reader" used to be the earliest mark of a follower of Jesus. It is safe to say that it is because of the free use of the press in that field that the Uganda church is now a type of the power of the Gospel, for, within one single generation from ferocious savagery, it is taking its little books and evangelizing all adjoining regions.

In the Arctic regions of our own continent, the Eskimos of Blacklead Island in Cumberland Sound have realized, perhaps quite as clearly as we, the effect of the printing press in multiplying preachers, for after having grasped the fact that thought can be conveyed through written words they said, "Letters are as good as men, because they, too, can speak."

The fundamental importance of literature to the educational work of missions is particularly hard to be realized in lands where books seem to grow of themselves like the fruit in an apple orchard. In Christian lands the chief task seems to be to teach children to read books. In non-Christian countries the task of the missionary is to teach the children to read and also to make the reading sheets and the primers and many others of the books used in the school; for there books for the young either do not exist or they are as much to be shunned and dreaded as the heathen practices which they inculcate. Let us look beyond the region of school books, however. After the people have been taught to read, what are they going to read? Those who leave the schools in the early part of the course, where their work has been largely that of the memory, ought to have books which it is worth while to remember. Those who have stayed in school long enough to gain some training in the comparison of facts, need to have books which contain facts. But on the mission field, if literature exists, it is saturated with superstition, vice and the foolish science of the Dark Ages. If it does not exist, to those who leave school at twelve or fourteen years of age the world is almost a blank so far as stimulus to further growth is concerned. Men in Christian lands rely upon the library to be high school, college and university to the half-educated part of the community and even to act as an auxiliary force for the mental, moral and spiritual nurture of the families of the educated. But on the mission field, where there are no libraries for the common people, and books that will foster development can come from mission presses only, until the growth of the Christian community shall have made native Christian publishing houses possible.

Such a situation compels us at this point to face the question of the completeness of our plans for forwarding the enterprise of missions. Let us not baulk the great work that has been spent for the production of books by the various societies directly or indirectly missionary in aim. The total number of missionary printing houses
found in strictly non-Christian lands is 122. These are distributed as follows:

- Angola, W. Africa ........................................ 2
- Arabia .................................................................. 1
- Basutoland ........................................................... 2
- Cape Colony, Africa ............................................. 3
- British East Africa .............................................. 3
- China .................................................................... 22
- Congo Free State .................................................. 5
- Eritrea, Africa ....................................................... 1
- German East Africa .............................................. 2
- India and Ceylon .................................................. 45
- Japan and Formosa ............................................... 2
- Korea .................................................................... 2
- Liberia, W. Africa ................................................. 2
- Madagascar ........................................................... 4
- Nigeria, W. Africa ................................................. 3
- Nyasaland, Central Africa ...................................... 3
- Oceania .................................................................. 8
- Persia .................................................................... 2
- Portuguese East Africa ........................................... 1
- Siam ...................................................................... 2
- Singapore .............................................................. 1
- Turkey (including Syria and Bulgaria) ....................... 1
- Uganda ................................................................... 1

The power for good of these printing establishments is incalculable. It is well, however, to note in passing that they do not fill the need, first, for lack of proper equipment, not more than thirty of them being on a scale that would entitle them to the name of printing house in civilized lands; second, because a number of them were opened in a period when the necessity for cooperation in such matters was not understood, and some of the best equipped offices crowd each other while populous regions are without means of publication; thus of the 22 mission presses in China 14 are concentrated in four provinces; of the 45 printing establishments in India seven are in the United Provinces, and the four presses in Madagascar are all in one city. In the third place, the inability of these 122 presses to meet the need of the non-Christian field is because of the vast number of different languages which have to be dealt with. Missionaries are at work in somewhat over 300 languages, and altho some thirty of the missionary printing establishments are on a scale that permits printing in several languages, one cannot pretend that these can meet the needs of the vast field of the world.

As matters are at present, the lonely worker in the mission field, weighed down by the knowledge that multitudes are not reached by his voice, longing to use the press as a means by which a few can sway the thoughts of masses of men, is eating out his heart in helplessness because the necessary means of expression are grudgingly supplied. The case offers special justification for the proposal of a witty friend of missions for the formation of a Society for the Prevention of Cruelty to Missionaries.

Some desirable things which ought to be done to improve the literary department of the missionary enterprise: (1) For missionary societies to select and set apart qualified missionaries, men and women, for literary work. (2) To increase the number and especially to improve the quality of the periodicals published in native languages by missionaries on the field. These periodicals have considerable influence in non-Christian lands. There are now about three hundred such periodical publications, varying in importance from the Sunday school lesson-paper, and the children's illustrated paper, to the family weekly newspaper and the monthly magazine. Improvement in the quality of these periodicals is of very great importance for the increase of their influence. (3) Plans should be made in a large way for the development of a permanent Christian literature in all non-Christian lands. For this purpose discussion of the needs and the possibility of the literary department should be a permanent feature in the programs of interdenominational conferences of missionary societies or of missionaries. Much can be accomplished by a wise cooperation between existing presses.

The task of providing books for masses of people is not so stupendous as it appears, since one powerful and good book in a land where a living literature does not exist is equal in point of influence to a hundred good books in the lands where each competes with multitudes of others for a hearing. The most sanguine optimist cannot, however, claim that provision will be made enabling mission presses to publish works for the nurture of communities already evangelized and seeking growth. The expenditure of great sums for the maintenance of schools and colleges is an accepted feature of the scheme of missions. But many a missionary revolt against teaching people to read when he must drop them, as they leave the school house door, into the morasses of doubt and corruption gladly made ready for them by non-Christian and anti-Christian writers.

Another unsupplied need which springs to light in this connection is the need to train and bring forward native writers to be the spokesmen of the native Christian element in each nation. Such writers cannot be developed in non-Christian lands until the missions have funds for encouraging their efforts and fostering the creation of an indigenous Christian literature. Until the missions receive a mandate from the homeland to engage seriously in literary work in non-Christian lands, Christendom will look in vain for Eastern scholars to appear who can stand forth as champions of Christ against the men in the guise of Eastern sages who already wait by the doors of our churches to rehash for us at home ideas and arguments furnished to the men of the East by Western rationalists.

Another point of serious gravity in this situation is that Christianity should take a commanding position in the revival of literature, already begun in Japan and rapidly approaching in India, China and the Mohammedan countries. One century ago representatives of Western nations in all heathen lands confronted despotic rulers, whose bearing toward Christians and Christendom was the arrogance of unassailable might. Before the end of the century the sceptre of world-sovereignty passed to Christendom, and now every non-Christian ruler throughout the world is dependent upon the tolerance of Christian nations for the privilege of maintaining a semblance of power. To the Christian there is solemn meaning in this change of the centers of domination. But has this change not been used by the Almighty to bring the educated Hindu and Chinese and Japanese and Turkish men and Persians under comparable conditions to examine the case? Never before have missionaries in those lands stood upon the vantage ground of rank as repre-
sentatives of the world’s progress. If they are
given means to publish, then by virtue of intellect-
ual superiority they can hold the position of influence
while they clearly set forth the causes which have lifted Christian peoples
to supremacy. If supplied with funds in time,
missionaries in all these lands can take leadership
in the approaching revival of literature, injecting
into the thought of many lands a strong Christian
element with all that this means of gain to the
people in justness of vision and elevation of
national ideals. At such a time, as Edwin
Greaves of Benares has said, “what we need is not
writers of Christian books, but Christian writers
of books.”

It is true that as at present supported the
missionary societies cannot assume the expense
of book publication to the extent demanded by
the requirements of the growing opportunity
during years which must elapse before the people
of the various fields can fully sustain the Chris-
tian publishing enterprise. But some solution of
the problem of providing literature essential to
the full success of missionary effort should be
diligently and strenuously sought by all bodies
to which belong the discussion and improvement
of mission methods. Some steps should be
taken of common accord, also, to bring before the
almoners of great wealth at home the fact that
in non-Christian lands books do not grow, but
for some time to come must be painfully provided
by the beneficence of those who appreciate their
permanent and penetrating and vitalizing power.

LITTIZ: A mission station in the S. part of
the island of Jamaica, West Indies, situated
about 7 miles W. N. W. of New Brompton.
Station of the Moravian Mission Society (1839),
with (1900) 1 missionary and his wife, 47 native
workers, 1 outstation, 2 places of worship, 2
Sunday schools, 2 day schools, and 602 pro-
fessed Christians.

LITTLE-POPO: A village of Togoland, Africa,
situated 10 miles E. of Porto Seguro. It has
a strong Roman Catholic mission. Station of the
WMS, with (1903) 1 missionary, 14 native worker-
s, 11 outstations, 11 places of worship, 7 Sun-
day schools, 6 day schools, and 667 professed
Christians; 208 white, 317 negro, and 238, are of
communicants. The German official name is Klein
Popo.

LIU-HO-ISIEN: A town in the W. part of
the province of Kiang-su, China, situated about
20 miles N. of Nan-king. Station of the AFFM
(1898), with (1901) 1 missionary and his wife, 1
woman missionary, 4 native workers, and 1 Sun-
day school. Name is sometimes written Liu-
hoh.

LIU-NGAN-CHAU: A town in the province of
Ngan-hwei, China, situated 48 miles W. of
Lo-chau. Station of the CIM (1890), with (1903)
1 missionary and his wife. The name is some-
times written Lo-gan.

LIVERPOOL (Africa). See LUKOLELA.

LIVINGSTONE, David: Born in Durnyre,
Scotland, March 19, 1813. Died May 1, 1873.
His parents were religious, and he was early
impressed with the noble life of Jesus spent in
healing the body and instructing the ignorant.
At ten, part of his first week’s wages as “picker
boy” between Lo and Luachs a strong Chris-
tian. His evening hours, often from 8 o’clock till midnight,
were spent in the study of Latin, Greek, botany,
and geology. At nineteen he resolved to be a
medical missionary. By “plain living” and
“high thinking,” working as a spinner in the
summer and studying in Glasgow in the winter,
meanwhile “picking up all the useful branches of
learning and other useful trades as possible,” he prepared
himself for his future life. After his acceptance as a
missionary by the LMS in 1838, he studied the-
ology, medicine, and science for two years in
London, took his medical degree in the Faculty
of Physicians and Surgeons in Edinburgh, and sailed
December 8, 1840, for Cape Town; thence pro-
ceeded to Kuruman, the station of Moffat and
Hamilton. For two years he traversed the
Bechuana country, visiting the Bakwains and
other tribes. In 1843 he selected Makotas for a
mission station. Here a lion crushed his arm,
and nearly put an end to his life. A fearful
drought compelled Livingstone to seek a more
favorable region, and the whole tribe followed him
to Kolobeng. While there he visited the Doers.
They regarded himself as the “white man” and
the natives, whom they looked upon as
“black property,” and resisted every attempt to
found a mission near their settlements. The
river at Kolobeng, which had yielded him water
for irrigation, and gradually failed, and in the third
year disappeared. Livingstone had heard of
“a great lake,” surrounded by a manly tribe,
rulled by Sebituane, a powerful chief, friendly to
strangers. There he hoped to find a place for
future labors. Accompanied by Oswald and
Murray, English travelers, he crossed the Kali-
hi Desert, and on August 1, 1849, he sighted
Lake Ngami, but failed to reach Sebituane through
the jealousy of a chief who refused to transport
him across the Zonga River. A second attempt
failed owing to the illness of his children. A
third, with his family and Sechele, was successful.
In June, 1851, Livingstone reached the Zambesi
River at Sekeheke E. of latitude 25°. This was an
important geographical discovery, as it had
been supposed to rise much further east. His
family, having suffered greatly from illness, he
decided to send them to England for two years,
himself explore the country in search of a healthful
center for mission work, also to trace the Zambesi
to its source and to the coast. On May 23, 1853,
he reached Linyanti, on the Chobe, capital
of the Makololo, was cordially received by Seke-
letu, Sebituane’s son and successor, and re-
mained for some months, “preaching the Gospel
and healing diseases.” He proceeded, November
11, tracing the course of the Zambesi and its
affluents, the Leebah, to its source in Lake
Dilolo. On this hazardous expedition he took
twenty-seven men provided by Sekeletu, partly
in the hope of opening up a trade-route between
their own country and the coast. They suffered
from extreme hunger and thirst, disease, carrier
fevers, attacks of wild beasts, robbers, and hostile
tribes. Proceeding from Lake Dilolo, he arrived,
May 31, 1854, at St. Paul de Loanda, capital of
Angola, on the west coast.

In great physical prostration and mental
depression by disease, hunger and thirst, he was
kindly received by the British Commissioner.
The Portuguese merchants and officials also were
most hospitable and courteous. From this place
he sent his astronomical observations to Maclear,
royal astronomer at the Cape, and an account of
his journey to the Royal Geographical Society of
England, which awarded him its highest honor,
the gold medal. Maclear, speaking of the num-
ber and accuracy of his astronomical and geo-
graphical observations, says: "You could go to any point across the entire continent, along Livingston's track, and feel certain of your position." After returning from his travels the atrocities of the internal slave-trade had so revealed themselves to him, and the obstacles it presented to mission work in Central Africa so impressed him, that the question of its suppression became "the uppermost idea in his mind." Hitherto his explorations had aimed solely at opening fields for mission work; thenceforth they sought to open up the country to legitimate and productive commerce as a means of superseding the destructive slave and inhuman traffic in flesh and blood. His motive appears in these words: "The opening of the new central country is a matter for congratulation only so far as it opens up a prospect for the elevation of the inhabitants. I view the geographical exploration as the beginning of the missionary enterprise. I include in the latter term everything in the way of effort for the amelioration of our race."

Having severed his connection with the LMS, he returned in 1856, appointed British consul for Eastern Africa, and the districts of the interior, and also leader of an expedition for exploring Eastern and Central Africa. He was accompanied by his brother Charles, Dr. John Kirk, and others. At Cape Town he was accorded a reception by the people and authorities of the Colony, the Governor presenting him with 800 guineas in a silver casket, as a testimonial to the value of his services. Most of the year was spent by the party in exploring the Shire River and making the discovery of Lake Shirwa, April 18, and Lake Nyasa, September 16, 1859. Around the latter the missionary found the slave-trade rampant, "desolating the country and paralyzing all effort." Returning to Tete in 1860, he fulfilled his pledge made three years before to his Archdeacon MacKenzie of Natal, consecrated bishop for the mission in 1861, and the mission was settled at Magomero. In July, 1862, the bishop died from exposure and fatigue.

In the new iron steamer, the "Lady Nyasa," the explorers steamed up the Shiré; but before it could be carried over the cataracts his brother and Dr. Kirk were obliged by sickness to return home. He resolved to continue the explorations alone. An order from home recalling the expedition, he set sail for Zanzibar in 1864 in the "Lady Nyasa." Needing funds and desiring to sell the vessel building the book of his history, he manned the little craft with nine natives, English and Europeans, himself navigating her to Bombay, which he reached after an adventurous voyage of a month. Thence he embarked for England. He published The Zambesi and Its Tributaries. When urged by Sir Roderick Murchison to relinquish the missionary work and attend only to discovery, he wrote: "I would not consent to go simply as a geographer, but as a missionary, and to do geography by the way." In this spirit he accepted the commission of the Geographical Society to ascertain "the watershed of South Central Africa," to "determine whether the ultimate sources of the Nile" were "among the hills or lakes" south of the point where Speke and Grant saw that river flowing from the Victoria Nyanza, and also to "settle the relation of the Nyasa with the Tanganika." And also to prove to the London Missionary Society that the question of its suppression became "the uppermost idea in his mind." Hitherto his explorations had aimed solely at opening fields for mission work; thenceforth they sought to open up the country to legitimate and productive commerce as a means of superseding the destructive slave and inhuman traffic in flesh and blood. His motive appears in these words: "The opening of the new central country is a matter for congratulation only so far as it opens up a prospect for the elevation of the inhabitants. I view the geographical exploration as the beginning of the missionary enterprise. I include in the latter term everything in the way of effort for the amelioration of our race."

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Nyangwe, “a ruckle of bones,” as he said, to Ujiji, 600 miles, which he reached October 25, only to find that the rascal who had charge of his stores had stolen and used them all. While Livingston was making this journey under compulsion to Ujiji from the western extremity of his explorations, Henry M. Stanley, the traveling correspondent of the New York Herald, sent from America by Mr. James Gordon Bennett to find and relieve him, was urging his way from the east coast in search of him, and reached Ujiji five days later than Livingston. Not in vain his extreme solicitude for the man who had taken him under his protection; for it was not until he reached Ujiji that, the means having been provided, Livingstone was enabled to send word by Stanley to his friends and to the press at home. "I commit myself to the Almighty Disposer of events." He and Stanley together visited the north end of the lake, and settled in the negative the long disputed question whether the Tanganyika was connected with either the Victoria Nyanza or the Albert Nyanza. At the end of the year 1871 they journeyed together to Unyamwezi, where Stanley had left stores brought for Livingstone. Here they parted March 15, 1872, Stanley bearing with him the precious journal of six years, which “contained a wealth of information and peoples hitherto unexplored and unknown,” and Livingstone, with renewed health and spirits, ready to pursue his work on the arrival of reliable men from Stanley. He started, August 25, 1872, to make another exploration of the Chambezi system. To Mr. Motolwe he writes: “I set out on this journey with a strong presentiment that I shall never finish it.” He was most of the time wading through “sponges” and wet with torrents of rain. Dysentery in aggravated form renewed its exhausting attacks, and his constitution could no longer withstand it. He had to be carried in a litter, by turns suffering excruciating pain and for hours insensible or fainting from loss of blood. Still he would at times ask regarding distant hills, or of the rivers crossed, whence they came and where they went. Approaching Mala, on the south shore of Lake Bangweulu, men were sent in advance to build a hut for him, and he was laid upon his bed of sticks and grass. Next morning Chief Chitambo called, but he was too ill to talk. At about 1 a.m., May 1, he asked Susi for his medicine-chest. Selecting the calomel and asking for water, he added: “All right, you may go out now.” Before dawn the boy, who slept within the hut to be ready at his call, found him kneeling by the bed, his head buried in his hands upon the pillow. The spirit had departed. His faithful men, after embalming the body as well as they could, wrapped it in calico and barks, and carried it, with all his papers, instruments, etc., a year’s journey to Zanzibar. On April 15, 1874, accompanied by Susi and Chuma, it arrived in England, and was deposited in Westminster Abbey, the arm which had been crushed by the lion being a means of his identification. His journals kept during these last seven years’ explorations were published in 1874 under the title of The Last Journals of David Livingstone in Central Africa. (2 vols.)


LIVINGSTONIA: A settlement in Nyasaland, British Central Africa. Station of the UFS (1875), with (1903) 12 missionaries, 3 with their wives and 9 women missionaries; 32 native workers, 1 chapel, and 87 professed Christians. The station was originally opened at the S. end of the Lake, was abandoned in 1883 for Bandawe on the W. shore, and later removed to Kondowi, nearly 100 miles N. of Bandawe.

LOANZA: A settlement on the W. shore of Lake Mweri, in the southern part of Congo Free State, Africa. Station of the PB (1900), with 2 missionaries and 2 missionary women. The name is sometimes written Luanza.

LOBETHAL: A settlement in Kamerun, Africa, situated about 20 miles W. S. W. of Eda Falls. Station of the Basel Mission Society (1892), with (1903) 3 missionaries, 1 with his wife, 17 native workers, 21 outstations, 21 day schools, 1 boarding school and 962 professed Christians, of whom 824 are communicants.

LOBETHAL: A town in the Transvaal, East South Africa, northwest of Leydensburg. Station of the Berlin Mission Society (1877), with (1903) 1 missionary, 14 native workers, 8 outstations, and 634 professed Christians, of whom 345 are communicants.

LOEWENTHAL, Isidor: Born in Posen, Prussian Poland, 1829, of Jewish parents; died at Peshawur in 1864. At an early age he showed great aptitude for language and philology. In 1851 he became a Christian, and in 1852 entered the Theological Seminary at Princeton, taking high rank in philology and writing important articles for the Biblical Repository. He was tutor in Princeton College in 1855; ordained by the Presbytery of New York as an evangelist, and sailed in 1856 as a missionary of the Presbyterian Board for Northern India. He acquired a knowledge of Persian, Arabic, Kashmiri, Hindustani, and the Pushto, the language of the Afghans. He could speak Persian fluently. He completed a translation of the New Testament into the Pushto, which is now in circulation among the Afghans. He was shot one evening in 1864 in his own garden by his watchman, a Sikh, who alleged that he mistook Dr. Loewenthal for a robber. He had nearly completed a dictionary of the Pushto language, and left a collection of Pushto works in manuscript.

LOFTCHA: A town in Bulgaria, 20 miles south of Plevna, 80 miles northeast of Sofia. Climate, foggy, damp. Population, 7,020. Station of the ME (1857), with (1903) 4 women missionaries, 19 native workers, 3 outstations, 4 chapels, 6 Sunday schools, 1 boarding school, and 189 professed Christians, of whom 60 are communicants.

LOHARA: A village in the Central Provinces of India, situated near the E. border of Rewa, and about 65 miles N. by W. of Bilsapur. It is a mission station of the PB (1900), with 3 missionaries, 2 with their wives; 1 woman missionary, 2 native workers, 1 Sunday school, 1 industrial school, and 1 orphanage.

LOHARDAGA: A town in the Chota Nagpur district of Bengal, India, situated 155 miles S. by W. of Patna. Population, 7,100. Station of the Gosmer Mission Society, with (1893) 1 woman missionary, 1 with his wife; 55 native workers, 27 places of worship, 10 Sunday schools, and 4,137 professed Christians, of whom 2,029 are communicants. There is also a leper asylum, a home for incurables, 1 orphanage, and 1 dispensary. The Mission to Lepers in India has 1 chapel and 1 home for untainted children of lepers. The name is also written Lohardugga.
LOIKAW: A village in Burma, British India, situated about 100 miles N. E. of Taung-u. The people are Karens. Station of the ABMU (1899), with (1903) 3 missionaries and their wives, 26 native workers, 19 outstations, 20 chapels, 14 day schools, 1 boarding school, 1 dispensary and 3,468 professed Christians, of whom 132 are communicants.

LOKOJA: A town in the district of Gando, Nigeria, W. Africa, situated on the right bank of the Niger, above the confluence with the Benue. It was occupied by the British in 1865, and a strong force of troops is kept there now. The climate is less unhealthy than at the mouth of the Niger. The CMS has a mission station there (1853), with (1903) 2 missionaries, 1 with his wife; 2 native workers, 1 outstation, 1 chapel, 1 day school, and 179 professed Christians, of whom 27 are communicants.

LO-KONG: A village in the highlands of the province of Kwang-tung, China, situated near Hsin-ning-hsien. Station of the Basel Mission (1871), with (1903) 2 missionaries, 7 native workers, 2 day schools, and 287 professed Christians.

LOLODORF: A village in the Ngumba district of the Kamerun, Africa, and German official headquarters, situated 90 miles N. E. of Great Batanga. It is on the Government road to the interior and is a station of the PN (1897), with 2 missionaries and their wives, 1 place of worship, 1 boarding school, and 1 dispensary.

LOLOMBOLI: A settlement about 5 miles from Strombo, on the S. W. coast of the island of Nias, Dutch E. Indies. Station of the Rhenish Missionary Society, with (1903) 1 missionary and his wife, 1 native worker, 1 day school, and 62 professed Christians, of whom 36 are communicants.

LOLOWUA: A settlement in the center of the Island of Nias, Dutch E. Indies. Station of the Rhenish Missionary Society, with (1903) 1 missionary and his wife, 5 native workers, 1 outstation, 1 Sunday school, 2 day schools, and 584 professed Christians, of whom 366 are communicants.

Lomas de Zamora: A town in Argentina, South America, situated near Buenos Aires. Station of the ME, with 2 missionaries and their wives, 2 native workers, 2 chapels, 2 Sunday schools, and 280 professed Christians, of whom 66 are communicants.

Lombok: An island of the Dutch East Indies, lying between Bali and Sumbawa, to the eastward of Java. Its inhabitants are Malays and Moham medans, and no regular missionary work is now carried on among them.

LOME: A village on the coast of Togoland, Africa, situated near the W. frontier of the colony. Station of the German Mission Society (1896), with (1903) 2 missionaries, 1 with his wife; 8 native workers, 2 outstations, 4 day schools, 1 kindergarten, and 216 professed Christians, of whom 104 are communicants.

LONAND: A village in the Poona District of Bombay, India, situated about 40 miles S. E. of Poona and in the Indian Village Mission, with (1901) 2 missionaries, 1 day school, 1 Sunday school, 1 theological class, and 1 dispensary.

LONDE: A village in the Congo Free State, N. E. from Matadi; station of the Swedish Mission Society (1892), with 2 missionaries, 1 with his wife; 2 native workers, 1 outstation, 1 chapel, 1 Sunday school, 1 boarding school, 1 temperance society, 1 printing press, 1 dispensary, and 64 professed Christians.

LONDON MISSIONARY SOCIETY (1795): During the latter part of the 18th century the preaching of George Whitefield and others brought to the Christian Church a realization of its larger responsibilities, and some people dropped their watchword of "England for Christ!" for the larger one of "the world for Christ," and thus the great modern missionary movement had its genesis. An additional impetus was given by Carey's Essay in 1792, and his sermon on attempting and expecting great things from God, which led to the formation of the Baptist Missionary Society. These bore fruit beyond the bounds of his own denomination, and associations of the Independent churches began to consider the question of missionary duty. Missionary work belonging to several denominations united in 1793 in founding The Evangelical Magazine, for the purpose of arousing the Christian public from its prevailing torpor, and exciting a more clear and serious consideration of its obligations to use means for advancing the Redeemer's kingdom. The principal editor of the new publication was an Episcopal clergyman, the Rev. John Eyre, of Homerton; the Rev. Matthew Wilks, famous as the minister of Whitefield's Tabernacle, was also connected with the movement, and both men were afterward prominent in founding the Missionary Society.

Another clergyman of the Establishment whose writings aroused interest in missions was the Rev. Melville Horne, at one time chaplain to the colony of Sierra Leone, a quality which gave practical weight to his words. His views on what ought to be done found instant response in Dr. Haweis' declaration that "only by a general union of all denominations can a broad basis be laid for missions." Dr. Haweis caused an offer of £500 to be inserted in the Evangelical Magazine for the equipment of the first missionaries. The Rev. Dr. D. Bogue, of Gosport, pointed out that through the same publication, students alone were doing nothing in the line of foreign missions, and urged not only the equipment of missionaries, but also their appropriate mental and spiritual training in a seminary established for this distinct purpose. The result of this appeal was a meeting held November 4, 1794, at Baker's Tavern. The ministers who attended it were of various connections and denominations, but "glowing and harmonious" in their missionary zeal. These ministers sent out, in January, 1795, a circular to various persons in which it was proposed that a meeting should be held in London the ensuing summer for the purpose of organizing a missionary society. On the 15th of January a number of ministers convened in the city of London, and appointed a committee to ascertain the sentiments of ministers throughout the country in regard to the great plan under consideration. Accordingly, a circular letter addressed to ministers was drawn up acquainting them with the plan and object of the proposed Society; they were requested to make the matter known to their congregations with the gates to the convention, which was appointed for the 22d, 23d, and 24th days of September.

On the evening preceding the meeting a con-
sultation of ministers was held. Interesting letters from ministers and "private Christians" were read and addressed by the Rev. Dr. Haweis of Aldwinkle. Dr. Rowland Hill closed the meeting with prayer, and the assembly broke up with feelings of delight, "which the highest gratification of sensuality, avarice, ambition, or party zeal could never have inspired."

The following day, September 20, a large congregation assembled at Spa Fields Chapel. Dr. Haweis preached an animating sermon from Mark xvi: 15, 16, and after the meeting a large number of ministers and laymen adjourned to the "Castle and Falcon," Aldersgate Street, and formed "The Missionary Society." In the evening a sermon was preached by the Rev. G. Burder, and on the three following days successive meetings were held in different parts of the city. The cause of missions was pleaded with solemnity and earnestness, and the Christian world seemed to awake as from a dream, "rousing persons, but it could have slept so long while the heathen were waiting for the Gospel of Jesus Christ."

The first time Christians of all denominations, forgetting their party prejudices and partialities, assembled in the same place, sang the same hymns, united in the same prayers, and felt themselves one in Christ. This unanimity of spirit, which time has only served to strengthen, is found embodied in the constitution of the Society, which has remained unchanged.

**Constitution and Organization:** "The Missionary Society" was largely assisted, in its early years, by Presbyterians and Episcopalians, but is now supported mainly by the Independent or Congregationalists, the other denominations directing their gifts in large measure to the societies since formed in their own communions. But the fundamental principle of the Society remains the same as at the outset, namely: "That its design is not to send Presbyterianism, Independency, Episcopacy, or any other form of church order and government (about which there may be differences of opinion among persons), but the glorious Gospel of the blessed God, to the heathen, and that it shall be left (as it ought to be left) to the minds of the persons whom God may call into the fellowship of His Son from among them, to assume for themselves such form of church government as to them shall appear most agreeable to the Word of God."

The sole object of the Society is to spread the knowledge of Christ among heathen and other unenlightened nations.

The condition of membership in the Society is an annual payment of one guinea.

A general meeting of members is held annually in London during the month of May, for the purpose of appointing a treasurer, secretaries, and directors; to receive reports and to audit accounts; and to deliberate on any measures which may promote the object of the Society. All matters proposed are determined by a majority vote of the members present.

The management of the Society is in the hands of a Board of Directors, annually chosen out of the members of the Society, not more than one-third of whom reside in or near London. The directors are empowered to collect and receive all moneys contributed to the Society, and to expend the same in its behalf; to select and manage mission stations; to appoint, send forth, and fittingly maintain missionaries; to make, alter, and amend by-laws for the general conduct of business, and otherwise to carry out in a suitable manner the object of the Society.

The directors appoint the secretaries, but themselves transact the business of the Society without emolument.

For greater facility and expedient in the conduct of business the directors are empowered to subdivide into committees, but no proceedings of committees are valid until ratified by the board. It is interesting to note that the experience gained by this Society in bringing into existence and successfully carrying on an undenominational organization for missionary work led to the foundation, on the same catholic basis, of the Religious Tract Society, and the British and Foreign Bible Society. As the years passed many local missionary societies were formed in different cities, and their existence made it necessary that this "Missionary Society" have a more definite name. It soon, therefore, became known as the London Missionary Society.

The constituency of the Society being largely Congregational, the plan was adopted in 1889 of electing the majority of the directors from that denomination. In 1891 two crowded and earnest meetings for conference and prayer were held, with reference to the severe financial situation, which had again become grave in the treasury. Nevertheless, in 1894 the Society again faced a crisis and a large deficit. The Centenary Fund was now opened, and somewhat relieved the situation; nevertheless, the directors felt it necessary to issue a statement declining further offers of service until the finances improved.

The centennial of the Society was celebrated by a meeting in the Mansion House, on November 3, 1894; and on January 15, 1895, the meeting at the Castle and Falcon Inn was also commemorated. Both gatherings were attended by large and most enthusiastic audiences.

In 1902 the directors summoned a large and representative committee to consider the financial situation, which had again become grave in view of the increasing pressure from the field for expansion. This committee, after carefully discussing the situation, decided that it is not desirable that any policy of withdrawal should be seriously contemplated. At the same time, recognizing that the Society had got so far in advance of its supporters that its position was critical, the directors resolved that "the Board give to the constituency of the Society the assurance that during the next five years they will not increase the average expenditure of 1901-2, unless additional contributions are provided, and then only to the extent of such additional contributions."

**Development of Foreign Work:** Soon after the formation of the Society, it was called upon to decide in what part of the world its work should begin. Like Carey, Dr. Haweis had become much interested in the South Sea Islanders from Captain Cook's "Narrative of his Voyages in the Pacific Ocean," and in an address delivered at Surrey Chapel drew such a picture of these "dark places of the earth" that intense
interest was excited, and the directors decided to establish a mission at Tahiti.

At the same time attention was especially called to Africa, where the Baptist Missionary Society had during the previous year made an attempt to establish a mission. The London Missionary Society joined with the Glasgow and Scottish Missionary societies in 1796 in sending an expedition to Sierra Leone. This, however, not proving a success, and the recent conquest of Cape Colony directing public notice to South Africa, in December, 1796, Dr. Vanderkamp and his associates set sail for Cape Town. In 1798 a missionary was sent to Calcutta, where he was not allowed to stay, and there was no definite mission organized in India until 1804, when Messrs. Ringeltaube, Crane and Dea Granges were stationed at Vizagapatam and Travancore, and Mr. Vesey at Colombo, Ceylon. It was not until 1816 that the North India Mission was definitely inaugurated. In 1800 the Rev. William Moseley, an independent minister at Long Buckley, Northamptonshire, published a valuable "Memoir on the Importance and Practice of Translating and Publishing the Holy Scriptures in the Chinese Language." He had discovered in the British Museum a manuscript containing a Harmony of the Four Gospels, the Acts of the Apostles, the Epistles of Paul, and the first chapter of the Bible from Chinese. It was a folio volume, and was lettered by mistake "Evangelica Quatuor Sinice." On a blank leaf, at the beginning of the volume, is the following note: "This transcript was made at Canton in 1738 and 1738, by order of Mr. Hodgson, who says it has been collated with care and found very correct. Given by him to Sir Hans Sloane, Bart., Matavai Bay, Tahiti. The missionaries were landed. Captain Wilson welcomed and protected by the notoriously savage and barbarous king, Pomare, and his wife, Idia, who never withdrew their friendly aid. A large bamboo house was placed at their disposal, and after 208 days the "Duff" anchored safely in Matavai Bay, Tahiti, and in the course of the voyage proved prosperous; and everything seemed to favor them, yet one may well imagine the solemnity of the moment when they realized their position of isolation as the "Duff" sailed away to the Friendly, or Tonga, Islands. The "Duff" arrived at Tangatabu, one of the so-called Friendly Islands, twelve hundred miles west of Tahiti, in April, 1797, where nine unmarried missionaries were landed. Captain Wilson then took one missionary to Santa Christina, one of the Marquesas Islands, and after leaving him there revisited Tahiti, and sailed for England by way of China.

The story of the missionaries thus left at Tangatabu is of two and a half years of horror. The island was over run by released convicts from Australia, who incited the savages to attack the missionaries and steal their property. One of the laymen belonging to the mission deserted his comrades and joined the natives. War breaking out among the islanders, one band chased five of the missionaries, and on capturing them stripped them of all their property, even to the clothing which they had on, and then set fire to the mission house. The other three missionaries were rescued from the island, when in 1800 the mission to Mongolia was established to reach Tataria from the east. In 1879 the LMS responded again to the call from the Dark Continent, and established a mission in Central Africa, taking as its district Lake Tanganyika. This closed the long story of effort with which the Society has sought to girdle the earth. Single ventures there have been, besides, such as one to Buenos Aires and another to Prince Edward's Island, but they did not result in permanent work, and are of interest chiefly as indicating the breadth of view of the founders and promoters of the Society, who were resolved that if possible no nation should remain without the Gospel. The fields upon which the Society has concentrated effort are in Polynesia and the South Pacific, India, Africa, China, and Madagascar.

The Missions: 1. Polyneisa (1796): A Tahiti, Samoa, etc.; The Society purchased the full-rigged ship "Duff" of a little less than 300 tons burden, to convey its first expedition to the South Seas. Great public interest was felt in the enterprise, and important contributions of stores, furnishings and equipment were sent in by merchants and others, while high officials of government showed in many ways their good will. Captain James Wilson, a man bred to the sea and matured by hardship and by dangers of battle in America and the East Indies, offered his services gratuitously to command the ship. On the morning of August 10, 1796, the "Duff" hoisted the mission flag—three white doves with olive branches on a purple field—and sailed from London, having a crew of twenty men, and carrying a mission band of four ministers, one surgeon, and twenty-five artisans. The voyage proved prosperous, and after 208 days the "Duff" anchored safely in Matavai Bay, Tahiti, where nine unmarried missionaries were landed. Captain Wilson welcomed and protected by the notoriously savage and barbarous king, Pomare, and his wife, Idia, who never withdrew their friendly aid. A large bamboo house was placed at their disposal, and after 208 days the "Duff" anchored safely in Matavai Bay, Tahiti, and in the course of the voyage proved prosperous; and everything seemed to favor them, yet one may well imagine the solemnity of the moment when they realized their position of isolation as the "Duff" sailed away to the Friendly, or Tonga, Islands. The "Duff" arrived at Tangatabu, one of the so-called Friendly Islands, twelve hundred miles west of Tahiti, in April, 1797, where nine unmarried missionaries were landed. Captain Wilson then took one missionary to Santa Christina, one of the Marquesas Islands, and after leaving him there revisited Tahiti, and sailed for England by way of China.
taken the establishment of a mission at Santa Christina was more kindly treated, but by a curious accident he was carried away from the island in an American vessel to which he had gone for supplies, but which was wrecked on the way. The Americans landed him on another island of the group. But after working there some months, he took an opportunity of returning to England to plead with the Society to give him assistance in the work.

Meanwhile an attempt had been made to strengthen the Polynesian Mission by sending out the “Duff” a second time, in December, 1798, with thirty more missionaries. But the ship was captured by a French frigate off the coast of South America, and taken with all her belongings as a lawful prize of war. The missionaries after being carried about the ocean for some weeks were finally put ashore at Lisbon.

The party of missionaries landed at Tahiti at the first seemed to have promise of great prosperity. Two Swedish sailors, long resident in Tahiti, acted as their interpreters and helped them learn the language, while the chiefs were won to favor the mission by the skill of the artisans. The missionaries encountered their first serious trouble when a merchant ship came to Tahiti, and several of the seamen deserted. The missionaries tried to secure the runaways, but natives interfered to prevent this and knocked the missionaries about pretty roughly. The affair was not serious, but eleven of the missionaries, panic-stricken, fled to Australia; only one of them, Mr. Henry, remained, to return afterward returning. Of the little group of seven men and one woman (Mrs. Eyre) who remained at Tahiti, one fell away and left the work, another lost his health and went back to England, and a third separated himself from his associates, married a native wife, and was murdered not long afterward. Including the two who returned from the flight to Australia, but five men and two women now remained of the band of missionaries landed by the “Duff” at Tahiti in 1797. They were joined the next year by two other missionaries, and a more hopeful spirit prevailed, especially as Henry Nott and Mr. Jefferson had now so far mastered the language that they could preach in it, and, having reduced the language to writing, began making books, from which the children were taught to read. But the spirit of war seems to have possessed the whole world. Piracy made the long voyage from England uncertain and dangerous, and five years passed before either stores or letters reached the missionaries from England. Meanwhile their clothes dropped to pieces; their shoes were out and they were left barefoot; their tea, sugar, and other household comforts were exhausted. They seemed to be abandoned by their home friends, as well as by the Society which sent them out.

Some things, however, had been accomplished. It was now agreed (Mr. and Mrs. Henry) to stay on and to try and to reduce it to writing. But they had not won a single soul to acceptance of the Gospel, and they were in constant difficulties through wars between different parties of natives. King Pomare protected them as best he could, and did his best to help them, after the death of the old king. But what made the young king their friend was interest in their ability to write his language. He wished to learn to write, but did not care to hear the Gospel. His power, moreover, was not supreme, and in 1808 he notified the missionaries that they were no longer safe under his protection. All but four single men of the missionary band now fled from Tahiti to Australia, and in the next year the rebel chiefs took the mission and melted the type belonging to the printing press into bullets, and drove the four remaining missionaries from the island. Twelve years of hardship for the sake of these people had resulted in this! Two of the four missionaries now went to Australia. The other two, Messrs. Nott and Hayward, chose to remain, and took refuge in the islands of Huhuine and Eimeo (now called Moorea). There Mr. Nott devoted himself to translating the Bible, which he was certain that the people would soon accept.

The Society in London began to discuss abandoning so unprofitable a field. Some earnest friends of continuance of the mission appointed a day of prayer for the conversion of King Pomare and the triumph of Christianity. This was in July, 1812, and at the very same time King Pomare came to the missionaries at Eimeo, asking to be baptized. The king’s conversion was the turning point. Alto, naturally, the missionaries insisted that they must delay his baptism until he had received more instruction, he was a changed man. But the need for the missionaries who had fled to Australia came back to Eimeo on his invitation, and the next year, two of the missionaries having ventured again to Tahiti, found, to their surprise, two Christians there. These men had remembered the teachings of the missionaries and together had tried regularly to worship God as the missionaries had done. By the time that Rev. John Williams and William Ellis arrived at Eimeo in 1817, a church of native believers had been formed, the islands of Huhuine, Raiatea, and Tahiti had destroyed their idols, not without fierce opposition from the priests, and peace, prosperity and progress had begun to rule. So long as the people were heathen they cared not to better their material condition. But as soon as they accepted the Gospel, they began to build houses and to learn useful arts. King Pomare built a great church at Tahiti, in which he was at last baptized. Little more than a score of years after the first missionaries reached the island grateful native Christians of the Society Islands sent a contribution to the LMS amounting to £1,700.

Mr. Williams now settled at Raiatea, and began that splendid career of evangelization among neighboring islands which gave him the title of the Apostle to Polynesia. Going out by boat to the next islands; sending out native workers, who were of like devotion with himself; building, without tools or lumber, a little ship, that he might go further, Mr. Williams and his native co-workers evangelized the Hervey or Cook Islands, Samoa, began the work on Fiji Islands, and finally in the midst of the blessed work of building up and extending the kingdom, when he would enter the New Hebrides, 1,500 miles from his Samoan home, with the Gospel, he was killed by the cannibal inhabitants of Eromanga, November 20, 1839. In twenty years of arduous service he had visited and opened a great number of islands of the South Pacific to the Gospel. He also had infused his own devoted spirit into the converted islanders in such a degree that they were unfailing in responding to calls for volunteers for dangerous
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and seemingly impossible service. At his death a wail went up from all parts of the broad Pacific, “Oh my father! my father! Williamu!”

The devoted service rendered by the native workers sent out from the stations of the LMS in the vast area to be covered, and with their families, sailed for the new field of labor, landing on July 1 at Darnley Island, where the chiefs consented to try a teacher for a year. Native teachers were placed on other islands in the group, and many others were occupied by missionaries of the LMS, and native workers in several places in the southeastern coast of British New Guinea. The whole New Testament has also been translated into the language most widely used. On April 3, 1901, Rev. James Aird landed with 114 native workers, and ordered the missionaries to cease teaching the people in the native language, for which French must be substituted. When the missionaries questioned the authority for such orders, the French marine destroyed the mission buildings and the native homes near them. The indignation caused in England by these proceedings led the French Government to modify its plans, and the work of the missionaries was resumed and carried on under restrictions. The suspicion and dislike shown toward the English missionaries led to the transfer of the work in the Society Islands and in Mare (Loyalty Islands) to the Paris Evangelical Society, which now has charge of the field of laborious efforts of the LMS during eighty-nine years. In the Loyalty Islands (10 with their wives), 114 native workers, 6 schools, and 1,500 professed Christians, of whom 813 are communicants. In Polynesia, as a whole, including New Guinea, the LMS reports (1903) 57 English missionaries, 128 native helpers, 49,920 professed Christians, of whom 18,805 are communicants; 272 schools, and 11,854 pupils. Native contributions, £5,162.

During all these years since John Williams built the first missionary ship of the LMS the work in the island world has been done in a substantial vessel, which, happily, bears his name. The first missionary vessel, the “John Williams,” was built by the children, and for twenty years sailed the Southern Seas. In 1864 she was wrecked, and the following year a second vessel was launched only to go on the rocks at Niuatoputapu two months later. In 1868 the third “John Williams” was built, and for a quarter of a century carried on the work. But a steamer was needed, owing to the vast area to be covered, and in 1893 the fourth “John Williams” was sent out.

Training institutions were established at Raratonga in 1839, and the Malua Institution of Samoa in 1845, where the native teachers, evangelists and pastors receive efficient training for their work.

B. New Guinea: In 1870 the LMS Directors sent Rev. S. Macfarlane of Lifu as a pioneer to New Guinea. At the May meeting of the Loyalty Islands Mission eight native helpers were elected for the work. In May, 1871, Messrs. Macfarlane and Murray took temporary supervision of the New Hebrides by the Nova Scotia Presbyterians and the present New Hebrides Mission, has already been described elsewhere. The same heroic devotion of converts to Christ opened the way for missionary occupancy of New Caledonia in 1841, the Loyalty Islands (1841), the Tokelau Islands (1858), Niue or Savage Island (1830-1859), Eлисе Islands (1865), and Gilbert Islands (1870).

The progress of the mission in Polynesia has been injuriously affected, as elsewhere, by the coming in of European traders, bringing with them liquors and arms, which it is their determination to induce the natives to buy, as well as vicious practices quickly credited to Christianity by the islanders. But its most serious calamity fell upon it when the French Government in 1838-41 used force at Tahiti to make the islanders receive Roman Catholic missionaries, and in 1841 took possession of the islands. A similar attack by the French Government was made upon the mission of the LMS in Lifu (Loyalty Islands) in 1876. A French man-of-war entered the harbor and ordered the missionaries to cease teaching the people in the native language, for which French must be substituted. When the missionaries questioned the authority for such orders, the French marines destroyed the mission buildings and the native homes near them. The indignation caused in England by these proceedings led the French Government to modify its plans, and the work of the missionaries was resumed and carried on under restrictions. The suspicion and dislike shown toward the English missionaries led to the transfer of the work in the Society Islands and in Mare (Loyalty Islands) to the Paris Evangelical Society, which now has charge of the field of laborious efforts of the LMS during eighty-nine years. In the Loyalty Islands (10 with their wives), 114 native workers, 6 schools, and 1,500 professed Christians, of whom 813 are communicants. In Polynesia, as a whole, including New Guinea, the LMS reports (1903) 57 English missionaries, 128 native helpers, 49,920 professed Christians, of whom 18,805 are communicants; 272 schools, and 11,854 pupils. Native contributions, £5,162.

2. Africa. A. South Africa: Cape Colony in South Africa was a settlement of the Dutch East India Company, commenced in 1652. The Dutch settlers drove back the Hottentots, making slaves of a large part of those whom they did not destroy. Dr. Vanderkamp was the first missionary of the LMS, sent to Africa in 1789. He made a strong effort to establish a mission among the Kaffirs in eastern South Africa, but after some years was obliged to leave for safety at Reinet, where, meanwhile, other missionaries of the Society had settled. As soon as the mission at this place began to be successful the Dutch colonists raised an outcry that it was sheltering Hottentot robbers and murderers; they even went so far as to try to kill Dr. Vanderkamp for his friendship to the Negroes. The English Governor of Cape Town then advised him, in 1820, to establish his Hottentots upon a piece of land which the Government gave him near Algoa
Bay (Port Elizabeth). Almost immediately after this the country passed again into the hands of Holland, and the Dutch Governor, on hearing complaints that he harbored robbers and murderers, persuaded Dr. Vanderkemp to give up his settlement and remove to another place less favorable, which, however, was called Bethelsdorp. This experience was a sample of what Dr. Vanderkemp had to encounter during his whole mission. He was champion of the rights of the Hottentots against grasping and conscienceless white settlers, and, at his death, after thirteen years of work of this nature, he had fairly won the hearts of many Hottentots and Kaffirs and so had prepared the way for those who were to follow him.

Messrs. Kicherer and Kramer were sent out by the LMS at the same time as Dr. Vanderkemp, and they went to the western part of South Africa, attempting to reach the Bushmen. While Hottentots and Griquas became Christians, the Bushmen would not listen to the missionaries, and Kicherer having resigned in 1806 in order to become pastor of a local (Dutch) church, the mission was abandoned. This mission first brought the Bechuana to the knowledge of the Christian world. Another attempt to reach the Bushmen was made at Caledon in 1814, and with some success. This excited the enmity of the white settlers, and the missionaries were ordered by the Government to abandon this outpost and retire within the limits of the Cape Colony, where the work of the Society was still going on.

Messrs. A. and C. Albrecht were sent by the LMS in 1806 to work in Namakauland, north of the Orange River. The region was infested by the outlaws led by Africaner. This chief was a Hottentot slave, who, driven by a mad desire to be revenged for punishment inflicted upon him by his master in Cape Colony, had fled to the wilderness; a price was set upon his head, and he was the terror of the whole country. The missionaries settled at Warmbad, about one hundred miles west of Africaner’s place of abode. The outlaws fled to the ady to the province of the Bushmen, but some other settlers at Warmbad having made an expedition against him, he became furious, and the missionaries were compelled to flee before his anger.

The next attempt in this direction was by Rev. Dr. Moffat, who, in 1817, established himself in the village where Africaner lived. It was but a short time before this terrible chief became a Christian, was baptized, and went with Dr. Moffat to Cape Town to express his willingness to live at peace with the colonists. This visit in 1818 was almost the first convincing evidence offered to officials and colonists of the advantage of missions. Messrs. Ander and Crane, two other missionaries of the Society, founded a station in Griquatown in 1820. This place is about one hundred miles west of the diamond fields of Kimberley, in Griqualand West. Their labors among the people were crowned with success, but after a few years the Governor of Cape Town, having sent a demand that the missionaries should send the best of their young men to the army, the people became suspicious and hostile. This caused a withdrawal of the missionaries and the work was practically broken up.

To this place Mr. Moffat went in 1820, and reorganized the work. After seeing the enter-
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3. **North India** (1798): The first missionary of the LMS in India was Mr. Nathaniel Forsyth, who reached Calcutta in 1798, and who, not being allowed to establish a mission there, labored for fourteen years in the Dutch settlement of Chinsurah, a few miles north of that city. In 1809 Mr. May was sent out to aid in carrying on the work. He was enthusiastic in education of the children, and by 1812 he had succeeded in establishing thirty schools, obtaining from the Government grants in aid of their support. These efforts at Chinsurah, continued through thirty years, were the foundations of the splendid work now carried on by the UFS in that district, the station having been transferred to the Free Church of Scotland in 1849. Two missionaries of the LMS were sent in 1815 to work among both English and natives in Calcutta. A fund was locally raised and the Union Chapel was built in 1821, which has been a center of Christian influence ever since. Five schools for girls were opened the same year. This marks the beginning of work for women in India. A Miss Piffard of Calcutta voluntarily undertook the supervision of these schools, and, what is more, has defrayed their expenses. The work in the city and vicinity is now actively pressed in twenty-one separate centers, and has become very important in influence and extension.

A chapel was opened on the road to Bhowanipur, a suburb of Calcutta, in 1820. Mr. Lacroix in 1827 took charge of the work in the villages south of the city, and in 1837 took up his place of residence at Bhowanipur. He there opened a boarding school for boys, and the following year a girls' boarding school and an English school for native children. That English school afterward was developed into the present Bhowanipur Institution. When pupils were converted in 1843, the natives, panic-stricken, withdrew their children. But the desire for English education outweighed the fear of Christianity, and in 1845 branch schools had to be established, to relieve the pressure on the main institution; these were located at Behala and Ballygunge.

The present noble Institution building was completed in 1845, at a cost of nearly £7,000. When conversions continued among the pupils, the parents tried to force their grown children to hold to Hinduism, and in some cases they sued the missionaries for abduction. The proceedings were resisted in the courts, and the result was that verdicts were given for liberty of conscience. The native church building was built in 1867 and paid for by the people. Bhowanipur is now the chief seat of the LMS work in the city of Calcutta.

Surat, on the western side of the peninsula of Hindustan, was occupied by the LMS in 1816. Messrs. Fyvie and Skinner translated the Bible into Gujarati, and Mr. Skinner went to Bombay and learned printing in order to carry on a printing house. The enormous mass of publications issued from that printing house made Surat a center for Christian literature second to Carey and Ward's Serampore only. After thirty years of vigorous activity the mission there was transferred in 1847 to the Irish Presbyterian Church, which now carries it on. Benares was occupied for the LMS by Rev. M. T. Adam in 1819, who gave much of his time to translation and literary work, and the station has been the center of much effective influence up to this time.

A station was opened at Almora by Rev. J. H.
Budden and wife in 1850, and from the beginning school work prospered. Two orphanages have been established there, but the most striking feature of the mission has been the Lepers' Asylum. Recently the work of the station has been extended to Bhot, in the extreme north of the district, where a school, a dispensary, and Zenana work have been established on the very frontier of Tibet. As that immediately followed the Muyni marked the beginning of Zenana work in North India by Mrs. Joseph Mullens, who was a pioneer in that work, if not the very first to grasp the idea of its possibilities in missions.

The work thus begun has spread among all classes of the people, Hindu, Mohammedan, and European, and includes medical, evangelistic, and educational work, the latter being particularly strong.

There are now in the North India section of the LMS Indian missions, 9 stations, 58 missionaries, men and women, including wives of missionaries; 242 native workers, 2,996 professed Christians, of whom 798 are communicants; 63 Sunday schools with 2,292 scholars, 104 other schools with 5,753 pupils.

4. South India (1805): Messrs. Cran and Des Granges of the LMS established a station at Vizagapatam in 1805. They began work among the English as well as the native population; translated the Gospels into Telugu, and established schools. A later missionary here, John Hay, laid the Church in India under incalculable obligation by his notable literary labors. But the station is still occupied the results have not reached great proportions. Mr. and Mrs. Loveless began work in Madras in 1805. This beginning has been followed up in the city in Blacktown and the suburb of Vepery, and in the district, where are twelve outstations. Mr. Hands established a station at Bellary in 1810, and by 1812 he had translated the first three Gospels into Kannarese. He could not get permission to print them until 1819. By that time he had the whole Bible ready. His labors were the beginning of a strong and blessed work here. Work was begun at Belgaum in Bombay Presidency in 1812. It has been slowly extending, but the Society has decided to give it up to some society having other stations in that region. In the same year missionaries were sent southward to Bangalore to open a station. No real foothold was gained, however, until 1827. Mr. Reeves then took up the work and the success of the station has been steady and important. Ten years later Mr. Benjamin Rice began work at Bangalore, and for twenty years was at the head of the Kannarese Seminary for training native workers. A theological institution was opened for education of Hindus and Mohammedans. A theological class was conducted in connection with it, and the work continues quietly to progress to the present time. Cuddapah was occupied as a station of the LMS by Mr. Hands in 1822. Little fruit appeared from his work until 1851. Then suddenly whole villages renounced heathenism and desired baptism. A new station was established at Nandyal in 1855, which was continued till 1881, when the missionary force was transferred to Gooty, thus bringing the stations near LMS at Bellary, Gooty, and Coimbatore into line with Belgaum on the west, and Madras on the east, and forming a belt across India from sea to sea. At Gooty, because of its central position, a training institution for teachers and catechists has been opened.

South of the Nilgiri Hills and north of Travancore are three stations at Tirupur, Trichinopoly, and Coimbatore. The work continues to gain in the outlying districts year by year, tho interrupted in 1901 at Tirupur by plague and other diseases, accompanied by famine of both food and water. School houses have been built, teachers supplied, and the missionaries as well as the native evangelists make long tours from village to village. Medical work is successfully carried on, with a well equipped hospital at Jammalamadugu. There are (1903) 14 stations and 382 outstations, 78 English missionaries, including wives and unmarried women; 691 native workers, 27,886 professed Christians, of whom 2,796 are communicants, and 356 schools with 14,534 pupils. The school fees paid by the pupils in 1902 amounted to £3,300 and other native contributions to the Society were £296.

5. Travancore (1806): Among the missionaries of the LMS who went out to India in 1804 was Mr. Ringeltaube. While his colleagues went to Vizagapatam he returned to Travancore. He had previously had experience in work in India under the Society for the Promotion of Christian Knowledge. He studied Tamil for a time at Tranquebar. In 1806 he undertook to begin his mission in the native State of Travancore. He was not permitted to reside in Trivandrum, and therefore began the Travancore mission from Palamcotta, a CMS station in Tinnevelly. The first foothold in Travancore was gained at Nellaiapallam, some 40 miles distant, where forty people were soon baptized and the first chapel was built, and by the end of 1812 Ringeltaube reported 677 communicants. In 1815 he broke down from overwork, and was succeeded by Mr. Mead in 1818. The quality of Ringeltaube's work was such that, tho left to themselves during three years, the native preachers and their churches were in vigorous life when the new missionaries came. Mead and Knill opened a station at Nagarcoll and the Word grew mightily and prevailed. In 1822 the number of adherents was found to be 5,000. The field was then divided, the eastern part being worked from Nagarcoll, and a new station being opened at Neyyor as a center for the western district.

Quilon, in the north of Travancore, had been occupied in 1821, but the enterprise was not successful; another attempt was made in 1827, with some success in educational work. The first church was formed in 1837. Trivandrum was at last made a missionary station in the same year. The progress of Christianity has been steady and remarkable in Travancore. There was a sharp outburst of persecution in 1827-30, renewed in 1858 and 1859. The ostensible cause of the persecution was the course of Christian women in covering the upper part of the person as soon as their awakened sensibilities made them feel the indecency of going without covering. On the other hand, Hindu caste rules required that the women of the caste to which these belonged must wear nothing above the waist. It is characteristic of the debasing effect of Hinduism that even educated men saw no weak point in their demand that Christian women should not wear the shoulder cloth. This was made the ground for a great destruction of Christian property and a vast amount of brutality.
toward Christians. At last the Travancore Government ordered that the Christian women be permitted to travel over the North River. In 1851 the Tai-ping rebelion checked missionary enterprise. In 1850 Griffith John went two hundred and fifty miles up the Yangtse River to the headquarters of the Tai-ping leader, at Nan-king, where he succeeded in getting a writ of toleration for missionaries to work in the districts where the insurgents were in power. He then pushed on into the interior and established stations at Han-kau, Wu-chang, and Han-yang, the three cities facing each other at the junction of the Han and Yangtse Rivers. About the same time Messrs. Edkins and Lee began work in Tientsin, and Mr. Lockhart, after twenty years' service in Shanghai, volunteered to open a station in Peking. It was in 1879 that the power of the medical mission was illustrated in Dr. Mackenzie's help to the sick wife of Li Hung Chang, which won the friendship of that statesman, who had been Mackenzie's death. The work at Tientsin progressed steadily until the riots of 1870, when eight chapels were burned, and heavy losses affected the church, the native Christians of most profound convictions only coming through the fire of persecution unsathed.

During the Boxer movements of 1900 the LMS in North China suffered with the others, one missionary, the Rev. J. Stonehouse, losing his life. In Peking the East City Church lost more than one-half of its numbers, and two chapels in Tientsin were left in ruins. But since the outbreak was suppressed, there has been a general advance.

There are in the China mission of the LMS (1903) 19 stations and 208 outstations, 112 English missionaries, men and women (including wives); 326 native workers, 17,782 professed Christians, of whom 9,983 are communicants; 13 schools with 2,904 pupils, 13 hospitals and dispensaries, native contributions to the general work, £159, and as fees to the schools, £857, making a total sum from the people of £1,016.

Mongolia: In 1819 the LMS commenced a mission to the Buriat Mongols of southern Siberia. Messrs. Stallybrass, Swan, and Yuille were the missionaries sent out for this work, and they established themselves at Selenginsk, near the Chinese frontier, a little to eastward of the southern end of Lake Baikal. Russian territory was chosen rather than Chinese for this enterprise, because of the liberal views of the Czar Alexander I., then on the Russian throne. The Czar not only gave the mission a grant of land, but a considerable sum of money for erecting buildings. Messrs. Stallybrass and Swan translated into Mongol and printed one O.T. until 1853, and the Gospels. They had a printing house, schools, and regular services in Mongol, and were rejoiced by several converts, among them two Buriat nobles, who were Buddhists before conversion. In 1836 the Society reported satisfactory progress in the girls' school at Khodon, while at Onagen Mr. Swan was training ten Buriat youths "whose chief desire" was "to impart to their countrymen the blessings they so much prize." But after the Czar Alexander's death in 1826, his brother Nicholas I. came to the throne and made a radical change in the policy of toleration of the religious liberty which Alexander had favored. The various evangelical missionary enterprises established in Russia under patronage
of the late Czar were one by one suppressed. The turn of this hopeful mission of the LMS came in 1841. The missionaries were curiously informed that their work must stop and they must leave the country because the mission did not coincide with the form of Christianity established in the Russian Empire. Twenty-two years' accumulation of material was sacrificed, but we may not believe that the results of that period of self-sacrificing labor were utterly lost.

After a lapse of nearly thirty years, the new relations established with China made it possible to resume efforts among Mongols from the Chinese side of the frontier. The LMS in 1870 assigned Rev. James Gilmour to this work. Mr. Gilmour, in the latter part of that year, set forth from Peking, to which he returned for a part of each year. But his long marches over the Mongolian plains, his life in Mongol families, and his earnest efforts to conquer Mongol suspicions, were the essentials of a missionary activity for the most part meeting with but slight return from this shy and undemonstrative people. It was not until 1884 that the first Mongolian was baptized.

The people whom Mr. Gilmour was to reach were nomads and, therefore, not easily taught, and they were Buddhists, and therefore not easily converted. He made his headquarters at Peking, to which he returned for a part of each year. But his long marches over the Mongolian plains, his life in Mongol families, and his earnest efforts to conquer Mongol suspicions, were the essentials of a missionary activity for the most part meeting with but slight return from this shy and undemonstrative people. It was not until 1884 that the first Mongolian was baptized.

The eastern part of Mongolia, where the people led a more settled life, was the field of operations after that year, and in 1887 Chao-yang was occupied as a permanent center of work. Gilmour died in 1891. Others took up his work, but the effort to reach the Mongolians has practically failed. The missionaries in Eastern Mongolia succeeded in collecting a Christian church of about two hundred members, chiefly from the Chinese population. In 1891 the LMS transferred this mission to the Irish Presbyterian Church, which has extensive missions in Manchuria, and withdrew its missionaries to other stations in China.

7. British Guiana (1808): A Dutch planter named Post, living on the banks of the Demerara River, sent an urgent appeal to the LMS in 1807 for some one to instruct his negroes in Christian conduct. In response to this appeal the Rev. John Wray was sent to Guiana the following year. A church and a house for the missionary were built, chiefly by contributions from the planter and his friends, and a very encouraging work was begun among the negroes at Le Resouvenir estate. The next year Mr. Post gave a house in Georgetown to be used as a school, and Rev. John Davies was sent out to take charge of it. These proceedings excited alarm among the planters, who knew enough about Christianity to know that it is dangerous to give a man Christ's teachings if freedom is not also given him. The history of the mission during the next twenty-five years is one of struggle for the right to teach negro slaves against the will of slave-owners and Government. There is little in missionary literature more inspiring by way of record of fortitude and devotion than the story of this struggle, in which the missionaries Davies and Smith sacrificed health and life against the greed that made it a crime for a negro slave to know the love of God. The result was to build up a strong body of negro converts among the emancipated slaves of Jamaica. The Congregational churches of Jamaica and Guiana have long been independent, and the LMS now maintains but one missionary in the West Indies. He is stationed in Guiana, and his main duty is to superintend the training of candidates for the ministry.

8. Madagascar (1818): The history of the development of this field of the LMS is so fully described in the article on Madagascar that its repetition in this place is needless. The Society now has in that field (1903) 17 principal stations, 57 missionaries, men and women, including missionaries' wives; 3,323 native workers, 72,000 professed Christians, of whom 24,716 are communicants; 630 schools with 31,770 scholars; 1 hospital and dispensary, and local contributions amounted to £5,822 in 1902.

The organs of the society are: The Chronicle, a monthly magazine established in 1818, and for young people; News From Afar, monthly, established in 1842, under the name of The Juvenile Missionary Magazine. For fuller information about the Society the following may be consulted: Lovett (J.), History of the London Missionary Society, 2 Vols., London, 1900; Horne (S.C.), The Story of the L. M. S., London, 1894 (a good summary).

LONGHEU: A town in the province of Kwang-tung, China, situated 8 miles N. E. of Li-long. Station of the Basel Mission Society (1882), with (1903) 1 missionary and his wife, 8 native workers, 4 outstations, 1 boarding school, and 602 professed Christians, of whom 365 are communicants.

LO-ON-WONG: A town in the province of Fo-kien, China, situated on the coast about 30 miles N. E. of Fu-chau. Station of the CMS (1889), with (1903) 31 native workers, 12 day schools, and 1,021 professed Christians, of whom 318 are communicants. Station also of the CBM (1893), with (1903) 3 women missionaries, 3 native workers, 6 day schools, 2 boarding schools, 1 dispensary and 1 hospital. Station also of the Mission to Lepers in India and the East (1891), with 1 chapel and a home for untainted children of lepers.

LOOMIS, Augustus W.: Died at San Francisco, Cal., July 26, 1891. He first went as a missionary of the Presbyterian Board (N.) to China in 1844, and was there until 1856. In 1852 he began mission work among the Creek Indians, and was with them about a year. In 1859 he was called to take charge of the Chinese work in California, in which department of Christian missions he spent the remainder of his life. Dr. Loomis published several important works in connection with Chinese missions, and his whole work has been of the highest value. He was a man of great intellectual attainments, and his Board will find it difficult to supply his place in their missionary force.

Lourengo Marques: A town in Portuguese East Africa, situated on the coast in the N. W. of Delagoa Bay, founded as a trading post of the Portuguese in 1544. Station of the MR (1889), with (1903) 2 missionaries and their wives, 3 women missionaries, 10 native workers, 8 outstations, 9 places of worship, 9 Sunday schools, 1 book room, 21 day schools, and 1,508 professed Christians, of whom 624 are com-
Lovedale

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municants. Station of the SPG (1894), with 1 missionary, 1 woman missionary, 7 outstations, and 475 professed Christians, of whom 101 are communicants.

LOVEDALE: A town in Cape Colony, Africa, 700 miles northeast of Cape Town, near Alice. It is the seat of a missionary institution, which is of absorbing interest, since its methods of work when it was commenced were novel, and have been proved to be successful—the Lovedale Mission. In 1841 Rev. William Govan opened here a missionary institute, and the place was called Lovedale, after Dr. Love, the first secretary of the Glasgow Missionary Society. The aims of the institution were these: 1st. To take young men of intellectual and spiritual qualifications and educate them to be preachers. 2d. To train young men and women as teachers for native mission schools. 3d. Industrial education in various arts, such as wagon-building, blacksmithing, printing, bookbinding, telegraphy and agricultural work of various kinds, was carefully to be given to the natives in order that they might be industrious and useful citizens; 4th. An education of a general character to all whose course in life had not yet been definitely determined. The two departments, industrial and educational, are carried on in two buildings, one for the males and the other for the females. Each department has its own special aim, but the grand purpose of each and both is to Christianize, not merely to civilize; and the conversion of the individual is the great aim and the desired end of all the work that is conducted. The solution of the problem how to develop Christian character and energy amid the existing conditions surrounding barbarous and indolent races is fraught with many difficulties; and in order to Christianize successfully, it has been proved of great assistance to civilize at the same time. The principles which govern the management of the Lovedale Institution are: (1) Non-sectarian and undenominational. The United Free Church of Scotland supports it financially, but all denominations in the country have been represented in it at one time or another. At Lovedale among the pupils all colors and nearly all tribes in South Africa and Rhodesia are represented. No indorsement is brought to bear upon the students to join the Free Church of Scotland in preference to the church with which they are connected. Even in the theological course those who are trained as agents for other bodies are not weakened in their denominational ties. (2) Broad Christianity does not mean lax Christianity. Instruction in the Bible and in practical religion is the first work of the day in all the classes. Morning and evening worship is held in the dining-halls. At noon every Wednesday a prayer meeting is held, and each workman drops his tools and takes part in the meeting, also it involves a pecuniary loss by reason of the time taken from the week's work. (3) Self-support is the theory. In the trades departments especially this principle is carried out.

In addition to these general principles other lesser ones are: The education is practical; habits of industry and activity are urged and encouraged; and promotion in the classes depends first upon the moral character, then upon the intellectual.

The curriculum in the educational depart-
commentary on the Gospel of Matthew, when he died at Shanghai of chronic diarrhoea, April 26, 1860.

LOWRIE, Walter Macon: Born at Butler, Pa., February 18, 1819; graduated at Jefferson College 1847, with the first honor; decided while in college to be a missionary to the heathen; graduated at Princeton Theological Seminary 1846; ordained November 18, 1846; sailed January 24, 1847, for China as a missionary of the PN. In August, 1846, he published several essays in the Chinese Repository on the proper Chinese words to be used in translating the name of God into Chinese. His views agreed with those of Drs. Boone and Bridgman, but differed from those of Medhurst and others. He commenced also the preparation of a dictionary of the Four Books, and decided to include also the Five Classics. These books contain the body of the Chinese language. This work, he thought, would require two or three years without interfering with more direct and important missionary labors. His plan would include biographical and historical notices of China from B.C. 2100 to B.C. 300, in a large quarto volume. But he did not live to complete the work. In 1847 he was appointed one of the delegation for the revision of the Chinese translations of the Bible. While attending the meeting of the revision committee at Shanghai he received a message requesting his immediate return to Ningpo. On the 19th of August while on this journey they were attacked by pirates armed with swords and spears. One of the boatmen who was near him states that while the pirates were maiming the sailors and ransacking the boat, Lowrie sat at the bow reading his pocket Bible, and as they were in the act of seizing him, he turned himself partly round and threw his Bible on the deck. Three men seized him and threw him into the sea. The Bible was a copy of Bagster's 12mo. edition in Hebrew, Greek and English, the same copy he had preserved with great difficulty in the shipwreck of the "Harmony." The death of Mr. Lowrie was a great loss to the missionary cause, since his natural and acquired preparation for important literary work in the Chinese language was of the first order.

LOYALTY ISLANDS: A group in the South Pacific, consisting of Uvea, Lifu and Mare, besides some smaller islands. Lifu, the largest, is about 50 miles long and 25 broad, and contains a population of about 6,000. The island is of coral formation, and the thin layer of soil is produced of vegetables and fruit. Mare has about 2,500 inhabitants. The island is about 50 miles long and 25 broad, and contains a population of about 10,000 (estimate). Station of the CIM (1890), with (1903) 2 missionaries, one with his wife; 2 women missionaries, 3 native workers, 1 chapel, 1 Sunday school and 1 day school.

LU-CHAU: A town in the province of Shansi, China, situated on the left bank of the Yangtze River at the confluence of the To River, about 146 miles S. E. of Cheng-tu. It is an important salt market. Population 100,000 (estimate). Station of the CIM (1890), with (1903) 2 missionaries, one with his wife; 1 native worker, 1 place of worship, 1 society for young people, 1 book room, 1 day school, 1 dispensary, 1 hospital and 19 professing Christians. The Society spells the name Lu-choo-fu.

LU-CHENG-HSIEN: A town in the province of Shao-si, China, situated about 15 miles N. E. of Lu-ung-fu. Station of the CIM (1889), with (1900) 2 missionaries, one with his wife; 1 native worker, 1 place of worship, 1 Sunday school, 1 boarding school and 2 refuges for opium victims. The name is sometimes written Lu-ch'eng-hsien.

LU-CHAU: A town in the United Provinces, India, on the Cunti River, 42 miles from Cawnpur and 199 miles from Benares. It is the capital of a district, and formerly of Oudh. Viewed from a distance, Lucknow presents a picture of unusual magnificence and architectural splendor, having (1902) 1 missionary on the last named island, and on both islands together 182 native workers and 2,300 church members.

LUANZA. See LOANZA.
which fades on nearer view into the ordinary aspect of an Oriental town. Nevertheless, it is one of the most important cities in India, and many of its streets are broader and finer than in most Indian towns, and the sanitary condition of the city is constantly being improved. It has a celebrated school of Mohammedan theology, manufactures silver and gold work and embroidery, and has extensive railway workshops. During the mutiny of 1857 it was besieged by the rebels for six months, when the garrison was saved by Sir Colin Campbell. Altitude, 369 feet. Population (1901), 264,000, of whom 146,000 are Hindus and 99,000 are Mohammedans. Station of the CMS (1857), with (1903) 4 missionaries, 3 with their wives; 14 native workers, 1 outstation, 5 village schools, 2 boarding schools, 1 dispensary, and 473 professed Christians, of whom 174 are communicants. Station also of the ME, with 6 missionaries, 1 with his wife; 9 women missionaries, 16 native workers, 2 chapels, 37 Sunday schools, 1 printing press, 17 day schools, 1 boarding school, and 2 colleges, 432 professed Christians and a leper's asylum. Station also of the ZBM, with (1903) 1 missionary and his wife, 1 native worker, 1 day school, 4 chapels, 14 Sunday schools, 7 day schools, and 98 Christians. Station also of the ZBM, with (1903) 11 women missionaries, 27 native workers, 3 day schools, 1 dispensary, and 1 hospital.

LUDD: A town in Palestine, situated about 1½ miles S. E. of Jaffa, on the caravan road from Damascus to Egypt. It is the Lydda of the New Testament. St. George is said to have been born and buried here. Station of the CMS (1876), with (1903) 1 native worker, 1 day school. Name is spelled by this society Lydd. The Jaffa Medical Mission has (1898) 2 women missionaries, 1 native worker, 1 Sunday school, 1 dispensary. This Society spells the name Lydda.

LUDHIANA: A town in the Ludhiana District of the Punjab, India, situated about 3 miles S. of Sutlej River, and 73 miles S. E. by E. of Amritsar. Altitude, 812 feet. Population (1891), 46,300, of whom 30,800 are Muslims and 13,900 Hindus. Station of the PN (1834), with (1903) 4 missionaries and their wives, 6 missionary women, 54 native workers, 9 outstations, 9 places of worship, 40 Sunday schools, 4 day schools, 2 boarding schools, 1 industrial school, 1 printing press, and 320 professed Christians. Society spells the name Lodiana. Mission station of the North India School of Medicine for Christian Women (1895), with (1901) 10 women missionaries, 6 native workers, 1 Sunday school, 1 Young Woman's Christian Association, 1 female helpers' training class, 5 dispensaries, 2 hospitals, 1 medical class, 1 lepers' asylum.

LUKEBO: A settlement in the Congo Free State, Africa, situated on the left bank of the Congo River, surrounded by dense forests. Station of the BMS (1884), with (1903) 1 missionary and his wife, 1 native worker, 174, 1 day school. The station is also known under the name of Liverpool.

LUKUNGA: A town in the Congo Free State, Africa, on the Congo River, about midway between the mouth and Stanley Pool. Station of the ABMU (1882), with (1903) 2 missionaries and their wives, 22 native workers, 19 outstations, 1,022 professed Christians, of whom 511 are communicants; 10 chapels, 1 Sunday school, 19 day schools, 1 boarding school, and 1 dispensary. Society spells the name Lolanga.

LULANGA: A settlement in Congo Free State, Africa, situated at the confluence of the Lulanga River with the Congo, about 50 miles N. of Equatorville. Station of the RBMU (1889), with 5 missionaries, 2 women missionaries, 1 native worker, 1 place of worship, 1 Sunday school, 1 day school, 1 dispensary. Society spells the name Lulonga.

LULL, Raymund: Born in 1235. Died in 1315. From Zwemer's biography of this first and, perhaps, greatest missionary to Mohammedans, we gather the following facts: Raymund Lull lived during a most eventful epoch. Five years after his birth the rise of the Ottoman Turks occurred, and before he was twenty Louis IX. had failed in his crusade, and the Inquisition had begun in Spain to torture Jews and heretics. As he was growing into manhood, the beneficial effects of the Crusades were being felt; physical science was struggling into feeble life; discoveries of distant lands were being made; the University of Oxford was founded, and the world, as Lull knew it, was the world of medieval legend and chivalric lore. The Mohammedan world was, with all Europe, in a state of ferment, and Raymund Lull was raised up to prove what the Crusades might have done if they had fought for the cross with the weapons of the Prince of Peace. Lull was a member of a distinguished Catalanian family, and when the island of Majorca was taken from the Saracens by James I., King of Aragon, Lull's father was rewarded with large estates in the conquered territory, for his distinguished services. A succession of twenty proud sovereigns reigned from the year 1035 to 1516, and at such a court, probably in the capital town of Zaragoza (Saragossa), Lull spent several years of his life. He was a court poet, and a

places of worship, 29 Sunday schools, 29 day schools, 1 theological class, and 556 professed Christians.

LU-CHAN. See Lu-NGAN-FU and Lu-NGAN-CHAU.

LU-GANDA: The Bantu term for the language spoken by the Wa-Ganda; the term might be rendered into English as Ugandan, q. v.

LUH HOH. See Luh-ho-hsien.

LUKANOR ISLAND. See Mortlock Islands.

LUK-HANG: A town in the province of Kwang-tung, China, situated about 28 miles N. by W. of Canton. Station of the Berlin Mission Society (1897), with (1903) 3 missionaries, 29 native workers, 19 outstations, 2 day schools, and 769 professed Christians, of whom 549 are communicants.

LUKOLELA: A settlement in the Congo Free State, Africa, situated on the left bank of the Congo River, surrounded by dense forests. Station of the BMS (1884), with (1903) 1 missionary and his wife, 1 native worker, 14 Sunday schools, 1 dispensary, and 473 professed Christians.
skilled musician. Gifted with rare mental accomplishments, the heir to large wealth, he was a gay knight at the banquets of James II., before he became a scholastic philosopher and an ardent missionary. It was at Palma, when thirty-two years old, that he made his decision to forsake all and become a preacher of righteousness. His example was one of the great impulses of Spain on his way to Damascus, and of St. Augustine under the fig tree at Milan. He sold all his property, gave the money to the poor, and reserved only a scanty allowance for his wife and children. He determined to attack Islam with the weapons of Christian truth; and assuming the coarse garb of a mendicant, he made pilgrimages to various churches in the island, praying for grace and assistance in the work of his life.

In the 13th century, Islam, the mistress of philosophy and science, had political influence and prestige; and against this mighty power this knight of Christ was to lead an attack with the weapons of love and learning, instead of the crusaders' weapons of force and fanaticism. He entered upon a thorough course of study, mastered the Arabic language, spent much time in spiritual meditation, and at about the age of forty he entered upon the most useful part of his life, as author and missionary. His Ars Major was completed in 1275, and under the patronage of the King of Majorca this first book of his Method was published. Soon after the publication of this work, he persuaded James II. to found and endow a monastery in Majorca, where Franciscan monks should be instructed in the Arabic language, and trained to become able disputants among the Muslims. In 1276 such a monastery was opened, and Lull began to study Lull's method and imitate his spirit. Lull now longed for a new Pentecost, and for world-wide missions. Fired with apostolic zeal, he went to Rome and Paris; and, altho in his fifty-sixth year, he determined to set out alone and single-handed and preach Christ in North Africa. On arriving at Tunis he invited the Muslim literati to a conference. He announced that he had studied the arguments on both sides of the question, and was willing to submit the evidence for Christianity and for Islam to a fair comparison. The challenge was willingly accepted, and after a long, fruitless discussion Lull advanced the following propositions, which strike the two weak points of Mohammedan monophysitism: 'Lack of love in the being of Allah, and lack of harmony in his attributes.' Some accepted the truth and others became fanatical. Lull was cast into a dungeon, and for six months remained a close prisoner, befriended only by some merchants of Genoa and Spain, who took pity on the aged missionary of the cross. He was banished again from Africa, with threats that his life would be taken if he ever returned, but with unabated love and zeal he went there again in 1314. For over ten months this veteran of the cross dwelt in hiding, talking and praying with his converts, and trying to influence those who were still in darkness. Weary of seclusion, he, at length, came forth into the open market and presented himself to the people as the man whom they had expelled, and who desired still to preach Christ to them. He seemed to court martyrdom. He was seized and dragged out of the town, and by the command, or at least the connivance, of the king, he was stoned to death.

Lull's life-work was three-fold: he devised a philosophical or educational system for persuading non-Christians of the truth of Christianity, he established missionary colleges, and he himself went and preached to the Musulmans, sealing his witness of Christ with his blood. There exists no complete catalog of his books, but he wrote on nearly every known subject, and in the first published edition of his works (1721) two hundred and eighty titles are given.


LUMBAN NA BOLAN: A settlement in the Toba Lake region of Sumatra. Station of the Rhenish Missionary Society, with (1903) 1 missionary and his wife, 1 native worker, 1 Sunday school and 1 day school.

LUNDU: A settlement in Sarawak, Borneo, situated on Datu Bay, about 40 miles W. of Kuching. Station of the SPG (1853), with (1903) 1 missionary, 3 native workers, 2 places of worship, 2 day schools and 60 Christians.

LU-NGAN-FU: A town in the province of Shan-si, China, situated in the S. E. of the province, about 100 miles N. N. E. of Ho-nan-fu. Station of the CIM (1899), with 2 missionaries, 3 native workers, 1 chapel, 1 Sunday school and 35 professed Christians. Name is sometimes spelled Lung-gan.

LUNG-CHAU. See Lang-chau.

LUNG-TSUEN-HSIEN: A town in the province of Che-kiang, China, situated about 95 miles W. of Wen-chau. Mission station of the CIM (1894), with (1903) 1 missionary and his wife, 4 native workers, 1 chapel and 1 Sunday school. The name is sometimes spelled Lung-ch'un.

LUPEMBA: The name of a tribe found 100 miles E. of the north end of Lake Nyassa in German East Africa, among whom the Berlin Mission Society carry on work (1899), with (1903) 3 missionaries, 4 native workers, 2 outstations, 1 day school and 11 professed Christians.

LUTHERAN FOREIGN MISSIONARY SOCIETIES in the United States: The early Lutheran Church in the United States was predominantly German, tho with some English and Swedish elements, and was chiefly confined to Pennsylvania. The lack of a regular ministry and the heavy strain on a few pastors resulted in a earnest appeal to Europe for help. France, at Halle, was much interested, and at his request Heinrich Melchior Muhlenberg, who had been intending to go as a missionary to India, came to Philadelphia in 1742. While chiefly absorbed in the organization of the Church (which gave him
the title of Patriarch Muhlenberg) he kept missionary work among the Indians at home as well as in foreign lands constantly in mind.

The first direct interest in foreign missions appears to have been aroused by the work of the Rev. C. T. E. Rhenius, a German missionary of the CMS in India. In 1821 the General Synod at its first meeting resolved to form a missionary institute, and some aid was sent to the work of Rhenius in India. Contributions were also made to the ABCFM, then a distinctively undenominational organization. In 1833 the General Synod urged the subject upon the district synods, and in 1835 the Central Missionary Society was organized at Mechanicsburg, Pa., followed in 1837 by the German Foreign Missionary Society in the U. S. A. It was hoped that all would unite in this, but the German Reformed Church and several Lutheran churches held aloof. Soon the name was changed to the Foreign Missionary Society of the Evangelical Lutheran Church in the U. S. A. From this time until 1859 the greater part of the Lutheran churches contributed through this organization, but in that year the General Council organized its own missionary institute, and some aid was sent to the CMS entirely willing to be relieved of additional burdens. Overtures were made to the General Council, and at its meeting in Chicago, November, 1869, it formally accepted the responsibilities. During the same year the General Synod affected a reorganization of its work under a new name.

General Synod of the Evangelical Lutheran Church in the U. S. A.: Headquarters of the Board of Foreign Missions, 1005 West Lavalle St., Baltimore, Md.

The General Synod has worked through its own Board of Foreign Missions since the arrangement with the General Council in 1869.

1. India: That arrangement left under the care of the Foreign Missionary Society of the General Synod the Guntur and Palnad stations, embracing a territory about sixty miles broad and sixty miles in width, with a population of about 1,000,000 souls, chiefly Telugus, among whom practically nothing had been done at that time. Rev. E. Unangst remained the only missionary on this field until 1871, when he was obliged to take his family to America. Remaining there only one year to recruit, he returned to India in 1872 without his family, accompanied by the Rev. J. H. Harpster. Since then the mission has been reinforced at various times, and a large force of native laborers has been raised up in the different departments of work.

At the close of 1902 there were 27 missionaries (including wives), 6 Eurasian assistants, 220 native evangelistic workers, including pastors, catechists, Bible women, etc., and 286 teachers. The number of stations has increased to 7, while 449 congregations assembled regularly and the villages reached number 618. The buildings were 7 churches, 157 prayer and school houses, 11 mission bungalows, 1 hospital, 1 college and 1 printing house. The communicant membership was 5,886, and there were 9,163 inquirers and 35,955 under direct Christian influence, the total number of missions in a single year numbering 2,581. The Sunday school work has grown until there are 269 schools, with 465 teachers and 15,965 scholars.

Closely associated with this is the medical and Zenana work carried on by 5 missionary women, with 4 assistants and 52 teachers. Of these, 9 are specially engaged in the home work, visiting 115 homes and instructing 150 Zenana pupils. In the hospital there are 650 patients, while the dispensary patients were 15,759.

In common with other successful missions in India, considerable attention is paid to education. The policy of the mission is to educate the children as far as the primary grade, when they are sent to the branch schools at Guntur, where are the college under the presidency of the Rev. L. B. Wolf, D.D., a boarding and training school for boys, etc. The report for 1902 shows in the college 7 Christian, 21 Hindu and 4 Mohammedan teachers, 73 Christian, 552 Hindu and 50 Mohammedan pupils, a total of 675. The year showed an increase of 87 in attendance and an income amounting to 88 per cent. of total ex-
The foreign mission work of the General Council of the Evangelical Lutheran Church in North America, with its headquarters at 33d and Diamond Sts., Philadelphia, Pa., comprises the districts of Rajamahendri, Dowgulamulla, and Sika in Ceylon; the district of Tagurupad and Bhimawaram in Hyderabadd; and the station of Shajahanpur in the United Provinces of Oudh. The station of Shajahanpur, situated 2 miles S. of Karnak, on the site of ancient Thebes, and having magnificent ruins of temples in a rock-bound valley. The name is from the Arabic El Kusr (The Palaces). Station of the Rev. Henry Heigerd, arrived in Liberia April 5. The location selected, and still occupied by the mission, is a high bluff on St. Paul's River, about thirty miles above Monrovia. A grant of one hundred acres of land was secured from the Liberian Government for a mission farm, and a reserve of two hundred acres more for future settlers about the mission. Suitable buildings were erected, and a short time afterward 40 children were secured from a large number of recaptured slaves that had been landed at Monrovia. These children were bound to the mission by the government, were then named after well-known women in the church at home, and thus the Muhlenberg Mission was begun, and the foundation laid of the Christian settlement which has since grown up around the mission. A native Christian church, organized in 1861, is self-sustaining, and there are two other churches and five outstations. The pastor was one of the slave children with whom the mission was started and a corps of native workers has been developed.

The industrial department has always been one of the special features of this mission, and its coffee plantation was long relied upon to meet many of the current expenses. Difficulties in marketing the coffee emphasized the mercantile side so much that there was a general feeling that the distinctively missionary element was being crowded out, and of late the coffee farm occupies a minor place in the view of the missionaries.

Meanwhile, educational and general evangelistic work is being pushed very vigorously, both in Liberia itself and in the surrounding districts, from which come appeals for teachers and preachers.

A Woman's Home and Foreign Missionary Society has been formed in connection with the General Council of the Evangelical Lutheran Church in North America, with its headquarters at 33d and Diamond Sts., Philadelphia, Pa.

United Synod of the Evangelical Lutheran Church in the South: Headquarters of the Board of Missions and Church Extension, 376 Spring St., Atlanta, Ga.

This society was organized in 1886, but did not commence distinct foreign work until 1892, when a missionary, the Rev. J. A. B. Scherer, was sent to Sago in Japan. There are now (1903) three ordained missionaries, one of them being Rev. R. B. Peery, Ph.D., author of The Gist of Japan, etc. There are also 3 native evangelists at work in Sago and Kumamoto and the 3 Sunday schools are prosperous. The number of church members reported is 77 and there are about 150 in the Christian community.

Several synods combine in this work, as also three organisations conducted by women.

LUXOR: A village on the left bank of the Nile, situated 2 miles S. of Karnak, on the site of ancient Thebes, and having magnificent ruins of temples in a rock-bound valley. The name is from the Arabic El Kusr (The Palaces). Station of the UP (1875), with 1 missionary and his wife, 1 woman missionary, 11 native workers, 5 outstations, 1 Sunday school, 1 boarding school, 3 day schools and a boat on the Nile for missionary tours.

LYALLPUR: A growing city in the Jhang district of India, situated about 100 miles W. S. W. of Lahore. Station of the Reformed Presbyterian General Synod, with (1900) 1 missionary, 2 native workers, 1 outstation, 63 professed Christians, 1 place of worship and 1 Sunday school. Society spells the name Lyalpur. Station of the UP (1869), with (1903) 1 missionary and wife, 4 women missionaries, 36 outstations, 4 Sunday schools, 4 day schools and 110 professed Christians.

LYDD, or LYDDA. See LUDD.
Lydenburg: A town in Eastern Transvaal, Africa, south of the Limpopo River, northeast of Pretoria. Population, 2,000. Station of the Berlin Mission Society (1896), with (1903) 1 missionary, 19 native workers, 9 outstations and 1,921 professed Christians, of whom 992 are communicants. Name also written Leidersburg and Lydensburg.

Lyman, Henry: Born 1810, in Massachusetts; graduated at Amherst College 1829, Andover Seminary 1832; studied medicine and sailed with Rev. Samuel Munson, 1833, under the ABCFM, with instructions to explore the Indian Archipelago. Landing at Batavia, April, 1834, they visited Padang in Sumatra and the Butu group of islands, spending there a month, and collecting much valuable information. Thence they went back to Sumatra, intending if practicable to visit the Battas of the interior. They were advised, on account of dangers, not to attempt it.

But as others had visited the interior with safety they ventured to proceed, and June 23 set out on foot with a few native assistants, among them an interpreter. After five days' journey they came to Sacca, a region where war was raging among the villagers, and they were soon surrounded by two hundred armed men, and Mr. Lyman was shot and Mr. Munson pierced with a spear. A terrible punishment was inflicted on the murderers. The people of the neighboring villages having learned that the strangers were good men, who had come to benefit the Batta people, leagued together, burnt the village of Sacca, killing many of the inhabitants, and destroyed their gardens and fields. The death of these men produced a deep sensation throughout the Christian world. Mr. Lyman was the author of Condition of Females in Pagan Countries.

Macaboo: A town on an island of the same name in Canton River, China, situated 38 miles W. by S. of Hongkong. It is divided into two parts—Chinese and Portuguese. It was here that Camoens composed much of his Lusiad in 1556. The town was rented to the Portuguese in 1855, but the treaty was revoked in 1868, and the Portuguese now hold Macao with two adjacent islands as a colonial possession. Population (1896), 78,627, of whom 74,568 are Chinese. Mission station of the CA. The Canton College (PN) is temporarily established at Macao.

Macassar Language: A Malay dialect, spoken in the island of Celebes, Dutch East Indies. It is written with characters special to the dialect. The full form of the name is Maugkassar.

Macedonia: Name given by foreigners to the Turkish provinces of Kosovo, Monastir, and Salonica, in the main coincident with a part of the ancient Macedonia. Mission work is carried on there by the ABCFM, the Church of Scotland missions to the Jews, and the BFBS.

Macedonian-Roumanian Language: A dialect of the Roumanian, which is spoken by Wallachs settled in European Turkey. When written, the Slavic (Cyrillian) letters in their modern form, or modified Roman letters, are used.

Macfarlan: A town of Cape Colony, Africa, situated 12 miles N. by E. of Alice. Station of the UFS, with (1903) 16 native workers, 6 outstations, 1 place of worship, 7 day schools, and 554 professed Christians.

Mackay, Alexander M.: Born at Rhyne, Aberdeenshire, Scotland, October 13, 1849; a son of a minister of the Free Church. At three years of age he read the New Testament; at seven, Milton's Paradise Lost, Gibbon's Decline and Fall of the Roman Empire, and Robertson's History of the Discovery of America. His father taught him geography, astronomy, and geometry, stopping in their walks to demonstrate a proposition of Euclid, or illustrate the motions of the heavenly bodies, or trace the course of a newly discovered river of the Dark Continent with his cane in the sand. He listened with interest to letters and conversations of men of science, as Hugh Miller, Sir Roderick Murchison, and others, who were sometimes visitors at the manse, sometimes in correspondence with his father. He chose engineering as his profession, and for some time he was draughtsman and designer to a large engineering establishment in Berlin. In 1875, in response to an appeal from the CMS for a practical business man to go to Mombasa, he offered himself, but another person had been secured. Later in the year an offer of a highly lucrative secular position was made him, but he declined it, that he might be ready, when the Lord should permit him, to go to the heathen. Early the next year he was appointed by the CMS to go to the Victoria Nyanza, reaching Zanzibar May 29, 1876. In November, on the march through Ugogo, he was taken very ill, and was sent back by Dr. Smith, but recovered before reaching the coast. Instructed by the secretary not to return before the close of the rainy season, he constructed 230 miles of road to Mpwapwa. In November, 1878, he reached Uganda. Alluding to the kind treatment he had received from the natives, he says: "Wherever I find myself in Stanley's track, I find my treatment of the natives has invariably been such as to win from them the highest respect for the face of a white man." Mr. Mackay had acquired a knowledge of the Swahili language, and was able immediately to print portions of the Scriptures (cutting the type himself) and read and explain them to the king and his people. King Mfere showed much interest in the truth. In 1884 the native church consisted of 86 mem-
ers. But in that year King Mtesa died, being succeeded by his son Mwanga, who proved to be weak and vacillating, lending himself now to the Mohammedan and now to the Roman Catholic party, persecuting the evangelicals, and often threatening Mr. Mackenzie with expulsion. But Mr. Mackay held his ground, and was allowed for a time to continue his work, his skill as the engineer and mechanic, of which the king often availed himself, helping to secure his favor. In 1886 the persecution broke out again, many under great tortures exhibiting a Christian fortitude and heroism unsurpassed in apostolic times. In 1887 the Arabs succeeded in persuading Mwanga to expel Mr. Mackay. Having locked the mission premises, he embarked July 20 for the southern end of the lake, making his abode at Usambaro. Here he remained for three years, translating and printing the Scriptures, teaching the Christian in attendance from Uganda, instructing the natives of the district, as far as he could, with an imperfect knowledge of their language, and working at house-building, brick-making, and the construction of a steam-launch with which to navigate the lake. He was attacked with malarial fever February 8, 1890. Mr. Mackay utilized the knowledge of both classical and modern languages in reducing the vernacular of Uganda to writing. He was a born leader of men, as gentle as he was brave. He was no mere industrial and civilizing missionary, and took a leading part in the evangelistic work of the mission.

MACKENZIE, J. Kenneth, M.D.: A medical missionary of the LMS; was first appointed to Hankau; he took charge of the mission hospital there till 1878, when in the autumn he was transferred to Tientsin. A dispensary was opened in the Viceroy Li Hung Chang’s theater, with a female department, and large subscriptions were made by the Viceroy and other high officials toward the building of a hospital. In 1881 the hospital, on the premises of the London Mission, was opened by the Viceroy, and plans were adopted for a medical school, to which the students formerly sent to the United States of America by the government were sent to be trained as doctors, and a thorough organization of a medical staff for the Chinese army and navy was in course of formation. Amid his arduous duties Dr. Mackenzie found time to pursue evangelistic work, both among the poor patients and those “in Cesar’s household,” for the favor of the Viceroy secured him access to many of the high officials. The work at Tientsin grew and extended, so that in his last report, 1887, he gave 13,799, in-patients in the hospital 591, and 9,209 outstations, 3 chapels, 3 day schools, and 116 Christians.

MACUATA: A settlement on the S. side of Vanua Levu, Fiji Islands, situated near Cacaudroove. Station of the Australian Wesleyan Mission, with (1900) 1 missionary and his wife.

MADAGASCAR: An island in the Indian Ocean nearly parallel with the eastern coast of South Africa, from which it is separated by the Mozambique Channel, which varies in width from 220 to 540 miles. Its northernmost point is in 11° 37' 30" south latitude, and the southernmost in 25° 38' 55" south latitude. Its breadth is at the widest point over 7° of longitude. Its extreme length is 975 miles, and its breadth varies from 250 to 350 miles. Its area is about 230,000 English square miles. It is the third largest island in the world, ranking only below Borneo and New Guinea.

Madagascar has a coast-line of over 2,000 miles, and on the northwestern, northern, and northeastern coasts there are many good and some excellent harbors; but south of latitude 19° there are very few roadsteads where a vessel can ride in safety, either on the east or west coast.

The island is of volcanic origin, and has many extinct volcanoes and some which, if not now active, have been so within the historic period. Its general structure includes three or four ranges of mountains, not parallel, but extending from north to south, with many spurs; these are in the central portions of the island, the nearer to the east than the west coast. Some of the ranges extend nearly to the northern limit of the island, and others to the southern coast. This montaneous region constitutes the finest portion of the island. Immediately below this region is a forest region varying in latitude from 1,800 to 4,000 feet, and in breadth from 30 to 50 miles. From the forest belt to the coast extends the alluvial region, flat, low, and marshy, and from 20 to 30 miles wide on the east coast, but from 40 to 60 on the west coast. It is sickly and hot, the decaying vegetation producing fevers and miasmic diseases.

The climate is temperate and healthful in the highland provinces, the temperature rarely above 85° F., or below 40° F., except in the mountains, where it sinks to 32° at night perhaps once or twice in a year. In the forest belt, less healthful and more moist, and at times hot; in the more open timber the climate is delightful. In the littoral region the heat is intense, and the Malagasie fever prevails, and very often proves fatal to those who are not fully acclimated.

Natural History and Products: Madagascar is remarkable in its zoology. There are no great beasts of prey. The lemurs takes the place of the various families of monkeys; there are several species of ant-eaters, two or three civet cats, the aye-aye, an animal found nowhere else, and there are several rodents. Reptiles are numerous, but, except the crocodile and three or four species of pythons, are generally harmless. Birds are numerous, and many of them of beautiful plumage. About two-thirds of the birds are peculiar to the island.

The fish are plentiful, and many of them of edible species. Most of the domestic animals have been introduced, and cattle and sheep are raised and exported in large numbers. Wild dogs are so numerous as to be a pest.

The flora of Madagascar is abundant, and about 700 out of 3,000 species are peculiar to the island. Many of them are of exquisite
beauty. It is a paradise for the orchids, more and more beautiful species being found here than in all other countries. The forests abound in peculiar and valuable timber.

Ethnology and Tribal Divisions: The origin of the Malagasy and their race affinities with the other Oriental nations have led to great controversies among the most eminent ethnologists.

It is generally agreed that the original inhabitants of the island were from some of the African races, and most probably Zulus or Kaffirs. They dark, they seem to have been negroes rather than negroes. A small remnant of them were still living in 1843, and it is believed that a few are yet to be found in the southwest.

In regard to the present inhabitants of the island, known as the Malagasy, these facts are settled: They all speak the same language, the dialects differing no more than the Yorkshire and Lancashire do in England; and this language is of very close kindred with the Malay. There is a marked difference in color, features, and hair among the different tribes: some are of fine stature and physique, but very dark, with curly or frizzly black hair; their features are more of very close kindred with the Malay. There is a

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The theory of their origin which is best supported seems to be that these tribes are of Malayan or Malayo-Polynesian stock; that they came to the island at different times, crowding the aboriginal inhabitants before them, and in the case of the Betamena tribes south of Imerina, perhaps, intermarrying with them.

In 1810 the principal tribes of Madagascar were: 1. The Sakalava, divided into the northern and southern tribes, occupying the western coast and including many smaller clans; their main village was Tamatave, 1,000,000. 2. The Betamissimara, with several clans, and including the Betamena, occupying the coast east, about 1,500,000 more. 3. The Sihanaka and Tanaka-rana, northeast provinces; about 500,000. 4. The Bam and Tanka and some smaller tribes, in the southeast, 500,000. 5. Imerina, the land of the Hovas, then about 600,000; and 6. The Betsileo, 1,200,000. The last two were the highland provinces.

Social and Religious Conditions: The discovered in medieval times, no effort was made by Europeans to explore or colonize Madagascar till 1506, when the Portuguese, after some exploration in 1540, undertook to enslave and Christianize its inhabitants. They made repeated efforts to this end in the next hundred years, landing small colonies and establishing trading-posts, whence they sold the people who came under the name of slaves. These natives lived as Sakalavas, who did not choose to be the prey of European slave-dealers, and massacred the Portuguese colonists and priests in 1548, 1585, 1600, and 1615. The English and Dutch made several attempts to plant colonies at various points on the coast of the island between 1555 and 1640. Both nations were at that time engaged in the slave trade.

In 1642 the French undertook to colonize Madagascar, and within the next 170 years they had organized several great companies or societies, and planted many colonies, in which Lazarist and Jesuit priests were always conspicuous; but owing to their maintenance of the slave-trade, and their treacherous dealings with the natives, four or five of these colonies were attacked and massacred. The last of these societies was obliged, in 1698, to surrender its charter and its whole property to Louis XIV., King of France, who claimed, but never exercised, authority over it. For the next thirty or thirty-five years the northern part of the island was the most formidable rendezvous of pirates who infested the Indian Ocean. They treated the natives well, and several of the tribes were on friendly terms with them; but their rendezvous was finally broken up in 1723. It was not until 1754 that another attempt was made by the French to plant a colony in Madagascar, and this was broken up by a massacre; and during the war between France and England, in 1781, the only two remaining trading-posts, Tamatave and Poule Point, with a mere handful of men in each, were surrendered to the English, as the sole possessions of France in Madagascar.

In all these 170 years of French occupancy there is no mention of more than one Malagasy convert. He had been taken to France and educated, and was killed by his own countrymen with some French priests murdered in 1663. The social condition of these tribes at the beginning of the 19th century was deplorable. They were in continuous war with each other, taking captives to sell as slaves to any foreign merchant who was willing to buy. In fact, the staples of Malagasy trade being slaves and rum, the state of morals was as low as it could be.

The religious system of the Malagasy exercised no influence on their moral natures, and indeed made no pretense of doing so. It was simply supposed to confer upon them temporal benefits; why or for what service on their part does not appear. Their religious system was not as artificial or philosophical as that of many heathen nations; they believed in a supreme being who was willing to buy. In fact, the staples of Malagasy trade being slaves and rum, the state of morals was as low as it could be.

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In the place of priests were "medicine men," who were masters of divination, and who professed to discover crime by the ordeal of administering poison to the suspected one. As to religious worship in public, on certain great feasts, such as the new year, the curious fetishes which served for idols were brought out and during five days were carried about in procession. Mean-time all law was in abeyance and the most incredible licentiousness prevailed.

The government of the various tribes was by chiefs. It was not necessarily hereditary, but confined to the class of nobles (Andriana), and was as often, perhaps, in the female as in the male line, and there was much intrigue, and
sometimes bloodshed, before the ruler was selected. Once on the throne, however, the chief's government was an absolute despotism, sometimes 'tempered by assassination.' There was no written language in the tribes; the decrees of the sovereign were promulgated by heralds. The government was feudal in its character; the chief and the nobles held the tribe in bondage; they owned all the land, and the people as well; either the ruler or the nobles required any work done, the clansman was called out and required to perform the service, providing themselves with food and clothing for the time required. This forced service was called Janomposana, and it existed in a modified form until some time after Madagascar became a French colony.

For the most part, during the 17th and 18th centuries, the Sakalavas, who were divided into two great tribes—the Northern and Southern Sakalavas—seem to have been in the ascendancy. The Hovas and Betsileo were at this time under the English ruler, the Portuguese, the French, the Dutch, nor the English had ever heard of them except in terms of contempt. They were the dogs, the slaves of the Sakalavas. But in 1785 an Andrian, or chief, of the Hovas, called Impoinimerina (the desire of Imerina), succeeded in uniting the divided class of the province of Imerina under his own authority, and by his superior abilities and diplomacy gained to his cause several of the smaller adjacent tribes; but while he proceeded to subdue most of the forest tribes, he was yet compelled to pay tribute to the Sakalava of the western coast. Between 1806 and 1810 he died, and his son, trained in part by Arab teachers, and not over 17 years of age, was proclaimed as Radama, King of the Hovas.

Radama was a very remarkable man. It was his purpose from the day he ascended the throne to throw off the Sakalava yoke and make himself king of Madagascar. To carry out this purpose he negotiated a treaty with the English Governor of Mauritius, Sir Robert Farquhar, by which in return for a promise to suppress the export of slaves from Madagascar, the king was to receive yearly from the British Government money, arms, ammunition, etc., etc. This treaty was ratified after much difficulty October 11, 1820.

Meanwhile, early in 1818, without waiting for the final ratification of the treaty, the LMS sent two missionaries, Rev. S. Bevan and D. Jones, with their families, as their first missionaries to Madagascar. Messrs. Bevan and Jones landed at Tamatave August 18, leaving their families in Mauritius. They were kindly received by some of the chiefs, and collected together a number of children, whom they taught, and made some studies in the language. Two months later they brought their families to Andovoranto, on the coast, where a station was established. But soon all were attacked with the deadly Madagascan fever, and before two months had passed Mr. Jones was the sole survivor of the two families. Mr. Jones was obliged to go to Mauritius to recuperate, and did not return to Madagascar until October 4, 1820. King Radama welcomed him cordially, and gave the fullest permission for English Protestant missionaries to settle at his capital, for the protection of the young and teachable Malagasy boys in the art of printing. No missionaries ever worked harder, and none had more evident manifestations of the divine blessing on their labors. Necessarily, the schools held a prominent position in their work for the first few years. Nearly 100 schools were established in the capital and its vicinity, and between 4,000 and 5,000 pupils of both sexes passed through them before 1828, having received the elements of a good education. The instruction in the arts and trades was also making great progress. A church was organized in the capital. It was entirely in the Malagasy tongue. It was very active in Christian work, and those who understood the Malagasy tongue were encouraged to gather the young Hovas for religious instruction and singing. Two congregations of natives for Christian worship were formed in Antananarivo, and very fully attended; others were formed in villages around the capital. In January, 1828, the Gospel of St. Luke in Malagasy was put to press, and other portions of the Scriptures were printed as rapidly as they could be properly prepared.

It was at this time that the missionaries were beginning to feel encouraged at the great success which seemed to be within their grasp, that King Radama died, on the 27th of July, 1828. Radama was not a Christian, and his death, at the early age of thirty-six, was undoubtedly due to the excesses. He was patriotic, manly, and truthful; he was far-sighted; ambition led him to desire the improvement and elevation of his people, and without any convictions of the necessity of personal religion, he was persuaded that Christianity would be a blessing to his country. The loss of such a ruler, at such a time, seemed the severest blow which could be inflicted upon this infant mission. Radama had selected his nephew as his successor, if he left no son; but one of his twelve wives contrived to secure the throne, which she assented as Ranavalona I. Her first official act was the putting to death of all the near relatives of the late king, and all the officers who had been most attached to him. Some of these were speared, but others of the highest rank, and among them the mother and sister of Radama, and the husband of the latter, were starved to death. No one was left alive who could contest her claim to the throne. The British resident, Mr. Lyall, was ordered to leave the country at a few hours' notice, and his family were subjected to gross insults. The missionaries and their followers were naturally alarmed at these indications of a coming storm of persecution.

In 1829-1831 the queen was engaged in war with the French, whom she defeated. The revolution in France prevented a renewal of the invasion, and the queen turned her armies upon the coast tribes, ravaging their lands and slaughtering the inhabitants during three years.

During this period she found little time to
persecute the Christians, among whom she believed there were very few natives; while she hated the missionaries, she was disposed for a time to allow them to improve the condition of the island and the welfare of the inhabitants. But the strict watch kept up by the queen rendered it impossible for the missionaries to resume their labors, and the schools, the translation of the Scriptures and other books, and their printing went forward rapidly; the New Testament translation was completed, and soon after, by the aid of the British and Foreign Bible Society, its printing was commenced. Through the children in the schools, and those who had got out from them, these portions of the Scriptures were widely circulated; and when in 1832 all the boys above thirteen years of age in the schools were drafted into the army, large quantities of these and other good books were widely circulated. In 1833 not less than 15,000 copies of parts of the Scriptures were finished, and upward of 6,000 of them were sent out.

Meantime there were many converts. On the 29th of May Mr. Griffiths baptized twenty, and the first native church was formed. In the course of a few months there were several churches with nearly 2,000 members. Then the queen forbade the permission to baptize converts, forbade the use of wine at communion, and those of her officials who had been baptized were put into inferior positions. Before 1833 the attempt was made to divest the education given in the schools of any religious character. In July, 1834, the queen forbade any native except those in the government service to learn to read or write. This and other proclamations indicated that the whole force of the queen's displeasure was to be visited on the native Christians; and a few who had manifested some friendship for the Christians (not one of those who had received baptism) began to withdraw from them, and associate with the heathen portions of the community.

Ratsimanisa, who had been the commander-in-chief of the army, and about this time became prime minister to the queen, was the chief persecutor and prompted cruelty greater than even her brutal nature demanded. It was clear to him that if Christianity was not arrested the idolatry of the country would be overturned, and the customs of their ancestors forgotten; and in January, 1835, at his instigation, a formal accusation was made against the Christians, before the chief judges of the Hovas, and the following charges were preferred: 1st. They despise the idols; 2d. They are always praying; 3d. They will not swear, but merely affirm; 4th. Their women are chaste; 5th. They are of one language. All of those of her officials who had been baptized were fined, while any Malagasy seen in company with a missionary was ordered to be put in chains. All portions of the Scriptures and other religious books were ordered to be given up, under the severest penalties; but many were concealed, and gave comfort to the persecuted ones in after years. All religious meetings were prohibited, and spies commissioned to hunt the Christians and their forbidden books.

Altho in June and August, 1835, Messrs. Cameron, Freeman, Chick, and Kitching left Madagascar by order of the queen, Rev. Messrs. D. Johns and E. Baker remained to give what comfort and help they could to the little band of faithful disciples. They also determined to complete the translation and printing of the entire Scriptures and of The Pilgrim's Progress. Their Malagasy printers and compositors had been compelled to leave them, but they toiled on till they had completed both books, and printed an edition of about one thousand copies, which were soon absorbed by the Christians, who concealed them, as far as possible, from the government spies. Probably the larger part were eventually confiscated, but a considerable number came to light after Ranavalona's death. Being again ordered to leave the island, Messrs. Johns and Baker departed in July, 1836, but not till they had bid the converts an affectionate farewell, preaching at great risk in the old chapel at Ambatonakanga from the text, "Lord, save us; we perish." They retreated to Mauritius, but Mr. Johns, at least, visited the island more than once, and in 1840 penetrated to the capital, where he found to his sorrow that their permits of residence had expired. On the 26th of February, 1838, several officers, headed by Ratsimanisa, entered the chapel at Ambatonakanga in the capital and read a letter from the queen addressed to the missionaries, forbidding religious worship, the rite of baptism, and the assembling of a society, to her subjects. The Europeans were permitted to follow their own customs and religious practices, but they could not be allowed to teach them to the subjects of Ranavalona. They would be allowed to teach such arts and sciences as would be beneficial to her subjects, but not theology or the arts and sciences of the Christian Church.

A great mass meeting, or kabary, of all the people was now called for March 1. There was firing of cannon and musketry, and the soldiers surrounded the multitude to inspire them with terror, and then the principal judge addressed the kabary delivery and long missionaries had never heard. The queen, calling upon all who had been baptized, all who had worshiped and kept the Sabbath, or had entered into a Christian society, to come forward and accuse themselves, and confess such crimes, under pain of death. Ratsimanisa repeated the substance of the queen's royal message, and some of the head men replied to it with severity. Others seemed reluctant to make reply, when Rainiharo, one of the queen's chief officers, and for twenty-five years a prime minister, the bitterest of persecutors, said that unless the guilty came forward within a month to accuse themselves, the officers and judges would cut off their heads. The queen reduced the time for confession to a week. About two thousand confessed, and on the 9th of March, 1835, she pronounced sentence on them. Some hundreds of Christian officers were degraded and about 1,600 persons not in government service were fined, while any Malagasy seen in company with a missionary was ordered to be put in chains.

All portions of the Scriptures and other religious books were ordered to be given up, under the severest penalties; but many were concealed, and gave comfort to the persecuted ones in after years. All religious meetings were prohibited, and spies commissioned to hunt the Christians and their forbidden books. All portions of the Scriptures and other religious books were ordered to be given up, under the severest penalties; but many were concealed, and gave comfort to the persecuted ones in after years. All religious meetings were prohibited, and spies commissioned to hunt the Christians and their forbidden books. All portions of the Scriptures and other religious books were ordered to be given up, under the severest penalties; but many were concealed, and gave comfort to the persecuted ones in after years. All religious meetings were prohibited, and spies commissioned to hunt the Christians and their forbidden books. All portions of the Scriptures and other religious books were ordered to be given up, under the severest penalties; but many were concealed, and gave comfort to the persecuted ones in after years. All religious meetings were prohibited, and spies commissioned to hunt the Christians and their forbidden books. All portions of the Scriptures and other religious books were ordered to be given up, under the severest penalties; but many were concealed, and gave comfort to the persecuted ones in after years. All religious meetings were prohibited, and spies commissioned to hunt the Christians and their forbidden books.
French island of Nosî-Bê, near the northwestern coast of Madagascar, but succumbed to the fever, and died a martyr to his zeal for the rescue of the Malagasy converts.

Greatly to the astonishment of Queen Ranavalona, her plan for extinguishing Christianity in Madagascar signalily failed. She had closed the schools; prohibited all religious meetings; sent away all the missionaries; confiscated all the Scriptures and religious books she could find; degraded, fined, and whipped the Christians, and threatened them with severer punishments; and yet the faith was increasing every day. Some determined upon severer measures, for she had sworn a solemn oath to root out Christianity if she had to put every Christian to death.

Early in 1836 Rapharavavy, a woman of high rank, was accused of Christianity, and was condemned to death; but the queen, being alarmed by a great fire in the capital, spared her life, but fined her heavily. The avowed executions for professing Christianity did not begin until August, 1837, when a prayer-meeting was discovered and broken up. The storm of persecution now increased in violence, and a large number of Christians were condemned to death. There were many hundreds of these sufferers for Christ's sake, but none of them turned back to the vile life of the heathen; and, what was especially astonishing to the queen, there were scores of adherents to the new faith for every one whom she put to death. The persecution raged fiercely in 1839, 1840, 1841, and 1842.

The years from 1843 to 1848 were marked by a decided lull in the persecution. The queen was in difficulties with both England and France, and her attention was diverted from the Christians by the incidents of the war. In this lull of the persecuting spirit the Gospel made great progress. The queen's son, Rakoto (afterward Radama II.), took a great interest in the Christians, and it is said professed conversion; Prince Ramanja, his cousin, was already an active Christian, and had suffered for the faith, and, among others of noble rank, the son of Rainiharo, the prime minister of the queen, and the most violent persecutor among the Havas, had joined the Christians. The native preachers preached and baptized almost openly in the suburbs of the capital were driven from their homes by the queen. In the city daily meetings were held in the churches. Another fiery baptism came in the early months of 1849. Some of the Christians were hurled over the cliffs; some were burned at the stake—many were crucified.

Every possible indignity was inflicted upon those who were condemned to death. These executions were continued till hundreds had perished. In addition to those who endured the extreme penalty of death by these various modes of destruction, a far larger number suffered in other ways, and in very many instances their sufferings terminated in death or helplessness. Thirty-seven preachers, with their wives and families, were consigned to a life of irredeemable slavery. Altogether, in the early spring of 1849 probably more than 2,000 were thus punished and tortured and executed for the friends of Christianity. This cruel persecution went on for years. Numbers fled to the mountains, or hid themselves in the depths of the neighboring forests, eking out a scanty subsistence, until want and exposure put an end to their lives. Others constructed hiding-places in their own houses, in their rice-pits, and on their own farms, and were there tended and supplied with food by their relatives for years, reappearing long after they had been accounted dead. All the testimony, both heathen and Christian, shows that not only was there no recantation among these converts to Christianity, many of whom were illiterate, but recently brought to Christ, but that they bore the gross indignities and the cruel and terrible deaths to which they were subjected with quiet heroism and unaltering trust in God. "Let us go and see how these Christians behave: they are said not to be afraid to die," were the words of some of the principal officers of the royal household. The same officers said afterward: "We were near, and saw all that took place. The Christians were not afraid, and did not recant."

Their fortitude and courage produced a deep impression on the minds of the people. Mary said: "This is the finger of God; there must be something divine in this belief;" and they were led to become Christians notwithstanding the peril to which it exposed them.

This persecution continued with great fury till 1852, when the death of Rainiharo, the prime minister; the influence of the young prince, which was exerted in favor of Christianity; and of his cousin Ramonga, who was an active Christian—were instrumental in producing greater toleration.

During this period of comparative quiet, Rev. William Ellis, Foreign Secretary of the London Missionary Society, made three visits to Madagascar, in the hope of bringing comfort to the suffering, faithful disciples in Imerina, in 1853, 1854, and 1856. In these visits he was able to cheer and comfort many of the Christians, to distribute many copies of the Malagasy New Testament, and in his third visit to make the acquaintance of the young Prince Rakoto (later Radama II.). He was also presented to the queen, who treated him courteously, but coldly.

Three months after his last visit, on the 2d of July, 1857, the last great persecution commenced. On that day the population of the capital were driven from their homes by the soldiers to a great National Assembly. The queen announced her determination to stamp out Christianity. All suspected persons were imprisoned, and daily tribunals were held to sentence the Christians by the incidents of the war. The queen announced her determination to stamp out Christianity. All suspected persons were imprisoned, and daily tribunals were held to sentence the Christians.

It was believed that this was the most fatal of all the persecutions. A large number were sentenced to the tangena ordeal, by which many died, and many more were put in chains and reduced to slavery. This persecution was maintained for nearly three years. But on the 15th of August, 1861, the queen died. She had reigned thirty-three years, and twenty-five of those years had been marked by vain efforts to root out Christianity from the island. The result had been that those who were persecuted "went everywhere, preaching the Word." Christian life had attained a depth, power, and reality which would have been impossible in a time of ease and prosperity. Several thousands had been put to death in ways so horrible that a company of believing men and women, left as sheep without a shepherd in 1836, had multiplied at least twenty-fold in 1861.

On the 15th of August in that year, Prince Rakoto, the son of Ranavalona I., succeeded his mother with the title of Radama II. "The sun
did not set on the day on which Radama II. became King of Madagascar," says Mr. Ellis, "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." Within a month after the queen’s death, seven houses were opened for the worship of God in the capital and great numbers in the adjacent country, and churches were being erected everywhere, and filled Sabbath after Sabbath with rejoicing and prayer. Within very few years more churches were erected on the chief places of martyrdom. Thus, Antananarivo became famous alike for its churches and palaces.

Radama II. invited the missionaries of the LMS, and especially his friend, Rev. William Ellis, to return. Mr. Ellis reached the capital in June, 1862, and was followed by three ordained ministers, a medical missionary, a teacher and a printer, who were all soon busy resuming the work laid down in 1836. Christianity had triumphed. The 2,000 adherents to the Christian cause, who then braved the persecuting queen, had become a host of 40,000, only about one-fifth of them baptized believers, but all witnesses for Christ, and ready to suffer and die for Him. Back of these were more than 100,000, who, not believers, had rejected idols and were ready to embrace Christianity.

Radama II. was a man of fair abilities and of a kindly and amiable disposition. He had, in the later years of his mother's life, been very much influenced by the missionaries, and was prepared to embrace Christianity.

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understood that Madagascar was to be a Christian kingdom, and that Ranavalona II. was to be the first Christian queen of the island. On the 3d of September, 1868, the first public occasion when the sovereign formally appeared before the people took place. It was celebrated with great pomp and ceremony, and prayers were offered by one of the native pastors. On the 19th of February, 1869, the queen, following the example of former queens, was married to the prime minister, Rainilaiarivony. Two days later, a very careful and thorough examination, very minute inspection, was made of the palace, one of the most eloquent and devoted of the native pastors. It was the custom with each sovereign of Madagascar to erect at the beginning of the reign some stately building, usually a palace, in the royal enclosure. Queen Ranavalona II. commenced the erection of a stone church in the palace enclosure in July, 1869.

The idol-keepers and the idol-worshippers of Imerina saw that the power would soon pass out of their hands, and they were enraged. The principal idol-keepers were at the palace, and they demanded that the queen should return to the worship of her ancestors. The language used was unreasonable, and after a hasty consultation it was decided to burn the idols of the Royal Palace. This was done on the 8th of September, 1869, in the presence of many witnesses. The people followed the example of the queen, tho with many apprehensions of evil and disaster, and the greater part of the idols were destroyed.

In a few days requests came from all parts of the island: "You have destroyed our gods, and we know not how to worship according to the new religion; send us teachers." So many requests of this sort came to the prime minister that he called the missionaries together, and after deliberation 126 teachers were sent out, all selected by the missionaries of the LMS.

Thus was the final blow struck which insured the supremacy of Christianity in the island of Madagascar. Fifty years before they were in the darkest depths of heathenism; forty years before there was not a native Christian among the millions of the Malagasy; now there were probably 50,000 communicants, 150,000 adherents, many thousand scholars in the schools, and a population of at least 1,500,000 asking for Christian instruction. Outside of Imerina, the Sakalava, the Bara, the Betanimena, the Betsimisaraka, and many of the smaller tribes—that is to say, at least two-thirds of the whole population—were still savages and idolaters of the worst sort, liars, thieves, bloodthirsty, and lustful; they persisted in making raids for plunder and slaves, until the queen's firm and gentle management made them ashamed. Even of her own Hova and Betsileo people, nearly 2,500,000 in number, only about 150,000 were nominally Christians; and the rest, tho their idols were burned, were liable to lapse into idolatry again if they had a determined leader.

The queen, as soon as possible, sent missionaries and teachers to those tribes in the darkest depths of darkness. Above all her other acts of patriotism were those relating to slavery. She, by severe edicts, prohibited the importation or sale of any slaves in Madagascar; and, finding these edicts evaded, she ordered that every Mozambique slave should be set free, and be at liberty
to return to Africa or remain on the island. As there were about 150,000 of these, the cost of this liberation was borne by her husband and herself from their own private fortunes. They had previously emancipated all their own personal slaves. This heavy sacrifice was made for the good of her country, and to please God.

It was now settled that Madagascar would henceforth be a Christian country, ruled by a most devoted Christian. This is not the place to go into details of the later history of Madagascar, or of the attacks made upon it by France. What seems most absurd of all was the proposal presented under the ill-grounded influence of Lambert and his Jesuit friends, finally arising out of the attacks made upon it by France, that there were about 150,000 of these, the cost of this liberation was borne by her husband and herself from their own private fortunes. They had previously emancipated all their own personal slaves. This heavy sacrifice was made for the good of her country, and to please God.


MADANAPALLI: A town in the District of Cuddapah, India, situated 45 miles N. by W. of Chittur, with a population of 9,000. Mission station of the BMS (1886), with (1903) 1 missionary and wife, 3 native workers, 18 converts, and 350 professed Christians.

MADARIPUR: A town in the District of Faridpur, India, situated at the confluence of the Arial Khan and Kumar Rivers, 40 miles S. W. of Dacca. Population, 13,800, of whom 9,100 are Hindus and 4,700 Muslims. Mission station of the BMS (1886), with (1903) 2 missionaries and their wives, 43 native workers, 17 outstations, 23 day schools, 3 young people's societies, 13 day schools, 3 boarding schools, 1 dispensary, and 581 professed Christians, of whom 176 are communicants.

MADRAS: Capital of the Madras presidency, and the third city in size and importance in all India, being outranked only by Bombay and Calcutta. It is situated on the east coast of the peninsula of India. Population (1901) 509,346. The first settlement was begun in 1639, when a grant of land was obtained by Mr. Francis Drake, a servant of the East India Company, from the Hindu prince who possessed jurisdiction in that region. A factory or mercantile establishment of the Company and slight fortifications were at once erected, and the city has grown steadily from that beginning. The name of the city is uncertain. The word "Madras" signifies a Mohammedian school, and some scholars consider the name of the city to have been derived from that word. In 1653 Madras was the seat of the local government or presidencies of the Company, in opposition to Bombay, which was the seat of the Company in South India. In 1748, during the time when the French power in South India threatened to eclipse the English, it was taken by the French commander La Bourdonnais, but was restored two years later by the treaty of Aix-la-Chapelle.
had become the largest city in South India. Its growth since then has been less than that of Calcutta or Bombay, for its natural advantages are far less than those enjoyed by its sister cities. It has no natural harbor; vessels are obliged to lie off at a distance of a mile, more or less, from the shore, and for many years freight and passengers were transported between the shore and the ships in surfboats, for the skilful management of which, through the surf which breaks ceaselessly on the beach, the boatmen of Madras are famed. In 1862 a pier was constructed, which extends out 300 yards into the sea; and more recently still the construction was undertaken of an artificial harbor, consisting of two parallel breakwaters curving toward each other at the outer end. The city is by no means compact, but stretches along the shore of the Bay of Bengal for more than 9 miles, and its territory extends 3 miles inland. Of the population more than three-fourths are Hindus. The Mohammedans number only one-eighth; Christians nearly as many. Tamil is spoken by more than half of the entire population; Telugu by a little less than a quarter.

Danish missionaries had been operating at Tranquebar and other points south of Madras for a number of years early in the 18th century but had no central office of the Danish government in Madras itself. In the year 1716, with the help of the English chaplain at Madras, they commenced a Christian school, which, however, languished and soon ceased altogether. In 1726, Schultze, one of the missionaries at Tranquebar, made a journey to Madras, began the school work again, and laid the foundations of the first Protestant mission in the capital of South India. A few years afterward the Society for the Propagation of Christian Knowledge, of England, undertook its support, Schultze devoting himself in charge of it. The missionary labored hard, preaching, teaching, translating and writing. Results were not slow in appearing. In the one year 1729 Schultze baptized 140 persons; by the end of 1736 the converts numbered 415. The mission was encouraged by the Madras government, and other missionaries arrived from Europe, and the work went on apace. In 1746 the capture of the city by the French was the occasion of much distress to the mission; its work was interrupted, its buildings destroyed, and in 1749, when the French conquered the island as a magazine. In 1748, when the city was returned to the English, the missionaries and Christians who had fled during the troubles came back, and operations were resumed—still under the fostering care of the government. By the end of the 18th century some 4,000 persons had been received into the Christian church. With all this apparent success it may be doubted if the real achievements were very great. These numerical results were not carried over into the present century; on the other hand, when the mission was revived after a similar career which rears up, the work began in 1814. From the first this mission paid much attention to education, as well as to preaching, and schools for both sexes were carried on with vigor. The CEZ began its work for women in 1876. The YMCA and the YWCA also took a strong part in the work. About the year 1826—just 100 years after its establishment by Schultze—the original mission of the Christian Knowledge Society was transferred to the care of the SPG. The ABCFM entered the field in 1830, and withdrew in 1864 in order to concentrate its strength more effectively elsewhere. The Leipzig Society entered Madras in 1848. The Established Church of Scotland began a mission in 1837, and devoted its energies, as in Calcutta and Bombay, especially to the higher education, through the medium of the English language. The fervid eloquence of Dr. Duff of Calcutta during his first visit home is said to have been the exciting cause of the beginning of the Madras work. The Scotch institution was begun in 1837 with 59 pupils but had 277 on its rolls at the end of the following year. After the disruption of the Scotch Church the Madras missionaries sided with the Free Church and their work is now carried on by the UFS. In 1843 another mission of a similar character was begun by the Old Kirk, and in 1893 the Church of Scotland Women's Committee took up work there. The Strict Baptists have a small mission in Madras, begun in 1866, and the Danish Lutherans another dating from 1878. The Christian Literature Society for India has here its central station, to whose schools for the training of teachers are in other parts of India. There is also a mission especially for lepers, over 400 of whom were reported in the census of 1881. The usual missionary agencies are reenforced by the Bible and Tract Societies, and by the Society for the Propagation of Christian Knowledge—the venerable organization which so long supported the mission started by Schultze, but which now works wholly through the press. The ME, under the lead of Rev. Wm. Taylor, began work in 1872, at first directing its efforts especially to the evangelization of Europeans and Eurasians, the noble neglecting persons of other races who might be brought under its influence. The ABMU commenced its operations in 1878. The YMCA and the YWCA also have flourishing centers in the city. The Salvation Army has a strong post here.

Besides the mission chapels, the city is well provided with Protestant churches for the accommodation of Europeans, and with Roman Catholic churches for persons of all nationalities who adhere to that form of Christianity. The usual institutions of a philanthropic or literary character which spring up everywhere in the path of enlightened and liberal government, such as hospitals, libraries and the like, are not wanting in Madras. Education is in a fair state of progress. Taking all of the societies together the Protestant missionary enterprise in Madras and its suburbs now (1903) has 104 missionaries, men and women; 766 native workers, men and women; 36 places of worship, 135 day schools, 18 boarding schools and higher educational institutions, 2 printing houses and 8,551 professed Christians, including baptized children and 4,508 communicants.

**MADRAS PRESIDENCY:** One of the general divisions into which British India is divided. It is ruled by a governor and council appointed by the crown under the governor-general and vice-
roy of India. This presidency covers the southern portion of the Indian peninsula—with the exception of the territory still under native princes. Its eastern boundary is the Bay of Bengal, its western the Indian Ocean. But the territory of the presidency extends along the coast for some 1,200 miles, while its western shore line, along the Indian Ocean, extends only 540 miles. On the north and north-west it joins (proceeding from east to west) Orissa, a part of the Bengal presidency; then the Central Provinces; then the dominions of the Nizam at Haidarabad, and finally, as its boundary line nears the Indian Ocean, the presidency of Bombay. Near the center of this irregular triangular territory is the great native state of Mysore, including five smaller native states which are closely related to the Madras Government, and directly subordinated to it. The total area of the presidency is 149,092 square miles, and the population (1901) 42,400,000. The presidency may be divided, as to its physical aspects, into three well-marked areas. Along the northern coasts is a tableland, supported on its western edge by the Western Ghats and sloping down gradually toward the Bay of Bengal on the east, its boundary on that side being the eastern range just alluded to. Much of the high interior is occupied by the native state of Mysore. The mountains rise to greater heights as they go south; the highest peaks of Southern India are those of the Nilgiri and Anumalai groups, several of which are between eight and nine thousand feet high.

The population is chiefly Hindu. 37,026,471 Hindus, 2,732,931 Mohammedans and 1,934,480 Christians, with 673,905 Animists or spirit-worshippers, make up the list of religions in the census of 1901, whose adherents exceed 30,000. The Hindus of this presidency, and some of the so-called aboriginal tribes also, belong to the Dravidian family, of which the strongest subdivision is that now known as the Tamil. People of this race appear, in prehistoric times, to have occupied the Gangetic valley, and to have been pushed south by the invading Aryans some centuries ago, and this “Syrian Church of Malabar” preserves its ancient liturgies, and still acknowledges subjection to the patriarch of Antioch. Here also Xavier preached and baptized in the 16th century, and the Jesuit missionaries of Madura in the 17th. And here was the beginning of the Protestant missionary movement in India, by the hands of two young Denmark missionaries (Bartholomew Ziegenbalg and Henry Plutschau), in 1705. Tranquebar (on the coast south of Madras) was the first station occupied. The Society for Promoting Christian Knowledge in a few years assumed the mission. But it was long before a distinctively English mission was founded. Schultze came in 1719, and in 1726 began the first really successful mission in Madras City. Kierander came in 1740; but in 1746, when the French were besieging Cuddalore, where he was stationed, and rendering his operations there impossible, he removed to Calcutta, and became the father of Protestant missions in the Bengal presidency. In 1750 Christian Frederic Schwartz,
landed in South India, and until his death in 1798 labored uninterruptedly for the good of the people and the progress of the cause of Christ. No better or greater name adorns the history of Protestant missions in India than his. By the labors of these great and good men and their associates congregations were gathered, schools established and churches founded at Tranquebar, Madras, Trichinopoly, Tanjore and other places. Converts were baptized by the hundred and the thousand. Yet with all their excellences of character, their ability, their piety and their zeal, these men did not plant a self-sustaining, manly and vigorous Christianity. Their churches exist, but with diminished numbers and deplored strength. The churches gathered by them have in many cases been surpassed by those more recently organized, not alone in numbers, but in aggressive character and influence. For about a hundred years the work begun by the missionaries of the 18th century was subsidized by the SPCK, which to a large extent furnished the funds, while the missionaries themselves came from Denmark and Germany. Early in the 19th century this Society transferred the missions to the SPG, and in due time the personnel of the mission staff came to be recruited wholly from the English source, even as the money came from the same source.

The introductory labors of the missionaries of the 18th century were followed by work on a larger scale, more systematically and energetically pursued during the 19th century. We record here the principal agencies operating in this more recent era. The London Missionary Society leads the way. Two missionaries of this Society occupied Vizagapatam, on the east coast, far north of Madras, in 1805, during a period when the Indian Government, taught by the directors of the East India Company at home, was bitterly opposed to the entrance of missionaries in India. The missionaries at Vizagapatam, however, were not molested, and when in 1814 Parliament, in the new charter granted to the company, inserted a clause favoring missionary operations, and the opposition of the government ceased in consequence, the LMS was all ready to establish a station in Madras City. Bellary, northwest of Madras, near the boundary line now separating the presidency from that of Bombay, had been occupied in 1810, and Coimbatore was occupied in 1830. The Church Missionary Society entered Madras City in 1815, and took over the Palamcottta station (in the Tinnevelly district) from the Danish missionaries, who had planted it in 1785, in 1817. In the same year the SPG began work at Chudalore, and assumed, during the years 1820-29, charge, from the Society for Propagating Christian Knowledge, of most of the old Danish missions. The Wesleyan Missionary Society arrived upon the scene in 1816, and at Trichinopoly two years later. The Basel Evangelical Missionary Society began its work, which since has spread over all the western portion of the presidency, and into many of the Kanarese districts of the Bombay presidency, in 1834. The English Baptist Missionary Society established and churches founded at Madras in 1815, and took over the Palamcottta station (in the Godavari Delta, which dates from 1838). The chief successes of this army of Christian laborers have been won in the Tinnevelly district, where the Christian churches and communities are very numerous, and where the native Christians are numbered by thousands. In the Telugu districts, also under the charge of the American Baptists, there have been ingatherings of surprising vastness and power; the American missionaries in the Arcot and Madura districts have also been very successful. Probably in no other part of India has Christianity taken so firm a hold.

MADURA: See Majam.

MADURA: A city (and district, the city being the capital of the district) in the Madras presidency, India, situated on the S. bank of the Vaigal River, about 275 miles south-southwest from Madras. The population of the city is (1901) 105,984, of whom 94,000 are Hindus. The language of the Hindus is Tamil, the with the progress of education the rising generation of natives is more and more familiar with English. Madura has long been a most important place. It was the seat of an ancient dynasty of Hindu kings (the Pandya kings), whose history goes back into prehistoric times, and is adorned with the usual wealth of myth and legend. As the Mohammedan power stretched south in the 15th and 16th centuries this Hindu kingdom was overthrown, the no Mohammedan dynasty took its place; but on the ruins of the old state arose another Hindu dynasty—that of the Nayaks—which culminated in the 17th century, when most of the architectural works at Madura, which still attest the power and wealth of this line of princes, were completed. During the political chaos of the next century the Nayak kingdom in its turn crumbled. Maharrata and Mohammedan armies successively overran the region, until at last the British came, and in 1801 Madura passed into their possession. The religious history of the place chiefly concerns us now. It contains one of the most famous Hindu temples—that of the goddess Minakshi—in India. The temple enclosure is 847 feet long and 744 feet broad, and contains, besides the shrines of the goddess and of the god Siva, a vast collection of buildings—halls, bazaars, etc.—occupied by North Ceylon, had been begun soon after 1820, colonized thence, first to Madura in 1834 and to Madras in 1836; Aroet was occupied by this Society in 1855, but its work there was a year or two afterward transferred to the Dutch Reformed Church (as it is called) of the United States, by which church it has since been maintained with much vigor. The Church of Scotland came to Madras in 1837, and since the Disruption in 1843 two Scotch missions have worked there side by side, and to some extent also in the interior. The American Baptist Missionary Union began its work—now of large proportions and of extraordinary success—in Nellore and other parts of the Telugu portion of the presidency, in 1840. The Leipzig Lutherans came in 1841 to Tranquebar and adjacent stations, where the Lutherans of the preceding century had labored with such assiduity. There are also small German missions elsewhere in the presidency—that of the Hermannsburg Lutherans at Nellore (1865), of the American German Lutherans in the Krishna district (1842), and an independent, the successful German mission in the Godavari Delta, which dates from 1838.
the priests and temple attendants. The conspicuous features of the temple are the great
towers, 9 in number, which rise above its outer
walls, in one case reaching to the height of 152
feet.

The Christian history of Madura is of much
interest. The famous Roman Catholic mission-
ary Francis Xavier gathered a little church here
in the 16th century. In 1606 a Jesuit mission
was begun here by Robert de Nobili, who lived
as an ascetic, was renowned for his sanctity and
learning, and his complete mastery of the Tamil
language. Following him were men of like
spirit, notably John de Britto, who suffered mar-
dom in 1693, and Beschi, who prepared the
walls, in one case reaching to the height of 152
feet.

The native converts in the region about Madura were
estimated at a million or more, won largely by
the great concessions to Hinduism which the
missionaries made. The number of Catholic
Christians now in the district has greatly dwin-
dled, hardly 70,000 being returned in the census
of 1881.

The history of Protestant effort begins in 1834,
when the place was occupied by Messrs. Todd
and Hoisington, connected with the ABCFM
mission in Jaffna, Ceylon, which had been
founded in 1836. The work of the American
missionaries has been carried on vigorously and
successfully ever since. In process of time they
occupied most of the important towns in the
district round Madura as mission stations, estab-
lished schools of different grades, gathered con-
gregations of Christian adherents and founded
churches, composed of such as gave credible evi-
dence of piety. They have labored as preachers
on their tours and in the churches, as teachers in
their schools, as writers, and editors through the
medium of the press, as physicians through their
labors in hospitals and dispensaries. This So-
ciety now (1902) has at Madura 2 mission-
aries and their wives, 3 women missionaries, 140
native workers, men and women; 18 outstations,
14 preaching places, 13 day schools, 3 high-grade
boarding schools, 2 hospitals, 2 dispensaries and
700 professed Christians. It is a station also of
the Leipzig Missionary Society (1874), with
(1903) 2 missionaries, one with his wife; 1 woman
missionary, 22 native workers, men and women;
14 outstations, 10 places of worship, 5 day
schools, 1 boarding school and 727 professed
Christians, of whom 697 are communicants.
The SPG also has a native evangelist here.

MAHABALASHWAR: A town in British Guiana,
South America, situated on the Mahaica River,
40 miles S. of Better Hope. Station of the West
Indies Wesleyan Eastern Annual Conference,
with 1 missionary and his wife, 4 outstations, 5
chapels, 5 Sunday schools, 6 young people's
societies, 3 young men's Christian associations,
5 day schools, 1 temperance society, and 422
professed Christians.

MAHANORO: A town on the E. coast of Mad-
gascar, situated about 90 miles S. E. of Antan-
narivo. Station of the Paris Mission, with (1903)
1 missionary, 1 native worker, 1 day school, and 629 professed Chris-
tians, of whom 124 are communicants. Society spells the name Mahanero.

MAHASOARIVO: A suburb of Antananarivo
containing the normal school (for Imerina) of
the Paris Mission Station of the Paris Evan-
gelical Society (1899), with 1 missionary and
wife, 1 missionary woman, 3 native workers, and
1 hospital. Society spells the name Mahasoar-
ivo.

MAHE ISLAND. See SEYCHELLES ISLAND.

MAHERESA: A village in Madagascar, 125
miles W. of Fianantarisoa. Station of the Paris
Evangelical Mission Society (1898), with (1903)
3 missionaries, two of them with their wives; 102
native workers, 37 outstations, 7 Sunday schools,
3 societies for young people, 2 young men's
Christian associations, 2 young women's associa-
tions, 37 day schools, 2 boarding schools, 1 indus-
trial school, 1 dispensary, 2 orphanages, 1 theo-
logical class, and 850 professed Christians.
Society spells the name Maheresa.

MAHITSY: A village and district in Imerina,
Madagascar, lying to the N. W. of Antananarivo,
on the Majunga road about 15 miles from the
city. Station of the LMS (1902), with 1 missionary and his wife.

MAHORA: A town in the United Provinces, India, situated 87 miles S. S. W. of Cawnpur on the railway between Banda and Allahabad. Population, 8,500. Station of the CWBM (1895), with (1903) 1 missionary and his wife, 9 women missionaries, 3 native workers, 1 chapel, 2 Sunday schools, 1 day school, 1 kindergarten, 1 dispensary, 1 orphanage, 91 professed Christians.

MAHONORO. See MAHANORO.

MAHOW. See MHOW.

MAIANA. See GILBERT ISLANDS.

MAIDZURU: A town in Honkon, Japan, situated near the coast about 40 miles N. of Kobe. Station of the PE (1895), with (1903) 1 missionary, 1 native worker, 4 chapels, 4 outstations, and 25 professed Christians.

MAIJAM: A town in Bengal, India, situated about 30 miles N. by W. of Raniganj. Station of the PB, with (1900) 1 missionary and wife and 1 orphanage. Society spells the name Mihijam.

MAI-MAI-KAI: A town in Manchuria, China, situated 120 miles N. N. E. of Mukden. Station of the UFS (1898). The work has not been fully reorganized since the Boxer disturbance, but is carried on (1903) with 14 native workers, 6 outstations, 2 places of worship, 5 Sunday schools, and 377 professed Christians.

MAIMANSINGH: A town of Bengal, India, situated by Nasirabad, 74 miles N. of Dacca; capital of the District of Maimansingh. Population, 6,500 are Hindus. Station of the Victoria Baptist Foreign Mission Society (1885), with 1 missionary and wife, 3 women missionaries, 6 native workers, 2 places of worship, 2 Sunday schools, 2 young people's societies, 2 day schools, 1 orphanage, and 23 professed Christians. Society spells the name Myimansingh.

MAIN: A village in the Transkei District of Cape Colony, situated 78 miles N. of East London. Station of the UFS (1876), with 1 missionary and his wife, 26 native workers, 12 outstations, 1 place of worship, 11 day schools, and 573 professed Christians.

MAINPURU: A town in the United Provinces of India, situated 40 miles W. of Fateghar; capital of the District of Mainpur. The town is in two sections, one of which is called Mukhanganj. Population, 18,800, of whom 13,800 are Hindus and 4,000 Muslims. Station of the PN (1843), with (1903) 2 missionaries and their wives, 11 native workers, 2 outstations, 1 place of worship, 14 Sunday schools, 5 day schools, 1 boarding school, and 220 professed Christians, of whom 44 are communicants. Society spells the name Mainpurie.

MAIRANG: Village in Assam, India, situated in the Khasia Hills, near Mac-phlang, with which its mission statistics are included.

MAJAM: A village in German East Africa, situated in the Wagaja region on the slopes of Mt. Kilima Njaro, 350 miles N. W. from the seaport of Tanga. Station of the Leipzig Mission Society (1893), with (1903) 1 missionary and his wife, 7 chapels, 4 day schools, 1 high school, and 40 professed Christians, of whom 19 are communicants. Society writes the name Medschane.

MAJAWERAM. See MAYAVARAM.

MAKAPANSPoord: A village in the Transvaal, South Africa, situated in the Waterberg district, at the foot of the Sefakaolo Mountain. Station of the Berlin Missionary Society (1865), with (1903) 1 missionary, 13 native workers, 10 outstations, 1 day school, and 487 professed Christians, of whom 247 are communicants. The chief, Lekalekale, when the missionaries first took up their residence at the station, prohibited his tribe, on pain of death, from intercourse with them, and what success the station has had has been won in the face of great obstacles.

MAKAPANSTADT: A village in the Transvaal, South Africa, situated on the Aapies River, in the Waterberg district, about 22 miles N. of Pretoria. Station of the WMS, with 1 missionary, 9 native workers, 14 outstations, 24 places of worship, 14 Sunday schools, 9 day schools and 1,771 professed Christians, of whom 1,497 are communicants.

MAKERE: A settlement in British East Africa, situated in the extreme S. W. of the colony, about 60 miles N. W. of Lourenço Marques. Station of the Romande (French Switzerland) Missionary Society, with (1903) 1 missionary and his wife, 2 native workers, 3 outstations, 4 places of worship, 5 Sunday schools, 4 day schools and 28 professed Christians.

MAKOWE: A settlement in Zululand, South Africa, about midway between Durban and Lourenço Marques. Station of the South Africa General Mission (1896), with 1 missionary and his wife, 1 woman missionary, 1 native worker, 1 chapel, 1 Sunday school and 1 day school.

MALABAR, Syrian Church of: Travancore and its sister kingdom, Cochin, which adjoins it on the north, are famous as the home of an exceedingly ancient branch of the Christian Church, usually known as the "Syrian Church of Malabar," Malabar being the name applied for many centuries to the strip of coast embracing the kingdoms named and the British district just north of them. The origin of this church is doubtful. The traditions current among the people go back to the preaching of Thomas, in the middle of the 1st century; but scholars suppose that a small colony from Antioch (Syria) may have landed here in the 4th century. The church is Syrian in doctrine and ritual, maintaining the Nestorian type of Christology, and is subject to the Patriarch of Antioch, tho the Romanists have tried hard to subject it to the Pope, and did succeed, in 1599, in detaching some 80,000 members from the patriarch, and in placing this Syrian community, which is still allowed, however, to retain the Syrian ritual and language. The remainder of the Roman Catholic population represents chiefly the results of Francis Xavier's missionary activity in the 16th century. The existence of this ancient Syrian Church attracted
the attention of Rev. Dr. Buchanan (then chaplain to the East India Company at Tinsevelly), and at his urgent suggestion the Church Missionary Society, in 1816, sent missionaries to labor among them. At first the Syrian priests cooperated with them, but in 1838 signs of hostility appeared, which culminated in the Syrian Mission (or Metropolitan) dissolving all connection with the English missionaries. Since then the Church Mission has devoted its attention to the people at large, with the most gratifying results, drawing their converts from the old church in part, but very largely from Hindus, and especially from certain low castes. Gradually there has arisen in the Syrian Church a reform party which is in close relations with the CMS missionaries and appears to be gaining influence for the awakening of the long slumbering Malabar church.


MALACCA: A portion of the Straits Settlements, lying on the western coast of the Malay peninsula between Singapore and Penang; consists of a strip of territory about 42 miles in length and from 8 to 24½ miles in breadth. Its surface is hilly, but not mountainous, and it is drained by five navigable rivers, forming a network of canals. Its climate is equable and healthful. In 1901 the population numbered 95,487, of whom 73,833 were Eurasians, 74 Europeans or Americans and 1,498 of mixed blood. There is no mission station in Malacca.

MALAGASI LANGUAGE: A language of the malnized peoples of Madagascar. It is of the Malayan family and was reduced to writing by missionaries, being written with Roman letters.

MALAY: A village in the Transkei district of Cape Colony, South Africa, situated 13 miles N. E. of Butterworth. Station of the UFS (1875), with (1903) 1 missionary and his wife, 14 native workers, 15 outstations, 20 Sunday schools and 655 professed Christians.

MALANG: A village in the Loanda district, Angola, Africa, situated about 250 miles W. from San Paolo de Loanda, on the line of the railway from that place. Station of the ME (1885), with (1903) 4 missionaries, two of them with their wives; 3 women missionaries, 1 place of worship and 6 professed Christians.

MALAYALAM LANGUAGE: One of the Dravidian family of Indian languages, spoken by the people of Malabar and Travancore in the southwest part of the peninsula of Hindustan. It is the vernacular of about three millions of people and is written with characters peculiar to itself. It is also called Malayalam.

MALAYAN LANGUAGES: A family of languages, of great simplicity of structure and of sounds, used by the natives of the Malay peninsula, of Madagascar, of the islands of the Dutch East Indies, the Philippines, Polynesia and New Zealand. The tribes in the interior of the larger of these islands have languages generally classified as of independent stock, and the same seems to be true of the people of the Melanesian Islands, although they are often classified as Malayans. Australians have an entirely distinct language. In the case of those islands which we have named, the Malay characteristics are clearly evident, although the various dialects are numerous. The Malay language proper is the lingua franca of the East Indian Archipelago. Its most cultured dialect is that of the towns of Sumatra and Java. Its phonetic elements are simple, the grammatical structure is regular and the vocabulary, especially in nautical terms, is very copious. It has the five vowels, a, e, i, o, u, short and long, with one diphthong. The consonants are b, d, g, h, j, k, l, m, n, ñ, p, r, s, f, t, w, y, ng, ch. Malay is a disyllabic language, with the accent on the penultimate, except when that syllable is open and short. Derived words are formed by prefixes, affixes, infixes and reduplication. Much skill is displayed in the idiomatic use of the hundred or more derivative forms. There are no inflectional forms to distinguish number, gender or case. Number is denoted only when absolutely necessary by the use of the adjectives sagala, all, and bahāhā, many, or by sa or satu, one, with a classifier. As in the Chinese language, classifiers are numerous, such as ong, used in speaking of persons, and the classifier for flat things. Gender is distinguished by the use of auxiliary words. Case is indicated by position. Verbs have no person, number, mood, or tense. Long sentences are avoided, and in a sentence first comes the subject, then the verb, followed by the object, and qualifying words follow the words they qualify.

The Arabic alphabet is used for writing Malay, having been introduced at the time of the Mohammedan conquest. A great number of Arabic words have also been introduced into the vocabulary.

The literature of the Malays consists mainly of proverbs, and love poems of four lines. Their religious literature is remarkable mainly for its independence, and the fact that it does not show the influence of Islam.

The great branches of the Malay language are the Polynesian, found in the islands of the South Pacific, the Hawaiian, the Malagasi and perhaps the Fijian, found in the Fiji Islands. As said above, the evidence of a Malay origin for the language of Fiji and the multitudinous dialects of Melanesia is not conclusive.

The earliest recorded use of a Malay language for evangelistic writings was in 1662, when Brouwers, one of the Dutch Church ministers in Java, began a translation of the Bible, using Roman letters in writing it. Roman letters have become established as the alphabet for writing the Malagasi and the Polynesian Malay languages. But in the Malay Islands the Arabic letters having become naturalized long before the date above named, the use of Roman letters in writing Malay has not widely found favor.

MALAYS: In its strictest sense this name is given to the inhabitants of the Malay peninsula, Penang and Sumatra, who belong to the Mongol race, modified by the mixture of other blood. In physical appearance they are of somewhat short stature; brown complexion—not so light as the Chinese or so dusky as the Hindu; have straight, black, coarse hair; no beard; large mouth; flat nose; large, dark eyes; thick lips; short hands and feet, with thin, weak legs. In temperament the Malays are thoroughly Asiatic—taciturn, undemonstrative, cunning, treacherous, and at times cruel. Their passions are easily aroused, and under specially exciting circumstances, such as love, jealousy or religious
seas. Their deeds of cruelty, treachery and cunning are found, varying with the presence of superstition, of fetishism and of Mohammedanism does not apply to the Malays. Mohammedanism does not apply to the Malays, yet whom he considers to be of the same stock. They, representing the extreme terms of stories of adventure. Even at the present time, few ship captains care to have a crew composed entirely of Malays, they form the largest part of the sailors on the Indian and Chinese coasts.

Mohammedanism was embraced by the Malays in the 13th and 14th centuries, the fierce, uncompromising, aggressive spirit of that religion finding quick response in their natural temperament.

2. In a wider sense the term is applied to the races inhabiting the Indian Archipelago and the islands of the Pacific, embracing an area 13,000 by 5,000 miles, from Easter Island to Madagascar, and from New Zealand to the Hawaiian Islands. This wide dispersion of the race has been the subject of much study and theory, but the causes of it, and proof as to the fact, are not within the limits of this article. A classification of this wider sense is as follows: (1) Malay. (2) Malay Javanese: the inhabitants of the Ladrones, Formosa, Philippine Islands, the Dutch East Indies and Madagascar. (3) Melanesia, Fiji Islands, which, by the way, is not always admitted. (4) Polynesian: the Hawaiians, Marquesas Islanders, Tahitians, Raratongans, Samoans, Tongans, Maoris. To these Wallace adds the Papuans, who are the farthest removed from the Malays, yet whom he considers to be of the same stock. They represent the extreme difference in type, due to the mingling of other races, and have frizzy hair, tall and black, bearded and hairy-bodied. The mental characteristics of the Papuan are also different from the Malay type, and they are imperfect and noisy. Between the two extremes every gradation is found, varying with the preponderance of either the Malay or Papuan type. In some of the provinces of China, in Formosa and Hainan, the aborigines, who seem to have affinity with the Shans and Laos, are also allied to the Malays. Mohammedanism does not accompany the Malays in their dispersion, and low forms of superstition, of fetishism and of monomaniacal flight take its place. Christianity has made considerable headway, not only in Madagascar and Polynesia, but in the Malay Archipelago and even among Mohammedan Malays.

MALAYA: One of the Solomon Island group in Melanesia, lying S. E. of Isabel Island. It has an area of 2,395 square miles. Station of the Melanesia Mission. Society spells the name Mala.

MALAYA ISLAND: One of the Solomon Island group in Melanesia, lying S. E. of Isabel Island. It has an area of 2,395 square miles. Station of the Melanesia Mission. Society spells the name Mala.

MALAYAN: A town in Bombay Presidency, India, situated in the District of Nasik, on the Gurna River, 64 miles N. W. of Aurangabad. Altitude, 1,460 feet. Population, 15,500, of whom 9,300 are Muslims and 5,600 Hindus. Station of the CMS (1849), with (1903) 1 missionary and wife, 43 native workers, 2 outstations, 16 day schools, 1 dispensary, and 619 professed Christians, of whom 172 are communicants. Society spells the name Malegam.

MALAYI: A village in the Transvaal, South Africa, situated 16 miles N. W. of Pietersburg. Station of the Berlin Missionary Society (1877), with (1903) 1 missionary, 9 native workers, 6 outstations, 2 day schools, and 232 professed Christians, of whom 114 are communicants. Society spells the name Malatsha.

MALAYI: A settlement in the Shire Highlands, British Central Africa, situated about 13 miles N. W. of Blantyre. Station of the Zambesi Industrial Mission, with 1 missionary and his wife, 3 outstations, 1 place of worship, 4 Sunday schools, 4 day schools, 1 industrial farm, and 10 professed Christians. Society spells the name Maleya.

MALAYOLLO ISLAND: See NEW HEBRIDES.

MALNA: A settlement in Upolu, Samoa, and station of the LMS.

MALO: Station in southern part of Espiritu Santo Island in the New Hebrides. See MALA.

MALOKONG: A village in the Transvaal, South Africa, situated about 35 miles W. by N. of Pietersburg. Station of the Berlin Missionary Society (1867), with (1903) 1 missionary, 11 native workers, 15 outstations, 1 day school, and 281 professed Christians, of whom 186 are communicants.

MALTA: An island in the Mediterranean, south of Italy; a British crown colony, and an important naval station. Area, 35 square miles. Population, 188,141 (English, 2,138; foreigners, 1,097, the remainder natives). Language, a patois of Arabic. Religion, Roman Catholic, the old laws of the island for the defense of that church being maintained by the British Government.

Malta was for many years the most important missionary station in the Mediterranean, and was occupied by all the missionary societies seeking to work in the Levant. The mission press of the ABCFM was established here prior to its removal to Smyrna, and it was here that Wm. Goodell and his associates studied the Turkish and Armenian before establishing themselves at Smyrna, Constantinople, and Beirut. It is now occupied as a preaching station by several of the Colonial Societies of England and Scotland, especially the Scotch Free Church. Representatives of other societies visit the island, and the Bible has been published in Maltese with some acceptance.

MALVALLI: A town in Mysore, India, situated about 30 miles W. N. W. of Mysore City. Station of the PB, with 2 missionaries and their wives, 1 woman missionary, and 1 orphan asylum.

MAMBA: A village in German East Africa, situated on the slopes of Mt. Kilimanjaro, in the Wagasa District, about 10 miles N. by W. of Taveta. Station of the Leipzig Mission Society (1894), with (1903) 3 missionaries, 4 places of worship, 2 day schools, 1 boarding school, and 65 professed Christians.

MAMBO: A town in German East Africa, situated in the Usagara Hills, about 130 miles W. by N. of Bagamoyo. Station of the CMS (1879), with (1903) 1 missionary, 2 women missionaries, 1 missionary...
3 native workers, 4 outstations, 4 places of worship, 7 day schools, 1 dispensary, and 64 professed Christians, 22 of whom are communicants.

MAMRE: A village in the Malmesbury District of Cape Colony, Africa, situated 28 miles N. of Cape Town, with a population of 1,500. Station of the Moravian Missions (1808), with 3 missionaries and their wives, 26 native workers, 1 place of worship, 2 day schools, and 311 professed Christians.

MANAGUA: Capital of Nicaragua, Central America, situated 157 miles S. E. of Taguicigalpa, on Managua Lake, and connected by rail with Gra nada on Lake Nicaragua. Station of the Central America Mission, with 2 missionaries and their wives and 1 woman missionary.

MANAKAVALY: A village of lepers, in Madagascar, situated 3 miles N. of the LMS station of Isoavina, 12 miles E. of Antananarivo. It was built some ten years ago on the initiative of Rev. Mr. Penke (LMS); and its preacher and inhabitants are all lepers, maintained by the French Government, cared for by the deaconesses of the Paris Missionary Society, and aided in church and school work by the LMS. The Paris Evangelical Society has there 2 women missionaries, 4 native workers, and 1 leper asylum, belonging to the French Government. There is also a home for untainted children of lepers. The LMS has 1 native worker and 1 place of worship, with 200 professed Christians, all lepers.

MANAMADURA: A town in Madras, India, situated 30 miles S. E. of Madura. Station of the ABCFM (1864), with (1903) 2 missionaries and their wives, 36 native workers, 36 outstations, 14 places of worship, 4 Sunday schools, 6 day schools, 2 boarding schools, 1 industrial school, and 153 professed Christians.


MANANJARY: A town in Madagascar, situated at the mouth of Mananjary River, on the E. coast. Station of the SPG, with (1903) 2 missionaries and their wives, 36 native workers, 36 outstations, 14 places of worship, 4 Sunday schools, 6 day schools, 2 boarding schools, 1 industrial school, and 153 professed Christians. Society spells the name Mananjara.

MANANTENINA: A settlement on the E. coast of Madagascar, situated about 62 miles N. E. of Ft. Dauphin. Station of the Lutheran Free Church Mission Society (1895), with 1 missionary and wife, 10 native workers, 7 outstations, and 1 place of worship.

MANASOA: A village in Madagascar, situated about 83 miles E. of St. Augustine's Bay. Station of the Lutheran Free Church Mission Society (1901), with 1 missionary and wife, 4 native workers, 4 outstations, and 1 place of worship.

MANCHU LANGUAGE: The language of Manchuria, Chinese Empire, and the court language of the present Imperial dynasty of China. It belongs to the Tungusian branch of the Ural-Altaic family, and on the whole is the best-known of the Tungusian tongues. It follows the rule of all Tatar languages in observing the Syriac alphabet. It is written with an alphabet peculiar to itself, which, however, can be traced to the letters of the Syriac alphabet.

MANCHURIA: One of the divisions of the Chinese Empire lying north of China proper, between latitude 42° and 53° north. In accordance with the treaty of 1860 between Russia and China, nearly one-half of the former territory was given over to Russia, and the present limits are the Amur on the north, the Usuri and Sunga-cha on the east, Korea on the south, from which it is separated by the Shan-Alin range, and on the west the Khingan Mountains, the Sira-Muren River, and the district of Upper Sungari separate it from the desert of Gobi. Its area is about 363,000 square miles. The population of Manchuria is estimated by the Chinese as 8,509,000. Physically, the country is divided into the mountain ranges on the north and east, among which lie numerous fertile valleys, and the plain which stretches south from Makden to the Bata. A few weeks of autumn usher in the snow and the winter. During four months of the year the rivers are frozen up; a short spring is followed by the heat of summer, and a few weeks of autumn usher in the snow and ice of the winter. Manchuria is gradually losing its native language and system of education under the influence of the Chinese. Until Russia's interference in 1900 the native Manchus had been used to reinforce Manchu garrisons in China, while a tide of Chinese had been pouring into Russia. Hitherto seemed to be one of the most promising fields for Christian missions.

MANDALAY: A town in Upper Burma, British India, situated 386 miles by rail N. of Rangoon in a plain 2 miles from the Irawadi River. Part of the city is walled and is now a British military post, called Fort Dufferin. There are manufacture of silk goods. Population, 163,300, of whom 147,000 are Buddhists and 13,700 Hindus. Station of the ABMU (1886), with (1903) 4 missionaries, three with their wives; 2 woman missionaries, 46 native workers, 279 professed Christians, 2 places of worship, 5 Sunday schools, 4 day school, and 2 boarding schools. Station is also the Mission to Lepers in India and the East (1890), with 1 place of worship and 1 home for untainted children of lepers. Station also of the Missionary
Pence Association (1892), with 1 missionary and his wife, 1 native worker, 1 outstation, 1 place of worship, 2 Sunday schools, and 40 professed Christians. Also station of the SPG (1868), with (1903) 1 missionary, 16 native workers, 1 day school, 1 place of worship, 1 boarding school, and 283 professed Christians, of whom 160 are communicants. Station also of the WMS, with 3 missionaries, 1 woman missionary, 21 native workers, 8 outstations, 6 Sunday schools, 7 day schools, 1 temperance society, and 166 professed Christians, of whom 137 are communicants.

MANDARI LANGUAGE: One of the non-Aryan languages of India; also called the Kol, and spoken by the Kolarian aborigines of Chota Nagpur in Bengal. It has been reduced to writing by missionaries with use of the Roman letters.

MANDOMAI: A village in the island of Borneo, situated 55 miles N. W. of Banjernassin. Station of the Rhenish Missionary Society, with (1903) 1 missionary and wife, 1 woman missionary, 10 native workers, 5 outstations, 1 Sunday school, 6 day schools, and 446 professed Christians, of whom 288 are communicants.

MANDRINDRANO: A town in Madagascar, situated 50 miles S. W. of Antananarivo. Station of the FFMA (1888), with (1901) 1 missionary and wife, 1 woman missionary, 80 native workers, 40 outstations, 250 professed Christians, 40 places of worship, 40 Sunday schools, 1 Young People's Society, and 1 dispensary.

MANY: A village in Ceylon, situated 5 miles N. W. of Jaffna. Station of the ABCFM (1831), with (1902) 1 missionary and his wife, 41 native workers, 4 outstations, 12 day schools, and 308 professed Christians.

MANGAIA. See HERVEY ISLANDS.

MANGALORE: A town and sea port in Madras, India, and capital of the District of South Canara, situated on the W. coast of Hindustan, at the mouth of Netravati River, 127 miles N. N. W. of Calicut. Much of the coffee grown in Coorg is exported here. Population (1891), 41,000, of whom 23,000 are Hindus, 10,000 are Christians, and 7,600 are Muslims. Population (1904), 52,000. Station of the Basel Missionary Society (1834), with (1903) 15 missionaries and their wives, 3 women missionaries, 77 native workers, 6 outstations, 1 Sunday school, 18 day schools, 1 kindergarten, 1 theological class, 1 boarding school, and 2,799 professed Christians, of whom 1,687 are communicants. Station also of the Mission to Lepers in India (1891), with 1 leper asylum. The Societies spell the name Mangalur.

MANGAMBA: A village in Kamerun, Africa, situated about 10 miles N. of Bonaberi. Station of the Basel Missionary Society (1889), with (1903) 3 missionaries and their wives, 29 native workers, 35 outstations, 20 day schools, 1 boarding school, and 442 professed Christians.

MANGARI: A village in the United Provinces, India, situated near Babatpur Station on the railway, 14 miles N. W. of Benares. Station of the LMMS (1874), with (1903) 1 missionary and wife, 28 native workers, 7 Sunday schools, 1 Young Men's Society, 9 day schools, and 19 professed Christians.

MANILA: The principal city and capital of the Philippine Islands, situated on the S. W. coast of Luzon Island, at the head of Manila Bay. It has important suburbs on the N. bank of Pasig River. It was taken by the Spaniards in 1571, and by the U. S. in May, 1898. It has extensive commerce in sugar, hemp, tobacco, rice and dyestuffs. It has been many times visited by earthquakes, and is subject to typhoons. The climate is hot, damp and unhealthy. Population, 300,000. Station of the ABS (1899), with 1 agent. Also of the BFBS, with 1 agent and 1 bookroom. Also station of the ME, with 3 missionaries and their wives, 3 women missionaries, 3 places of worship, 4 Sunday schools, and 1,889 professed Christians, of whom 597 are communicants. Also station of the PS, with 4 missionaries. Also station of the Peniel Mission Society, with 2 women missionaries. Station also of the PN (1899), with 3 missionaries, one with his wife; 6 native workers, 1 place of worship, 1 Sunday school, 3 day schools, 1 dispensary, and 336 professed Christians. Station also of the United Brethren Women's Association (1901), with 2 missionaries. The YMCA (1900) also has a representative here and a Young Men's Christian Association.

MANISA: A town in Asiatic Turkey, about 50 miles east of Smyrna; the ancient Magnesia. It is still an important city. Population about 40,000, Muslins, Greeks and Armenians. For many years it was a station of the ABCFM, used as the missionary residence, on account of the heat of Smyrna. It is now (1903) an outstation of Smyrna, which is again the missionary center for the field.

MANKAR: A town and railway station in Bengal, India, situated in the District of Bankura, 32 miles N. W. of Burdwan. Station of the CEZ (1895), with (1903) 2 women missionaries, 6 native workers, 1 day school, and 1 dispensary.

MANNARGUDI: A town of Madras, India, situated 24 miles E. S. E. of Tanjore. Population (1891), 20,400, of whom 19,300 are Hindus. Station of the Leipzig Missionary Society (1897), with (1903) 10 native workers and 5 day schools. Church statistics are included in Sidambaram. Station of the WMS, with (1903) 3 missionaries, 73 native workers, 4 outstations, 7 places of worship, 12 Sunday schools, 12 day schools, and 201 professed Christians, of whom 133 are communicants.

MANNING'S HILL: A village in Jamacia, W. I., situated about 7 miles N. W. of Kingston. Station of the CWBM, with 1 missionary, 133 professed Christians, 1 place of worship, 1 Sunday school, 1 day school, and 1 Young People's Society.

MANONA: An islet of the Samoan Islands, situated 2 miles from the W. end of Upolu. It forms a natural fortress with the adjacent isle of Apolima, and has had great importance in local history. Station of the Australian Wesleyan Methodist Society, with 9 native workers, 2 places of worship, 3 Sunday schools, 3 day schools, and 62 professed Christians. Society spells the name Manono.

MANOW: A village in German East Africa, situated about 20 miles N. W. of the N. end of Lake Nyassa. Station of the Berlin Missionary Society (1892), with 1 missionary, 2 native workers, and 37 professed Christians.

MANSINAM: A village of New Guinea Malay-
MAPUTA: A settlement in Portuguese East Africa, situated on the River Maputa, about 35 miles from its mouth in Delagoa Bay. The territory between Maputa and the Bay is called one of the most pestilential districts of Africa. Station of the South African General Mission (1898), with 1 missionary, 1 native worker, 3 outstations, 1 place of worship, 1 Sunday school, 1 day school, 1 dispensary, and 3 professed Christians.

MAPULE: A settlement on the W. side of Cape York Peninsula, Australia. Station of the Federate Churches of Australia, with (1900) 2 missionaries, 1 with his wife; 1 woman missionary, 1 Sunday school, 2 day schools. Station of the Moravian Missions (1891), with (1900) 1 missionary and his wife, 1 woman missionary, 1 place of worship, 1 Sunday school, 1 day school, 1 dispensary, and 3 professed Christians.

MAPULES, Chauncy: Second Bishop of Likoma, Africa. Born February 17, 1852. Died 1895. Sailed for Zanzibar in May 1877, he left Zanzibar for Masasi, where, for some years, he was to labor. About a year after Maples' arrival, a new station was founded at Newala, nearer the River Rovuma, where a number of native Christians from Zanzibar were settled; and from these stations missionary work gradually extended. From Newala, accompanied by a fellow-missionary and ten Masasi men as porters, he took a journey south from the Rovuma River into the unexplored country lying between it and the Mozambique, a tract which was an almost uninterrupted blank on the maps of those days and which he was the first European to penetrate. On the 12th of July they reached the goal of their journey, after a walk of three hundred and sixty miles in three weeks. On the 29th of July they arrived at the port of Luli, and thence they sailed northward by dhow and started north-west from Kischaga for another three weeks' walk, which brought them to Masasi, after they had accomplished over nine hundred miles of difficult country in sixty-eight days. In the latter part of 1886 Mr. Maples was appointed Archdeacon of Nyasa, and in the Autumn of 1887 he left Likoma to visit the wild Gwangwara bands on the mainland. Among these "thieves, robbers, and murderers," as he called them, he labored heroically, and never lost faith that "God's grace is able to turn these savage hordes into the children of Christ's Church." He was consecrated Bishop of Likoma in St. Paul's Cathedral in 1895, and without delay he set out again for Africa, where, nearly twenty years before, he had embarked upon his missionary career. When he reached Fort Johnston, at the junction of Lake Nyasa with the Shire River, he found a little sailing boat belonging to the mission, and, not waiting for the German steamer, he decided to take Likoma at once, by way of Kota-kota, on the west shore, where he was to leave his fellow-worker, Mr. Williams. During a violent storm the vessel sank, and both Bishop Maples and Mr. Williams were drowned. Bishop Maples had a special facility for acquiring languages, and through his efforts, within the first four years of his sojourn in Africa he mastered Swahili and Yao, and enough Makua to begin the translation of the New Testament.

MARAKELI. See Gilbert Islands.
MARAKESH: A town in Morocco, N. Africa, situated about 120 miles E. of Mogador, the southern capital of the Empire. Station of the South Moroccan Mission (1891), with 3 missionaries and 13 native workers; 5 women missionaries, 2 orphanages, 1 day school, a dispensary, and 1 hospital. The place is also called Morocco by Europeans.

MARANHÃO. See SAO LUIZ DE MARANHAO.

MARAPJANE. See NEU HALLE.

MARAS: A town in the Province of Aleppo, Asiatic Turkey, situated about 80 miles N. of Aleppo. Station of the ABCFM (1854), with (1902) 2 missionaries, 1 with his wife; 3 women missionaries, 65 native workers, 15 outstations, 13 places of worship, 17 Sunday schools, 39 day schools, 1 boarding school, 1 theological college, 1 college, 2 orphanages, and 1,582 professed Christians. Site of the Asia Minor Apostolic Institute (1895), with 1 native worker, 1 Sunday school, 1 day school, and 1 orphanage.

MARATHI LANGUAGE: One of the Indic branches of the Aryan family, spoken by a large part of the population of the Bombay Presidency. It is a language of culture, and is written with the Devanagari characters slightly modified. In trade and common life a special set of characters called the Modi characters is used. The modified Devanagari character used in writing Marathi is called Balbodh. Missionaries have attempted to introduce the Roman letters for writing this language, but without great success.

MARBURG: A village near the E. coast of Natal, South Africa, situated 70 miles S. W. by W. of Durban. Station of the Hermannsburg Mission (1887), with (1902) 1 missionary and wife, 2 native workers, 1 day school, 2 places of worship, and 128 professed Christians.

MARDIN: A town in the N. of Mesopotamia, Asiatic Turkey, situated about 50 miles S. of Diarbekir, with a population of 15,000. Station of the ABCFM (1858), with (1902) 2 missionaries and wives, 1 woman missionary, 43 native workers, 18 outstations, 20 places of worship, 12 Sunday schools, 21 day schools, 1 boarding school, 1 hospital, and 946 professed Christians. The sectaries organized evangelists and teachers to the CMS and the RCA in Arabia.

MARKAPUR: A town in Madras, India, about 18 miles N. E. of Cumbum. Station of the ABMU (1895), with (1903) 1 missionary and his wife, 2 native workers, 26 outstations, 7 places of worship, 9 Sunday schools, 10 day schools, and 4,060 professed Christians, of whom 2,700 are communicants.

MARIANNE ISLANDS. See LADRONA ISLANDS.

MARONITES: The Maronites of Syria take their name from John Maron, their political leader and first patriarch, who died in 701. During the 6th and 7th centuries of our era the Monophysite controversy was raging throughout the Eastern Church. Armenia, Syria, and Egypt, frontier lands of the Byzantine Empire, were deeply infected by the heresy. The Emperor Heradius (610-640) was anxious to reunite the Church that he might the more effectively ward off the Saracen invasion from Arabia, which threatened to despoil the empire of its southeastern provinces. With the help of Sergius, Patriarch of Constantinople, a Syrian, he arranged a compromise doctrine which he hoped would put an end to the rancorous theological dispute. The statement proposed was that, whatever might be said as to Christ having one (divine) or two (human and divine) natures, all ought to agree that He has but one will (divine, and therefore sinless). Honorius, Bishop of Rome, assented to this proposition, and many of the Monophysites agreed to accept it. But no imperial decree could stop the quarrel; and after a long controversy (during which the Saracens conquered Syria, Egypt, and all North Africa) the case was decided against the Monophysites (mones, one, thelo, to will), and Bishop Honorius (afterward called "Pope") was declared heretical.

Among many who accepted the Monothelite heresy were Christians of Syria who fled to the mountains before the Saracen invader. John Maron was their leader. High up on the shoulders of Lebanon and Anti-Lebanon these vigorous people managed for five hundred years to maintain their independence in the face of Byzantine Greek and Saracen. Defended by tremendous ravines and snowy mountain passes, they were never seriously in danger. The long contest developed many qualities and industry. They spoke Syriac, and used it in all their communications with the paral hierarchy. The Crusaders brought to light this interesting people, so long cut off from Christendom. William of Tyre and Jacob de Nitry have left us accounts of the Maronites, who leagued themselves with the Crusaders, and in 1187 opened communications with the papal hierarchy. They gradually dropped their heretical tendencies, adopted the Arabic language as their vernacular, and in 1445, at the Council of Florence, were taken entirely under the wing of the Roman Church. They were allowed to retain their own liturgy, the celebration of the communion in both kinds, the marriage of the lower clergy, their own fast-days, and their own saints. In 1596 the decrees of Trent were accepted by them; transubstantiation, prayers for the Pope, and other novelties were introduced. A special college was established at Rome (Collegeum Maronitarum) for investigations by Maronite scholars, which gave to the world the learned Assemani. Schools for the clergy and printing presses were established in Syria. A papal legate was sent to Beirut, and so-day the Maronites are submissive followers in the Latin Church.

There are about 250,000 of this sect scattered all over the Lebanon range and the Anti-Lebanon. They are massed somewhat in the northern districts of Lebanon (Kessarwan and Beirergh), and have considerable local affairs. They are found as far south as Mt. Hermen, in the heart of the Druse country. The hostility of Druse and Maronite, fostered by the Turks through policy, culminated in the massacre of 1780, in which thousands of the Maronites were butchered. European intervention compelled the Sultan to organize the semi-autonomous province of the Lebanon, which is under protection of the great powers of Europe. The stronghold of the Maronites in the North Lebanon region is high up on the mountains, with
surpassing views over the Mediterranean to the west. It is a bit of the Middle Ages left over. The most notable is the Baatara gorge, or Wadi Qelt, and the people are frugal and industrious. They are illiterate for the most part, and only recently began to favor schools as having other value than as a means of keeping their people from Protestant influences. The rough mountain sides are terraced, and every available bit of soil utilized. The raising of cattle, silk-culture and weaving, vineyards, grain, maize, and potatoes (Irish) occupy the attention of the people. Hundreds of monasteries are scattered over the mountains, the most notable being the monastery of Lebonin, which is romantically situated in the gorge of the Kadisha River, and is the summer home of the Maronite Patriarch. At the head of this profound ravine is the famous group of 400 ancient cedars, which are carefully guarded as sacred. Some of them are 40 feet in circumference and over 100 feet high.

When the American missionaries entered Syria, in 1823, the Roman Catholic authorities became alarmed, and have put forth every effort to hold the Maronites to allegiance to the Pope. In the face of this rivalry a young Maronite, Asaad Shidiak, who had adopted the evangelical faith, was imprisoned in the Kennobin monastery, where he died from rigorous treatment. He has been called "The Martyr of Lebanon." The Jesuits and Lazarists now have in hand the task of holding the Maronites to the Latin faith. A fine school for boys is found at Antura, conducted by the Lazarites, not far from Birkheh, the winter home of the Patriarch. The Jesuit College at Beirut is an imposing institution, with a fine library and a very complete scientific apparatus. The Jesuits were forced to issue an Arabic Bible in order to compete successfully with the Protestants, and it is interesting to note that they made the translation from the original Greek and Hebrew Scriptures.

At the time of the massacre of 1860 the Protestant missionaries had the privilege of caring for thousands of Maronite orphans and other fugitives in Sidon and Beirut. But as yet the northern portions of the Lebanon range have been held in Protestant influence. Isaac Bird, in the early days of the mission, was driven from the region, and missionaries have made no attempt since then permanently to reside in the Kesrawan and in Bsharah. Missions occasionally have summered in the mountains above Tripoli, and the prejudice against them is gradually subsiding. An incidental benefit of Mr. Bird's attempt is that the potatoes which Mr. Bird left behind in his garden have spread all over the mountains, and form a staple of agriculture along with maize. Other societies besides the Presbyterian Board are reaching the Maronites. The Free Church of Scotland has occupied the Metu region just south of Kesrawan for some years. The English schools for girls, established after 1860, and which are scattered over the mountains to the south, are doing very efficient work. The mission of the Irish Presbyterian Church in Damascus is reaching the Maronites in that region. In spite of the great care of the Roman Catholic education is transforming the whole sect, and evangelical truth is more and more winning its way among them.

Church (C. H.), Ten Years' Residence in Mt. Lebanon, 4 vols., 3d ed., London, 1862 (the 4th vol. refers to Druses and Maronites).

MARPATH: A village in the Central Provinces, India, situated in the Gondwana District, 20 miles N. W. of Mahoba, and the natives, with (1903) 4 missionaries and 1 woman missionary. Further statistics included in Mandla.

MARQUESAS ISLANDS: A group of islands belonging to France in the South Pacific, north-west of the Society Islands. Area, 480 square miles. Population, 5,000. During the last forty years, mission work in these islands has been greatly begun and abandoned, and the natives have been made to suffer greatly by this. They have also been injured by the evil influence coming among them from godless foreigners.

The Paris Evangelical Society now occupies Atuona and Paumotu, with (1902) 1 missionary and 1 native pastor. The Hawaiian Evangelical Association also has 2 stations in the islands, at Atuona and Hakehaua.

MARSHALL ISLANDS: Two chains of lagoon islands, in Micronesia, called Ratak (13) and Ralik (11); comprise an area of 1,400 square miles, with an estimated population of 10,000. A missionary of the ABCFM is located at Eausa, in the Caroline Islands, and the work among the various islands is carried on by native preachers and teachers under his supervision. Ebon and Jalut and nine other islands have schools and preaching stations. The whole group contains 11 churches, 8 pastors, and 15 preachers. The German occupation of the islands has not improved the morals of the natives.

MARSHMAN, Joshua: Born April 20, 1768, in Westbury-Leigh, Wilts, England. When young he showed a great passion for reading. His parents being poor, his school education was defective, and he followed the occupation of a weaver till 1794. Removing then to Bristol, he taught a small school, and at the same time became a student in Bristol Academy, where he studied Latin, Greek, Hebrew and Syriac. Having decided to be a missionary to the heathen, he offered himself to the BMS, and in 1799 was sent, with three others, to join Dr. Carey in his mission north of Bengal. As the East India Company prohibited missions in its territories, they were advised not to undertake to land at Calcutta, but to go direct to the Danish settlement of Serampur. They reached Serampur in October 1800, and were cordially received by the governor, Colonel Bie. Carey soon joined them. Dr. Marshman, finding the support granted by the Society insufficient, with the aid of his wife opened two boarding schools for European children and a school for natives. The income from these schools rendered the mission nearly independent of support from the Society. The Society disapproved of the course followed, and altho' Dr. Marshman went to England to make explanations, the Serampur mission was separated from the BMS for some years. This disturbance of pleasant relations, the death of his associate, Mr. Ward, and family afflictions prostrated him, and he died December 5, 1837. Dr. Marshman studied Bengali, Sanskrit and Chinese. He translated into Chinese the Book of Genesis, the Gospels, and the Epistles of Paul to the Romans and Corinthians. In 1811 he published A Dissertation on the Characters and Sounds of the Chinese Language; The Works of Confucius, containing the Original Text, with a Translation; and a Preliminary Dissertation on the Characters and
Colloquial Mediums of the Chinese. He was associated with Dr. Carey in preparing a Sanskrit grammar and Bengali-English dictionary, and published the latter. In 1808, Rammohun Roy having assailed the miracles of Christ in a work entitled *The Precepts of Jesus the Guide to Peace*, Dr. Marshman replied in a series of articles in the *Friend of India*, afterward published in a volume entitled *A Defence of the Law and Atonement of Jesus Christ*. To this Rammohun Roy replied. The degree of D.D. was conferred on Mr. Marshman by Brown University in 1811.

**MARSOVAN:** A town in the western part of the Province of Sivas, Asiatic Turkey, situated about 130 miles N. W. of Sivas, and 60 miles S. W. of Samsun, its port. Station of the ABCFM (1852), with (1902) 4 missionaries and their wives, 4 women missionaries, 51 native workers, 17 outstations, 12 places of worship, 32 Sunday schools, 18 day schools, 1 boarding school, 1 theological school, 1 industrial institute, 1 dispensary and 1 hospital, and 661 professed Christians. The educational center of the Western Turkey Mission. Anatolia College, a flourishing institution whose buildings make the mission premises conspicuous through all the surrounding district, is the only establishment of its high grade to be found within a radius of 250 miles.

**MARTYN, Rev. Henry:** Born at Truro, Cornwall, February 18, 1781; attended the grammar school of Dr. Carden in his native town; entered St. John's College, Cambridge, 1797; received in 1802 the honor of a scholarship, the scholarship of the *senior wrangler,* and also the prize for the greatest proficiency in mathematics. In 1802 he was chosen fellow of his college, and took the first prize for the best Latin composition. He was twice elected public-examiner. It was his intention to devote himself to the bar, but the sudden death of his father and the faithful preaching and counsels of Mr. Simeon, the university preacher, led to his conversion and dedication to the ministry. In 1802 a remark of Mr. Simeon on the good accomplished in India by a single missionary and particularly in the case of Mr. Marshman, led Mr. Martyn to devote himself to the work of a Christian missionary. He was ordained deacon October 22, 1803, then priest, and served as curate of Mr. Simeon. But his heart was still set on work in heathen lands, and he designed to offer himself to the Church Missionary Society. Financial disaster made it necessary for him to take a position which would give him the means of supporting his sister, and he accepted a chaplaincy under the East India Company. In October, 1806, he went to his station Dinapur. On the boat he studied Sanskrit, Persian, and Arabic, and translated the Parables. At Dinapur and Cawnpur most of his work in India was done in the space of four and a half months. He not only labored among the soldiers and English residents as chaplain, but preached to the natives in their vernacular, established schools, and spent much time in the work of translation. He studied Sanskrit, soon became fluent in Hindustani, and had religious discussions daily with the munshis and pundits. In February, 1807, he finished the translation of the Book of Common Prayer, in Hindustani, and immediately, after a Commentary on the Parables. In March, 1808, he completed a version of the New Testament in Hindustani, which was pronounced by competent judges to be idiomatic, and intelligible by the natives.

In April, 1809, he was removed to Cawnpur, 925 miles from Calcutta. He lived in a palankeen in the hottest season. In his journey of 400 miles from Chunar, the intense heat nearly proved fatal to him. On his arrival he fainted away. There being no church building at Cawnpur, he preached to a thousand soldiers, drawn up in a hollow square in the open air, with so much heat that many of them were overpowered. And as the service was held before sunrise, at the end of this year he made his first attempt to preach to the heathen in his own compound, "amidst groans, hissings, curses, blasphemies, and threatenings," but he pursued his work among the hundreds who crowded around him, comforting himself with the thought that if he should never see a native convert, God "might design by his patience and continuance to encourage other missionaries." He now translated the New Testament into Hindi and the Gospels into Judeo-Persian. Having perfected himself in the Persian, he prepared, by the advice of friends, with the assistance of the munshi Sabat, a version of the New Testament in that language. His health being seriously impaired, the doctors ordered him to take a sea voyage; and his version not being sufficiently idiomatic, he decided to go to Persia and correct it with the aid of learned natives, and also revise the Arabic version, which was nearly finished. After preaching in the new church, whose erection he had accomplished, he left Cawnpur October 13, 1810. Delayed at Calcutta a month, he left, January 7, 1811, for Bombay, and after a five months' journey reached Shiraz June 9, 1811, where, with the help of learned natives, he revised his Persian and Arabic translations of the New Testament. He made also a version of the Psalms from the Hebrew into Persian. He held frequent discussions with the mollahs and sibs, many of whom were greatly impressed. "Henry Martyn," said a Persian mollah, "was never beaten in argument; he was a good man, a man of God." To counteract the influence of these discourses and the perusal of the *Life of David Brainerd*, led him to devote himself to the work of a Christian missionary. He was ordained deacon October 22, 1803, then priest, and served as curate of Mr. Simeon. But his heart was still set on work in heathen lands, and he designed to offer himself to the Church Missionary Society. Financial disaster made it necessary for him to take a position which would give him the means of supporting his sister, and he accepted a chaplaincy under the East India Company. In October, 1806, he went to his station Dinapur. On the boat he studied Sanskrit, Persian, and Arabic, and translated the Parables. At Dinapur and Cawnpur most of his work in India was done in the space of four and a half months. He not only labored among the soldiers and English residents as chaplain, but preached to the natives in their vernacular, established schools, and spent much time in the work of translation. He studied Sanskrit, soon became fluent in Hindustani, and had religious discussions daily with the munshis and pundits. In February, 1807, he finished the translation of the Book of Common Prayer, in Hindustani, and immediately, after a Commentary on the Parables. In March, 1808, he completed a version of the New Testament in Hindustani, which was pronounced by
distant. The plague was raging at Tokat, he was compelled to stop there from utter prostration, and, after a week's illness, died, October 16, 1812, in the thirty-second year of his age, among strangers, with no friendly hand to care for his wants. His body rests in the Armenian cemetery. A monument was erected over the grave in 1813 by Mr. Claudius James Rich, the accomplished British resident at Bagdad, with an inscription in Latin. The East India Company had another constructed, bearing on its four sides an inscription in English, Armenian, Turkish, and Persian. The monument stands in the Armenian cemetery. He published Sermons Preached in Calcutta and Elsewhere (1812); Controversial Tracts on Christianity and Mohammedanism (1824); Journals and Letters (1837). The great work of Martyn's life was the translation of the Bible. His versions of the New Testament in Hindustani and Persian, spoken by many millions of people, are enduring monuments not only to his scholarship, but to his Christian zeal.


MASASIL: A village in the fertile Rovuma region of German East Africa. Station of the UM (1877), with (1903) 3 missionaries, 18 native workers, 12 outstations, 1 place of worship, 13 day schools, 1 boarding school, and 1,129 professed Christians, of whom 942 are communicants. The climate is very hot and malarious. Population, 40,000, mostly Arabs. Station of the R.C.A. (1893), with 1 missionary, 1 native worker, and 1 boarding school. Society spells the name Masasi.

MASCAT: Town and capital of Oman, Arabia, situated on the south coast of the Gulf of Oman, on a bay closed in front by a small island, and bordered E. and W. by high rocks with fortifications. It is an important commercial center in trade between Persia, Arabia, and India. The climate is very hot and malarious. Population, 8,500, mostly Arabs. Station of the R.C.A. (1893), with 1 missionary and his wife, 31 native workers, 2 outstations, 1 place of worship, 1 Sunday school, 3 day schools, and 555 professed Christians, of whom 351 are communicants. Society spells the name Mascat.

MASERU: A village in Basutoland, Africa, situated on Caledon River about 100 miles N. N. E. of Aliwal North. Station of the Paris Evangelical Mission Society, with (1902) 10 native workers, 2 outstations, 1 place of worship, 1 Sunday school, 3 day schools, and 555 professed Christians, of whom 351 are communicants. Society spells the name Maseri. Also station of the SPG (1887), with 1 missionary. Society spells the name Masiti.

MASITSI: A village in the S. part of Basutoland, Africa, situated near the Orange River, 63 miles N. N. E. of Aliwal North. Station of the Paris Evangelical Mission Society (1886), with (1903) 1 missionary and his wife, 31 native workers, 11 outstations, 1 place of worship, 1 Sunday school, 13 day schools, 1 industrial school, and 1,660 professed Christians, of whom 1,106 are communicants. Society spells the name Masitsi. Station of the SPG (1887), with 1 missionary. Society spells the name Masiti.

MASON, Rev. Francis: Born York, England, April 2, 1799. Died at Rangoon March 3, 1846. He was appointed by the American Baptist Missionary Convention, November 12, 1822, ordained May 23, 1830, and sailed May 26 for Burma. After spending a short time at Maulmain he was stationed, January, 1831, at Tavoy. The province contained fifty Burmese villages. He was met at the wharf by Mr. Boardman. He accompanied Mr. Boardman on his last tour among the Karens, and witnessed his triumphant death. Entering upon the work in his new field, he labored earnestly among the Karens, visiting them in their jungle homes, preaching, organizing churches, establishing schools. The rainy season was occupied in translating the Scriptures, and instructing in the theological seminary established for training Karen preachers.

Mr. Mason was not only a preacher among the Karens; he was also a man of science and a linguist. He translated the Bible into the two principal dialects of the Karen, the Sgaw and Pwo. He also translated Matthew, Genesis, and Psalms into the Bghai, another dialect. He wrote and printed a grammar of the first two for the use of missionaries. Wishing to give the pupils of his theological school some scientific knowledge, he wrote an original treatise on Trigonometry, with its Applications to Land Measuring, etc. This was printed in Sgaw and Burmese, and the government paid for an edition in Bghai Karen. At the request of English residents at Maulmain he prepared and had printed for work on the natural productions of his new field a work on the Natives of German East Africa, entitled Tenasserim; or, Notes on the Fauna, Flora, Minerals, and Nations of British Burma and Pegu, of which The Friend of India says: "It is one of the most valuable works of the kind which has ever appeared in this country, not only for the complete originality of its information, but also for the talent exhibited in collecting and arranging it." His motive in investigating these subjects was the more accurate translation of the Scriptures, having observed that incorrect renderings of words used to designate natural objects often made the sense obscure or absurd. He studied medicine after reaching Burma, and wrote a small work on Materia Medica and Pathology, in three languages. His greatest literary work was a Pali Grammar with Chrestomathy and Vocabulary, which was received by scholars with great favor. In 1842 he started a Karen periodical, the first native paper published east of the Ganges, and the next year a similar monthly in Burmese at Maulmain. The Karens had no books but many traditions, among which were many remarkable Scripture traditions, all of which Mr. Mason collected. Those relating to Scripture were published in an appendix to his Life of Ko-Thah-Bhu. In 1846 he yielded to the advice of the mission to return for rest to America. On arriving in Calcutta with health improved, he concluded to return to Burma and continue work on the translation of the Old Testament, stopping at Maulmain in order to have the advice of the missionaries there. The translation was finished in 1853, and, returning to Tavoy, he had the entire Bible printed. In appreciation of his marked literary and Biblical attainments, the degree of D.D. was conferred upon him in 1853 by Brown University. After the printing of the Karen Bible he took his final departure from Tavoy for England and America. On reaching Maulmain with health improved, he decided to visit Taung-ngu, the ancient capital, and begin a new mission. He started, with Mrs. Mason in a canoe, and found the people, who had never heard the Gospel message, wonderfully eager listeners. Dr. Mason continued to labor until utter exhaustion compelled him to leave. He
returned to Taung-ngu in 1857. There, living next to the printing office, he learned the printer's work through the press, but was attacked with fever at Rangoon and died after 46 years of missionary labor.

Besides the works mentioned, he published a memoir of his second wife, Mrs. Helen M. Mason, Life of Helen M. Mason, a collection of Karen hymns, and The Story of a Working-man's Life, an autobiography.

**MASSAU: A town and seaport, capital of Eritrea, Africa, on a coral island in the Red Sea, 200 yards from the mainland. It is connected with the mainland by an embankment, which also carries an aqueduct. It is the chief trading exchange for Abyssinia. Its climate is unhealthy, dysentery and fever being prevalent. Its population is 20,000, and is very mixed. It has a strong Roman Catholic mission.**

**MASULIPATAM: A city and seaport in Madras, India, situated in the District of Krishna, 143 miles N.E. by E. of Nellore. Population, 38,800, of whom 33,500 are Hindus. The name means Fish-town and its port is called Massibandar (Fish-port). This gives the official name to the town, which is Bandar. Station of the CEZ (1875), with (1903) 6 women missionaries, 33 native workers, 15 day schools, 1 boarding school, 1 industrial school, 1 orphanage, and 1,072 Zenana pupils. Station of the CMS (1841), with (1903) 5 missionaries, four of them with their wives; 77 native workers, 1 orphanage, 1 place of worship, 1 young men's Christian association, 53 day schools, 1 boarding school, 1 college, and 4,875 professed Christians, of whom 897 are communicants.**

**MATADI: A trading post in the Congo Free State, Africa, on the left bank of the Congo, opposite Vivi, just below the lowest falls. It is the starting point of the Congo Railroad. Station of the BMJ (1898), with (1903) 1 missionary and his wife, 1 native worker, and 1 day school. Station of the RBMU (1889) for forwarding stores to other stations.**

**MATAIEA: A village on the S. side of Tahiti Island. Station of the Paris Evangelical Mission Society (1886), with (1902) 1 missionary and wife, 1 place of worship, 1 Sunday school and 135 professed Christians.**

**MATALA: A village in the Transvaal, South Africa, situated about 22 miles N. W. of Pretoria. Station of the Berlin Missionary Society (1865), with (1903) 1 missionary, 12 native workers, 4 outstations, 1 day school and 304 professed Christians, of whom 116 are communicants. Society writes the name Ga Matale, the meaning being "At (chief) Matale's."**

**MATEBA: A town in the central province of Ceylon, situated 12 miles N. of Kandy. Population, 5,000. Station of the BMJ (1837), with (1903) 1 missionary, 5 native workers, 5 outstations and 2 day schools. Station of the FIMA (1896), with (1901) 2 missionaries, one with his wife; 17 native workers, 4 outstations, 7 places of worship, 6 Sunday schools, 8 day schools and 1 dispensary.**

**MATAMOROS: A town in the state of Tamaulipas, Mexico, situated on the Rio Grande del Norte, 185 miles E. by N. of Monterrey. Population, 13,000. Station of the AFM (1871), with (1900) 1 missionary and wife, 2 women missionaries, 5 native workers, 1 place of worship, 1 Sunday school, 1 day school, 1 boarding school, 1 temperance society and 100 professed Christians. Station of the PS (1874), with (1903) 1 woman missionary, 1 native worker, 13 outstations, 1 Sunday school, 1 day school, 1 boarding school and 30 professed Christians.**

**MATANZAS: A town and seaport on the N. coast of Cuba, situated 48 miles E. of Havana. It has a large trade in sugar. Its climate is malarious. Population, 27,000. Near by are some very fine stalactite caves. Station of the American Church Missionary Society (1883), with (1900) 2 missionaries, one with his wife; 4 women missionaries, 7 native workers, 1 place of worship, 1 Sunday school, 1 day school, 1 industrial class, 1 orphanage. Station of the MES, with (1902) 1 missionary, 2 women missionaries, 53 native workers, 7 outstations, 2 places of worship, 13 Sunday schools, 15 day schools, 2 boarding schools and 109 professed Christians.**

**MATATIELA, or MATATILO: A settlement in Cape Colony, South Africa, situated in Griqualand East, 110 miles N. W. of Pietermaritzburg. Station of the ECS (1878), with (1900) 8 missionaries, 18 native workers, 7 outstations, 9 places of worship, 7 day schools and 372 professed Christians.**

**MATAUTU: A settlement in Savaii, Samoa. Station of the LMS.**

**MATEHUALA: A village in the state of San Luis Potosi, Mexico, situated 22 miles W. S. W. of Catorce. Station of the AFM (1889), with (1900) 1 missionary and wife; 4 women missionaries, 3 native workers, 1 place of worship, 1 Sunday school, 1 Young People's Society, 1 printing press, 1 day school, 1 temperance society and 30 professed Christians.**

**MATHER, Robert Cotton: Born November 8, 1808, at New Windsor, Manchester, England; educated at Edinburgh, Glasgow, and Hamerton College; sailed July 9, 1833, for India, as a missionary of the LMS. He was stationed at Benares for four years, and then removed with his family to Mirzapur, founding a new station. In 1844 he went to England for his health. Returning in 1846, he continued his work in and around Mirzapur, and prepared Christian vernacular literature. He again visited England in 1857, where he resided during three years, at the request of the North India and the British and Foreign Bible Societies, engaged in making a revision, with marginal references, of the whole Bible in Urdu. This was carried through the press, and the New Testament in English and Urdu was reprinted. He reembarked for India November 20, 1860, with Mrs. Mather. In 1862 he received the degree of LL.D. from the University of Glasgow. In 1869 he left Mirzapur, for Almora, seeking to benefit his health. He aided
in mission work while carrying on his literary work, completing a new edition of the entire Bible in Urdu printed in Roman letters. He commenced work on an edition in Urdu printed in Arabic characters with references. He returned to Mirzapur in 1870. In 1875 he left India, on his final return to England. At the request of the Religious Tract Societies of North India and London, he undertook to prepare and carry through the press a Hindustani version of the New Testament portion of the Tract Society's Annotated Red Paragraph Bible. This was completed in two years. He then undertook the preparation of a similar version of the Old Testament portion of the same work. Unable to resume foreign missionary work, he thus continued in England to work for India with his pen. He died at Finchley, near London, April 21, 1877.

MATTOON, Rev. Stephen: Born at Champion, N. Y., U. S. A., May 5, 1816; graduated at Union College 1842, at Princeton Theological Seminary 1846; sailed for Siam as a missionary of the Presbyterian Board July 20, 1846, reaching Bangkok March 22, 1847. Bitterly opposed at first, he soon won the confidence of the people, and carried forward the missionary work with great success. He was the first to translate the Gospels into the Siamese tongue, and his last great work before returning home was the revision of the entire New Testament in that language. He was a leader in all the enterprises connected with the mission, and his prudent counsel was sought and his advice accepted by all. He resided and labored mainly in Bangkok, and was pastor of the First Presbyterian Church in that city from 1860 to 1866. In the latter year, on account of the failure of Mrs. Mattoon's health, he returned home. He was in the pastorate and in educational work in the United States, never neglecting the opportunity to preach until he died in 1889.

MAUBIN: A town in the district of Thongwa, Burma, British India, situated 32 miles W. of Rangoon. Population, 5,300, mostly Karens, and of whom 4,500 are Buddhists. Station of the ABMU (1879), with (1903) 1 missionary and his wife, 1 woman missionary, 27 native workers, 17 places of worship, 4 Sunday schools, 6 day schools, 1 boarding school and 879 professed Christians.

MAU: One of the Hawaiian Islands, between Hawaii and Oahu. The inhabitants, 12,109 in number, are all nominally Christians. Station of the Hawaiian Evangelical Society.

MAULMAIN: A town and seaport on the left bank of the Salwin River, Burma, British India. Low hills run north and south through the town, with European quarters on the west and native on the east of the hills. Population (1901) 58,446, of whom 27,000 are Buddhists and 13,500 are Hindus. Station of the ABMU (1827), with (1903) 4 missionaries and their wives, 3 women missionaries, 125 native workers, 28 outstations, 37 places of worship, 4 boarding schools, 1 dispensary and 1 hospital, 43 Sunday schools, 42 day schools and 5,300 professed Christians, of whom 2,542 are communicants. Station of the SPG (1859), with 1 missionary, 1 woman missionary, 27 native workers, 2 day schools, 2 boarding schools and 109 professed Christians. The name is also written Moulmein.

MAULVI BAZAAR. See MULVI BAZAR.

MAURITIUS: An island lying in the Indian Ocean, 500 miles east of Madagascar. Area, 708 square miles. Together with its dependencies, the Seychelles group, Rodrigues and Diego Garcia (total area, 172 square miles), it forms a colony of Great Britain. Climate tropical, and very malarious and unhealthful on the coast. Population in 1901 was nearly 376,000; of this number 251,550 are Indians, and the remainder of mixed African, mixed European, and Chinese origin. The Chinese number 3,935. The people are divided in their religious belief as follows: Hindus, 206,000; Roman Catholics, 113,000; Mohammedans, 41,000, and Protestants, 6,644. State aid is granted to both Roman Catholic and Protestant churches. English, French, and the languages of the different races represented are spoken there. The island was originally a French colony, and a stronghold of pirates in the Indian Ocean. In 1810 the English took possession of it, and in 1834 the 90,000 negro slaves were emancipated. The island is one of the foremost sugar-producing places of the globe, and the emancipation of the slaves necessitated the importation of labor from China and India, with the resulting conglomerate population. Education is conducted partly in government and partly in state-aided schools. There is also a Royal College. Missionary work was commenced here in 1814 by the LMS. After the Society gave up the mission in 1832 Mr. Le Brun, their missionary, returned to the island and took the pastoral care of the people, and the church of 50 members. When persecution in
Mauritius
McAll Mission

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Madagascar (1836) drove out both Christians and missionaries, one of the latter, Mr. Johns, went to Mauritius, and continued to labor among the Malagasy. A plot of land was procured, and a community of Malagasy refugees was gathered together in 1845, after Mr. Johns' death, and theological instruction was given to young men from Madagascar, to prepare them for work, as soon as the persecution ceased. In the meantime Mr. Le Brun continued his labors among the natives, and in 1850 there were 173 church members at the stations of Port Louis and Moka. The SPG and the CMS are practically confining their efforts to the immigrants from India, who are engaged in work on the sugar plantations. These form two-thirds of the population.

The language difficulty is a very serious one. A missionary writes that a class of thirty received instruction in five languages—the English, French, Creole, Tamil, and Hindi. Even in this difficult field harvests have been gathered, and the CMS has received over 5,000 in the course of its work.

Mauritius-Creole Language: A dialect of the French which has become the medium of business in Mauritius and is the society language of the Creoles of the island.

Mayebash: A town in Japan, situated 70 miles W. of Tokio, having an important silk trade, Mayebashi silk being among the best of raw silks. Population, 20,000. Station of the ABCFM (1894), with (1902) 1 missionary and his wife, 2 women missionaries, 11 outstations, 3 places of worship, 9 Sunday schools, 1 boarding school, and 1 orphanage. Station of the PE (1888), with 1 missionary, 1 woman missionary, 1 native worker, 2 places of worship, and 46 professed Christians. The name is also written Maebashi.

Mayhew, Experience: Born Martha's Vineyard, Mass., and tend to become one. The Ki-Mbundu was

Mayombo: A settlement in British East Africa, situated 8 miles from the Uganda Railway station for Kikuyu, about 150 miles S. E. of the railway terminus at the Victoria Uganda, and 338 miles N. W. from Mombasa. It is in a fine forest district at an altitude of 6,900 feet, and has a bracing and healthy climate. Station of the CMS (1904), with 2 missionaries and 1 missionary's wife. The station at Fort Smith has been removed to this place.

Mazagan: A town and seaport on the W. coast of Morocco, in a fertile district, which gives it commercial importance. The climate is not unhealthy. Station of the South Morocco Mission Society (1891), with (1900) 2 missionaries, one with his wife, and 1 dispensary.

Mazatlan: A town on the W. coast of Mexico, situated 100 miles S. W. by W. of Durango. It is a trade center for the mining district of Sinaloa. The climate is healthy from November to May, but hot, wet, and unhealthy the rest of the year. Population, 20,000. Station of the MES (1890), with (1902) 1 missionary and wife, 1 native worker, 1 outstation, 1 Sunday school.

Mazeras: A settlement in British East Africa, 15 miles W. by S. of Mombasa. Station of the United Methodist Free Church (1893), with (1905) 1 missionary, 2 native workers, 2 outstations, 2 places of worship, 2 day schools, 2 Sunday schools, and 163 professed Christians.

Mazizin: A village on the W. side of Zanzibar Island; a suburb of the town of Zanzibar. Station of the UM (1889), with (1900) 2 missionaries, 6 native workers, 1 place of worship, 1 day school, 1 boarding school, 1 theological class, and 10 professed Christians.

Mbeeza's: A settlement, in Africa, of a chief whose tribe is found about 75 miles E. N. E. of the north end of Lake Tanganyika and 9 miles S. of Mpingle. Station of the Berlin Missionary Society (1899), with 1 missionary and 19 professed Christians.

Mbundu Language: An important African language belonging to the Bantu family, and spoken in Angola, Portuguese West Africa, and as a trading language over a wide region to the eastward. There are two principal dialects, the Ki-Mbundu and the U-Mbundu; indeed, some consider these as separate languages, whose differences are radical and permanent. It is to be hoped, however, that they will follow the general laws of language under civilized environment, and tend to become one. The Ki-Mbundu was reduced to writing in 1862. He Roman Catholic missionaries in 1642, and grammars and dictionaries of it in Portuguese have long existed. The Meth-
odist missionaries (U. S.) have done good work in studying its peculiarities and establishing a Christian literature in it. In Bihe the ABCF missionaires are doing the same kind of work in the U-Mbundu branch.

MBWENI: A village on the W. side of Zanzibar Island, a little S. of Zanzibar town. Station of the UM (1874), with (1903) 2 missionaires, 6 women-missionaries, 15 native workers, 1 post-station, 2 places of worship, 3 day schools, 1 boarding school, 1 industrial school, 1 dispensary, and 456 professed Christians, of whom 268 are communicants.

McALL MISSION: Known in France as the Mission Populaire Evangelique, Headquarters, 36 rue Godet de Mauroy, Madeleine, Paris. Founded in 1872 by the Rev. Robert W. McAll, then a pastor in Hadleigh, England, in response to the remark of a Parisian workingman to the effect that the people of France would have nothing to do with "an imposed religion of forms and ceremonies," but were "ready to hear" if any one would teach them "a religion of freedom and earnestness." These words, spoken August 18, 1871, moved Mr. and Mrs. McAll, after taking counsel with eminent Parisian pastors, to devote themselves to the evangelization of the working people of France. The requisite permission was obtained from the police commissioner, and on January 17, 1872, the mission was opened in Belleville, the communist quarter of Paris. Its opportuneness at once became evident. Calls for new stations came from many quarters, and volunteer service was freely offered, especially by French pastors and laymen. It was several years before any salaried worker was added to the staff, and Dr. and Mrs. McAll never received any stipend from the Mission.

By 1888 the number of mission halls was twenty-two in Paris and its environs, and 108 in provincial towns and cities, including Corsica, Tunis, and Algiers, with 20,000 sittings and an aggregate attendance of 1,556,600. The number of mission halls has since been gradually reduced by nearly one-third, altho the number of persons reached weekly by increased number of mission halls is in part due to financial necessity, but mainly to development in the activities of the French Protestant churches, many of which have taken over one or more of the mission halls. Thus the McAll Mission is becoming more and more a pioneering agency and feeder to the churches. Its halls, however, are still centers of a great variety of activities: Sunday and Thursday Bible schools, mothers' meetings, Christian endeavor, temperance work, dispensaries, lending libraries, domestic visitation, and an extensive circulation of tracts and of the Scriptures. But all these works are tributary to the evangelistic purpose of the mission, evangelistic meetings being held in every hall at least twice, and in many, seven times a week. These meetings are purely public, including no preaching or criticism or comment upon other forms of teaching or worship being allowed. No effort is made to win converts from the church of Rome, and many who are unquestionably converted remain in its communion. The majority of converts, however, are from free thinking and atheistic ranks—that immense multitude that have shaken off allegiance to Roman Catholicism.

Except in one or two cases of extreme urgency the Mission invests no money in buildings and founds no churches. Its halls are hired shops, and converts are sent to unite with some neighboring church, with whose pastor they are well acquainted through his regular work in the mission hall. It has often occurred that the majority of new members of a church in any given year are from the nearest mission hall.

The expenses of the Mission (which average less than $1,000 annually per hall) are met by voluntary contributions from Great Britain, Ireland, Protestant Europe, the United States, Canada, the descendants of the Huguenots in South Africa, and, in ever increasing amount, from the Protestants of France. The American McAll Mission Association, founded in 1883 to collect funds for the Mission, has 67 auxiliaries and provides more than a third of its income.

An important work was carried on in the three exposition years, 1878, 1889, 1900, by the Mission, in cooperation with the British and Foreign Bible Society and the Religious Tract Societies of London and Paris. Halls were opened near the exposition gates, with unceasing services, opportunities for religious conversation, and an enormous distribution of tracts and Scripture portions. In 1890 a citizen of New York provided 10,000 copies of the "Marked New Testament" in French, which were put to judicious use. Many remarkable conversions were due to this work in the exposition.

About 1885-1888, a missionary vessel having been lent to the Mission by Mr. Henry Cook, of the English Seaman's Mission, an important work was carried on in the seaboard towns of Brittany and Normandy, and up the Seine to Paris, resulting in the founding of several important stations. The chief advantage of the method was that the vessel, being commissioned and equipped to hold meetings, encountered no delay in obtaining local permits or suitable halls for the purpose. This suggested a similar mission along the inland water-ways of France. Two chapel boats, expressly designed for the work, now carry the Gospel along these "silent highways." "Le Bon Messager" was commissioned in 1890, and "La Bonne Nouvelle" (mainly the gift of an American woman) in 1902. This pioneer work has been singularly fruitful. Municipal and communal authorities almost invariably, and parish priests not infrequently, show hearty sympathy. The people come in crowds, making necessary two and often three successive services evening after evening. An increasing number of permanent works follow the boats, established by French Home Mission Societies or by resident Protestants.

In January, 1892, the Mission celebrated its twentieth anniversary, and Dr. McAll's seventieth birthday, with many tributes of honor and gratitude. In these the French Government joined by conferring upon Dr. McAll the cross of the Legion of Honor. On May 11, 1893, worn with the toil and care of his work for nearly twenty years, Dr. McAll was laid to rest in the exposition gates, with unceasing services, opportunities for religious conversation, and an enormous distribution of tracts and Scripture portions. He had already called to the Honorary Presidency a prominent business man of Paris, M. Louis Sauter, and to the active direction of the work the Rev. C. E. Greig, trained in the Mission under his own eyes. Since then the success of the Mission has been unabated, its importance increasingly recognized by French Protestants. The most important events of recent date (1903), besides the growing success of the boast work, are...
a remarkable awakening in nineteen mountainous villages in the south of France, due to itinerating work from Grasse as a center, and a still more notable revival in Corsica, where, after many years of persecution of McAll missionaries, the people of Aullene have abandoned the Church of Rome, provided funds to build a church and asked the Government to send them a Protestant pastor.

McALL, Rev. Robert Whittaker: The founder of the McAll Mission, Paris, began his ministry in 1848 at Sunderland, and had successive pastorate in Leicester, Birmingham, Manchester, and Hadleigh. Mr. McAll was known as a keen student of natural history, being an accomplished botanist, and becoming a Fellow of the Linnean Society. The three subjects, architecture, botany, and geography, were specially interesting to him, and he turned them all to good account in his pastoral work, and later on in his mission work in France.

In the summer of 1872 Mr. and Mrs. McAll crossed the Channel for the first time for a short visit to France. Taking with them a supply of French tracts, they made a point of distributing them wherever they went, and on the last evening of their stay in Paris, August 17, 1871, they found their way to the populous quarter of Belleville, where the people had so terribly suffered during the Commune, and began to give away their tracts among the crowds of working people that were thronging the streets.

While Mrs. McAll was giving the tracts around, inside of a café on the Boulevard de Belleville, Mr. McAll was accosted by an intelligent working-man, who could speak a little English, and who came forward saying to him, "Are you not a Christian minister, sir? I have something to tell you. Throughout this whole district, containing tens of thousands of workmen, we cannot accept an imposed religion. But if anyone would come to teach us religion of another kind, a religion of freedom and reality, many of us are ready for it."

Could it be that this was a call from God for them to go over and try the experiment and take the Gospel to the people of Paris? After much thought and prayer, and after consulting friends at home and in France, especially Pastor Georges Fisch and Pastor Theodore Monod, the important decision was made, and in October Mr. McAll resigned the pastorate of the church at Hadleigh, and December found him in Paris, with a small sum in hand for current expenses, and his slender patrimony on which to subsist.

On the 18th of January, 1872, the first "McAll Mission Hall" was opened on the rue Julian Lacrozé, Belleville, the first of a long list. Friends raised for it, and Pastor Georges Fisch, Monod, Bersier, de Pressensé, Appia, Viallette, Recolin, Dhombrès, Holland, and many others were his warmest supporters. The importance of the work accomplished, from a purely philanthropic point of view, was recognized by two societies conferring medals on the founder, the "Société Nationale d'Encouragement au Bien," and the "Société Libre d'Instruction et d'Education Populaire." The government of the Republic provided funds to build a church and asked the Government to send them a Protestant pastor.

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In 1892 Dr. McAll's health failed, and he resolved to go to England for a change, but after a winter of severe suffering he returned to Paris, where, in his 72d year, on Ascension Day, the 5th of May, 1893, he peacefully passed away.

McMULLIN, Robert: Born at Philadelphia, Pa., November 30, 1852; graduated at the University of Pennsylvania 1870, and at Princeton Theological Seminary 1874; ordained July 27, 1856, and sailed for India September 11, the same year, as a missionary of the PN. He was stationed at Fatehgarh, in the state of Darabad, India, and was in the sepoys' quarters, 5,000 feet. Population, 18,000. Station of the PN (1889), with (1903) 1 missionary and his wife, 1 woman missionary, 1 Sunday school, 1 day school and 255 professed Christians.
health for England, and died two days after reaching London, January 24, 1857. A remarkable linguist, he was a proficient in Malay, well versed in the Classics, Hebrew and Javanese and other Eastern languages, besides Dutch and French, in all of which he wrote.

MEDICAL MISSIONS: "The history of Medical Missions is the justification of Medical Missions."

One of the oldest Buddhist writings recognizes the connection between body and soul, and that the doctor should also be a missionary. We find the following expression: "No physician is worthy of waiting on the sick unless he has five qualifications for his office: 1. The skill to prescribe the proper remedy; 2. The judgment to order the proper diet; 3. The motive must be life and not greed; 4. He must be content and willing to do the most repulsive office for the sake of those whom he is waiting upon; and 5. The sick are often left to die in the streets and deprived even, as has happened repeatedly, 250 to 800 miles. Let missionaries possess medical education, to enable them (1) to look after their own health; (2) to relieve the physical suffering around them; (3) to obtain ready entrance for the Gospel; and (4) to enable them to support themselves as far as possible. At Melange, in Africa, 400 miles from the coast, Mr. Heli Chatelain, a few days after his arrival, was offered by a trader a home in his house and $1,200 a year to look after his family alone, and he was assured that others in the town would increase the sum to $5,000 per annum if he would consent to remain.

Advantages and Benefits: The benefits of medical missions may be well nigh placed beyond computation in value. "It will not strike you with surprise," said Dr. J. L. Maxwell of Formosa, "when I tell you that again and again the lives of valued missionaries in China have escaped destruction at the hands of evil and fanatic mobs just because they were providentially recognized to be the associates of the mission doctor or that missionary hospital. During the Afghan war the tribe of the Wazaris destroyed the town of Tank, and even the government hospital, but spared the mission hospital of the Church Missionary Society, because of their esteem and affection for the medical missionaries. In the Chinese village of Nahan, 100 miles to the north of Swatow, a most remarkable work has been carried on without the agency of a resident missionary. It is the dwelling-place of a leper, and gathered about him a congregation of men and women whom he instructed in the Word and in the worship of the living God. In South Formosa I could point to four different congregations which lie far removed from each other, and at a distance from the mission headquarters, each of which sprang from men who had received their first religious impressions in the mission hospital, and these congregations have established flourishing schools."

We may sum up these benefits as follows:

1. Medical missionaries, as far as possible, become self-supporting, and go out on an unassistent basis.
2. This plan does not conflict with the work of the regular mission boards, but, on the con-
of the simplest principles of physiology is mar‐
unscrupulous in playing upon the credulity and­
superstition of these people. While nearly all
the population of China. The need of medical
care is the largest medical mission in the world. In
of the people who have but little _of British super­
terary, its purpose is to supplement their efforts
and pioneer where they may follow.
3. Where a dispensary has been located a
church has soon been formed.
4. Medical mission work destroys caste. In
the provinces of the empire there may be seen, day after
day, sitting side by side, the Brahman, Sudra and
Shanar, the Pulayar and Pariah, the devil-wor­
shipper, the worshiper of Siva, the Mohammed­
man, the Roman Catholic, and Protestant;
men, women, and children, while waiting
their turn to be examined, listening atten­
tively to the reading of God's Word, and the
preaching of the Gospel, thousands of whom,
otherwise, would never have an opportunity of
hearing the tidings of salvation.
5. Medical mission work secures protection
and provision. Dr. Summers, with thirty-six
 carriers, penetrated Africa 1,500 miles in a direct
line, securing from his grateful patients all the
means and material which they needed upon the
long and difficult tour, and during his whole
career of three and a half years he did not receive
one dollar from the Home Society.
6. Medical missions are far-reaching in their
results. As many as 1,200 to 1,400 towns and
villages have been represented in a single year
among the in-patients of one hospital, who, returning
to their homes, carry with them some of the
truth received.
7. Medical mission work is lessening the anti­
forgotten feeling, is diminishing the power of super­
stition which connects disease with evil spirits,
and is giving constant proof of the unsheath char­
acter of the Christian religion.
8. "One thing is perfectly certain," said Dr.
Post of Syria, "namely, that medical mission
work never fails. Other work may fail, but this
affording of relief for physical suffering goes on
on the debit side of Christianity in all cases, and
opens the way for other work to follow.
As it is impracticable to notice in detail the
growing work of medical missions in foreign
lands, it may be well to give some account of the
service performed by these missions on one or
Two fields, thus illustrating the power and possi­
bilities of this factor in Foreign Missions.
The published reports of 1902 show that China
has the largest number of medical missionaries,
missionary hospitals and dispensaries. In that
country there were, in 1801, 128 hospitals, 245 dis­
penaries, which during the year treated 1,674,571
patients; and more than 150 foreign physicians
were in service. In 1895 the men doctors
were fourteen per cent. of all the missionaries,
the women doctors were four per cent., and for
each doctor there were more than 4,000,000 of
the population of China. The need of medical
missions in this vast field is appalling. The Chi­
nese doctors are quacks of the worst type; their
medicines are mostly decoctions of herbs, mixed
with certain vile substances; their _materia medica_
is, perhaps, the worst on earth; their ignorance
of oil, disinfectants, and the use of antiseptics is mar­
vellous; and the "medicine man" is deceitful and
unscrupulous in playing upon the credulity and
superstition of these people. While nearly all
diseases are common in this thickly settled
country, smallpox is the most common. Vac­
cination was discovered during the last decade
of the 18th century; and, soon after its discovery,
Dr. Alexander Pearson, surgeon to the East India
Company, introduced it into China. It has been
said of him that he "opened China to the Gospel
at the point of the lancet." But Dr. Peter Parker
is known as the first medical missionary of China,
and, commencing his work under the American
Board in 1835 in Canton, he brought physical
blessings to at least 63,000 patients, and, many hundreds of thousands have been blessed indirectly by him. Dr. Parker
said: "I have no hesitation in expressing it as
my solemn conviction that, as yet, so medium of
bringing the people under the saving influence of the Gos­
pel, and within the influence of other means of
grace can compare with the facilities afforded
by medical missionary operations." Dr.
Parker's hospital at Canton still continues to exert
a wide influence throughout Southern China,
and until 1899 it was under the care of Dr. J. G.
Kerr. It belongs to the Canton Medical Missionary Society, and, while the largest hospital work
in China is at Swatow (English Presbyterian),
this Canton hospital comes first in importance,
for it is the first institution which combined the
alleviation of human suffering and the extension
of Christianity, and was, indeed, the pioneer
of modern medical missions. In this hospital,
during 1898, more than 26,000 patients were
receiving, and over 1,000 operations took place.
By Dr. Kerr and under his supervision some
100,000 patients have been treated, and about
45,000 operations performed; and in addition to
this active practise, he published thirty-two
books on surgery and medicine. The writer of
these words concluded, after visiting the foreign
mission fields in 1895 and 1896, that no institu­
tion in China was accomplishing more good than
the hospital at Canton. It was largely through the influence of a physician that India was opened to English trade.
As far back as 1636 Dr. Gabriel Boughron, an
Englishman, while practising at the court of
the Great Mogul, cured a princess who was badly
burned, and, as his only reward, requested that
his countrymen might have the privilege of trade
with India. The Daves established a medical
missionary work at Tranquebar and Madras in
1730-32. Through the skill of Dr. Thomas, who
went out with Carey as a medical missionary,
Krishna Pal was cured of serious hurt, was con­
verted and was the first Hindu baptized. The
first woman medical missionary from any land
was Dr. Clara A. Swain, sent by the American
Methodists to Bareilly, India; and they also
began the first medical class for women at Naini
Tal in 1869. In 1900 there were 111 missionary
hospitals and 255 dispensaries in India. The
native practises are barbarous; the death rate
in British-India is almost twice that of the United
States; cholera and small-pox are more or less
prevalent among all classes of the native; the
millions of demon-worshippers retard by their
ignorance and superstition the work of the physi­
cian; and it is estimated that of the 67,000,000
of the people who have but little of British super­
visors and European doctors.
At Neyoor, under the London Missionary Society,
is the largest medical mission in the world.
In 1901 there was there a hospital with fifteen
dispensaries, and eighteen native medical evan­
gelists; and in 1899 there were last time the
opening of a new dispensary at Sangli, a writer says: "The patients
began to arrive as daybreak, continuing to come
still ten o'clock, the hour for dispensing. A native Christian assistant was secured as interpreter and medical helper. He, aided by other native preachers, taught and preached to the people, while they gathered and waited for treatment. Scripture texts were pasted on their medicine bottles, and tracts distributed.  

In all foreign lands medical missions are becoming more popular and more powerful. It is an interesting question whether any missionary should be sent out without some knowledge, at least, of the healing art. The Christian physician is honored and welcomed always and anywhere in foreign fields; national and religious prejudices vanish before him, and in one year he can do what it would take another missionary many years to accomplish. It is stated that Dr. Asahel Grant had twenty times more interest in him than in any missionary who was sent out expressly to labor among them. Many who are studying the foreign field are most important elements of success in the foreign field.

"God had only one son and He gave Him to be a medical missionary," exclaimed Dr. Livingstone; and we recall the impressive fact that this Great Physician sent forth His first disciples to heal as well as to preach. Only a few hundred Christian physicians has America sent forth to the billion of suffering people across the seas; the Great Physician sent forth His first disciples to a medical missionary," exclaimed Dr. Livingstone.


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<td>Turkey</td>
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<tr>
<td>Estimate for 45 hospitals and 113 dispensaries not reporting</td>
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<td></td>
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<td>Totals</td>
<td>379</td>
<td>783</td>
<td>2,009,036</td>
<td>5,426,105</td>
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of his Irish masters, he became the Apostle of the North. The Mercians likewise gave up the old gods with one consent, and England was now Christian from the Firth to the Channel, being bounded by the Christian Scots on the north and the Christian Welsh on the west, which latter, however, in their implacable animosity against their conquerors, had refused to take the slightest share in the work of conversion.

As this Roman civilizing influence was, so far as direct influence was concerned, and yet her merits in the conversion of England are not small: (1) sheinitiated evangelization after the earlier Christianity was almost extinct; (2) she mainly converted the Saxons, as distinguished from the Anglians; (3) she introduced the Gospel among the Anglians; (4) she undertook and carried through, with general consent of the English, that to which the Irish were everywhere utterly incompetent, namely, the organisation and practice of the English Church, which she thus held in unity with the general body of Christendom, and preserved it from erratic developments and from final disintegration and anarchy, such as befell the Irish Church, and finally induced even her to submit herself to the organisation of the Continent.

The Irish Church was, during the early Middle Ages, equally zealous and equally effective in the work of conversion on the Continent. She was, indeed, the great Missionary Church of this era. The reception of the Gospel in Ireland, although it did not destroy the intertribal anarchy and to remove the moral rudeness of the people generally, evoked unbounded enthusiasm in thousands of elect spirits, who gathered around their abbots in multitudes of monasteries, surrounded by pious families, and gave themselves up to an extravagant asceticism, but also to noble intellectual pursuits, and a deep study of the Scriptures. While Irish piety had a very imperfect control over the passions of anger and wrath; was deficient in that moral dignity which was congenial to Roman, and still more to the higher English piety; on the other hand, it was ethereal, full of tender and delicate sentiment and pervaded with the glow of a fiery enthusiasm, which, finding insurmountable obstacles at home in an anarchy which it knew not how to reduce into order, poured itself in an irresistible flood upon Western and Middle Europe. The Irish at this time were incomparably superior to the Romans in point of knowledge, while the Irish temperament and the Irish mind had an extraordinary power of communicating its convictions to the Irish monks, caring little for the secular clergy, allowed them to marry. They honored an abbot vastly more than a bishop. But they themselves, in their unsparking asceticism, presented to the wretched Continental populations of that era, succeeding the fearful devastations of barbarian war, the impressive spectacle of men living, by their own free will, a more wretched life than the wretched peasants, and yet making not the least account of this destitution of earthly comforts. They were listened to with profoundest reverence, and mightily organized their fellow-Celts (of the Cymric branch), the rural populations of Gaul, and to the rooting of the Gospel in Switzerland and in various parts of Germany, especially the south.

The great Irish missionary on the Continent was Columban (not to be confounded with the earlier Columba, of Iona), who established his monastery in 590 among the Vosges Mountains in Eastern Gaul. His rule was severe but practical, combining ascetic self-discipline, manual labor in various forms and study, especially of the Scriptures. He laid great stress on the inward state, and subordinated all observances to this. But his courageous opposition to the wickedness of Queen Brunehild caused his expulsion from Frankish Gaul into what is now Switzerland. His enemies, however, following him up, expelled him after three years from his missionary labors here also. He withdrew into Italy, where he died in 613, in the monastery which he had founded at Bobbio, near Pavia.

He left behind, however (detained by sickness, like St. Paul, among the Galatians), a beloved pupil, a young Irishman of good family, named Gallus. Gallus sought out a retreat in the deep woods of Eastern Switzerland, where he founded the monastery famous for so many centuries as St. Gall, the nucleus of the present canton of that name. It became a great center of population, civilization, learning and Christianity for Eastern Switzerland, the Tyrol and Southern Germany. Somewhat later came the Irish Fridolin, laboring in Suabia, and the Irish Thudpert (whom the Germans call St. Hubert), laboring in the Black Forest. The Irish Cilian, after 650, labored in West Thuringia, toward the middle of Germany. And these are only shining examples of an endless succession of missionary monks that poured out for two or three centuries from Ireland into Gaul, Switzerland, Southern and Middle Germany. Before Boniface began his labors, about 720, Southern Germany seems to have been mainly, and Middle Germany largely, Christianized. The Saxons, who filled the great northern plain of Germany, gave not the slightest heed to the Gospel, the acceptance of which they regarded as the mark of subjection to their rivals, the Catholic Franks.

From of old, along the Rhine and the Danube, and even farther in the heart of Germany, there had been Christian congregations. And though these had been ravaged and trodden down in the tumultuous movements of the migration of the nations which overthrew the Roman Empire, they still offered a good many points of attachment for the Irish missionaries. The most illustrious of these were, on the Danube, Severinus, whom some held to be a North African and some a Syrian, and, near the Rhine, Eligius, of an old Christian family of the Franks, originally a goldsmith, afterward a bishop. Both these men distinguished themselves by boundless compassion and works of mercy, sometimes redeeming captives, sometimes interceding successfully for the wretched people with their barbarian conquerors, and thus laying foundations the traces of which still subsist when the Irish missionaries subsequently began their labors. Eligius, indeed, was later than the earliest of these missionaries.

There was, however, the same difficulty with Irish missionary work on the Continent that there had been in England, and namely, a want of unity and of organizing power. In Ireland itself, beyond a general deference paid to the abbey and bishopric of Armagh, there was no ecclesiastical unity. The priests had no defined parishes, the bishops no defined dioceses. The abbots were the real ecclesiastical rulers, but every
abbot only of his own monastic sept. And this confusion and jarring individualism was reflected in the ex-English heathenism from the rest of Western Europe, had diverged in various particulars, not so much of doctrine (for both parties stood on the foundation of the great councils, including the Council of Tours) as of ecclesiastical usages, discipline, worship and polity, points which necessarily occasioned a perpetual friction. Especially was it intolerable that while the Romans had adopted a corrected Easter cycle, the Irish still adhered to the earlier, unreformed cycle. Thus, before Oswiu of Northumbria had wisely decided to accept the Roman discipline, the Northumbrian kings had sometimes been holding the Easter rejoicings while their Kentish or Saxon queens were still in the sadness of the Passion-week.

Germany, therefore, compelled like England to commit her Christian future either to the erratic uncertainty of Irish impulse or to the steady, tho certainly much harder, hand of Roman discipline, decided, and doubtless on the whole decided wisely, for the latter. Many fresh and independent Churches, and aspirations were, it is true, compelled to give way for a time. But in reality the Irish national spirit was as distinctly alien from Germany as the Roman. And, except in some casual particulars, the spiritual depth and evangelical freedom of the future Protestantism were no more anticipated in Celtic than in Latin Christianity. Protestantism was, as to its human source, an entirely original creation of the Teutonic genius, which first really apprehended the full significance of the apostolate of Paul. That Rome prevailed, and Ireland gave way, in the final settlement of the German Church, cannot, therefore, be regarded on the whole otherwise than as a providential good. The more we learn of the Middle Ages, the more fully we become aware that there were never absent from these seething forces of spiritual and social anarchy which Rome could hardly control, and which Ireland, herself anarchical, could not have controlled at all. There were, moreover, still latent in the Saxons of Northern Germany, and yet more terrible in the breeding clouds of Scandinavian piracy that was one day to burst forth over Europe, aggressive forces of heathenism, which could not have been withstood by any fabric less firm than that great organism which we call Rome as its center, which finally extended to the very Orkneys, and at last took in Ireland herself, and grappled with the most formidable enemy by incorporating the Scandinavian North. Neander, regretfully as he recounts the ultimate prevalence of Rome, acknowledges that the rude nations needed a vigorous discipline of centuries in which the Church would be ripe work spiritual and national independence.

The conference at York, in the year 664, before King Oswiu, between Bishop Colman, of the Irish use, and the Presbyter Wilfrid, of the Roman use, decided the latter. The battle was won with the Saxons and Jutes of Southern England in accepting Rome, rather than Iona, as their future spiritual metropolis. It decided no less the ecclesiastical destiny of Germany. For it was an Englishman that was finally to bring Germany into conformity with Rome, and away from conformity with Ireland.

Winfrid, as he was properly called, was born in Kirton, Devonshire, in the year 680. His father, a man of wealth, destined him for some secular profession, but, humbled by a reverse of fortune, yielded at length to his son's ardent desire for a monastic life. In this Winfrid developed the same qualities of earnestness, deep disinterestedness, unquailing courage, practical skill, monkish narrowness of mind, and intolerant orthodoxy which distinguished him subsequently when acting, under the name of Boniface, as the papally invested missionary archbishop of Germany. As a Saxon he had, of course, an affinity of race with the Germans, which doubtless came into play in his long contest with the Irish missionaries of the Continent. To him the Roman discipline and the Roman supremacy were of the very essence of the Gospel. He was incapable of making the slightest concession to the Irish monks, altho they had converted so much of Germany, for in his eyes the Irish hardly deserved to be called Christians at all, and he suffered grievous troubles of conscience that he could not altogether avoid an intercourse of social civility with them.

He began his missionary labors in 715, among the Frisians of the German coast. His elder countryman, Willibrord, after twelve years of study in Ireland, had begun a mission in Frisia, aided by various other Englishmen. Willibrord, altho of full Irish origin, was an Englishman, conformed to the Roman discipline and visited Rome to solicit the papal sanction on his new mission. He was there ordained by the pope himself bishop of Utrecht, where he died after thirty years of not ineffective work. Winfrid first went to Frisia during one of the many intervals of adversity in the mission. He afterward, however, returned and labored for three years under Willibrord with encouraging results. Declining the aged bishop's offer to consecrate him as his successor, he journeyed to Thuringia, in Middle Germany, where he brought two princesses and in various visits admitted at least 100,000 persons to the Church. In Hesse, his boldness in telling the sacred oak of Donar (whom the Scandinavians called Thor) so appalled the heathen that large numbers forsook the worship of gods who seemed unable to defend their own honor. He had already twice visited Rome, and at his second visit, in 723, had been ordained regular bishop by the pope, with what we might call a roving commission, taking an oath of obedience and conformity to the Apostolic See, which became the keynote of his whole subsequent policy. Turning away from his nearest German kinsmen, the Saxons (who were, indeed, at this time wholly insensible to Christianity), he spent most of the rest of his life in incessant, intense, and yet, as he thought, successful efforts to bring Middle and Southern Germany under the Roman obedience. His double controversy with Virgil, the learned Irish abbot, subsequently bishop of Salzburg, was, it is true, unsuccessful. Rome, tho a great admirer of her servant Boniface, decided both times against him, not without some gentle quizzing of his hyperbolical orthodoxy. But Virgil was willing to come under the new system, and after his death was impartially canonized by the Apostolic See.
In 738 Boniface visited Rome a third time, and received the fullest legatine powers, as archbishop of Germany. He held numerous synods, supported at length by Pepin, who, having been authorized by Pope Zachary to set aside the outworn Merovingian line, and seeking with him the royal dignity for himself, was then, in the pope's name, anointed by Boniface, and thus stood committed to the closest union with Rome. Henceforth Boniface had good assurance of complete success in his effort to transform the German Christianity of Protestantism found its home, Christianity of all the German tribes. And when Luther himself, it is true, tho called a Saxon, was given much attention to his course that the Great. His spiritual adviser, the English missionary, but by the crowned soldier, Charles the Great, (Charlemagne), having forcibly converted the Saxons, wished to instruct them in their new religion, and removed a colony of monks from Corbie to the Weser, calling the daughter-abbey Convey, Angsar was one of the colonists. He was a Roman rather than a German Frank; in other words, that he was a Frenchman proper. He early became a monk in the neighboring Corbie, under the abbot Adalhard and the learned teacher, Paschasius Radbert. But when Charles the Great (Charlemagne), having forcibly converted the Saxons, wished to instruct them in their new religion, and removed a colony of monks from Corbie to the Weser, calling the daughter-abbey Corvey, Angsar was one of the colonists. He had early been possessed of a vocation to the missionary life, and his whole life showed that he "was not disobedient to the heavenly vision." The pious and statesmanlike Ebbo, archbishop of Rheims, having gained over to Christianity King Harold of Denmark, on a visit to the Emperor Lewis, deputed Angsar to accompany the king on his return to his fierce heathen subjects, a journey then so much dreaded that Angsar could only find a single monk, Authbert, to go with him, who, soon dying, left him alone. After two years' absence, and some initial successes, he and King Harold were both expelled. But now better prospects began to open in Sweden. Seeds of Christianity had already begun to germinate there. Angsar, therefore, during some two years' residence found much encouragement. His favorable report, on his return from Sweden, induced the Emperor Lewis to establish the archbishopric of Bremen-Hamburg as the basis of the Northern mission, and to dispatch Angsar to Rome, where he received episcopal consecration and was invested with the archiepiscopal pallium. Having many years, from the basis of his metropolitan see, with a flexible patience that knew no discouragement, that availed itself of every opportunity, and recovered itself after every shock of heathen aggression, as soon as proper use was made of his new powers, Angsar steadily pursued his great purpose. He was aided by suffragan bishops in Denmark and Sweden, whom he supported as occasion required by personal visits. At last, the heathen having already become accustomed by many instances of deliverance after invoking the name of Christ, to regard Him as a mighty deity, Angsar visited the national assembly of Gothland, in the south of the peninsula, and that of Sweden proper, in the middle, and obtained from each a decree that the preaching of Christianity was to be freely obtained from each a decree that the preaching of Christian religion should be freely accepted in the Gospel should be freely accepted in the Gospel. Angsar, having made arrangements for the more effective prosecution of the missions, returned to Bremen. There were many subsequent vicissitudes, especially in Denmark; for the Gospel seemed to cohere with the nature of the milder and perhaps more thoughtful Swedes, who, moreover, are of a deeply devotional turn. But the foundations laid by Angsar remained. Danish conquest in England, moreover, reacted for the evangelization of Denmark, especially through the influence of
of the mighty Canute. The process of conversion was slow but steady. By the year 1100 it is doubtful whether any traces of avowed heathenism remained in either Denmark or Sweden.

After more than thirty-four years of labor for the salvation of the heathen nations of the north, when past the age of sixty-four he was attacked by a severe fit of sickness, from which he died.

His character seems to have the effectiveness of Boniface without his hardness, and the zeal of the Irish missionaries without the wrathful impatience adhering to some of them—a most winning embodiment, certainly, of missionary excellence.

The Christianization of the Mongolian Finns resulted in part from the conquest of Finland by St. Eric, the first Swedish king of that name, but still more from the evangelical labors of St. Henry, the first bishop of Abo. St. Henry's Day is still a conspicuous festival of the Lutheran Church of Finland.

The introduction of Norway within the Christian pale resembles in its earlier stage a chapter of Muslim and, in its later stage, of Buddhist, propaganda: more than any chapter of genuine missionary enterprise. It seems that Norway have had very little root in the religious instincts of the people, altho genuine Christian influences are by no means absent. But the kings who finally subdued the whole of Norway under them, and rooted out the power of the petty local monarchoes, being convinced that effective government could only rest on the foundation of a wider and richer civilization, and that this could only be supported by Christianity, really forced Christianity on their subjects at the point of the sword. Methodius (for Cyril soon became a monk in Rome), with his more flexible Greek character, boldly introduced Slavonic worship. The German bishops murmured; but the pope, who had already consecrated Methodius Archbishop of Moravia, stood forth as his defender. Bohemia, then dependent on Moravia, was Christianized from it. The Germans still wrangled with Methodius over his dependent jurisdiction and over his Slavonic liturgy, so that at last he went to Rome, and seems to have followed his brother Cyril into retirement. But the Christianizing impulse had now become so strong among the Slavonians that, by some what obscure stages, the whole Slavonic race from Bohemia to the Adriatic is found to be Christian.

It is interesting to note that, after long interruption, the use of the Slavonic liturgy has lately been conceded again, by Pope Leo XIX., to the Slavonic Ulyrians.

The propagation of Christianity among the Slavonic Wends, between Bohemia and the Baltic, is a confused history of genuine missionary successes, of armed proselytism by over-seas princes, and of violent and persecuting reactions. Yet ultimately Christianity prevailed here also, by an historical necessity. Poland, like its great Slavonian sister and rival, Russia, was Christianized mainly from above, not far from the year 1000. But while Russia took Constantinople for her spiritual capital, Poland, as might have been expected from her rivalry, chose Rome. The Teutonic order of military monks had much to do with the suppression of paganism along the Baltic.

The Magyars, of Mongolian race, who wrought fearful devastations in Germany in the earlier Middle Ages, but were finally shut up to their new kingdom of Hungary, of which they still form the dominant race, were found after this check not altogether inaccessible to German missionaries. St. Adalbert, Archbishop of Prague, who afterward died a missionary martyr among the Slavonic Prussians (near Poland), spent some time in Hungary. Prince Geisa and his wife were baptized, but remained about as much pagan as before. Their son Stephen, however, (St. Stephen) was a thorough and zealous Christian. He married a German princess, received the rank of king from the Christian Emperor Otto, and succeeded in impressing on the kingdom of Hungary that deep character of medieval
yet kindly Catholicism which it still retains. Protestantism is there powerful, and honorably considered; but nowhere else in Europe does the statistical magnificence of the Middle Ages remain so little disturbed. The Archbishop of Gran, the Primate of Hungary, is the only primate of actual jurisdiction in the Latin Church. And at a coronation the lines of splendid horsemen, Southern and Middle Germany and abbeys show that in Hungary the illustrious Benedictine order still retains its ancient preeminence. The Hungarian Christianity, which glories in the monarch’s title of Apostolical King, has been the anvil that has worn out the Muslim hammer of the kindred Turks. But this Mongolian Christianity has shown its zeal rather in the field of war than of spiritual achievement, in which the Mongolian race has seldom been preeminent.

The latest surrender of a whole European nation to the profession of Christianity took place in 1384, when Ladislaus Jagiello, Grand Duke of the then very extensive and powerful principality of Lithuania, obtained the hand of Hedwig, Queen of Poland, and went over, with all his people, from paganism to the Church. In order to the missionary spirit in the desire to overcome Islam and nations to the Gospel of Christ.

While these movements were winning Northern Europe to Christianity, on the south there arose the conflict with Islam. The crusades were scarcely missions, and yet there was a distinctly missionary spirit in the desire to overcome Islam by Christianity as well as to rescue the Holy Sepulchre. So, too, the motive was inadequate.

In considering the character of this period it becomes apparent that it is but the development of the close of its predecessor. The Church as a whole had no idea of whatever is the proper place of Christianity. A comparatively small number of individuals, by superb devotion, saved Europe and laid the foundations of the development in the centuries that followed, in the educational institutions to which Germany and England owe their preeminence, in political and intellectual as well as spiritual life. It was the missionaries of the Middle Ages to whom the modern European owes much of the best life that he enjoys. In the degree that Southern Europe failed to share their influence, it fell below their standard.

So far as methods were concerned, there was little of what may be called popular influence through these missions. The missionaries sought the leaders, relying upon them to bring with them their people. Even in their educational enterprises it was the possible leaders that they gave attention. The era of the common people had not yet come.

So, too; the motive was inadequate. It was very largely the Church, its aggrandizement, its victory. Even with Raymond Lull, the great ambition was not so much the salvation of Muslims as the defeat of Islam. It remained for the Reformation to find for the individual soul his proper place in the scheme of a world’s salvation.

Maeck (G. F.), Christian Missions During the Middle Ages, London, 1863; (——), Apostles of Medieval Europe, New York, 1869; Smith (T.), Medieval Missions, Edinburgh, 1880; Kingsmill (J. J.), Missions and Missionaries, Apostolic, Jesuit and Protestant, London, 1854; Barnes (L. C.), Two Thousand Years of Missions before Creery, New York, 1901; Zwemer (S. M.), Raymond Lull, New York, 1903.

MENDINGEN: A village in the Zoutspansberg District of Transvaal, Africa. Station of the Missionary Society (1881), with 1 missionary, 19 native workers, 8 outstations, 6 day schools, and 1,121 professed Christians, of whom 619 are communicants.

MEERUT: A town in the Punjab, India, capital of the district of Meerut, situated 39 miles N. E. of Delhi. It is the headquarters of a British military division, with extensive camps. The mutiny of 1857 began here. Altitude, 737 feet. Population (1891), 75,600, about evenly divided between Muslims and Hindus. Station of the CMS (1815), with (1903) 2 missionaries and their wives, 2 women missionaries, 30 native workers, 7 outstations, 1 place of worship, 17 day schools, 2 boarding schools, and 1,401 professed Christians, of whom 116 are communicants. Station also of the ME, with (1903) 1 missionary and his wife, 2 women missionaries, 36 native workers, 38 Sunday schools, 1 college, 10 day schools, 1 boarding school, and 1,275 professed Christians, of whom 495 are communicants. Station also of the RPS, with 2 native workers, 1 outstation, 1 college, 1 Sunday school, and 55 professed Christians.

MEESTER CORNELIS: A village in the island of Java, situated 10 miles S. E. of Batavia. Station of the Netherlands Missionary Society (1880), with (1903) 1 missionary of overcoming Islam. In this work he sought the aid of the King of Majorca, of the pope, of the Council of Vienne, of England. Every effort to arouse the Church having failed, he went himself once and again to Cyprus, Asiatic Turkey and Tunis, where at last his life was a sacrifice to his zeal.
MISSIONS, Benjamin Clark: Born at Bethlehem, Conn., August 8, 1789; graduated, 1809; spent two years and a half at Andover Theological Seminary. While there he determined to devote himself to a missionary life. He was ordained June 21, 1815, and sailed October 23 following as one of the original founders of the ABCFM in India, Ceylon. There he labored forty years. Failure of health in 1858 compelled him to relinquish the mission work. He died in New York City, May 12, 1862, aged sixty-three.

MELITITA: A growing town, military and railroad station in Burma, British India, situated 80 miles S. by W. of Mandalay. Population, 7,200 (1902). Station of the ABMU (1890), with (1903) 1 missionary. 3 native workers, 1 place of worship, 1 Sunday school, 1 day school, 1 outstation, and 14 professes Christians.

MELANESIA: The name given to that part of the islands of the Western Pacific Ocean which lie south of the Equator and between the Fiji Islands on the east and New Guinea on the west. The people are a branch of the Papuan race, and much darker than the true Polynesians. They are also more savage and have less advancement in culture. The languages of the various groups of islands are one, with great variation into dialects in the different groups. The islands are mostly of volcanic origin, but many are surrounded with coral reefs. The principal groups included in this division are the Bismarck archipelago, Solomon Islands, the Louisiade archipelago, and the New Hebrides. New Caledonia, New Guinea, and the Fiji Islands are ethnologically connected with the same division of Oceania.

Mission work was begun in the New Hebrides by the visit of the Rev. John Williams of the LMS to Erromanga in 1839 at the expense of the United Presbyterian Church of Scotland. John Williams was tried by the islanders, and the effort to evangelize the islands was continued by the LMS through native workers from Samoa, until 1843. In that year the Rev. John Geddie, sent out by the Presbyterian Synod of Nova Scotia, established himself on Anelield, and after terrible hardships succeeded in his work, so that over his grave is written "When he came to the island in 1848, there was not a single Christian; when he left in 1872, there was not a single heathen."

From that beginning the work has spread through more than 20 islands. It is now carried on by a society composed of a sort of federation of Presbyterian bodies, known as The New Hebrides Mission. The organization now has 50 missionaries in the islands. The total of professed Christian adherents is about 17,000. The northern part of the New Hebrides and the Solomon and Santa Cruz Islands are occupied by the Melanesian Mission, founded by Bishop Selwyn in 1849, and made fruitful by the blood of martyrs. The LMS has also been able to begin evangelistic work through native workers in New Caledonia, from which its missionaries are excluded by the French Government.

The whole number of professed Christian adherents under the LMS and the Paris Society in this group is about 10,000, and the aggregate native Christian population of Melanesia is probably over 40,000. What this means, as a testimony to the power of the Gospel, can be realized by those only who know the condition from which these converts have risen.

MELANESIAN MISSION: Headquarters, Norfolk Island.

The diocese of the first Anglican bishop of New Zealand embraced a large number of the islands of the South Pacific, and a suggestion was made to Bishop Selwyn, on his consecration in 1841, that he should establish an Island Mission, separate from that of New Zealand. He took up the idea with the thought of making these island regions a missionary field that would call out missionary spirit in the colonies. From 1847 to 1849 Bishop Selwyn made several voyages to neighboring regions. From year to year as his acquaintance with the islands and the people increased, he extended his voyages toward the north, and most of the islands between New Zealand and the Santa Cruz group were visited, and little by little the confidence of chiefs and leading men was gained. Thus, the islands of Melanesia were opened to missionary effort, and at a meeting of the bishops of Australasia, held in Sydney in 1850, this part of the island world was adopted by them as the mission work of their churches.

By contributions from Australia, the "Border Maid," a schooner of 100 tons, was furnished for the mission; and in 1851 Dr. Tyrrell, the Bishop of Newcastle, New South Wales, who had been Bishop Selwyn's comrade in the Cambridge University boat, accompanied him on a voyage, seeing for himself the missionary way in which Bishop Selwyn dealt with the savages.

In 1855 the Rev. John Codrington Patteson joined the mission at his own charges, in 1862 was consecrated Bishop of Melanesia and was named the Codrington. The chief sphere of Bishop Patteson's labors was in the Northern New Hebrides, the Banks, and Solomon groups. Between the latter are the Santa Cruz and Swallow Isles, where he eagerly sought openings; and it was in the Swallow group that he, with Rev. J. Atkin and a native teacher, was murdered in 1871.

Dr. Codrington, while declining the bishopric, continued the mission, which now owes more than can be said to his labors in every field of the work, but especially to his management of the school at Norfolk Island and to his unwaried researches into the philology of the island languages and his application of them to the practical work of translation. In 1873, Rev. J. R. Selwyn, a son of the pioneer bishop, and Rev. John Still volunteered for the work, and the former, joining in 1877, consecrated Bishop of Melanesia. The present field of the Melanesian Mission embraces groups of islands from the northern part of the New Hebrides to the Solomon Islands.

From the earliest days of the mission the Bishop of New Zealand hoped to work these islands by means of native teachers and a native ministry. To use his own phrase, "The white
corks were only to float the black net.” To carry out this purpose, the islands are divided into districts, each headed by a member of the staff, and from these districts boys are brought every year to Norfolk Island, where they are trained. The school work breaks up in April, when the island voyages begin, and is not taken up again till they are over, in November. These winter voyages are the most arduous part of the work connected with the mission, and are prosecuted under circumstances of continual hardship and danger over seven months of the year and 18,000 miles of sea; but without them and the ill-fated vessel, the “Southern Cross,” the mission could not be maintained.

The income of the mission is derived from subscriptions from England, Australia and New Zealand, and from an endowment fund, a large portion of which was bequeathed by Bishop Patteson, and which does now about £1,500 a year.

In New Zealand the mission is adopted as a work of the Church, and collections are made for it in every parish. In Australia the help is less definite, and comes largely from Sunday schools, which support scholars at the mission.

mission fields: 1. New Hebrides: As the Presbyterian New Hebrides Mission increased in strength and enlarged its borders among these islands, the Melanesian Mission confined its labors to the most northern islands, while extending its efforts toward the Santa Cruz and the Solomon Islands. Its present stations in the New Hebrides are on Maewo, or Aorea, Opa or Lepeis Ise, and Aroaga or Pentecost Island. All were visited by Bougainville, who took possession of them in the name of the King of France, and by Cook. All had a bad reputation, but the reception accorded to Bishops Selwyn and Patteson was, in the main, friendly, and where there was opposition or apparent enmity, it could be traced to treachery or abuse by Europeans.

2. The group of islands, discovered by Mendana in 1568, and called by him the Solomon Isles, because he supposed them to be the source of King Solomon’s “gold, ivory, apes, peacocks,” lie about 200 miles to the northwest of the New Hebrides group. They were first visited by Bishop Selwyn, and Patteson in 1857, and from that time until his death, in 1871, Bishop Patteson put forth every effort for them, with the result that stations and schools are now established upon most of the islands of the group. At Isabel, the most northerly of the Solomon Isles, there are three schools, and Christianity has gained a great hold on the people. Other islands upon which many schools and churches have been established are San Christobal, Ulawa, and Malayta.

3. The Banks Islands, lying to the north of the New Hebrides, have been the most successful field. Motu is a Christian island, under the charge of a native pastor, as are also Mohlav and Ra. Schools well attended and well taught fairly encircle the islands, so that the people almost everywhere have an opportunity of attending one or other of them within reasonable distance. The Santa Cruz Islands have for three centuries borne a tragic relation to European life. Mendana in 1569, Capt. Carteret’s expedition in 1797, La Perouse in 1788, and D’Entrecasteaux in 1788 all suffered at the hands of the islanders, and it was near them, while planning for them, that Bishop Patteson was murdered in 1871. Rev. J. Alkin and a native teacher, and later Commodore Goodenough, also died by their hands.

The report of the Mission shows, in 1900, 28 missionaries, about 400 native workers, 14 stations, 1,700 communicants, about 170 day schools with 15,000 pupils, 2 higher schools with 280 pupils.

MELOLO: A settlement on the E. coast of Sumba Island, Dutch East Indies, Station of the Netherlands Reformed Church (1880), with 1 missionary and wife, 1 native worker, 1 outstation, 402 professed Christians.

MELSETTER: A town and county seat in S. E. Rhodesia, Africa, situated 25 miles N. by W. of Mt. Silindo, and 150 miles W. by S. of Beira. Station of the ABCFM (1902), with 1 woman missionary and 1 day school.

MELUR: A village in Madras, India, situated 20 miles N. E. of Madura. Station of the ABCFM (1857) with 1 missionary and wife, 31 native workers, 10 outstations, 8 places of worship, 10 Sunday schools, 8 day schools, 1 boarding school, 1 Young Men’s Christian Association, and 19 professes Christians.

MEMIKAN: A village west of Urmia, Persia, on the border of Turkey. At various times missionaries from Urmia have been stationed there for work among the mountain Nestorians, but the work is usually conducted by the native church and pastor.

MENADO: A town in Minahassa, the northeastern peninsula of Celebes, Dutch East Indies, noted as a great coffee emporium. From 1830 to 1874 it was the chief seat of the Netherlands Missionary Society, which worked with great success among the heathen Alifures. Difficulties arising from the different languages spoken by the Alifures were overcome by the introduction of the Malay language in church and school, and in the peninsula there are now 147,000 Christian Alifures as the result of this mission. Lack of money compelled the missionaries to enter the service of the state church in 1870, and the Society supports a printing house and a few schools only, the support of pastors, as well as their appointment, resting with the Colonial Government. The Batavia Committee for the evangelization of the Sangir and Talaut islands use Menado as a supply station for their mission.

MENDI LANGUAGE: An African language of the Negro, as distinguished from the Bantu group. It is spoken by a small part of the population of Sierra Leone in West Africa, and has been reduced to writing by missionaries with the use of Roman letters.

MENDOZA: A town in Argentina, South America, capital of the state of Mendoza, situated 95 miles S. of San Juan and 620 miles W. by N. of Buenos Aires. Its altitude is 2,559 feet. Its climate is dry and temperate. All its finest buildings were destroyed by earthquake in 1881. Population of 15,000. Station of the ME, with (1903) 1 missionary and wife, 1 place of worship, 1 Sunday school, and 73 professes Christians, of whom 72 are communicants.

MENGANANPURAM: A town in Madras, India, situated in Tinneveli about 25 miles S. of Tuticorin. Station of the CMS, with (1903) 2 women missionaries for 1 Sunday school, 1 day school, 2 boarding schools, and 23 native workers. The church is entirely self-supporting and independent, and its statistics are no longer given by the Society.
MENGÓ: A village in Uganda, Africa, capital of the native kingdom, which is a province of the British Uganda. It is situated to the N. of Lake Victoria Nyanza. Station of the CMS (1887), with (1903) 8 missionaries, 3 of them with their wives; 5 women missionaries, 223 native workers, 1 Sunday school, 1 theological class, 1 female helper's training school, 1 dispensary, 1 hospital, 1 medical class, and 12,058 professed Christians, of whom 3,310 are communicants.

MEQUINEZ: A town in Morocco, situated 36 miles W. by S. of Fez. It stands on the side of a high mountain in a fertile valley, and is the summer residence of the Sultan. Altitude, 1,755 feet. Population, 30,000. Station of the Gospel Mission Union (1890), with (1901) 1 missionary and his wife. Station of the PIB, with (1901) 1 missionary and his wife.

MERCEDES: A town in Argentina, South America, situated 60 miles W. by N. of Buenos Aires. Population, 9,500. Station of the ME, with (1903) 2 missionaries and their wives, 8 native workers, 3 places of worship, 2 Sunday schools, 1 day school, 1 theological school, and 164 professed Christians, of whom 100 are communicants.

MERGAREDJA: A town on the N. coast of Java, Dutch East Indies, situated about 140 miles W. by N. of Surabaya. Station of the Netherlands Mennonite Mission Society (1849), with (1903) 3 missionaries (two of them with their wives), 12 native workers, 4 outstations, 3 places of worship, 4 day schools, 1 boarding school, 1 dispensary, and 181 professed Christians.

MERIAM, William B.: Born Princeton, Mass., U. S. A., September 15, 1830; graduated at Harvard University, 1855; Andover Theological Seminary, 1858; ordained November 29 of that year; sailed as a missionary of the ABCFM January 17, 1859, for Turkey. After spending a few months at Adrianople in studying Turkish, he went with Mr. Clark to the new station of Philippopolis, where he remained till his death. Returning from Constantinople with his wife in July, 1862, he was met by five mounted brigands, who seized his wife and carried her off. He was shot from his horse. His death was almost instantaneous.

MERCARA: A town in the native State of Coorg, India, of which it is the capital; situated 64 miles E. S. E. of Mangalore. Altitude, 3,605 feet. The climate is very damp. Population, 7,000, of whom 5,000 are Hindus. Station of the Basel Mission Society (1870), with (1903) 3 missionaries (two of them with their wives), 6 native workers, 4 outstations, 1 day school, and 156 professed Christians, of whom 90 are communicants.

MERSINE: A town and seaport in the province of Adana, Asiatic Turkey, situated 36 miles by rail S. E. of the city of Adana. Population, 9,000, of whom 5,000 are Muslims and 3,500 Christians. Station of the RP (1889), with 1 missionary and wife, 2 women missionaries, 11 native workers, 3 outstations, 1 place of worship, 2 Sunday schools, 3 day schools, 2 boarding schools, 1 dispensary, and 72 professed Christians. Outstation also of the ABCFM. Statistics included in Adana.

MESOPOTAMIA: Originally the country "between the rivers," i. e., the Tigris and the Euphrates. It is not now a political division, and the term is used differently by different writers, but in general it may be said to include the whole plain of the valley of the Tigris from Mardin in the north to Bagdad, or even Bussoras, on the south, and from the Euphrates on the west to the Zagros Mountains of the Persian border on the east. The land is extraordinarily fertile, and even now, if properly cultivated, would yield a wonderful increase. The population is chiefly Mohammedans and Christians of the Jacobite and Chaldean sects. Nomad Kurds, living on the mountains, come into the plains for their winter pasturage.

METHODIST CHURCH IN CANADA; Missionary Society of the: The Missionary Society of the Methodist Church was organized 1821. At that time, in addition to work among the white settlers, some efforts were being made to reach the scattered bands of Indians in Ontario with the Gospel message, and it was with a view of extending the work that the Society was formed. There are now six departments: Home Indian, French, Chinese and Japanese in British Columbia, and Foreign. The home work (called Domestic Missions) embraces all the dependent fields of the Church among the English-speaking people throughout the Dominion, in the Canadian Provinces, in B.C., and Bermuda. These fields are 450 in number, with 350 missionaries, 69 assistants and 34,826 communicants. The Indian missions are in Ontario, the Northwest, and British Columbia. They are 68 in number, with 39 missionaries, 14 native assistants, 15 teachers, and 7 interpreters, or a total missionary force of 75. The number of communicants is 5,505.

The results of mission work among the Indians have been of the most encouraging kind. Whole tribes have been reclaimed from barbarism and superstition, and many of them walk worthy of their high calling as followers of the Lamb. A significant illustration of the value of these missions is found in the fact that not one member or adherent of the Methodist Church among the Indians, nor, so far as is known, of any Protestant mission, was implicated in the revolt that occurred a number of years ago.

The French missions are entirely in the province of Quebec. They are 89 in number, with 6 missionaries, 6 teachers, and several colporteurs.

The Foreign work of the Society is in Japan and China. The former was begun in 1873, the latter in 1891.

The work in Japan is in the districts of Tokio, Shizuoka, Tamanashi, Kanazawa and Nagano. There are 27 stations, 44 missionaries, 1 assistant, and 1 teacher. The number of communicants is 2,750. The Japan mission of this Society has been an earnest advocate of a union of Methodist Missions in Japan, corresponding to that of the Presbyterian and Reformed churches. The mission in China is located in the province of Shëchëwan, two stations being occupied, Chentu and Kiating. While there was temporary suspension during the Boxer troubles, there was little actual loss, and the hospitals in the two places were not disturbed. The Press of the mission has also done excellent work. Ten missionaries (men) are devoted laboring in the two stations, but the Society does not see fit to publish statistics of their work and its results. By careful searching of the reports one may gather the information that there are 2 hospitals, a printing establishment, some Sunday schools, and at least 60 or 70 professed Christians.

ORGAN: The Missionary Outlook, monthly.
METHODOIST EPISCOPAL CHURCH IN U. S.; Missionary Society of the (1819): The conversion of a colored man by the name of Stewart, and his subsequent work among the Indians, profoundly stirred the Methodist Episcopal Church, and was the first step toward the formation of a missionary society for the whole Church. Local organizations had previously existed in Philadelphia, Boston, and possibly other places, when at a meeting of the preachers of the Methodist Episcopal Church in New York City, held in 1818 the Rev. Laban Clark proposed the organization of a Bible and Missionary Society in the church of which they were members. The subject having been fully discussed, the formation of such a society was resolved upon, and Messrs. Clark, Nathan Bangs, and Freeborn Garrettson were appointed a committee to draft a constitution, which was approved by the Preachers' Meeting, and subsequently submitted to a public meeting of the members of the church and friends of the missionary cause convened by the Prelates, and held in the Forsyth-street Church, on the evening of April 5, 1819. As organized, the Society had the double character of a Bible and Missionary Society. This met with some opposition, and the new organization lad but a precarious existence for the first year. In May, 1820 the meeting of the General Conference, the Society was heartily endorsed, and the constitution was amended so as to make its a purely missionary society. Until 1844 the Society represented all the different Methodist churches of the denomination. In that year, however, a division was made, and the Methodist Episcopal Church (South) was formed, and established its own Missionary Society. The Missionary Society of the Methodist Episcopal Church (in the U. S.) is really the Church itself provided for any unforeseen emergency that may arise in any of the missions, and the right of attending the meetings of the Board of Managers, or well qualified teachers on the field. The Board of Managers is composed of the bishops as ex officio members, one representative from each of fourteen districts, and the secretaries and treasurers; also fourteen members of the Board of Managers.

The Board of Managers is composed of the bishops as ex officio members, thirty-two traveling ministers of the church, elected by the General Conference. The General Conference meets once in four years, the General Missionary Committee once every year, and the Board of Managers monthly, or oftener, as may be required. Honorary managers and patrons, by virtue of donations, have the right of attending the meetings of the Board of Managers, but do not vote. The appropriation of money and the sale of the sale of fields rests entirely with the General Missionary Committee, except that the Board of Managers may provide for an unforeseen emergency that may arise in any of the missions, and meet any demands to an amount not exceeding $25,000. Wherever a foreign mission is organized into a conference, it receives notice of appropriations directly from the General Missionary Committee. Wherever missions are not thus organized as a conference, they receive their information of appropriations through the Board of Managers. For those missions that are organized as a conference, the Board of Managers acts simply as the executive body of the Missionary Committee. All funds, however, for all missions pass through the hands of the Board of Managers, who account to the General Missionary Committee, and that body to the General Conference.

Each mission, whether it be organized as a conference or not, is divided into districts, over which certain ministers are appointed by the bishop as presiding elders, who superintend the work of that district and are in a sense sub-diocesan bishops.

In 1838 the Board of Managers, to celebrate the centenary of the Methodist Society in London, collected a fund for a mission house, and the first building in New York City was dedicated in January, 1848. At the centenary of American Methodism in 1866, and the Missionary Jubilee in 1869, the fund was greatly increased, a new building secured, and in 1887 the present building on Fifth avenue and 20th street, New York, was erected, the Society owning one-third, free of encumbrance.

Development of Work: The first field entered by the Society was Africa, in 1833. Three years later came the opening of the mission in South America (1836), followed by China (1847), India (1856), Bulgaria (1857), Japan (1872), Mexico (1873), Korea (1885), Malaysia (1885). During the same period work was undertaken in a number of European countries, Germany (1849), Norway (1852), Sweden (1865), Switzerland (1856), Denmark (1857), Italy (1871), Finland (1884).

The Missions. I. Africa: (1) Liberia: In 1824 the General Conference decided as soon as the funds permitted to send missionaries to the colony established by the American Colonization Society in Africa. In 1831 the Rev. Melville Cox was appointed to Liberia, his support being guaranteed by the Young Men's Missionary Society. He sailed in 1832 and reached Sierra Leone in 1833, welcomed cordially by the West African Missionaries and also by the Governor. Soon after reaching Liberia he succumbed to the fever; but others followed; the next year a more healthy location was found, and by 1836 the different Methodist churches were recognized as the Liberia Annual Conference. Three years later the Conference seminary was opened, and the work extended to several outstations. Industrial work was encouraged from the very start. In 1851 there was reorganization, both of the Conference and the seminary, and from 1857, for 20 years, no white missionary was sent out. To meet the difficulty of ordination, Francis Burns was elected bishop and ordained in the U. S. in 1859. He pressed for extension of the work into the interior, as did his successor. In 1876 the visit of a deputation, including Bishop Haven and Dr. J. T. Gracey, resulted in the appointment of Rev. Joel Ogden to press the interior work. The obstacles, however, were such that little was accomplished, and at the opening of 1884 there were no foreign missionaries or well qualified teachers on the field. The school buildings were dilapidated, ministers unordained, and a conference in need of superintendence.

In May, 1884, Bishop William Taylor was elected Missionary Bishop of all Africa. Bishop Taylor arrived at Monrovia in January, 1885, and, having general jurisdiction, was able to harmonize the different enterprises while carrying on his own...
work, already begun in Angola. He made extensive journeys with special view to the development of self-supporting missions and by the end of 1888 there were stations along the banks of the Cavally River for 100 miles. The scheme of self-supporting missions proved impracticable, however, and as soon as this became evident, it was given up. As now organized the Liberia Conference embraces the western coast of Africa north of the equator, and is divided into three districts: Cape Palmas and Sinoe, Monrovia and Bassa, and the St. Paul River District. In Monrovia there is a strong self-supporting church, and the Methodist College of West Africa is located here. The mission press is established in the capital, from which is issued The New Africa, a thirty-two-page monthly, and Sunday-school literature, tracts, and other publications. There are (1903) 52 stations, 25 American missionaries, 87 church members, 14 day schools, with 295 students, and 25 other schools with 431 pupils.

(2) West Central Africa: On the 20th of March, 1885, a company of missionaries, which numbered an orphan boy and five children, arrived at St. Paul de Loanda, the capital of the Portuguese colony of Angola, under the care of Bishop Taylor. Their objective point was the Tushalange country, some twelve hundred miles inland. It was decided to proceed slowly, by founding a chain of stations, beginning with St. Paul de Loanda. Here a site was purchased, and a building erected for church, school, and residence. Other stations occupied were Ndondo, 200 miles distant, at the head of steamboat navigation on the Congo River; N'langue, 51 miles over the mountains; Puto, 30 miles farther on, and Malange, 60 miles beyond. In 1886 a new plan was adopted by the bishop, who decided to attempt to reach the Tushalange country by way of the Congo and the Kassai, going by the latter river to the interior. He secured a small steamer, but it being found impracticable at the time to obtain portage around the falls, the steamer was used on the Lower Congo. To reach the Congo District from Malange, the last station in Angola, involved a march of a thousand miles to Luilabub. Other stations occupied are Kimpoko, at Stanley Pool; Isangila, on the Lower Congo; Vivi, Natombi, Kapinda and Massubi.

With the retirement and death of Bishop Taylor and the appointment of Bishop Hartzell in 1896, a change was made in the principle of support, and the burden of gaining a living in a savage country was lifted from the missionaries. The other burden of building has been materially lightened, also, by regular appropriations and special gifts for this purpose.

In 1900 the Congo Conference was divided. The West Central Africa Mission Conference lies on the west, from St. Paul de Loanda about 350 miles inland; with it are included the Madeira Islands. Organized in 1902 it reports 11 stations or circuits, 22 American missionaries, 25 native workers, 87 church members, 14 day schools, with 295 students, and 25 other schools with 431 pupils.

(3) East Central Africa: This Mission Conference includes the stations in East Africa south of the equator, and was formally organized by Bishop Hartzell in November, 1901, at Umtali, Rhodesia. There are two principal centers of work in Portuguese East Africa, one at Inhambane and another at Beira. At Umtali a third center is developed, working among the white population. Here is a self-supporting academy with five departments. An industrial mission is proving helpful in the work. There are (1902) 7 stations or circuits, 14 American missionaries, 15 native workers, 62 church members, 1 high school with 96 students, and 1 day school with 10 pupils.

II. South America (1836): The Rev. Fountain E. Pitts sailed July, 1835, to South America with the view of examining fields, and the establishment of missions at Rio de Janeiro and Buenos Aires, where the American and English residents had especially encouraged the work. At Rio de Janeiro Mr. Pitts formed a small society of religious people, with a promise that a pastor should be sent at no distant day. Rev. Justin Spaulding, by appointment, went to Rio, sailing in March, 1836, and Rev. John Dempster, appointed to Buenos Aires, sailed in October.

There were indications of an improvement in the general conditions. A large English-speaking population welcomed the missionaries; the Bible could be distributed, and the American, and British and Portuguese Societies supplied Spanish and Portuguese Bibles and Testaments, the people eagerly receiving a book which, until recently, had been intercepted.

Mr. Spaulding was joined by Rev. Daniel P. Kidder and R. M. McMurdy, who entered upon extensive itinerations, preaching and scattering Bibles and tracts. In Rio the work grew, a Sunday-school was begun, and larger accommodations were needed. The hostility of the Roman priests was awakened, and the missionaries subjected to every possible annoyance and hindrance. But these efforts were short-lived and served to advertise the mission. The missionaries claimed their rights under the toleration act of the constitution. So eager were the people for the Scriptures that it was at first feared there was a general plan to secure copies to destroy them, but it was found that nearly every copy was appropriately used. Work for seamen and tours through the country showed good results, but through financial embarrassment the Board abandoned Brazil at the close of 1841, and the work was discontinued until 1850, when the Society again entered the field, occupying Para and later Maranhao, Pernambuco, Bahia and Rio de Janeiro. The Rev. (afterward Bishop) William Taylor endeavored to inaugurate self-supporting stations, but with no great success. Still, the work advanced and the Brazil Conference was organized in 1889.

In 1836 Mr. Pitts took up the work in Buenos Aires, which the Presbyterians had left, and was joined by the Rev. John Dempster. They could only secure permission from the governor to preach to the foreign population, and this restriction lasted till 1852. Meanwhile, work had begun in Montevideo, and was prospering when political disturbances caused orders to be issued to discontinue the mission. An earnest protest from the foreign residents and a pledge of financial help resulted in the withdrawal of the order, and there followed a most interesting period when all religious restrictions were removed, and the work took a new start at Montevideo and extended to Esperanza, Rosario, and Cordova. In 1880 the General Committee changed the name of the mission in the Rio Plata region to...
"Southeast South American Mission." The name "Western South America" was used on their lists for the stations established by William Taylor in Peru, at Callao, Lima, Mollendo, Arica, and Tacna. Isique, Pabellon de Rico, and Huallillas; in Bolivia at Antofagasta, and in Chile, at Calendara Copiapo, Coquimbo, Valparaiso, Talcahuano, and Concepcion. The stations in the basin of the Amazon and adjacent regions at Para, Pernambuco, and Manaoa; and at Colon on the Isthmus of Panama, were known as the "Northeastern South America." The name "South America Mission" was, however, restored two years later. Missionaries made explorations over an immense territory extending 300 miles up the Parana River and from the Uruguay River to the sea, and in 1882 Bishop Foster passed along the coasts of the continent studying the work at Buenos Aires, Montevideo, and Rosario, in its far-reaching relation to the northeastern part of the continent. With the withdrawal of Bishop Taylor from the supervision of the self-supporting stations established by him, in 1884, they passed under the control of the Transit and Building Fund Society. Bishop Taylor's Self-supporting Missions.

In 1893 the Transit and Building Fund Society offered their entire property in Chile to the Missionary Society, on condition that the work be still conducted on the self-supporting basis. The offer was accepted and these stations passed into the care of the Society. The same year, after full discussion had taken place, all the stations of the Society in South America were organized into an annual conference. This event marked the close of the first period in the history of Methodist Episcopal Methodism in South America bordering on the Pacific Ocean. This conference has two divisions: the Peru Mission, including Peru, Bolivia, and Ecuador, and the Chile Mission, including the Republic of Chile. The South America Conference has (1892) 26 stations or circuits, 29 American missionaries, and 139 native workers, 3,713 church members, 26 day schools with 412 pupils.

The South America Conference has (1902) 26 stations or circuits, 29 American missionaries, and 139 native workers, 3,713 church members, 5 high schools with 387 pupils, and 14 day schools with 1,182 pupils.

The South America Conference has 18 stations or circuits, 43 American missionaries, and 139 native workers, 3,713 church members, 5 high schools with 387 pupils, and 14 day schools with 1,182 pupils.

III. China (1847): As early as 1835 the Missionary Lyceum of the Wesleyan University at Middletown, Conn., warmly advocated a mission to the Chinese Empire, and $1,450 was raised as the beginning of a fund for such a mission. The matter was held in abeyance, however, until 1846. In that year at the annual meeting of the Society the Reverend J. D. Collins was appointed, about fifteen miles northwest of Fuchau, began with a class of thirteen members; this year, also, native workers were licensed and employed. In February more reinforcements joined the mission a separate conference being formed. The Rev. and Mrs. Stephen L. Baldwin. In November a school for girls was established on a broader and more permanent basis than had theretofore been attempted. Other places were entered, among them Kiu-kiang (1887), Peking (1889), Tientsin (1874). In 1881 the Anglo-Chinese College at Fuchau was organized, followed a few years later by the printing press, with its publication, the Hokkién Christian Advocate; medical work at Fuchau (1892), and a theological school at Hing-hwa, which had been made a station in 1885. In 1901 a Home Missionary Society was organized.

1. The Fuchau Conference is divided into eight districts. There are (1902) 45 American missionaries, 268 native workers, 10,572 church members, 1 theological school at Hing-hwa, which had been established on a broader and more permanent basis than had theretofore been attempted. Other places were entered, among them Kiu-kiang (1887), Peking (1889), Tientsin (1874). In 1881 the Anglo-Chinese College at Fuchau was organized, followed a few years later by the printing press, with its publication, the Hokkién Christian Advocate; medical work at Fuchau (1892), and a theological school at Hing-hwa, which had been made a station in 1885. In 1901 a Home Missionary Society was organized.

2. The Hing-hwa Mission Conference (1896): This includes the prefectures of Hing-hwa and Ing-chung, in Fo-kien Province, and continued a part of the Fuchau mission till 1896, when it was organized as a separate conference. The theological school, boys' and girls' boarding schools, and graded schools are well attended. The Hing-hwa Conference is divided into five districts, with 12 American missionaries, 268 native workers, 3,922 church members, and 8 day schools with 299 students.

3. Central China Mission (1869): Missionaries connected with the Fuchau Mission began work in Central China in 1867, and two years later it was set apart as a separate mission. In 1879 Mr. Hart at Kiu-kiang was reinforced; others followed, circuits were organized, including Hwei-nan, Nan-kang, and Shin-chang; the Fowler Institute, at Kiu-kiang, was opened (1881); Wu-hu, Nan-king, Chin-kiang, and Nan-chang were occupied. In 1891 the anti-foreign riots caused some disturbance, but resulted in the work being established on a firmer basis than ever before. The special feature of 1892 was the opening of a press building on the Kiu-kiang Institute premises, and the mission closed the first quarter of a century of its history in 1893 with large encouragement.

The mission suffered in common with others in the Boxer movement of 1900, and this was followed by floods in the Yangtse Valley. The central station of the Central China Mission is now (1902) Nan-king. There are 30 stations or circuits, 38 American missionaries, 1,420 native helpers, 1,420 church members, 4 high schools with 299 students, 26 day schools with 412 pupils.

4. North China Mission (1869): This Conference includes the Provinces of Shan-tung and Ho-nan, and all China north of them. Work was begun by missionaries of the ABCFM who had been rented for one of their own missionaries. Thus, Methodism was last planted in China. Schools were opened the next year and a church erected in 1835. The foreign population in China increased in the movement, and by 1888 the entire organization of a Methodist Episcopal Church was completed, with its class meetings, quarterly meetings, and collections.

The work of the mission in 1859 began to extend westward. This year the transit appointment, about fifteen miles northwest of Fuchau, began with a class of thirteen members; this year, also, native workers were licensed and employed. In February more reinforcements joined the mission a separate conference being formed. The Rev. and Mrs. Stephen L. Baldwin. In November a school for girls was established on a broader and more permanent basis than had theretofore been attempted. Other places were entered, among them Kiu-kiang (1887), Peking (1889), Tientsin (1874). In 1881 the Anglo-Chinese College at Fuchau was organized, followed a few years later by the printing press, with its publication, the Hokkién Christian Advocate; medical work at Fuchau (1892), and a theological school at Hing-hwa, which had been made a station in 1885. In 1901 a Home Missionary Society was organized.
both cities was well organized, and extended both north and south. The famine of 1878, followed by pestilence, destroyed many doors, and the illness of the wife of Li Hung Chang led to the firm establishment of medical work at Tientsin, and the opening of the Isabella Fisher Hospital for Women in 1881. Then followed Peking University (1885), at first known as the Wiley Institute, D. D., and Lan-chau, and day schools were formed wherever possible. In spite of floods and famines the work progressed. Yet appropriations were cut down until in 1902 they were twenty-five per cent. less than ten years before.

The Boxer movement paralyzed the work, the fortunately no missionaries of the society lost their lives, and the work has been taken up again with renewed energy. The report (1902) shows 6 districts, 49 stations, 28 American missionaries, 91 native helpers, 2,784 members, 1 college, 7 high schools, and 19 day schools, with 801 pupils in all.

5. West China Mission (1881): This is confined almost wholly to the Sze-chwan Province. When the General Committee met in 1880 they appropriated $5,000 to inaugurate this work, contingent on a like amount being given. This was pledged by the Rev. John J. Goucher, D. D., of Baltimore. The Rev. L. U. Wheeler, D. D., accompanied by the Rev. Spenser Lewis, arrived in Chung-kung in December, 1882. There was no difficulty in organizing schools for boys, while numerous applicants appeared for entrance to a prospective girls' school. Public preaching was commenced in February, 1883; in October of the same year a girls' school was opened, and a similar one for boys in 1884. In consequence of an anti-foreign riot, which destroyed the buildings in 1885, the mission was discontinued for a year, but in 1887 the Rev. Olin Cady resumed work, which increased rapidly. In 1890 Chen-tu was occupied, and the cholera was followed by the political disturbances culminating in the Boxer movement, the growth being phenomenal. The report (1902) 11 circuits or stations, 25 American missionaries, 56 native workers, 1,252 church members, and 17 day schools with 396 pupils.

IV. India (1856): As early as 1852 the General Committee resolved that "a fund be created and placed at the discretion of the Board and bishops for commencing a mission in India," and $7,500 were appropriated for this purpose. It was not, however, till 1856 that the work was begun, the Rev. William Butler arriving at Calcutta with his family in September. After careful investigation, Mr. Butler located in the Northwest Provinces, with the Rohilkhand and Oudh as his particular field. The territory which comprised the mission field of the M. E. Church extended from the Himalayas on the north, on the west and south to the Ganges, to a point between Cawnpur and Benares, and on the east to the boundaries of Oudh. To man this district Mr. Butler asked for eight men for Lucknow, four for Bareilly and Moradabad, respectively, three for Faliszabad, and two for Shahjehanpur, Budaon, and Lahuli. These were all missionaries, in ten were opened at Bareilly, but before much could be accomplished the Sepoy rebellion broke out, and the work was interrupted. The headquarters at Bareilly were destroyed, and when the work was resumed in 1858 Naini Tal and Lucknow were visited and the buildings occupied. Services were held in English and Hindustani, a school for boys was started in the Naini Tal Bazar and another for girls in the mission house. In January, 1859, work was begun in Moradabad, and the following month Bareilly and Pilibhit were occupied. In July of that year the first convert was baptized. Reinforcements were sent out, who proceeded at once to Lucknow, where a general gathering of the missionaries took place. Among the newcomers were Revs. James M. Thoburn, J. W. Waugh, E. W. Parker, J. R. Downey, and their wives. It was decided to occupy Shahjehanpur and Bijnour. In 1860 a printing office was established at Bareilly and publication began—the foundation of the Book Concern at Lucknow, to which city it was removed in 1866. Schools and orphanages were commenced, and girls were established, and during the next decade the work was carried on from nine centers, manned by native preachers, from which it spread to the surrounding villages. The Rev. W. T. Gracey and wife arrived from Shanghai in 1861, a region not formally occupied by any missionary society. In 1869 some land lying on the edge of Oudh was purchased for a Christian settlement, and by 1875 the little village had reached a period of insured success. The necessity of trained native preachers had long been felt, and in 1872 a gift of $20,000 was received for the endowment of a theological seminary at Bareilly. In January, 1873, the India Mission Conference became an Annual Conference, and in 1877 the Northwest Province east of the Ganges and the province of Oudh were organized into the

1. North India Conference: This includes the districts of Bareilly-Kumaon, Bijnour, Garhwal, Gonda, Hardoi, Moradabad, Oudh (with Lucknow), Pilibhit and Sambhal, Reid Christian College at Lucknow, with 479 students; the publishing house at the same place, which sent out in one year 74,600,000 pages; the Isabella Thoburn College and High School, deaconess' home, and the theological seminary at Bareilly, which has steadily progressed. At present the mission work are the Anglo-vernacular Girls' school for boys was started in the

2. Northwest India: This includes the districts of Ajmere, Aligarh, Allahabad, Cawnpur, Kasganj, Meerut, Muttra, and the Punjab. It was in this conference that the great evangelistic movement (1888-1893) brought into the Church such great numbers of the sweeper caste—a movement which has steadily progressed. At present the special outlook is toward the Punjab, and northward into Central Asia. The report (1902) shows 38 missionaries, 1,054 native workers, 40,804 communicants, 448 schools with 10,692 pupils.

3. South India: This conference includes the districts of Godavari, Haidarabad, Madras, and Raichur. It was originally a part of the Bombay, Bengal, and Madras Mission and was organized in 1876. The work commenced with the visit to India of William Taylor in 1870, which resulted, in connection with the labors of other missionaries, in the opening of the mission offices in the following years. Among the special features of the mission work are the Anglo-vernacular Girls' Boarding School at Haidarabad, and the pub-
lishing house at Madras. Zenana work under the special care of the Woman's Foreign Missionary Society has had good fruit. The report (1902) shows 37 missionaries, 218 native workers, and 2,206 members.

4. Bombay: This Conference, including the districts of Bombay and Gujarat, and the Central Provinces, was set apart from the Bombay and Bengal Conference in 1891. Then, as in South India, the work received its impulse from the visit of Mr. Taylor in 1870, and enjoyed much support from the Rev. George Bowen. As the work progressed the extent of territory covered and the exigencies of superintendence compelled the division, so that what was at first one general conference of South India became three conferences. The special features of the work in the Bombay district are: the publishing house at Bombay, seamen's rest at Bombay and Kimari, a Mission Institute at Nariad, medical work at Poona, and general educational work. The report (1902) shows 42 missionaries, 459 native workers, 12,576 members, 240 schools, with 7,466 pupils.

5. Burma: This Conference, including the districts of Calcutta, Calcutta Bengali, Assanand and Tihoot, was set off from the South India Conference and organized in 1888. At first it included Burma and the Straits Settlements, but these were afterward separately organized. A special feature of the mission is the Methodist weekly paper, the Indian Witness, which ranks as the foremost religious paper in India. A training school for girls, orphanages, a seamen's rest, boarding and day schools, as well as general educational and evangelistic work, make up the record of missionary effort. The report (1902) shows 27 missionaries, 121 native workers, 2,339 members, 45 schools, with 2,916 pupils.

6. Bulgaria: This Conference, organized in 1901, to include the Burma district of the Bengal-Burma Conference, carries on its work chiefly in the city of Sofia, and the three districts of Pegu and Thandaung. In Rangoon the work is among the Burmese, English, Tamilus, and Telugus. An English girls' high school and an Industrial training school at Thandaung are doing good work. The report (1902) shows 13 missionaries, 238 native workers, 583 members, 5 schools, with 184 pupils.

V. Bulgaria: In 1854 Rev. Elias Riggs, of the ABCFM at Constantinople, wrote a letter to the Society, urging it to take up work in Bulgaria, since there was an opportunity which his own Society felt unable to use. Accordingly in 1857 Rev. Albert L. Long and Rev. Wesley Prettkianne, M.D., were sent out and opened stations at Varna and Shumla. Subsequently Tirnova and Tulitscha were occupied, work in the latter city reaching the Molokans, a body of Russian dissenters. The work met with both success and discouragement, and in 1864 Dr. Long removed to Constantinople and commenced the publication of a weekly paper, the Zornite, which afterward passed into the hands of the ABCFM, and exerted a great influence among the people. In 1871 Dr. Long joined the mission in the city of Ruse, now a part of Roumenia, where he remained until his death, always interested in and identifying himself with work for evangelizing and elevating Bulgarians. For a time the difficulties were so great and success apparently so little that (1871-1873) the mission was practically suspended. In 1873, however, it was taken up again and extended so as to include all the section north of the Balkans. Several Bulgarians, educated in the U. S., were added to the missionary force, and prospects were brighter, when the Russo-Turkish war, following on the Bulgarian massacres, darkened the sky. The establishment of the principality of Bulgaria brought a measure of religious liberty, but worked adversely, in that the Bulgarians looked upon those who left the Bulgarian Church as traitors to the nation. Still the work has continued, and in 1892 a mission conference was organized. Several years since then there has been question of discontinuing the mission, but the Society has held on, and in 1902 reports 4 missionaries, 42 native workers, 314 members, 2 schools, with 25 pupils. Especially encouraging is the girls' school at Loftcha.

VI. Japan: The heavy demands made by other missions delayed the General Conference in entering on work in Japan, but in 1873 a party, including Messrs. R. S. Maclay, John C. Davison, Julius Soper, and M. C. Harris, arrived in Yokohama. They were followed by others and in August the mission was organized in Yokohama. The stations at first occupied were Yokohama, Tokio, Hakodate, Matsumai and Nagasaki. From the first there were most cordial relations with other missions, especially with that of the Canada Methodist Church, and arrangements were made to cooperate so far as possible. This has developed until plans are maturing for a union of all the Methodist missions in Japan. In 1882 a fine girls' school was opened at Nagasaki, and in 1886 the Philander Smith Bible Institute was completed at Yokohama. In 1884 the Mission was organized as a conference, and in 1898 divided into two, the Japan and South Japan conferences.

1. The Japan Conference includes the districts of Tokio, Yokohama, Hakodate, Hiroasaki, Nagoya, Sendai, Sapporo, and Shinano. The mission has shared in the various experiences attending the work in Japan—the advance, the period of depression, and the more recent forward movement. The report (1902) shows 47 missionaries, 236 native workers, 5,272 communicants, 11 schools, with 1,427 pupils. The total enrollment in the Bible Institute (August 1902) was 250. The press work shows 9,357,800 pages printed during the year, including 19,114 volumes, 242,000 tracts, 363,000 S. S. periodicals.

2. The South Japan Conference includes the districts of Fukuoka and Nagasaki. The naval station at Sasebo and the government works at Mitsubishi furnish peculiar opportunities for work among sailors and laborers, and the Chingei Seminary at Nagasaki is a finely equipped school. The report (1902) shows 20 missionaries, 31 native workers, and 1,289 communicants.

VII. Mexico: In 1873 the General Conference sent Dr. William Butler, who had served in India and as secretary of the American and Foreign Christian Union, to Mexico. In company with Bishop Haven he visited Vera Cruz, Puebla and Mexico City, and finally located in the capital, securing a site originally occupied by a palace of the Aztec sovereign Montezuma, and later by a Roman Catholic monastery, which had been seized by the Mexican Government. Dr. Butler was joined by others, some of whom, knowing Spanish, were able to begin work immediately.
The success attending their efforts aroused the bitter opposition of the Roman Catholic priests, resulting in several outbursts, the murder of Mr. Stephens of the ABCFM, and of a number of Mexican Protestants, and the destruction of several of the Methodist buildings. Still the work prospered and was extended so that in 1884 the mission was organized as a conference. The report (1902) shows 5 districts: Central (Mexico City), Oaxaca, Orizaba, Hidalgo, and Mountain. Among the special features are the Methodist Institute and the publishing house at Mexico, the medical work and the schools.

VIII. Korea: In 1888, the year after the treaty between Korea and the U. S. was made, Dr. John F. Goucher offered to the Missionary Society $2,000 for the purpose of starting a mission in Korea, and $5,000 toward the purchase of a site. The Missionary Committee accepted it, made an additional appropriation, and in 1884, Dr. H. E. Maclay, who had already been identified with pioneer work in China and Japan, arrived at Chemulpo, secured a favorable reception from the King, and, with Dr. W. B. Scranton and Rev. H. G. Appenzeller, commenced the work at Seoul. Dr. Scranton’s medical skill proved most advantageous, and Mr. Appenzeller secured some pupils for his school, which soon received official recognition. Later, the work was extended to Wonsan, Pyeng-yang and Kongju. Wonsan, however, was afterward handed over to the M. E. Church.

IX. Malaysia: The work in the Philippines has been undertaken at Manila, Malols, San Fernando and Geona. There is a small but complete publishing plant and the Philippine Christian Advocate has commenced publication. The report (1902) shows 26 missionaries, 22 native workers, 3,403 communicants, and 8 schools, with 1,166 pupils.

X. European Missions: The work of the Society in the Protestant lands of Europe had its origin in the conversion in America of some who had come from Europe as emigrants, and who desired to return and give to their own people the new conception of spiritual life that had come to them. Thus the work in Norway and Sweden was begun by Olof Gustaf Hedstrom in 1845, and that in Germany by Rev. Ludwig S. Jacoby, who landed at Bremen in 1849. From these, missionary effort has extended over the whole of Northern Europe. The Society employs no American missionaries, but gives some assistance to the native churches. The report (1902) shows in North Germany 63 ordained and 39 unordained preachers, 6,690 communicants; in South Germany, 75 ordained and 151 unordained preachers, 10,412 communicants; Switzerland, 47 ordained, 5 unordained preachers, 8,803 communicants; Norway, 41 ordained, 68 unordained preachers, 5,894 communicants; Sweden 93 ordained and 30 unordained preachers, 17,077 communicants; Denmark, 19 ordained, 21 unordained preachers, 5,466 communicants; Finland, and St. Peters burg, 13 unordained preachers, 1,012 communicants. In Sweden are reported a considerable number of other helpers, including teachers.

In 1832 Dr. Charles Elliott commenced to press upon the Methodist churches the feasibility of a mission in Italy. For some years this plan was scarcely treated seriously, but in 1850 it was taken up with some earnestness. It required, however, 20 years more of consideration before the mission was fairly inaugurated, and in 1871 Dr. Leroy M. Vernon arrived in Genoa. A careful survey of the field he recommended Rome for the headquarters of the mission, with other stations at Naples and Genoa. Then followed an earnest protest from Father Gavazzi, of the Free Italian Church, against the introduction of Methodism into Italy, but in 1872 it was decided to proceed, but to make Bologna the headquarters. Subsequently Rome was again chosen, and has been the center of work ever since. In 1874 an exceptionally fine site for a church was offered for sale and promptly purchased, and St. Paul’s M. E. Church was erected and consecrated on Christmas Day, 1875. In 1881, the Italy Annual Conference was organized, and the work steadily progressed, not a few representatives of prominent families joining the churches. In the Rome district is included work in Northern Italy and Switzerland. The report (1902) shows 10 missionaries, 40 Italian workers, 2,716 communicants, and 11 schools.

Women’s Foreign Missionary Society of the Methodist Episcopal Church: About ninety days after the organization of the Miss. Soc. of the M. E. Church (July, 1819), a woman’s auxiliary was formed, in New York City. It was not very active, however, and by 1855 had largely been crowded out by other organizations. Meanwhile (1847) a ladies’ China Missionary Society had been formed in Baltimore, but on the organization of the Women’s Union Mission Society, in New York in 1860, a number of Methodist women joined in that Society. There arose, however, a feeling that there should be a church society, and in 1869 the present organization was completed. The conduct of the Society is in the hands of an Executive Committee, which meets annually, but it really has no headquarters, except an office at 150
Fifth ave., New York City, where literature is distributed. The secretary is Mrs. J. T. Gracey of Rochester. The funds, receipts, and appropriations, with the names of the contributors, are kept in the Missionary Society, and the missionaries are listed separately. Thus, while there is complete and cordial cooperation, the two societies are distinct. According to the report (1902) the woman's society has 204 missionaries and 964 native workers; the men's society has an equal number. Very few in Africa; very few in America. They are included in the statistics given above under each conference. The total appropriations for the year were $431,111, while the total for Foreign Missions by the Missionary Society was $988,942. It appears, thus, that the WFMS represents about two-fifths of the foreign mission work of the church.

The work of the young people for missions has, in the M. E. Church, been very fully developed under the Epworth League organization. Missions have been organized at home and on the field, with a view to training up a force of mission workers as well as givers. On the field, too, this organization has been most effective. The work of the young people for missions has, in the M. E. Church, been very fully developed under the Epworth League organization. Missions have been organized at home and on the field, with a view to training up a force of mission workers as well as givers. On the field, too, this organization has been most effective.

ORGAN: World Wide Missions, monthly; Reid (J. M.), Missions and Missionary Society of the Methodist Episcopal Church, New York, 1846.

METHODIST EPISCOPAL CHURCH, SOUTH (U. S. A.); Board of Missions: At the first General Conference of the Methodist Episcopal Church, South, held in 1846, a Home and Foreign Missionary Society was organized. Its operations were committed to a Board of Managers, who, in conjunction with the Bishops, determined the fields that were to be occupied, selected the missionaries, and apportioned the amount to be collected among the annual conferences. The home and the foreign fields were under the management of the same board.

In 1856 the General Conference placed the work of the Missionary Society under two boards, one having charge of the foreign and one of the home field. In 1870 the missions of the church were again placed under one board, and in 1874 the Constitution was again changed, bringing the work in foreign lands under the Board of Missions and the work in the home field under the Annual Conference Boards of Missions. The General Board has charge of the foreign missions and all others not provided for by the Annual Conferences. It consists of a president, vice-president, two secretaries, and twenty-five managers. The bishops and treasurers are ex officio members of the board. The Board meets annually to determine what fields shall be occupied, and the number of persons to be employed in each; to estimate the amount that may be necessary for its missions; and to divide the same among the annual conferences.

The first work of the Board was among the colored people and Indians of the United States, and then it launched out into a larger field, opening work in the Chinese Empire.

1. China. The offer made by Charles Taylor, of the South Carolina Conference, in 1842, to go to China as a missionary, was the origin of the action of the first General Conference held in Petersburg, Va., in May, 1846, when it was decided to make a mission to China. Mr. Taylor was appointed, studied medicine, and in April, 1848, with his colleague, Mr. Benjamin Jenkins, sailed for China with their families. Shanghai was selected as the best location for the mission. On arriving at Hongkong, after a four months' voyage, the illness of Mrs. Jenkins prevented her from going any further, and Dr. Taylor began work from there. The Christian book was published in Chinese at that time and the work was largely that of talking to the people by the wayside and preaching to them in front of temples and as they were gathered in street chapels; but as the language was acquired more perfectly, converts were made and a nucleus of a church was formed. The first convert was providentially a man from the upper middle class—Liew Sien Sang. His name was familiar to Southern Methodists ever since. He was an eloquent and useful native preacher, possessing a generous mind, quick apprehension, ready and fluent utterance and noble piety. He made him universally beloved and heeded.

The mission was strengthened in 1852 by the arrival of Rev. W. G. E. Cunningham and his wife; but the work and the climate began to tell on the pioneers, and Drs. Taylor and Jenkins, with their families, were soon oblig ed to return home. The Tai-ping rebellion was in progress, and in that year Shanghai was captured and remained in the hands of the insurgents for eighteen months. Little work could be done. Fire and the ravages of the contending armies arrested evangelistic work; misfortunes culminated in the burning of the only chapel and the two mission houses.

The mission was reinforced in 1854 by three married missionaries, Revs. D. C. Kelley, J. W. Lambuth, and J. L. Belton; but the war continued, and the constant nervous strain and unsanitary conditions brought on sickness, and the withdrawal of two missionaries. Despite difficulties, however, inquiries increased, and several were received into the church.

In 1859 two more missionaries were sent out, and others followed later, but several were compelled to withdraw. In 1869 the record of the mission during the twenty-one years of its existence showed that eight missionaries with their families had been sent out; death had removed one missionary and two missionaries' wives; one had withdrawn from the work, four had returned to the United States, and two were left in the field, Messrs. Allen and Lambuth. About sixty natives had been baptized, and among the converts were two native preachers of great gifts and usefulness. In 1870 three stations had been opened—a mission to Shanghai, Soochow, and Nantziang, of which Shanghai remained the principal station, having substantial mission houses and two chapels. Faithful work was beginning to have its effect and the mission was becoming strong and aggressive. The full significance of this work appears in the fact that for ten years, or from 1860 until 1870, the missionaries were not supported by their Board—the Civil War in the United States having destroyed the resources of the South. Messrs. Lambuth, Allen and Wood sustained themselves and an unnamed missionary returning home during the decade, having lost his wife.

J. W. Lambuth, ably seconded by his wife, in
addition to efforts at self-support by interpreting and teaching, bent his energies to the strengthening of the native church. Native helpers and Bible women—men of wide and varied information they sought his counsel and gave him their confidence. He conceived the idea of a periodical that should give the Chinese in their own language the salient facts of a Western religion, philosophy, science, and politics, and such general information as should, in a measure, prepare them for the constantly increasing contact with Western civilization. From this grew the Wan Koo Kung-Pao (World's Magazine). It immediately became popular, and it now circulates over the Straits Settlements, Japan, Korea, and the Pacific Coast, as well as throughout China. In addition a number of volumes have come from Dr. Allen's pen. His *History of the Chinese-Japanese War* received the acknowledgment of three emperors. Kang-yu-wel, chief adviser of the Emperor of China in the reforms of 1898, and the leading Chinese patriot, while a refugee from the Empress Dowager, said, "I owe my conversion to reform, and my knowledge of reform, to two missionaries—Rev. Timothy Richard and Dr. Young J. Allen."

The pressuring demand for trained native preachers was more and more making itself felt in the mission. Moreover, the children of the converts were growing up and the missionaries were face to face with the necessity of providing for them the means of a Christian education. In the autumn of 1875 Dr. A. P. Parker, now President of the Anglo-Chinese College in Shanghai, joined the mission. He was appointed to Soochow, a newly opened station, and placed in charge of a few boys who had already been gathered by J. W. Lambuth in a school in Shanghai.

Soochow, the second station of the mission, was one of the most important and one of the most difficult fields of the Empire. The large number of Confucian scholars, literary chancellors, vice-royals, and other high officials that have gone forth from its walls have won it first rank as a literary center. Under the conditions of life which prevailed there, and with the deep-seated prejudice encountered and fighting its way out to work, it is necessary that the preaching of the Gospel should have associated with it some phase of Christian work which should incarnate the spirit and ministry of Christ. It was with this purpose that the Board of Missions decided to open medical work under Dr. R. Lambuth in connection having associated with him Dr. W. H. Park, who successfully carried on the medical mission after his colleague was appointed to Japan in 1886.

During 1878 the Woman's Foreign Missionary Society entered the field, sending out Miss Lochie Rankin as its first missionary. At a later date a hospital was opened in Soochow under its auspices. Slowly a foothold has been gained and prejudice overcome. No agency in the mission has been of more value than the work of the women, especially in the educational and medical departments.

The work of the M. E. Church, South, in Mexico, owing to its location in Central China, suffered little from the storm of 1900. The cloud in the north growing out of the Boxer movement threatened destruction, but it passed over, and renewed impetus seems to have come upon the work. The most fact is worthy of note: While the Legations were besieged in Peking the Chinese friends of the medical and educational work in Soochow—and among them were some of the highest officials—were paying their subscriptions pledged for the establishment of the Soochow University under the able presidency of Dr. D. L. Anderson.

The statistics of the mission for 1902 are as follows: Missionaries, including their wives, 35; missionary women, 17; native preachers, 16; Bible women, 66; communicants, 1,914; Sunday schools, 34; scholars, 1,809; Epworth Leagues, 22; members, 725; organized churches, 52; boarding schools, 8; pupils, 476; day schools, 41; pupils, 1,170; hospitals, 3; patients treated, 23,700; total value of mission property, $231,409.

2. *Mexico: The work of the M. E. Church, South, in Mexico is conducted in three sections:*

(1) Central Mexican Mission Conference: The conversion of an educated Mexican soldier, Alejo Hernandez, was the providential beginning of the work in Mexico. Bishop Marvin, in 1871, appointed Hernandez to the territory bordering on the Rio Grande River between Laredo and its mouth. He was reappointed to the same field for 1872. Bishop Keener visited the City of Mexico in 1873, purchased property, organized mission, and sent Hernandez to the new field. Later the Bishop appointed Rev. Joel T. Davies, of the Louisiana Conference, Superintendent of the mission. In 1879 the work had extended from the City of Mexico to the cities of Leon, Cuernavaca, Cuautla, Toluca and Orizaba. Guadalajara was included in 1883, and the work was carried well down the western coast.

(2) Mexican Border Conference: This mission was also the outcome of the work of Hernandez in the valley of the Rio Grande. In 1874 there were two stations, the one at Brownsville, Texas, and the other in Rio Grande City. Two schools were opened in 1882 under the charge of missionaries of the Woman's Board, one at Concepcion and the other at Laredo. The latter has become as large an educational plant as is found in any
mission. Including its day school feeders, there were last year over one thousand children under instruction. By 1883 the evangelistic work had extended two hundred miles south into Mexico, and ten missionaries were in Texas, four were on both sides of the Rio Grande, and ten were on the south of it. In 1886 the mission was formed into an Annual Conference.

(3) Northwest Mexican Mission Conference: This was organized in 1883 and covers an area extending two hundred miles south into Mexico, including the mission was formed into an Annual Conference. It also includes the important cities of Chihuahua, Torreon, and Durango. In the first and last two cities the Woman’s Board has two flourishing schools. The missionaries engaged in this field have had the difficulty of vast distances to travel, the inveterate prejudice of Roman Catholics to encounter, and the climatic influences of life in high altitude. But they have been followed by a number of young men, sailing satisfactorily. The statistics indicate: Missionaries, including wives, 36; missionary women, 21; native traveling preachers, 45; communicants, 5,807; Sunday schools, 113; scholars, 3,921; Epworth Leagues, 42; members, 1,462; organized churches, 149; boarding and day schools, 12; pupils, 1,020; Bible women, 19; hospitals, 1; patients treated, 1,417; total collections, $5,871. In addition to the foregoing, special mention should be made of the hospital work in Monterey under Dr. U. H. Nixon, and the Instituto Laurens, supported by the “Rosebud” of the Board.

(3) Brazil: In 1875 the Board of Missions constituted Rev. J. E. Newman, for some years a resident in Brazil, its first missionary, and early in the following year Rev. J. J. Ransom joined him. The province of São Paulo was first occupied, but in 1877 work was begun in Rio de Janeiro. In 1881 two missionaries went out under the Woman’s Board, and in 1887 an annual conference was organized, under the Presidency of Bishop John C. Granbery.

The Brazil Mission is perhaps the most aggressive, active, and successful one of our churches. Notwithstanding its great area, its small force of trained workers, and meager appropriations, very great results have been secured. In the extension of circuits, in creating and circulating Christian literature, in placing the educational work upon a secure basis, and in unceasing labors to reach the people with the Gospel, no body of men and women have accomplished more than these workers in Brazil.

The statistics for 1902 show that this mission has the largest increase in membership, the largest collections on the field, and more self-supporting churches than any other mission of the church. The new building for Granbery College at Juiz de Fora is approaching completion and when thoroughly equipped will prove an invaluable auxiliary. Already it has gained an enviable position in the state. Missionaries, including their wives, 29; missionary women, 16; native traveling preachers, 19; communicants, 3,895; Sunday schools, 74; scholars, 2,555; Epworth Leagues, 12; members, 548; organized churches, 12; pupils, 358; Bible women, 9; total collections, $8,382.00.

4. Japan: In 1886 Bishop H. M. McIntyre, then in charge of the China Mission, appointed J. W. Lambuth, W. R. Lambuth, and O. A. Dukes, who were engaged in missionary work in China, to open a mission in Japan. On the 25th of July, Dr. J. W. Lambuth and wife landed in Kobe and found a field of most inviting character around the great Inland Sea open to their efforts. Joined later on by Dr. W. R. Lambuth, the inauguration meeting of the Japan Mission was held on the 17th of September, 1886, and the thirty-two years a resident in Brazil, its first missionary, and early in the following year Rev. J. J. Ransom joined him. The province of São Paulo was first occupied, but in 1877 work was begun in Rio de Janeiro. In 1881 two missionaries went out under the Woman’s Board, and in 1887 an annual conference was organized, under the Presidency of Bishop John C. Granbery.

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4. Japan: In 1886 Bishop H. M. McIntyre, then
In its six foreign fields, China, Japan, Korea, Mexico, Brazil, and Cuba, it has now, including 66 of the Woman's Board, 2,441 missionaries, 96 native traveling preachers, 104 Bible women, 12,906 church members, 295 Sunday schools, with 11,570 scholars; 94 Epworth Leagues, with 3,009 members; 312 organized churches, of which 17 are entirely self-supporting; 101 boarding and day schools, with 4,862 pupils; 8 hospitals and dispensaries, which have treated 27,342 patients, and $21,716 has been collected in the field for all purposes.

The receipts of the General Board from all sources were $506,180, and of the Woman's Board $112,458, making the total receipts of both Boards $478,638.

METHODIST NEW CONNEXION MISSIONARY SOCIETY: The Methodist New Connexion, the earliest offshoot from the stem of the parent Wesleyan body in 1797, took its first steps in missionary enterprise in 1824. Attention was first directed to Ireland, and in 1826 a mission was established in Belfast and contiguous towns. In 1835 Canada was suggested as a sphere for missionary operations, and in 1837 the Rev. John Addyman went as the first agent of the Connexion to the Dominion. The mission expanded until in 1875 it united with the other Methodist bodies in Canada, and became the Methodist Church of that country. When the union took place the Mission comprised 396 churches, 7,661 church members, 167 Sunday schools, and 9,259 scholars.

In 1859 a long-cherished wish of the Connexion was realized by the formation of a mission to the heathen. China was selected as the field of labor, and Revs. John Innocent and William N. Hall were the first agents of the Society sent there. They worked at Shanghai for a time, and eventually settled in Tientsin.

In 1862 a mission to Australia was commenced and churches were raised in Adelaide and Melbourne. In 1887, these churches not having developed resources to make them independent, and the energies of the Society being demanded by the increasing claims of the other fields, were given up. The church in Adelaide united with the Bible Christians, and that in Melbourne with the Wesleyans.

The Society is managed by a committee, consisting of a president, a treasurer, and a secretary, with 16 ministers and 16 laymen, appointed annually by the Conference.

The mission in China has three circuits. The first and earliest, in Tientsin, has a fine establishment in the British compound, consisting of a college for the training of young men for the native ministry, also a female college for the education and training of native girls and women for Christian work. There are two chapels in the city where daily preaching of the Word is carried on, and the English Church, in which united services are held and congregations are organized by the Society. In addition to these, there are a chapel and native church in Taku, and the same in Hsing-chi, a city to the west of Tientsin. This society was the first to enter this great city, but it has been joined since by the agents of several other societies.

The second circuit, in the Shantung Province, resulted from the visit to the mission of a farmer from the village of Chu-chia-tsai, 140 miles south...
of Tientsin. Under the influence of a marvelous dream he had traveled to the great city to listen to the foreign teachers of religion. He became an earnest believer in Jesus, and went to his home near the old wall. Other organizations are developed in good and reading to them the Bible. A great awakening took place in the village, which spread by degrees over the district, with the result that a preacher in the local was sent to Tientsin for a missionary to come down and take charge of the great work.

In recent years a third sphere of labor has been occupied in the neighborhood of Kai-ping, north of Tientsin. Near this city extensive mines are worked by a syndicate of Chinese mandarins, who applied to the Society for a medical missionary, offering to afford facilities for the teaching of Christian doctrine among the workmen. An extensive circuit is worked round the neighborhood of the Tang-san collieries, extending to Yung-ping-fu, an ancient and important city near the old wall.

The mission suffered heavily at the time of the Boxer outbreak. Aside from the one chapel in the compound at Tientsin, there was not a single property left in the Tientsin circuit in which the Christians could gather for worship, while in the Shantung and Kai-ping circuits the situation was about the same. In Tientsin the Provisional Government granted the mission the use of a Buddhist temple, and afterward of a military Yamen in the heart of the city. In Tang-shan the mission suffered not a little inconvenience at the hands of the German troops who occupied the premises, and seemed indisposed to vacate until appeal was made to Count von Waldersee. The question of indemnity proved a difficult one, but with a fair way of settlement, and the one look for this Society, as for others, was most encouraging. The faithfulness of the native workers, and the devotion of the great majority of the Christians, was an indication of the substantial character of the work done, and an earnest of future success.

The mission reports emphasize the necessity of more attention to education than has been given in past years, as also to medical work. The statistics of members and probationers are also spoken of as probably within the truth, in view of the number who have not yet had the courage to return to their homes. There were reported in 1902, for the three circuits, 8 missionaries, 93 native helpers (with Sunday school workers common to both evangelistic and pastoral work, 15 pastors, 4 foreign and 11 native; 8 churches, 619 members. The Nagoya Anglo-Japanese College reports 90 students, more than half of whom are Christian, while none can be called anti-Christian. At the meeting of the Conference in 1902 action was taken accepting the basis of union proposed for the Methodist missions in Japan.

The Woman's Foreign Missionary Society has 5 missionaries in Japan, engaged chiefly in educational work. The school at Yokohama numbers 70 and there is a kindergarten with about 40. Sewing circles, mothers' meetings, YPSCC and other organizations are developed in good degree. The Society has also established work in Hu-nan, China, at Chang-te, and has 2 missionaries working in alliance with the mission of the Cumberland Presbyterians.

The headquarters of the Society are in Pittsburg, Pa.

METHODS OF MISSIONARY WORK: Methods adopted in missionary work may be considered as, 1st, Evangelistic; 2d, Pastoral. The first has primary reference to the conversion of men, the second to their development into a likeness to Christ.

To use the language of a secretary of the CMS, we have: “1. The preaching of the Gospel to the unconverted; 2. The building up of the native church as it is pictured to us in the concluding chapter of St. John’s Gospel, where Christ’s servants are represented in figure, first as fishers casting the Gospel net, and then as shepherds feeding and tending the flock. Education is a part of each. For the heathen and the Mohammedan it is undertaken solely as a means of evangelization. For the Christian population, whether elementary for the children, or professional for the future pastor or teacher or evangelist, it is a department of pastoral work. So, too, publication is a department of each. Medical work is primarily evangelistic; its benefit to converts is rather incidental.”

METHODIST PROTESTANT CHURCH; Board of Foreign Missions of the: For many years the missionary interest of this denomination was directed to assisting the work of other churches. Some of the funds collected went into the treasury of the Woman’s Union Missionary Society of New York and were applied to the support of Miss L. M. Guthrie in Japan. Miss Guthrie, on a subsequent visit to America, went to Pittsburg, Pa., and met some of the ladies who had become interested in her work. The result was the formation of the Woman’s Foreign Missionary Society of the Methodist Protestant Church, in 1879. Three years later the General Conference organized the Board of Foreign Missions, and the two societies have continued to work together.

The interest first aroused in regard to Japan made it natural to establish the mission there, and Yokohama was occupied. Subsequently, Nagoya and Shizuoka were also made stations, and the work was fully organized.

The report for 1902 shows 19 charges, served by 15 pastors, 4 foreign and 11 native; 8 churches, 619 members. The Nagoya Anglo-Japanese College reports 90 students, more than half of whom are Christian, while none can be called anti-Christian. At the meeting of the Conference in 1902 action was taken accepting the basis of union proposed for the Methodist missions in Japan.

The Woman's Foreign Missionary Society has 5 missionaries in Japan, engaged chiefly in educational work. The school at Yokohama numbers 70 and there is a kindergarten with about 40. Sewing circles, mothers' meetings, YPSCC and other organizations are developed in good degree. The Society has also established work in Hu-nan, China, at Chang-te, and has 2 missionaries working in alliance with the mission of the Cumberland Presbyterians.

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magnetic soul, and despite itself was drawn away into a higher life; where the cold, indifferent soul felt the heat of a soul on fire with the love of God, and expanded into a nature purer far than it had dreamed of.

It is no easy thing for an Occidental to come in contact with Oriental ideas, prejudices and habits; and to exert such influence as shall bring about change without doing harm. It is easier to repel than attract, to harden than to soften, especially in public. Men are swayed by the power of the mass of their fellow-men. A single soul is a multitude may be overwhelmed; in private conversation it may be developed.

Thus the fundamental method of missionary work in every land is intercourse with persons. Not only is this true of the inception of any work, but also of its continuance. It is just as important and universal to-day as when mission work was commenced. It is employed by every different agency, foreign and native, missionary, pastor, catechist; especially by Zenana workers, and almost exclusively by Bible readers; it is adapted to every class, and is almost the only means of teaching something.

In the pastoral division of missionary work the element of personal influence is, if anything, stronger than in the evangelistic—certainly so far as the missionary himself is concerned; and it is here that personal genius makes itself felt most markedly. It not infrequently happens that to a passing traveler the missionary appears to be doing little missionary work. He seldom preaches; he may not be an educator or a translator. Hour after hour and day after day he is in his study, or among the people, talking, talking, talking; forever preaches; he may not be an educator or a translator. Hour after hour and day after day he is in his study, or among the people, talking, talking, talking.

Passing to the pastoral division, we find the preaching assuming more the character of that in our home churches. It is less conversational, more rhetorical; less hortatory, more educational. Its range of topics, covering every department of human life and every phase of religious doctrine. Shall titles be given? How shall a church be organised? What is a Christian's duty toward his unjust, tyrannical government? The traveler went from city to another, and in Stamboul, Scutari, Galata, Haskkeyu, showed him gathering after gathering, where preaching to audiences numbering from 75 to 300, was going on in Turkish, Armenian, Greek, Spanish and English. The traveler went away, satisfied that missions had not made a new departure in that line. The same thing is true of every mission station in the world. Comparatively few of the missionary societies report the number of preaching places, partly for the reason that accurate statistics are almost impossible, partly because there is such a wide divergence of usage. If we take the term preaching place to mean a place where divine service is held regularly, whether conducted by a pastor, preacher, evangelist or catechist, the number will considerably exceed the number of missions and stations. For there are a large number of places where preaching services are held with regularity in connection with evangelistic tours, and in many sections of India and China there is not a little of public street preaching. The fact, too, that there are full 4,000 to 5,000 ordained evangelists, catechists, etc., who have not been an infidel? Must he not first challenge, then establish, before he can be a believer? Any missionary can give instance after instance where he has had to call up every line of study that he has ever pursued, to meet the difficulties that occur to the minds of those he seeks to help. But not only does he have to meet personal questions, but he must also meet the customs and prejudices of his people; and the pastor, to do his work properly, must have a knowledge of Oriental habits.

Public Preaching: This is the development of personal conversation—is, in fact, personal conversation on a somewhat extended scale. It is not oratorical, but conversational; not instructive, so much as hortatory. And it is universal. Not a few have the idea that preaching is taking a secondary place in the importance of modern mission work. In the large cities, schools, colleges, Bible houses, printing presses, are often more prominent than the preaching places, and that the chief work is preaching, shows that preaching is relied upon as a chief means of bringing the knowledge of the Gospel within the reach of men.
The nurture of the Christian community that the value of education in missionary enterprise is a second part of missionary work. When it becomes evident that the only salvation for the convert himself lies in his opportunity and ability to grow, and that this opportunity could not and would not be given or the ability developed unless the society lent a helping hand, then the high schools and colleges sprang up on every side. The tendency now is, also, to make these higher schools more nearly self-supporting.

We now note some of the advantages gained through the higher educational institutions in missions. 1. The furnishing of an educated ministry, which not only takes the place of the missionary, leaving him free for the work of superintendence, but enables the churches to be placed upon a more substantial basis of development for aggressive work. 2. The supply of support to the ministry in the form of an educated laity, able to hold its own in matters of faith, resist any undue desire for ministerial authority and exert influence in the community at large. 3. Solution of questions of social customs by bringing the community in contact with the best results of social development in other lands. This has its dangers as well as its advantages, yet it is a positive necessity. Customs of one land are discarded, something must be provided to take their place. It is chiefly through the higher education that the best Christian social usages reach the people of non-Christian lands. 4. The establishment of womanhood in proper relations in the home, the church and the community. The occasion for the development of the American College for Girls at Constantinople was the feeling expressed by parents of the wealthier classes, that they wanted a Christian education for their daughters, which should fit them not only for teaching, but for presiding in their homes. Any one who would accurately judge the value of the work of the institution should follow those young ladies, not only to the village life of Asia Minor and Bulgaria, but to the more pretentious homes of the cities. 5. Proving intelligibly to the great mass of the indifferent in mission lands, that the Gospel takes in the whole man and develops the best that there is in him. In these days of the telegraph and easy communication, Christianity is judged by its ability to develop as well as to impart. Islam and Buddhism are losing their hold upon men largely by reason of their failure in this very regard, and Christianity is being watched most closely to see whether it meets the need.

5. *Publication:* As an evangelizing agency the preparation and dissemination of Christian literature have always held a foremost place. The place of the publication work in the mission scheme has been sufficiently discussed in the articles *Bible Distribution* and *Literary Work in Missions.* For evangelistic work, tracts, leaflets, helps to Bible study, hold a first place next to the Bible itself. The weekly papers and other periodicals also have a high value. They have more of secular matter, but are always not merely evangelical, but evangelistic in tone and reach multitudes who hold aloof from direct missionary influences in any degree.

In pastoral work, missionary publications include theological and other text books and general literature. There is not as much of this as there ought to be, chiefly because, in the great strain upon the time and strength of missionaries, only that is published which at the moment is most essential. As, however, higher education
provides mature minds among the natives, this was long supplied more fully.

II. Turning now to those missionary methods which are distinctly evangelistic or pastoral, we notice, as belonging to the former class: Attention to physical and social needs, including especially medical work. The relief of physical suffering, the supplying of material wants, is a department of missionary work, where, except in the single item of medical work, classification is impossible. Acting upon the general principle that the state of the body affects most vitally the condition of the mind, missionaries in every land have adopted the various means now used so freely and successfully in the large cities of Europe and America. "The gospel of a clean shirt," or even of any shirt at all, has proved in many cases a most powerful one in lands where social customs were of the lowest. But, even in countries where that particular form of evangelization was not called for, there has almost invariably been need of more or less attention to these wants, in order to secure entrance to, and appreciation of, divine truth.

In the earlier history of missions, far more than the preaching of the gospel, persecution took a form that left the convert without even the means of subsistence. An excommunication that forbade the baker to sell him bread, meant more than trial; it meant starvation to the man who was bold enough to accept the new faith. In such circumstances the missionary was compelled to meet the emergency in such way as he best could. Of recent times that has not been so true; but the need has come in the form of widespread distress from deluge, famine and pestilence. India, Turkey, Persia, and a host of other lands, have repeatedly found instances where the supplying of material food has prepared the way for the reception of the spiritual, and hunger, cold and nakedness have unbarred many a door hitherto held tight closed by prejudice and hostility.

Two of those who are often in danger in this, and none are so quick to recognize it as the missionaries. How to give help without pauperizing, how to avoid the appearance of a bribe to accept Christ. This is true in almost every land, but is especially marked in purely heathen countries. The relations and mutual duties of husbands and wives, parents and children, form not only the theme of most earnest thought on the part of the missionary, but of much careful council. To raise the wife from the position of a slave to that of an associate; to develop in the husband and father the sense of responsibility for something more than the supply of the physical needs of those dependent upon him; to educate the children to a genuine reverence rather than the obedience of fear; to give the home character as a center of pure and godly life—these are some of the problems which can only be solved by recognizing that the fostering of a right family life is a true agency of pastoral work for the community at large.

Social life, or the relations of families with each other, may, perhaps, be considered as one of the problems rather than a method of missionary influence. It is, however, gaining increased importance from the latter point of view in the development of Protestant Christianity in foreign lands. A man leaves his old faith and accepts the new one. He cannot, however, break away entirely from his old associations, which may include those dependent upon him—certainly those to whom he has duties. He meets them, and he cannot always, in business, in the social circle; is bound together with them in many ways. He cannot if he would isolate himself from them. It is the old question of the times of the Apostles, and creates as much perplexity now as then. To meet it wisely, and place the settlement on a firm, enduring basis, requires that the missionary make a specialty of its study in all its bearings, and be able, not merely to show where the old is wrong or weak, but to present something that shall commend itself to all as clearly preferable. That this is being done increasingly is evident to all who watch carefully the discussions of missionary methods.

Community and national life are but the development of the social. There are fields, however, where they involve questions of greater perplexity. Whence the Church and State are united, and political privileges depend upon ceremonial observances, such questions arise. In some cases practically new states have been formed, with their entire paraphernalia of offices and officers. When this has not been the case, still the new Christian community has invariably had a dis-
MEXICO: In form Mexico is shaped like a cornucopia, whose mouth opens toward the United States. It anticipated the United States as a European colony by about a century. Yet eighty years ago it had to cope completely and permanently. Here the missionary meets the questions of submission to unjust laws and the demands of unchristian governments. Each case cannot be settled merely upon its own merits; the foundations of a Christian's relation to the "powers that be" must be thoroughly thought out and clearly stated. Most marked instances of the influence of missionaries in this have been given in the article on the International Service of Missions.

The Christian state, not so much as an accomplished fact, but as an ideal, is a most practical and important element in the methods by which Christianity is to be ultimately established.

Many things will occur to those intimately acquainted with the methods of missionary work which might have been mentioned. If, however, the impression shall have been given that Christian propaganda should be no mere haphazard carrying out of a vague, altho noble, impulse, but a calm, determined, well-considered effort on the part of the churches through their representatives to establish Christianity, worship, and life on a permanent and natural foundation in every section of the globe, the chief end of the writer will have been attained.

METLAKAHTLA: A village on the W. coast of British Columbia, occupied by Christianized Tsimsian Indians. Station of the CMS (1856), with 1 missionary and wife, 4 women missionaries, 4 native workers, 2 day schools, 1 boarding school, 1 dispensary, and 244 professing Christians, of whom 47 are communicants.

MEXICO: Capital of the republic of Mexico. It is beautifully situated on a plateau 7,600 feet above the level of the sea, in the Tenochtitlan valley, not far from lake Tezcuco. In the midst of lofty mountains, the climate is temperate and healthy. The older parts of the city, however, being on marshy ground, are subject to malaria. The streets are well paved, broad, and well lighted, and raised paved roads, called *paseos*, which lead out into the country, and are shaded on either side by fine trees, add much to the natural beauties of the place. The Roman Catholic religion is the state religion, but other religions are tolerated. In addition to the many churches, monasteries, convents, and other religious or benevolent institutions are plentiful. Schools and colleges, theaters and the buildings for the government offices give the city an attractive appearance.

This city was founded by Cortez in 1522 and stands on the site of a sacred Aztec high place. Population (1900), 344,721. Protestant missionary work was begun in the city by the PE in 1870, its aim being care for the spiritual needs of Protestant residents quite as much as for the native Mexicans. The PN followed in 1872, the ME and MES in 1873, the Baptist Home Missionary Society in 1883 and the SDA in 1894. These societies together have now (1903) in the city 35 missionaries, men and women; 101 native workers and 60 women; 16 places of worship; 21 elementary schools, 7 higher or special training schools, 1 hospital and dispensary, 3 printing houses and 2,172 professing evangelical Christians.

Mexico, as it now stands, is a country with nearly 6,000 miles of coastline, more than two-thirds of which are on the Pacific and the great Gulf of California. It has no navigable rivers. The east coast is peculiarly lacking in good harbors. It is, moreover, low-lying, and as a rule insalubrious. Mexico can boast but few islands, and those are insignificant in character or extent. The mountain ranges, which seem to form a sort of vertebral column throughout this hemisphere from Alaska to Patagonia, are prominent in Mexico, the cut off from the South American chain by the low-lying Isthmus of Darien. The high tableland intervening between the eastern and western branches of this great mountain range constitutes an admirable highway for development of our agricultural and international traffic—a fact which did not escape the eye of the great explorer and philosopher Humboldt. There is a vast portion of land in the country that can never become arable, but for this deficiency there are partial compensations: first, in the prevalence of mineral resources, and, second, in the fact that the coast is everywhere easily reached. With the establishment of artificial harbors and breakwaters, access can be found for maritime commerce, both on the Pacific and on the Gulf of Mexico. Yet the whole situation indicates that the chief commerce of the country must be carried on with the United States.

In the northern portions of the republic there are great barren expanses, which, the sufficiently level for tillage, are so lacking in fertility as to promise but little reward to man labor. Farther south, and along the east coast, however, there is an abundance of fertility; and altho the climate is often unhealthful, the fruitfulness of the country is such as to supply a large population, if need be, and a lucrative commerce. In Michoacan and other still more southern States there are extensive forests of all the most valuable timber-trees.

The country is in many places volcanic, and from an elevated position in the City of Mexico one can behold several greater or smaller cones which are manifestly volcanic origin, and near them extended plains of flinty lava. About the middle of the last century the mountain known as Jorullo, in the State of Michoacan, was thrown up about 1,000 feet above the plain by volcanic action.

The mines of Mexico, especially those of silver, have long been regarded as the richest in the world. It is said that for two or three centuries Mexico has produced at least one-half of the entire yield of silver possessed by mankind. From 1537 to 1830 the total yield of this metal is said to have been nearly three thousand millions. The yield of gold in the same time has been nearly one thousand millions of dollars.

The entire area of the country is 763,804 square miles. The population (in 1900) is nearly 14,000,000, of whom 19 per cent. are of pure or nearly distinct if not a corporate existence, which has come to be recognized as having an important influence in maintaining the position of the Church complete and permanent. Here the missionary meets the
pure white blood, 43 per cent. of mixed race, and
38 per cent. of Indian race.

In speaking of the Indian population, an able
writer said: "the wide difference exists between
the Indians of the United States and
British America and the so-called Indians of Mex-
ico. They are a different race. The Mexican
Indians are docile and industrious; they engage
in agriculture, in mining, and in such rude arts
as are practised in countries which do not enjoy
the advantages of modern transportation. In all
the wars in which Mexico has been engaged the
Indians have constituted largely the rank and
file of her armies. They are now enfranchised
citizens under the laws of their country, and to
the extent to which they are taxed they enjoy
equal political rights with those of the Spanish
race. While the Indians and the inhabitants of
mixed blood comprise the mental class, yet from
the ranks of the aborigines have sprung men of
mark—men who have risen to distinction in science,
arts, in letters, in educational employ­
ments, in the church, in military life, and in the
conduct of state affairs."

The Ancient Inhabitants: The Toltecs, who
preceeded the Aztecs in the valley of Mexico,
are supposed to have migrated from the north.
Like other race of the Western Hemi-
sphere, they probably passed over the narrow
channel known as Bering's Straits from northern
Asia, and were attracted southward by more
friendly climates and more abundant supplies of
food. History has given good reasons for sup­
posing that other migrations also occurred—per­
haps in some instances by accident—from Japan
across the Pacific, and from Europe and Africa
across the Atlantic. The Aztec civilization and
that of the Mayas of Yucatan have many things
in common with Eastern cults, and particularly
with the hieroglyphic inscriptions of ancient
Egypt.

The Toltecs were in some respects more highly
civilized than the Aztecs, who finally conquered
them. Their strength lay in the arts of peace,
as that of the Aztecs was developed by war.
The terrible system of bloody sacrifice was estab­
lished in connection with the warlike spirit of the
Aztec conquerors. The Tezcucans, who
entered into a triple league with the Aholcuans
and the Aztecs, and were finally betrayed and
conquered by the latter, presented the highest
perfection of the ancient Mexican civilization.
One of their kings was one of the grandest figures
in history.

The Aztecs were characteristically a warlike
race; and, like the Lombards in the Roman
Empire, they took on the culture of the van­
quished—Venetians, who, driven by northern barbarians into the Adriatic,
built upon the very lagoons and marshes a
mighty dominion—more invincible because built
upon the marshes—so the Aztecs, harassed at
first by other tribes, took refuge upon a small
island in the shallow lake of Tezcuco. This,
gradually enlarged by driven piles and the
dredging of their canals, became the impreg­
nable stronghold from which they at length
dictated terms to all their neighbors, till they
had established a great empire, extending from
sea to sea.

No chapter of history is more pathetic than that
which describes the invasion of this empire by
Cortes and his followers in the early part of the
16th century. The combination of prowess and
treachery, and the heartless cruelty inflicted in
the alleged service of the Cross, have left an
indelible blot upon the Christian name, and the
Aztecs, in spite of their bloody religion, have the
sympathy of mankind.

The three centuries which followed the con­
quest are historically a barren waste.

The Dawn of Political Liberty: This condition
of arrested development continued until the
spirit of liberty and independence was awakened in
a comparatively recent period. It seems won­
derful that Napoleon I. should have been the man
to strike at last the keynote of liberty among all
Spaniards on both hemispheres; but so it was.
There had been in all the colonies a sort of chival­
ric loyalty to the sovereigns of Castile, however
severe their oppression. But when in 1808
Napoleon sent his armies into Spain and de­
chrestoned Ferdinand VII., placing the scepter in
the hands of a Bonaparte, the spell of loyalty was
forever broken. In 1810 the standard of inde­
pendence was raised, a patriotic priest leading
the movement. By the year 1821 the inde­
pendence of Mexico and several other Spanish-
American States had been won, and by the year
1828 all the Indian colonies on the Western
Hemisphere had become free republics. But the
work of reform was as yet only partial—religious
liberty had not been achieved. We come now
to another series of provinced in relation to
Mexico, and those, too, which have to do with
our own history.

In the year 1835 Santa Anna, then President of
Mexico, brought about a coup d'état, by which
the governments of the different States were
abolished, and all the power was concentrated in
the central government under his dictatorship.

Yucatan on the south and Texas on the north
at once rebelled, and so grave was the Texan
rebellion that Santa Anna himself was compelled
to take the field. His armies attacked and dis­
persed the Texan Legislature, and prisoners of
war whom they captured were mercilessly shot by
his orders, thus denying the recommendation of
the people of Texas forever impossible.

At the battle of San Jacinto, Santa Anna was
vanquished and taken prisoner by General
Houston, and for nine years Texas maintained
her independence. In 1846 Texas applied for
admission to our union and was admitted, and
Mexico thereupon declared war upon the United
States. The oppressive acts of the Mexican
dictator were considered a first-rate pretext.
And, besides, the fashion of our English cousins
in making conquered nations pay the expense
of conquering them was also thought to be the
right thing to do; and so we concluded to defend
Texas all the way from the Gulf of Mexico to the
Pacific.

General Taylor appeared on the battlefields
of Matamoras and Monterey. General Scott
marched triumphantly from Vera Cruz to Mexico
City. General Kearney was heard from in Ari­
zona, and Fremont in California.

The Advent of Religious Freedom: Up to the
year 1867 there was no religious liberty in Mexico.
It is true that the Liberal party had in 1857
drafted a constitution demanding liberty,
abolishing conventual establishments, and con­
fiscating church properties in mortmain; but
this condition is historically a barren waste.

As Napoleon I. had unconsciously promoted
the political independence of all the Spanish-American states a half-century before, so Napoléon III. threw the empire into the hands of Archduke Maximilian, who nearly overthrew the constitutional government. The establishment of the republic of Mexico, and the religious liberty which had been proclaimed in 1857, was fully realized, and, in a large extent the masses dispensed with the sacred prerogatives of the papacy, silenced the clangor of convent-bells, which the public patience had so long endured, limited the long robes and shovel-hats and other insignia of the priesthood and other sacred orders to the clerical party, and suppressed all public processions and various childish pageants. The Jesuits were banished from the country, as they had been at various times from so many nations of Europe. It is difficult for any who desire to be entirely candid to decide whether the papacy, as it existed in Mexico fifty years ago, was on the whole a blessing or a curse.

It can hardly be doubted that, although the Virgin Mary was almost made to take the place of Deity, yet enough of Christ was communicated to the people by special franchises, she by indefatigable charities.

In 1862 the united fleets appeared at Vera Cruz with their contingents of men. But England and Spain soon withdrew from the enterprise. The French army under Generals Forey and Bazaine fought their way over the Cordillerias to the capital, where they established a provisional government known as the "Regency of the Empire." This virtually French Assembly submitted the choice of a ruler to the patronizing Archduke Maximilian, who was politico in English and Mexico to the house of Austria. The French emperor, who was politic enough to give the crown of Mexico to the house of Austria. The French army under Generals Forey and Bazaine fought their way over the Cordillerias to the capital, where they established a provisional government known as the "Regency of the Empire." This virtually French Assembly submitted the choice of a ruler to the patronizing Archduke Maximilian, who was politico in English and Mexia, was sentenced to be shot. Meanwhile the public patience had so long endured, ordered the long robes and shovel-hats and other insignia of the priesthood and other sacred orders to be laid aside when appearing upon the public streets, and suppressed all public processions and various childish pageants. The Jesuits were banished from the country, as they had been at various times from so many nations of Europe. It is difficult for any who desire to be entirely candid to decide whether the papacy, as it existed in Mexico fifty years ago, was on the whole a blessing or a curse.

The spring of 1867 brought the beginning of the end. Maximilian's chief forces, with himself among them, were at Querétaro under siege. In a general movement for religious freedom and political consolidation. He also attempted the dispensing of crowns and scepters. The War of the Rebellion in the United States had furnished the opportunity. A Swiss banker had an exaggerated claim against France, which by the adoption of the banker as a citizen of France furnished the emperor with a pretext. England and Spain also had claims, and an alliance was formed for an armed intervention.

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In an attempt to escape he was betrayed by one of his generals, placed under arrest, tried by a military tribunal, and, with Generals Miramon and Mexia, was sentenced to be shot. Meanwhile the republic which for ten years had existed, we might almost say in the person of a single man—Benito Juarez—was returned from its exile and took the place of the mushroom emperor.

With the establishment of the republic under Juarez in 1867 that religious liberty which had been proclaimed in 1857 was fully realized, and, notwithstanding the efforts and the bitter persecutions of the Roman Catholic clergy, it has been maintained till the present time.
ous Torquemada did not fail to stamp itself upon the new continent, as upon the old.

When the Northern Methodist Mission purchased a monastery in Puebla in 1872, and proceeded to adapt it to its missionary uses, they found in the substructure skeletons of Christian martyrs who had been walled into their cells to perish from the sight and memory of men. Juárez was from the first in favor of the more enlightened influence of Protestantism, and every president since 1887 has exerted his influence for freedom of opinion. Among those of liberal sentiments there have been two classes—some undoubtedly mere freethinkers, who cared for no religious faith, but were staunch supporters of freedom. Others, even the Catholics, have advocated liberty of thought, and welcomed Protestantism, not only because such freedom is the dictate of wise government, but because they believe that the disintegration of the one dominant mass of the papacy is more favorable to Protestant missions. Of this mass was Don Jerónimo Esquibeló, who in 1879 was heard to express his satisfaction at the introduction of Protestantism, because he believed that its influence, even its rivalries, would prove a benefit to the Mexican Catholic Church, and make it more like the Catholic Church in the United States.

The Present Status of the Republic: A great advance in industrial and commercial resources has been made since the more complete establishment of the republican government in 1867, at the close of the Maximilian empire. The cause of public education has also greatly advanced since the separation of Church and State. It certainly is not creditable to the Roman Catholic Church, which for more than three centuries had held dominion over the country, that the breaking of its dominion was the signal for a great advance in the education of the people. In the year 1857 the University of Mexico was abolished, and was replaced by special schools of law, medicine, letters, agriculture, mines, science and a military college.

The country has so long been exempt from serious political disturbances that the consequence of capitalists has been fully established, and the wealth which springs up with stable government has of itself become a strong conservative factor, and a new warrant for future prosperity.

The capitalists of the country cannot afford the luxury of the old-time pronunciamento, and they are now a more influential class than the impecunious adventurers who follow political revolution as a profession.

The Catholic party have not ceased to reecho the old cry of “patriotism” as a means of opposition to Protestant missions. Of this class was Don Jerónimo Esquibeló, who in 1879 was heard to express his satisfaction at the introduction of Protestantism, because he believed that its influence, even its rivalries, would prove a benefit to the Mexican Catholic Church, and make it more like the Catholic Church in the United States.

The American Bible Society had from an early period cherished a deep interest in Mexico, but almost nothing could then be done for the spread of the truth. But after the Mexican war direct effort was made to introduce the Word of God.

Rev. Mr. Thompson was employed as a Bible agent in Brownsville, Tex., in 1866. Bible distribution was carried on in connection with the missionary work of Miss Melinda Rankin in Brownsville, in 1854. In 1866 she established a school in Monterey, Mexico. As an example of the way in which the word found its way and began to work like leaven, we may cite Vila de Cos, a mining community in the State of Zacatecas.

An “ecclesia” like those of New Testament times was formed in a private house where people met to read the Word of God in secret. The proclamation of liberty of thought in 1857 gave them courage, and the little company grew in numbers and in knowledge. Sending to Monterey for a clergyman, they received the rite of baptism, and organized themselves into a church.

They appointed one of their own number to conduct services and administer the sacraments. They were instructed and variously assisted from time to time by Dr. G. W. Provost, an American physician of Zacatecas. By the year 1872 they had erected a church, and the number of communicants had risen to over a hundred. In 1861, Rev. James Hickey, a Baptist minister residing in Texas, being adverse to slavery and unwilling to be drawn into the impending conflict, crossed the Rio Grande to Matamoros, where he acquired some knowledge of Spanish, and began to preach to the Mexicans. From there he went to Monterey in November, 1862, where, in January, 1864, the first Baptist church was organized, which to-day is one of the strongest evangelical bodies in Mexico. He died in 1866. For about three years the work was maintained by the little body of believers until 1869, when the American Baptist Home Missionary Society appointed a missionary to that field. Since that time the Society has prosecuted its work successfully in the republic, as stated in the article on Home Missions.

Another example of the leaven of Bible-distribution was found years later in Zitacuaro, in the State of Michoacan. A Presbyterian native preacher, Rev. Mr. Forcada, on commencing missionary work at that point in 1877, learned that a Bible depository had been opened there by a Mexican six years before, and that four hundred Bibles and many religious tracts had been sold. Thus the way had been prepared for an unexpected welcome to the missionary, and a most gratifying success. At present, within a radius of forty miles, there are sixteen congregations of Protestant Christians.

Undenominational Missionary Work: Through the influence of Miss Rankin at Monterey, the
attention of Rev. Henry A. Riley was called to Mexico as a promising missionary field, and in 1869 he began his labors, where he found the harvest ripe beyond his expectations. He began his labors under the auspices of the American and Foreign Christian Union, and he succeeded in purchasing at a low price a valuable consolidated church property. Meanwhile an important event had already begun in the city of Mexico, where a few prominent priests openly avowed their renunciation of the Roman Catholic dogmas and corruptions.

The first was Francisco Aguas, a man of great fervor and eloquence. Alarmed at his boldness and success, a fellow-priest, Manuel Aguas, set out to prepare himself to refute the teachings of Aguas, who had already been joined and encouraged by Mr. Riley. While Aguas pursued his investigations in search of arguments, he himself became a convert, and a most successful preacher of the Gospel. Unfortunately for the cause which they had espoused, both of these eloquent men died after a brief career. The converts who were gathered by Father Aguas were organized into a church based upon the doctrines and order of American Episcopacy, and known as the Church of Jesus.

The Protestant influences that have been introduced into Mexico have come largely from North America, and the following societies have accomplished most effective results: The Northern and Southern Presbyterian Boards; the Associate Reformed (South); the Cumberland Presbyterian; the Northern and Southern Methodist Boards; the American Baptist Home Mission Society; Independent Baptist of the South; the Foreign Mission Board of the Southern Baptist Convention; the Protestant Episcopal Board; the American Board (Congregational); the Christian Woman's Board of Missions; the Friends' Work; the American Bible Society; the Seventh Day Adventists and their medical work; and the Woman's Christian Temperance Union. The Protestant influences that have been introduced into Mexico have come largely from North America, and the following societies have accomplished most effective results: The Northern and Southern Presbyterian Boards; the Associate Reformed (South); the Cumberland Presbyterian; the Northern and Southern Methodist Boards; the American Baptist Home Mission Society; Independent Baptist of the South; the Foreign Mission Board of the Southern Baptist Convention; the Protestant Episcopal Board; the American Board (Congregational); the Christian Woman's Board of Missions; the Friends' Work; the American Bible Society; the Seventh Day Adventists and their medical work; and the Woman's Christian Temperance Union.

MEXICO: The peninsula of Mexico, with its 50,000 square miles, is surrounded by the Caribbean Sea on the N., the Gulf of Mexico on the E., the Pacific Ocean on the S., and the Sea of Cortez on the W.

In 1640 the capital was founded, not far from Shiloh, in a lagoon watered by the River Engotine. In 1869 he received an invitation to teach a Kafir tribe 240 miles from Engotine. War had scattered the tribe. Mr. Meyer and his family were left alone. But he followed the Kafirs to preach to them in their mountain fastnesses. After peace was restored the people began to come to the station to hear the Gospel, and soon church and school were built; and a church was organized. Mr. Meyer was permitted to found one more mission, but his health failed, and he was obliged to return to Europe.

MHOW: A town in Central India, situated 13 miles S. W. by S. of Indore. There is a military post 1 mile distant. Population 8,500, of whom three-fourths are Hindus. Station of the PCC (1877), with (1903) 2 women missionaries, 37 native workers, 3 outstations, 1 place of worship, 3 Sunday schools, 4 day schools, 1 industrial school, 1 dispensary, 1 orphanage, and 43 professing Christians. Station also of the WMS, with (1903) 1 missionary, 5 outstations, 1 place of worship, and 35 professing Christians. Name also written Mahow.

MICRONESIA: Certain groups of small islands in the Pacific Ocean mostly north of the equator, and between the meridian of 150° and 180°. This part of the Ocean includes the Philippine, (Kingsmill), Marshall (Mulgrave, the radack and ralick chains), and Caroline Islands, the Marianas (or Ladrones), and Bonin Island, and many other small atolls and groups. With few exceptions the islands are low atolls of coral formation. The groups vary in extent—from the single islet half a mile long to the extensive archipelago enclosed by a coral reef 200 miles or more in circumference. The depth of the island-studded lagoon thus enclosed varies from 5 to 100 fathoms. Some islands are accessible to the largest ships, having good channels through breaks in the reef, and furnishing commodious harbors, while some have channels which cannot be entered with the prevailing winds, and others are entirely enclosed by reefs and have no anchorage. Ocean currents, with frequent calms, render navigation very uncertain and often dangerous. The area of land in any of these atolls is insignificant compared with the size of the lagoon or the extent of the supporting reef. The land, ranging in elevation from 5 to 20 feet above high-water mark, is composed of coral rocks and sand washed up by the waves, and forms a series of islets resting at varying distances from one another upon the reef. At high tide the waves roll over the reef at a depth of 4 to 10 feet and between the islets into the lagoon, while at ebb tide the reef is bare, and furnishes a connecting pathway from islet to islet, except where it is broken by a channel. The average area of land in the atolls is probably from 5 to 10 square miles.

The high islands are of volcanic origin, have the physical peculiarities of the atolls, only that the lagoon is replaced by elevated land. The people resemble the brown Polynesian race, but they are evidently of mixed blood; and their language is not the true Polynesian, but distinct and split up into the different groups. They are simple in construction, easily acquired, yet quite difficult to reduce to writing because of the shading of sounds, and also on account of the presence of close consonants at the end of words. Five of these languages have been reduced to writing. Portions of the Bible, hymn-books, and various school-books have been printed. Some of the dialects are very expressive, and the not having extended vocabularies, are rendered flexible by the use of proemial and suffixal, verbal directives, and terminations to indicate place and position.

Therefore, Rev. Henry A. Riley was called to Mexico as a promising missionary field, and in 1869 he began his labors, where he found the harvest ripe beyond his expectations. He began his labors under the auspices of the American and Foreign Christian Union, and he succeeded in purchasing at a low price a valuable consolidated church property. Meanwhile an important event had already begun in the city of Mexico, where a few prominent priests openly avowed their renunciation of the Roman Catholic dogmas and corruptions.

The first was Francisco Aguas, a man of great fervor and eloquence. Alarmed at his boldness and success, a fellow-priest, Manuel Aguas, set out to prepare himself to refute the teachings of Aguas, who had already been joined and encouraged by Mr. Riley. While Aguas pursued his investigations in search of arguments, he himself became a convert, and a most successful preacher of the Gospel. Unfortunately for the cause which they had espoused, both of these eloquent men died after a brief career. The converts who were gathered by Father Aguas were organized into a church based upon the doctrines and order of American Episcopacy, and known as the Church of Jesus.

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The changes which have been wrought through the efforts of the missionaries are truly wonderful. The transforming power of the Word of God has never been more manifest than in this field. There has been a marked development of stability in the character of the natives. Formerly the habits of different groups show great variety. In the Gilbert Islands men had no covering of any kind; the women wore a fringed skirt 10 or 12 inches long, the children being nude. In the Marshall Islands men wore a fringe skirt 25 to 30 inches long, and the women two mats, about a yard square each, belted about the waist. Upon the Caroline Islands some covering was used. The dwelling-houses were mere shelters of simple construction, the council-houses were large.

The forms of government varied, but were all founded on the idea of the aggrandizement of the chief rather than the good of the subject. Human life was slightly regarded, and even petty chiefs sent many a victim to the executioner.

Missionary work was begun on Ponape and Kusaie (Caroline group) in 1852 by three American missionaries (L. H. Gulick, A. A. Sturges, and B. G. Snow) with their wives. They were accompanied by two Hawaiian missionary helpers with their wives. The first five years were discouraging. Many times the enterprise seemed ready to fail. Opposition of foreigners (self-exiled and more degraded than the natives), small-pox on Ponape, insurrection on Kusaie, disastrous results of contact with the whaling fleets, and the dense paganism of the natives themselves had all to be overcome by the faith ofearnest men. The year 1857 saw Apaing (Gilbert Islands) and Ebon (Marshall Islands) occupied.

During the next five years (1857 to 1862) the harvest began. During the last twenty years there has been a constant increase of both hearers and converts.

The religion of the islanders used to be not greatly unlike modern spiritism, and their social usages imposed no family ties. Polygamy was tolerated, and even the chiefs were dishonest and untruthful. There was a constant increase of both hearers and converts.

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The changes which have been wrought through the efforts of the missionaries are truly wonderful. The transforming power of the Word of God has never been more manifest than in this field. There has been a marked development of stability in the character of the natives. Formerly they were dishonest and untruthful. There was a belief among them that the Great Spirit used deceitful means for the accomplishment of His plans or for maintaining His authority, and the people accordingly cultivated deceit. Ships were often pillaged and the crews murdered. But the Gospel has in many islands effected a complete revolution. Social ideas have been changed. The family has been built up, and the ceremony of marriage is becoming more and more common. The practice of family-worship has done much to purify and crystallize social ideas, and a strong sentiment of his duty to guard the household and defend his family from the lust of even the chiefs is rising in the mind of the head of the household.

Better dwellings, greater personal cleanliness and tidiness have also followed the moral reformation. Intellectual progress is quite marked. The schools are well attended. Native teachers have done very efficient work. The mother-tongue has become the vehicle of blessing. From the first a missionary spirit has been cultivated, and the young convert has been taught to keep in view the prospect of becoming a teacher of the new doctrine on his own island, or, if need be, on other islands. When the work was to be pushed westward from Ponape it was done by native missionaries, furnishing one of the most interesting chapters in the annals of missionary work.

Going forth to a people of diverse tongue, these men and women prepared themselves for the work, and soon gathered in large numbers of converts.

The American Board has training schools at Kusaie and at Ruk. There are 51 churches, with over 6,000 communicants. The LMS has a flourishing work in the southern islands of the Gilbert group.

MIDDLEDrift: A settlement in the Transvaal, S. Africa, situated on the S. side of Limpopo River, about 130 miles N. by E. of Pietersburg. Station of the NBC (1897), with (1900) 1 missionary and his wife, 5 native workers, 9 outstations, 4 places of worship, 9 Sunday schools, 3 day schools, 1 temperance society, and 340 professed Christians.

MIDNAPUR: A town in Bengal, India, situated 65 miles W. by S. of Calcutta, with which it is connected by canal. It is the center of a silk and indigo industry and has a population (1891) of 32,500, of whom 24,700 are Hindus and 6,800 Muslims. Station of the Free Baptist Missionary Society (1863), with (1903) 2 missionaries and their wives, 3 women missionaries, 54 native workers, 6 outstations, 1 place of worship, 6 Sunday schools, 2 boarding schools, 16 day schools, 1 theological class, 1 dispensary, and 213 professed Christians, of whom 125 are communicants. The Society spells the name Midnapore.

MIDONGY: A village in Madagascar, situated 70 miles N. W. of Fianarantsoa. Station of the Norwegian Mission Society (1894).

MIEN-CHAU: A town in the Province of Szechwan, China, situated on the Fu-chiang, 62 miles N. E. by N. of Cheng-tu-fu. Population, 70,000. Station of the CMS (1894), with (1900) 2 missionaries, 2 with their wives; 2 women missionaries, 1 native worker, 1 place of worship, 1 dispensary, 1 day school, and 8 professed Christians. A general reorganization after the Boxer outbreak is now under way. The Society spells the name Mien-Choe.

MIEN-CHU-HSIEN: A town in the Province of Szechwan, China, situated 45 miles N. of Cheng-tu-fu. Population, 50,000. Station of the CMS (1894), with (1902) 2 missionaries, 1 with his wife; 1 woman missionary, and 5 Christians. The Society spells the name Mien-Obh.

MIHIMAM. See MAIJAM.

MILDMAY INSTITUTIONS AND MISSIONS: The Mildmay Conferences were inaugurated in 1856 by the Rev. William Pennefather, Vicar of St. Jude's, Mildmay Park, at Bermondsey. The chief purpose, to persuade members of various Christian Churches openly to acknowledge their spiritual union in Christ, seemed to many fraught with danger of an actual exhibition of dissension and confusion. In fact, they were so successful that in 1869 the corner-stone of a large Conference Hall was laid at Mildmay, and the institution became a center of union for Christians of all
Mildmay Modern Protestant

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denominations, and has facilitated the prosecution of a variety of evangelistic and missionary enterprises.

The Conference Hall is used not merely for the annual conferences, but for weekly evangelistic services, and there are special rooms for Bible classes, mothers' meetings, tea meetings, etc. Closely connected with it is a deaconess house, a training home for lady workers for home and foreign missionary work, called "The Willows," a nurses' house, Memorial Cottage Hospital and orphanage, while a mission hospital at Bethnal Green, and a convalescent home at Ossulston are under the same management. Special interest attaches to the Pennefather Memorial Home for Mildmay workers who are disabled by sickness or age, and to the mulberry tree in a corner of the Park, which it has been the custom to gather afternoon meetings during the conferences.

The three departments especially connected with foreign mission work are the Bible class for men in Conference Hall, which has sent out a large number of workers, ordained and lay; the Deaconess House, and the Willows Training School. The Bible class is represented in the Church of England, Free Church pastorates, on the foreign fields in China, India, Persia, South America, and Africa, and in work for the Jews. The Deaconess House is the administrative headquarters for the three branches of its work: medical, home and foreign missions. The graduates are found in every part of city work as well as on the foreign field, including some of the most difficult sections, as Arabia, Kashmir and Central Africa. For the most part Mildmay workers go in connection with the regular missionary societies, and in the training institute there is a special class in preparation for the CMS. The organization is more closely in charge of work among the Jews, particularly in London and Eastern Europe, and the Jaffa Medical Mission and Hospital is closely affiliated with it. The City Mission work includes rescue work, house-to-house visitation by the deaconesses, and any other benevolent enterprises. The whole organization is under the care of a board of trustees and council, including representatives of the Church of England and the Free Churches.

MILLER: A village in Cape Colony, S. Africa, situated in the Transkei district, 35 miles S. E. of Clarkebury. Station of the UFS (1887), with a mission hospital at Bethnal Green, and a convalescent home at Ossulston are under the same management. Special interest attaches to the Pennefather Memorial Home for Mildmay workers who are disabled by sickness or age, and to the mulberry tree in a corner of the Park, which it has been the custom to gather afternoon meetings during the conferences.

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MILLS, Samuel John: Born at Torrington, Conn., April 21, 1783, the son of a minister. He entered Williams College in 1806 and graduated in 1809. After entering college he was accustomed to meet with a few students in a grove for prayer and religious conference, and on a memorable afternoon, when driven by a thunderstorm to continue their conference under a haystack, he first suggested the idea of personal responsibility for sending the Gospel to the heathen missionaries. He first suggested the idea of personal responsibility for sending the Gospel to the heathen. In 1810 Mills entered Andover Theological Seminary, where he found Hall, Newell, Judson, and Nott deeply interested in the same subject, and he proposed that they unite in an appeal to the General Association of Massachusetts, soon to meet at Bradford. This memorial led to the formation of the American Board. Mills, after his graduation, was active in organizing Bible and other benevolent societies in different parts of the United States, and was sent to Africa by the American Colonization Society to choose a site for a colony of negroes from America. There he contracted a fever from which he died on board ship June 16, 1818. The not permitted to engage personally in a foreign mission he accomplished much for the conversion of the world. From the mind of Mills arose plans for the American Board of Commissioners for Foreign Missions, the American Bible Society, the United Foreign Missionary Society, and the African School under the care of the Synod of New York and New Jersey, beside impetus given to Domestic Missions, to the Colonization Society, and to the general cause of benevolence in both hemispheres.

MILLS, William: Born in Aberdeenshire, Scotland, in 1785. His fixed purpose to engage in missionary work was formed in 1805, at the age of twenty. After this he spent five years in securing a support for his mother and sisters. His early opportunities for education were meager. Entering the missionary college at Cosport, he went through the regular course of study, under the direction of the Rev. David Bogue. He was ordained in July, 1812; received his appointment to China, under the LMS, arriving at Macao July 4, 1813, where he was welcomed by Dr. Morrison. China being closed against missionaries, and the Portuguese, who controlled the neighboring islands and points on the mainland, being hostile, he was ordered in ten days to leave Macao.

Leaving Mrs. Milne with Mrs. Morrison, he went to Canton, almost the only place in China where he could live in safety. Here he remained six months, engaged in the study of the language. The next eight months he spent in a tour through the East Indian Archipelago, distributing among Chinese residents copies of the New Testament and other books. Rejoining Dr. Morrison at Canton, Milne was sent to open a mission to the Chinese in Malacca, arriving at Penang in 1815. He opened a free school and gave much time to planning for an Anglo-Chinese College at Malacca, which he opened in 1820, the idea and much of the early support coming from Dr. Robert Morrison of Canton. His main work from 1815 to the close of his life was the preparation of religious literature. He aided Morrison in the work of translating the Bible into Chinese, the Books of Deuteronomy and onward to Job being translated by him. He prepared a Commentary on the Epistle to the Ephesians, an "Essay on the Soul," in two volumes, and fifteen tracts, all acceptable to the Chinese. He had great skill and readiness in the use of the language, and in addition to his literary labors performed much evangelistic work. His first convert, Leang-Afa, whom he baptized, was the first ordained Chinese evangelist, remained in the service of the LMS for many years, and was the teacher from whom the leader of the Taiping rebellion derived his respect for Christianity. Dr. Milne's health failing, he took a sea voyage, but returned weaker, and died in 1822, at the early age of thirty-seven, and when but ten years in the missionary work.
Besides the works mentioned, he published *Retrospect of the Protestant Mission in China.*

**Philip (R.), William Milne, New York, 1840.**

**MILLPORT HARBOR:** A settlement in British New Guinea, situated on the S. coast, about 80 miles W. of Kwato. It is a lovely situation on a hill with a bay on each side. Station of the LMS (1896), with 1 missionary.

**MING-CHIANG.** See MIN-TING-HSIEN.

**MINGRELIA:** A district of Asiatic Russia, in the Caucasus, lying between Tiflis and the Black Sea. Area, 2,600 square miles. Surface generally mountainous, sloping toward the south. Climate warm and damp; fevers are prevalent; soil exceedingly fertile, and vegetation rapid. The mountains are covered with magnificent forests, and much good land lies waste. The district is without external improvement, and has a savage and deserted appearance. Population, 240,000, most of whom belong to the Georgian race, but are generally inferior in appearance to the mountaineers of the Caucasus. The dominant religion is that of the Greek Church. Mingrelia corresponds with ancient Colchis. It was the birthplace of the kingdom of Georgia, was afterward independent under a long line of native princes, and became subject to Russia in 1804, but its prince remained nominally sovereign till 1867, when he sold all his rights to the emperor of Russia for 1,000,000 roubles. There is no distinctive mission work carried on among the Mingrelians, the colporteurs of the British and Foreign Bible Society go through the country occasionally.

**MIN-TING-HSIEN:** A village in the province of Fo-kien, China, situated on the Min River 28 miles N. W. of Fu-chau. Station of the ME, with (1903) 3 women missionaries, 25 native workers, 7 outstations, 19 places of worship, 19,000 professed Christians, of whom 784 are communicants. The Society spells the name Ming-chiang.

**MIRAJ:** A town in Bombay, India, situated 70 miles W. of Bijaun and 32 miles E. N. E. of Kolhapur, near Kistna River. Population (1891) 26,100. Station of the PN (1892), with (1903) 5 missionaries, four of them with their wives; 2 women missionaries, 7 native workers, 1 place of worship, 2 Sunday schools, 3 day schools, 2 boarding schools, 1 dispensary, 1 hospital, 1 medical class, 1 orphanage, and 37 professed Christians. The Mission to Leopers in India and the East supports a leper asylum here, in connection with the Presbyterian Mission.

**MIRAT.** See MEERUT.

**MIRZAPUR:** A town in the United Provinces, India, situated on the right bank of the Ganges, 30 miles W. S. W. of Benares. Population of (1901) 79,862, of whom five-sixths are Hindus. Station of the LMS (1837), with (1903) 2 missionaries, 1 with his wife; 2 women missionaries, 16 native workers, 1 outstation, 6 Sunday schools, 9 day schools, 1 boarding school, 1 orphanage, and 137 professed Christians, of whom 46 are communicants.

**MITO:** A town in Japan, situated 65 miles N. E. by N. of Tokio. Has a large fish export trade. Population, 19,000. Station of the ABMU (1899), with (1900) 1 missionary and wife, 1 women's missionary, 5 native workers, 6 outstations, 3 places of worship, 5 Sunday schools, and 93 professed Christians. Station also of the AFFM (1888), with 1 missionary and wife, 2 native workers, 1 Sunday school. 1 industrial school, and 30 professed Christians. Station also of the PE (1901), with 1 missionary, 1 native worker, 2 places of worship, 1 day school, and 1 hospital.

**MITSIDI:** A settlement in the Shiré district of British Central Africa, situated 30 miles W. by N. of Blantyre. Station and plantation of the Zambesi Industrial Mission (1900), with 5 missionaries, two of them with their wives; 1 woman missionary, 1 outstation, 1 place of worship, 2 Sunday schools, 2 day schools, 1 industrial farm, 1 dispensary, 1 hospital, and 30 professed Christians.

**MITYANI:** A village in Uganda, Africa, situated in the district of Singo, 40 miles W. of Mungo. Station of the CMS (1893), with 2 missionaries, one with his wife; 76 native workers, 1 printing press, 1 theological college, 1 dispensary, and 2,380 professed Christians, of whom 598 are communicants. Society spells the name Mityana.

**MIYAZAKI:** A town in Kiushiu, Japan, situated near the E. coast, about 100 miles E. S. E. of Nagasaki. Population, 5,000. Station of the ABCFM (1894), with (1902) 1 missionary, 1 woman missionary, 8 native workers, 25 outstations, 3 places of worship, 7 Sunday schools, 1 Young People's Society.

**MJOZI:** A settlement in Pondoland, Cape Colony, S. Africa, situated near Mount Ayliff and about 45 miles S. E. of Kokstad. Station of the South Africa Baptist Mission Society, with 1 missionary and his wife, 1 outstation, 1 place of worship, and 3 professed Christians.

**MKUNAZINI:** A village on the W. coast of the Island of Zanzibar, Africa, and one of the suburbs of Zanzibar town. The UM has its headquarters here. Statistics given under Zanzibar.

**MLANJE:** A village in British Central Africa, situated on a range of hills 25 miles S. of Lake Shirwa. Altitude, 8,000 feet. Station of the CSFM (1887), with (1900) 2 missionaries, one with his wife; 7 native workers, 1 place of worship, 1 Sunday school, 4 day schools, 1 boarding school, 1 industrial school, and 19 professed Christians.

**MLENGANA:** A parish in the W. of Pondoland, Cape Colony, Africa. Station of the Episcopal Church of Scotland (1892), with (1902) 2 missionaries, 3 native workers, 8 outstations, 5 day schools, 1 place of worship, and 307 professed Christians, of whom 112 are communicants. The Society calls the parish St. Barnabas.

**MODERN PROTESTANT MISSIONS:** For two centuries after the Reformation there was practically no missionary activity in the Protestant churches. Erasmus taught the duty of world-wide evangelisation, but as something for the future rather than the present. Luther seemed careless of everything but the preparation of his own community for the "last days," and the settlement of the violent controversies that were the inevitable attendant upon the sudden enfranchisement of individual opinion. There were, however, a number of enterprises, individual or political: the Calvin-Coligny colonies in Brazil and Florida (1555-64), more political than religious in character, and all failures; a mission to Lapland (1560) under the auspices of Gustavus Vasa; an
effort by the Dutch to introduce Christianity among the natives of Java (1619), following the establishment of a college for the training of missionaries at Leyden (1612), and extending to the efforts for the Indians of North America by Eliot, the Mayhews and others, resulting in the grant of a charter by the Long Parliament of the first charter to a missionary society "for the promoting and propagating the Gospel of Christ in New England," a society still in existence under the name, "The New England Company.

With the middle of the 17th century commenced a new movement, inaugurated, not by the clergy, but by the laity, and including some prominent jurists of Lubeck. One, Peter Heiling, reached his field, Abyssinia. In 1664 an Austrian baron, Von Welz, issued an earnest appeal for the conversion of the heathen, to which Ursinus of Ratisbon responded that Greeks were responsible for the Turks; the Danes and Swedes for the Greenlanders and the Lapps, and that it was absurd, even wicked, to cast the pearls of the Gospel before the dogs of cannibals.

Two years before this, however, Spencer had been made pastor at Frankfort, and with his friend Francke, led the Germans to a distinctly missionary character to the new University of Halle, while in 1700 the philosopher Leibnitz urged upon the Berlin Academy the duty of propagating "the true faith and Christian virtue among the remote and unconverted nations," especially China. The first action under the new impulse was the founding of the Danish Tamil Mission by King Frederich IV., of Denmark, in response to the representations by Court Chaplain Dr. Lutkens, and the sending of Ziegenbalg and Plutschau to Tranquebar in 1705, as the Danish Mission.

The Danish, gave rise to the Moravian movement. Count Zinzendorf, who had given the persecuted Bohemian Unitas Fratrum a home on his estate at Berthelsdorf, visited Copenhagen in 1729, and there heard about Danish Missions. The result was that, in 1732, two Moravians went to St. Thomas, W. I., in 1733, two more to Greenland, and within four years other Moravian missionaries went to Dutch Guiana, to South Africa, to the Indians of Pennsylvania and Georgia. The result of these activities became the link connecting with Germany still another chain of missionary endeavor.

In 1729 the Oxford Club, of which the Wesleys were prominent members, was founded, and six years later the two brothers went with General Ogilthorpe to Georgia, and came in contact with a Moravian missionary. This led to a visit by John Wesley to Herrnhut in 1738, and acquaintance with Zinzendorf and Francke, whose influence in Methodism has been great. It was not, however, till some time later that the distinctly missionary feature of the movement became apparent.

During this period, with the exception, in a degree, of the Moravians, the dominant idea was the colonial. England, Holland and Denmark had reached out to enlarge their commercial relations. The meads of the Gospel were uppermost in the thought of the home churches, and the conversion of natives in the colonies seems to have been considered more from the political than from the spiritual standpoint. Under the influence, however, of the revival spirit which spread through England and the United States, and which brought to the front the Wesleys, Whitefield, Wilberforce, the Countess of Huntington, Henry Venn, Thomas Scott, Philip Doddridge, John Watts, Hannah More, Jonathan Edwards, the Tennents, and a host of others, a sterner sense developed of Christian duty toward a world lying in sin. In 1746 a prayer concert was continued during seven weeks, in which Jonathan Edwards had a share. But no practical application of this new conception came to the work of missions until Carey's famous "Inquiry," and his two sermons, "Expect Great Things from God," and "Attempt Great Things for God," in 1792. From these resulted the Baptist Missionary Society, which inaugurated the era of aggressive and missionary missions.

From this time on development of the missionary idea was rapid and multiformal. Chronological statement becomes confusing, and the topical presentation of progress on the whole gives a clearer view. Three divisions stand out prominently: 1. The development of the missionary idea in the church; 2. The occupation of the field; 3. The results achieved.

1. Development of the Missionary Idea: It is an interesting fact that the first influence of the missionary spirit has been to break down differences of creed or polity. The entire evangelical element in England felt the power of the initiative of the Baptists, and three years later a number of representatives from the Independent (Congregational), Wesleyan, Presbyterian and Episcopal bodies met and organized "The Missionary Society," now known as The London Missionary Society. That afterward they separated was due to no lack of sympathy with each other, but to the simple fact that they felt they could accomplish more for the great work by developing their own particular fields. Thus, in 1799, the Evangelical churchmen formed the Church Missionary Society, in 1814 the Wesleys established their own organization, and later the Presbyterians did the same. But the influence of these societies was by no means confined to their own circles. Two Church of England organizations, the Society for Promoting Christian Knowledge, founded as early as 1698, and the society for the Propagation of the Gospel (1701), which had hitherto confined their attention almost entirely to the home mission needs, broadened their outlook and their efforts, and became, in their own spheres, distinctively missionary societies. So, also, the General Baptists (Arminian or Free Will) followed the lead of their particular (Calvinistic) Brethren, and in 1816 established their own society. The other Methodist societies did not come into existence until later, with the exception of the Bible Christians' organization, which dates from 1821.

Parallel with this movement in England was a similar one in Scotland. There, too, as early as 1700, a society for Promoting Christian Knowledge had been formed, which established a board of correspondents in New York in 1741, and assisted in supporting workers among the Indians, among them David Brainerd. Following on the organization of the Missionary Society in London, similar societies were formed in Edinburgh and Glasgow, from which later grew the great enterprises of the Established, Free, and United Churches.

It was characteristic of the broad view of the leaders in the evangelical and missionary move-
ment that great emphasis was laid from the beginning on the necessity for the fullest of information, and a spirit of direct thought and study. Besides the two Societies for Promoting Christian knowledge already mentioned, there were formed (1793) the Religious Book and Tract Society of Scotland, (1799) the Religious Tract Society in London, (1804) the British and Foreign Bible Society, followed by similar organizations in Scotland, afterward united in the National Bible Society of Scotland.

In America, up to the time of Carey, the evangelical thoughts and action of the churches had been directed almost entirely to the Indians, and the missionary interest in England. This resulted in 1815 in the establishment of the Basel Missionary Institute. In Germany the Berlin Missionary Society (1824) was organized. Berlin, too, a similar movement was inaugurated by Pastor Janicke, in 1800, and as a result the Halle Missionary Society, at first as an auxiliary in Holland and in Germany. In Holland the Synod of New York for assistance in sending missionaries to Africa. The sailing of Carey and the formation of the LMS aroused great interest, and a number of societies were formed in New York and New England, in 1796-97, primarily for work among the Indians, but in some cases with special mention of the needs of foreign lands. Several magazines were founded and funds were raised to assist the enterprises started in England. The foundation of Andover Seminary (1806) had special reference to the preparation of preachers for mission work. As in England, individual enterprise had a great influence, and the munificent gifts of Robert Ralston and others, of Philadelphia, helped to assure the interest of the church in mission work.

The special initiative for active work was furnished by three students in Williams College, Samuel J. Mills, Gordon Hall, and James Richards. At the famous haystack prayer meeting in 1806, they pledged themselves to the work, and before the Revolution Semi-nary in 1812 pressed the matter upon public attention so earnestly that the General Association of Congregational Churches, at a meeting in Bradford, Mass., considered the question of a society. As a result, in June of that year the American Board of Commissioners for Foreign Missions was organized. As in the case of the LMS, different denominations, chiefly Presbyterian and Reformed, united with the Congregationalists. The Baptists continued to send their gifts to Serampore, until the news of the change of views on the part of Judson and Rice aroused them to the opportunity for a work of their own, and the American Baptist Missionary Union was formed in 1814. The Methodists established their work in 1819, and the American Bible Society (1816) was followed or attended by various tract societies united in the American Tract Society in 1823.

On the continent of Europe, the influence of the movement in England was felt at once both in Holland and in Germany. In Holland the sending out of Van der Kemp by the LMS occasioned the organization (1797) of the Netherlands Missionary Society, at first as an auxiliary to the English work, but later independent in its labor. In Germany the missionary interest in Halle had practically died out; a new movement at Basel, Switzerland, took its place. As early as 1758 a society had been formed for the development of evangelical life, and its members were in close touch with the movements in England. This resulted in 1815 in the establishment of the Basel Missionary Institute. In Berlin, too, a similar movement was inaugurated by Pastor Jänichen, in 1800, and as a result the Berlin Missionary Society (1824) was organized.

The Foreign Missionary enterprise inaugurated by Carey, and undertaken in the United States, Holland and Germany, passed through a period of severe trial. Early years of such enterprises are years of seed-sowing rather than of reaping, and the new organizations had all they could do to hold their own. After a period, however, there seemed to come a new impulse to the work. One after another of the churches that had contented to act the part of assistants assumed the position of principals. Thus, in England, the Dutch Calvinistic Methodists (1846), the Presbyterians (1847), Primitive Methodists (1842), United Methodist Free Churches (1857), Methodist New Connexion (1859), and Friends (1856), established their own work; while in the Church of England, the South American Missionary Society (1844), Universities Mission to Central Africa (1856), led the impulse toward special work which developed in missions of the various general church societies. In 1865 the China Inland Mission marked almost an epoch in missionary enthusiasm, and in 1872 was formed the East London Institute, since reorganized with some others as the Regions Beyond Missionary Union. The same development occurred in Europe; and Germany, Holland, Denmark, Norway, Sweden, Switzerland and France joined the ranks of Christian missions. (See articles on these countries for details.)

It is to be noted, however, that the activity of the Church was by no means confined to what may be called its regular organizations. Innumerable associate movements were started. There were missions to the Jews, missions for seamen, missions in aid of special branches of work or fields of labor, medical missions, missions for lepers, to the blind, for recovered slaves, a Turkish Mission Aid Society, an Association in Aid of Moravian Missions, organizations for the conduct of schools, orphanages, asylums of one kind and another. The mere catalogue of the societies of the Regions Beyond Missionary Union would outrun the limits of this article.

Three movements, however, have been so prominent and so extended as to call for special attention: 1. Work for women by women; 2. Work for young people by young people; 3. Work independent of the regular organizations, based upon a belief or feeling that there was too much of machinery in them.

1. Women's Work for Women: The first distinctively woman's society was formed in 1825, in England, for promoting education in the West Indies. Nine years later, in response to an earnest appeal by the Rev. David Abeel, an American missionary in China, the Society for Promoting Female Education in the East was established. The next step was the organization of societies in connection with those already representing the different churches, and there are also independent societies, either for specific departments of work, or for denominations, or for the various general church societies. In the United States women were directly interested in the
work of the Boards, and it was not until 1861 that the Woman's Union Missionary Society was organized, representing six denominations. In 1858 the Congregational Woman's Board connected with the ABCFM was formed, and since then the movement has spread until there is scarcely a denomination that has not some form of organization in which the women of the church combine either for independent work or for assistance to the Board of their own denomination.

The formation of the Deaconess Society was organized for local and home work in 1836, but did not commence foreign work until 1851. A woman's society for Christian Female Education in Eastern countries, in Berlin, dates back to 1822, and a similar society for work in China to 1850, but this covers the list of special organizations of this kind. France and Sweden report women's organizations, but in the other countries of Continental Europe this department of missionary activity has not as yet been developed.

2. Young People's Work: The earlier organizations of young people, including in the term students, clerks, etc., were for the most part distinctly local in character. An exception was found in the different societies of inquiry, and similar organizations in the seminaries and colleges of the United States, which resulted from the one started in Williams College in 1806, and transferred to Andover Seminary. These all had special reference to the study of missions, and the class of the foreign field. The first YMCA was established in America in 1854, following that in London (1844), and almost immediately there developed the idea of confederation. A central committee (1854) brought together the first world's conference (1855). The central committee later became the International Committee, which has grown into one of the largest and most efficient organizations for Christian work in the world. The college department (1876) prepared the way for an Interseminary Missionary Alliance (1880), and the Student Volunteer Movement (1886), which has developed a world-wide influence for serious study of the mission fields of the northern continent include: Alaska: 11 societies, 118 missionaries, 33 stations and outstations. United States: 36 societies, 102 missionaries, 116 stations. West Indies: 36 societies, 444 missionaries, 514 stations. South America: 17 societies, 233 missionaries, 293 stations. Mexico: 21 societies, 210 missionaries, 532 stations. Central America: 11 societies, 102 missionaries, 116 stations. West Indies: 44 societies, 444 missionaries, 814 stations. South America: 35 societies, 672 missionaries, 575 stations.

Important as are these indirect results, they are far less significant than those manifest in the life of the churches.

Of those, perhaps, the most prominent is the organization of mission work. (See also articles on Finances, on Study classes, etc.) There is to-day no more thoroughly organized enterprise in the world than the work of foreign missions, and not a year passes but some detail is perfected in the effort to bring not merely every church, but every member, and even every attendant, into touch with the work that links America and Europe to every part of the world.

To some, these are commitments, officers, branches, and cradle rolls, periodicals, study classes, campaigns, systematic and proportionate giving, cent-a-day mite societies, and so on, savor of too much machinery, yet not a single factor but has come into existence because of some evident need. It was a comparatively recent matter for the Baptist ministers to hand over to William Carey their £13 2s. 6d. It is a very different thing to gather from thousands of churches and hundreds of thousands of individual givers millions of dollars, and to send them in all sorts of currencies by every conceivable means to the farthest corner of the world, and to have record of the use made of every cent. Yet this is but one of the many departments of the home organization.

Turning to other departments of church life, it is noticeable that everywhere the work at home has grown in proportion to the work abroad. Home missions, in their various phases, are the result of foreign missions. This is, of course, a general statement, to which exception may be taken in details, but it remains unquestionably true that the foreign missionary work of the Church has led the way, and marked the path for its activities in very nearly every direction.

Other results are manifest in the number of books, not to speak of periodicals, leaflets, etc., published each year, that have a direct relation to missions, either descriptive of them, or suggested by them, all of which indicate what a hold missions have upon the public interest. The early tract societies were organized to supply, through benevolence, books which the ordinary publisher could not afford to print. To-day the most enterprising publishers are glad to get good books on missions, or by missionaries, on various questions of international importance. Through this and through travel, largely under the lead of missions, the Church has come into a sane and wholesome relation and sympathy with the people it seeks to reach with the Gospel. The word "heathen" is fast following the word "barbarian" into oblivion, not because the sin and evils of heathenism are any less real, but because the individual heathen is coming to be looked upon as a man and not as little more than a beast. (See International Service of Missions.)

Even more marked, however, have been the results of the foreign mission enterprise upon the character and life of the Church at home. The individual Christian has been quickened and lifted into a higher spiritual life by the influence of those who have gone as their representatives to the foreign field. Brainerd, Carey, Judson, Livingstone, Moffat, Selwyn, Paton, Goodell, Hannington, among the pioneers, and prominent in recent years, the noble army of martyrs in China have been a power for individual consecration. The development of such leaders as Henry
Modern Protestant foreign missions, too, is very largely due expansion in the benevolences of the Church. It is not merely that they practically originated organized systematic giving for work outside the local community, but they still lead the way in broadened sympathies that seek to mitigate the horrors of famine and pestilence in all parts of the world.

The one line of growth, however, which is more distinctly the result of foreign missions than any other in this field, is that which abates the rigors of rivalry between different branches of the Church, promoting harmonious and cooperative action. Differences in church organization and government, and even differences in creed, inevitably diminish in importance in the foreign field before the tremendous problem of making men feel the need of Christ and learn the beauty of truth and love. For contact with sincere, unselfish workers breeds mutual respect and fellowship, and walls of partition cannot remain barriers when mutual helpfulness has opened breaches in them. Not that missionaries have been or are disorderly to their own, but they realize the essentials of unity in Christ. (See Comity.)

In fact, wherever we look in the life and activity of the Church, we find the work of foreign missions in its various departments always identified with progress and growth, until the whole Church is becoming what it has been from its inception—an organization for Christian missions, using the term in its broadest sense, to denote the whole enterprise of building up the kingdom of God at home and abroad.

Abroad, the most common representation of the results of mission effort in foreign lands is in the form of tables of statistics. These statistics are found in detail in reports of societies, and an abstract of their essentials will be found in the appendix to this work. Their most important meaning, however, is not always visible to a casual reader.

As at home, so abroad, mission work is thoroughly organized. The mission organization is not a mere aggregation of missionaries and converts—it is a mechanism, sufficiently closely reticulated to give it efficiency, and yet so elastic as to give it unlimited power of adaptation. In this mechanism is now seen a most important result of years of labor. The native church is becoming less a mere company of converts, led by the missionary; more a responsible agency for aggressive work and a center for an independent community, a national life which shall be Christian. (See Church on the Mission Field.)

Another result is that with this broader conception of the purpose and function of missions has come in foreign lands, as at home, the adoption of varying methods, with this significant difference: that, whereas in Christian lands very much of the general training for citizenship is secular, in mission fields it is, for the most part, distinctly Christian. The schools, industrial enterprises, hospitals, asylums, etc., are not merely for the purpose of mental and physical development and the relief of suffering, but for all these purposes, but, in the establishment of the kingdom of God. Other departments of labor are described in detail in other articles, Medical Missions, Education, Literature in the mission field, work for the Blind, for Lepers, and Relief Work in times of calamity. It is significant of the far-reaching and statesmanlike views of the pioneers of missions that searching investigations of modern evangelistic work in the foreign field escaped their notice or failed of their approval. The various phases of work have simply been improved and developed into their proper relations to the general science of missions. There are not to be viewed as a whole. All are but parts of the whole: the wheels, cogs, arms, pulleys, bands of a vast mechanism, which is a result of missions, and which is increasing in power and effectiveness every year.

The efficiency of these various departments of missionary work becomes apparent to the most casual observer on observing any of their lines of influence upon the peoples outside of the Christian community in the mission field. It is not too much to say that the existing educational movement in India, Africa, the Pacific islands, Turkey, India and Japan was initiated and is fostered by Christian missions. The establishment of mission schools has been in some cases the first glimmer gained by the people of such a thing as culture and growth. In other cases where education was neglected in practice, the opening of mission schools has compelled the non-Protestant communities to establish schools of their own rather than let their children be taught by strangers. Even where, as in India, Japan and elsewhere, governments have placed the education on a secular basis, the original impulse, and not a little of the subsequent direction, has been provided by missionaries. It is impossible to measure the results in this direction of the labors of Verbeck of Japan, Miller of India, Hamlin of Turkey, or Stewart of South Africa.

It is another inestimable result of missions that to-day scarcely a people in the wide world has not either in its own vernacular or in some kindred dialect a portion, at least, of the Bible. The Bible has led the way for other Christian literature, and books, papers and leaflets have been scattered broadly where Christian teachers could not go. To do such a work, missionaries have reduced to written and grammatical form the illiterate tongues, and have mastered the languages which were long lost to the world. The first glimmer gained by the people of such a thing as culture and growth. In other cases where education was neglected in practice, the opening of mission schools has compelled the non-Protestant communities to establish schools of their own rather than let their children be taught by strangers. Even where, as in India, Japan and elsewhere, governments have placed the education on a secular basis, the original impulse, and not a little of the subsequent direction, has been provided by missionaries. It is impossible to measure the results in this direction of the labors of Verbeck of Japan, Miller of India, Hamlin of Turkey, or Stewart of South Africa.

As at home, so in intellectual life outside of the schools. Islam, Buddhism, Hinduism have been stirred to their depths and compelled to meet treatise with treatise. The intellectual seething of modern times in Asia is to be traced directly to the influence of Christian missions.

Another result of missions is their general influence for genuine spiritual life in the surrounding communities. Church rolls and community lists do not include all those who are truly Christians. Especially is this true in lands like the Levant, South America, Mexico, and Spain. The original purpose there was not so much to organize a Protestant church, as to assist those in the Oriental and Roman Catholic Churches to a more spiritual life. This first plan proved impracticable, owing chiefly to the hierarchies, who resisted the growth of individual and independent thought. But in all these lands, and in each
church, there has been, in consequence of the missions, a growth in spiritual life which gives good hope for the future. In the Oriental churches of the Levant there is found to-day much genuine Christian preaching, teaching and living. The same thing is true, in some degree, in countries where Protestant missions have been estab- lished among Roman Catholics. Not merely do many laymen of the Roman Church, but many in the priesthood, accept the essence of evangelical teaching, and are grateful for the influence it has exercised for a higher spiritual life; but they remain in their own communion, that they may use their best endeavors to spread the same truth there. The same thing is undoubtedly true, tho in a less degree, in non-Christian communities. There are not a few Muslims, Hindus, Buddhists and others who at heart accept the Christian faith and seek to live its life, but for one reason or another do not make public profession. It is not well to judge such too harshly, as lacking in courage. It is difficult for us to realize what it means, not merely to themselves, but to those they love and who are dependent upon them, to break openly with their ancient religious ideas and to adhere to a matter-of-fact religion extant among the people extending back to the earliest periods of history.

The existence of such intellectually convinced men in the ranks of Hinduism and Mohammedanism recalls to mind the vast numbers of others who have partly adopted Christian ideas. In Hindustan the Brahma Somaj, the Arya Somaj and other groups who are trying to adapt Christian ideas to their conceptions of what their own religion ought to teach, or who have adopted the doctrine of one only God and are seeking to make their ancient religious writings support the teachings of monotheism, point to another result of missions. In Mohammedanism the doctrines of the Babis and of the liberal Muslim party in India, which proposes to modify Mohammedan worship, ritual, fasts, etc., so as to "agree with the modern civilisation," point to the same result. The long years of missionary effort have brought us at last to some of the identical fruits of Christian teaching which result of the teaching of the Gospel must ever be the same. The long years of missionary effort have brought us at last to some of the identical fruits of Christian teaching which result of the teaching of the Gospel must ever be the same.
received Africaner with great kindness, and expressed his pleasure at seeing one who had been the "sorcerer of the country quarter." In another of the border colonies." He was also much struck with this result of missionary enterprise. The colonists, too, were much astonished at Africaner's mild demeanor and his knowledge of the Scriptures. In 1821 Moffat, having married, commenced a mission at Kuruman, where for many years he labored, preaching and teaching, without seeing the people converted. In 1829 he visited the Matabele tribes living south of the Zambesi. Although politically Mohammedanism has always tended toward despotism, there is running through it all a democratic spirit which recognizes the brotherhood of man, and which places all believers on a common level. Its doctrinal code is lofty and pure as contrasted with all extra-Biblical religions, being based on the Biblical standards. The ethical theory, too, is often put into practice with quite as much success as is found in many degraded forms of Judaism and Christianity. It develops strong individuality, and yet binds the faithful together as few religions have been able to do effectively. In the earliest days Islam was a political as well as a religious unit. In the days of the Prophet, when he fashioned the nation into an engine for conquest, Islam was a success for centuries; but under the new conditions, when nations are being more and more fashioned on the industrial principle, it can never succeed politically. Muslim powers are steadily weakening as civilization advances. In the endeavor to imitate the vitality of the progressing nations, Muslim rulers have been driven to poverty. The same is true of the idea of making Muslims a chosen people, and of the further idea of the

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relation of conqueror to conquered as the ideal relation between God's chosen people and all other nations. The Jewish expectancy of a Messiah in the last days made it reasonable that Mohammed should claim to be the successor of Jesus who failed, and to prove by his triumphs that he himself was the prophet foretold from the beginning. In short, the genius of Mohammed coined the precious and other metals at his hand and set up his own image and superscription upon the mixed remains.

In 627 a. d. Mohammed sent from Medina the following letter to Heraclius, Emperor at Constantinople. It was his first strictly foreign missionary effort:

In the name of God the Compassionate, the Merciful. Mohammed, who is the servant of God, and in His apostle, to Heraclius, the Qaiser of Rum; peace be on whoever has gone on the straight road. After this I say, verily, I call you to Islam (submission to God). Embrace Islam, and God will reward you twofold. If you turn away from the offer of Islam then on you be the sins of your forefathers. O people of the Book, come toward a creed which is fit both for us and for you. It is this—to worship none but God, not to associate any with God, nor to worship others besides God. O ye people of the Book, if ye refuse, beware! But we shall acknowledge, and our religion is Islam [Arab].

MOHAMMED, The Apostle of God.

This letter reveals the thought in the mind of any Muslim sovereign to-day as he looks over into the Christian lands of wealth and power. It is not unlike the letter sent by the Mahdi of Khartum to Emin Pasha. It is a thought of peace—an offer of peace—on condition of submission, or adoption of Islam. This letter's thought is coupled with a grim suggestion to beware of Islam's sword, which those understand who have felt its edge.

Happily in this day none but the isolated fanatics of Africa are ignorant enough to imagine an expedition to indulge in such language toward Christian governments.

Mohammed's admissions respecting Jesus as the "Word of God" and in regard to the Scriptures in the hands of the Jews and Christians form the open door for the intolerant theologian. Our two hundred thousand, 000,000 vocabulary of Islam that we do "worship none but God," and that we do not "associate any with God" nor "call others God." It was a misconception from the first (natural enough when we consider the prejudice of Islam), and it is a misconception emphasized by a thousand years of contact with half idolatrous Christian sects in a state of decadence. The problem before the Christian Church is to take away this misconception, to present the Gospel in its simplicity and to lead this great unitarian disaffection back to the truth. The doctrine of the Trinity is vitally involved, and the Arian controversy must be fought all over again.

Recent controversy over the usefulness and power of Islam has called attention away from the truth. Islam can never be won over to Christianity by a series of wholesale demolitions, nor by a weak yielding of the vital facts of a true faith. The truths contained in the Koran should be readily acknowledged, since they are derived from the Bible; but it must be understood by way of caution that truths may be so connected that the result may be a great falsehood. Good bricks may be used in putting together useless structures. Islam has happily been characterized as a broken "cistern"—so badly broken that it must be all torn down, and many new bricks added before it may hold water; but it is a cistern still. There cannot be a question but that Mohammed and his early followers looked upon the Abyssinian Christians as their religious neighbors and kinmen. From the first that peculiar relationship between them must be regarded, also, on the Christian side. Dean Stailey calls special attention to this when he says: "Springing out of the same Oriental soil and climate, if not out of the bosom of the Oriental church itself, in part under its influence, in part by way of reaction against it, Mohammedanism may be regarded as an eccentric heretical form of Eastern Christianity. This, in fact, was the ancient mode of regarding Mohammed. He was considered not in the light of the founder of a new religion, but rather as one of the chief heresiarchs of the church." Dollinger agrees with this, and says: "Islam must be considered at bottom a Christian heresy, the bastard offspring of a Christian father and a Jewish mother, and is indeed more closely allied to Christianity than Manicheism, which is reckoned a Christian sect." Ewald calls it "the last and most powerful offshoot of Gnosticism." John of Damascus, who did his work early in the 8th century, at the very seat of the Ommeiad dynasty, did not consider Islam a new religion, but only a Christian heresy.

The same was true of Samonas of Gaza, Bartholomew of Edessa, Peter, Abbot of Clugny, Thomas Aquinas, Savonarola, and most of the medieval writers. Radulfus de Columna, who wrote about 1300 A. D., says: "The tyranny of Mohammed provokes a revolt of the Eastern nations. They could not be reduced, because the Greeks at the same time began to disobe the Roman Pontiff, receding, like Jeroboam, from the true faith. Others among these schismatics (apparently with the view of strengthening their political revolt) carried this heresy further, and founded Mohammedanism." The very errors in this statement are instructive. Dante consigned Mohammed to the company of heresiarchs in the "Inferno." Turning to the early Protestant confessions we find similar statements that regard Mohammedanism as a mere offshoot from the Church. The Augsburg Confession condemns as heresies Manicheism, Valentinianism, Arianism, Eunomianism, Mohammedanism, and all similar to these.

The second Helvetic confesiion condemns Jews, Mohammedans, and all those heresies teaching that the Son and the Spirit are not God.

Doubtless there has been a tendency to carry this idea of the identity between Islam and Christianity too far, and we are in a reactionary period just now. But without a certain sympathy and an open acknowledgment of the truth in Mohammedanism, the missionary can never hope to win Muslims. When once the principles of higher criticism are understood in the Mohammedan world, Mohammed's admissions respecting Jesus as the Word of God and in regard to the Scriptures in the hands of the Jews and Christians will be acknowledged, since they are derived from the Bible; but it must be understood by way of caution that truths may be so connected that the result may be a great falsehood. Good bricks may be used in putting together useless structures. Islam has happily been characterized as a broken "cistern"—so badly broken that it must be all torn down, and many new bricks added before it may hold water;
Mohammedanism

by making belief in Mohammed a condition absolute of the brotherhood of man. For its permanent object it holds up the supplanting of Judaism and Christianity; justifying the most extreme views on this point by claiming divine appointment and obligation to extinguate all other religions, if need be by force, that it may alone be in the world. In its view fanaticism is an essential ground of divine apprehension, whereas Christianity can have its own way, not only is it death for a Muslim to accept Christianity, but for a Christian to present a Muslim proofs of the true nature of the Koran. It is death for a Christian even to set foot on the sacred soil of Mecca.

II. Pre-Islamic Arabia: Arabia, cut off from the rest of the world by deserts and seas, unconquered by Assyrian, Babylonian, Persian, Egyptian, Greek, or Roman, was the last place to which a prophet would have looked for the rise of such a phenomenon as Islam. It was not always thus isolated, for the latest research gives evidence of a very ancient civilization, which was the connecting link between Egypt and Babylon in the earliest periods. But up to the time of Mohammed the Arabs had remained free. The peninsula, together with adjacent regions inhabited by Arabs, covered about 800,000 square miles, or an area as large as the United States east of the Mississippi River. The early centuries its inhabitants probably averaged from 9,000,000 to 10,000,000 people, divided up into tribes, some of which were nomadic, while the large majority were settled. The southern portion of the peninsula was well cultivated, and furnished many valuable articles of commerce. Cathedral at Sana, whereupon Abraha set out on an expedition, about 570, to destroy the Kaaba. His army was destroyed, and the episode has come down in Mohammedan story as the affair of "The Elephant." Mohammed was born a few months after. By the aid of the Persians the Abyssinians were finally expelled in 603, and Southern Arabia became thereafter loosely dependent upon that eastern rival of the Byzantine empire, until it was absorbed, in 634, by Muslim conquest.

Along the Persian frontier was another considerable political power—the kingdom of Hira, founded in the 2d century of our era, and having political autonomy until the spread of Islam. It looked to Persia for help in its various wars, and tended more and more toward a dependent condition. Along the Syrian border, and more or less under Byzantine influence, was the kingdom of the Ghassanides, which early came under the influence of the Western civilization. Christianity had a strong following in this region from the first, and the whole kingdom was under Christian influence. The kingdom of the Kindi, in Central Arabia, was another political unit, but much weaker than the other three. At Mecca we find the powerful Koreish tribe, which had control of the Kaaba, the religious center of native Arabian religion.

The religion of Pre-Islamic Arabia may be called heathen, with constant tendencies in the
noble minds toward a conception of one supreme God. Mohammed speaks of the era before him as "the times of ignorance," which he came to do away with. At the Kaaba there were said to have been three hundred and sixty-five images of the gods, who were looked upon as the children of Allah, the creator of all worlds. These were all cast out, and the Kaaba was made up of a large part of religious life and worship. There was a considerable stir of literary life, and renowned poets contested at the annual fairs for preeminence. The successful poems were displayed on the walls of the Kaaba. These poems, some of which have come down to us, show the lowest grade of morals. Drunkenness, gambling, gross love intrigues, vengeance, theft, the lowest possible family ties, the degrading of woman to a mere animal existence—all these things run through the Koran, bare proof of the utter inadequacy of the prevailing faith to elevate the life. Add to this the widespread tendency toward atheism and indifference.

Such a state could not last long. Serious minds turned in every direction for help. There arose a movement for the return to the simple faith of Abraham, whom they styled the first Hanif. They proclaimed themselves as seekers after truth, and adopted the life which had been set before them for centuries by Christian hermits, whose rigid vigilance impressed the Oriental mind. Among these Hanifs were Obeidullah, own cousin of Mohammed; Waraqah and Othman, cousins of Khadijah, all three of whom found their way to Christianity. Zaid ibn Amr, an aged Hanif, was seen leaning against the Kaaba, and sadly stretching his hands upward, and praying: "O God, if I knew what form of worship is most pleasing to Thee, so would I serve Thee; but I know it not." Mohammed was touched when this was reported to him, and said: "It will pass away until it finds a home; in the religion he, too, will be a community." It cannot be said that these Hanifs were Jews or Christians, yet they could not have arisen without these two religions as forerunners. They anticipated the central idea contained in the word "Islam" (resignation), and their conception of God was summed up in the word "Judgment." We shall see later how Mohammed became a Hanif, and gave shape, proportion and continuity to a half faith which was floating about for centuries, and how he originated a church polity in closest union with a political organization, the combination of which was destined to make him the moral ruler over more human beings than have ever been controlled by any other man.

The question of Christianity in Arabia is very obscure. Christians fled for refuge from the Roman persecutions to the fastnesses of the Syrian desert in the early days of Christianity. Paul himself spent three years among Arabs, whether on the Sinaitic peninsula or along the border of the desert south of Damascus. A local church council at Bostra shows a large growth of Christianity east of the Jordan before the close of the 3d century. The Ghassanides were first reached, and bishops were appointed to follow the wandering tribes in their migrations. The faith penetrated the desert south and east along caravan routes, and we may be sure that by the middle of the 3d century Christianity was well known in many parts of Arabia. We have seen how the Himyarites were reached before the success of the Persians. Here, too, was a battle ground between the Persian frontier, about the same time, learned of Christianity through Nestorian missionaries. A king of Hira was converted in the 6th century. Other tribes, such as the Beni Taghib of Meccanistan, the Beni Haris of Najran, the Beni Taym, and various other tribes, were nominally Christian. Ali Saad sneeringly said: "The Beni Taghib are not Christians; they have borrowed from Christianity only the custom of drinking wine." In the first was between the Persians and the rising Muslim power the Christian Arabs of the northeastern frontier joined the Persians. But in spite of this spread of Christian knowledge throughout the peninsula, it did not seem to take a vital hold. It was swept away at the first onset of Islam, the simple faith of Abraham, whom they styled the "Virgin Mary."
be planted; here was a wide field, already conceded by the inquirer, at least in close connection with the truth, inviting scrutiny and improvement. . . . material for a great change was here. But it required to be wrought, and Mohammed was the workman.”

Jews had made their homes in the Arabian peninsula in the earliest times. From the days of Solomon the Red Sea was the avenue of a thousand commerce, and Medina had probably located at the trading ports. Later the conquests of Palestine by Assyrians, Babylonians, Persians, Egyptians, Greeks and Romans had sent waves of Jewish immigration into the desert. The fall of Jerusalem and the rebellion of Bar Cochab had driven thousands of Jews in the footsteps of their brethren. A number of native Arab tribes embraced Judaism, and in the time of Mohammed we find this people scattered all over the peninsula, in small, compact colonies. There were a large number of colonies near Medina, and their teachers Mohammed drew much of the material found in the Koran. At first he hoped to win them to Islam, and contemplated making Jerusalem the Kibla. Their obduracy changed his temper, and in the conflicts that ensued thousands died, were butchered, and most of the others submitted to Islam. Communities of Jews are still to be found in Southern Arabia who have clung to their faith all these centuries.

III. The Life of Mohammed: into this world of conflicting dogmas Mohammed was born in the year 570, at Mecca. This city, situated on the caravan route between Yemen and Syria, had for centuries been famous for the Kaaba, which contained the sacred Black Stone and formed the religious center of the Arabian peninsula. The leading tribe had for years been the Koreish, and Mohammed sprang from the Beni Hashim, a noble the somewhat waning branch of this tribe. His father's name was Abdallah. Returning from a mercantile trip to Syria, Abdallah was taken sick at Medina, and died some months before the birth of Mohammed. His mother, Amina, according to the prevailing custom, put the infant out to nurse with Hallima, a woman of the Beni Sad, one of the Bedawin tribes, where he remained four or five years, acquiring the free manners and the pure tongue of the nomads. His name was brought, and most of the others submitted to Islam. Mohammed was the workman. From the days of Solomon the Red Sea was the avenue of a thousand commerce, and Medina had probably located at the trading ports. Later the conquests of Palestine by Assyrians, Babylonians, Persians, Egyptians, Greeks and Romans had sent waves of Jewish immigration into the desert. The fall of Jerusalem and the rebellion of Bar Cochab had driven thousands of Jews in the footsteps of their brethren. A number of native Arab tribes embraced Judaism, and in the time of Mohammed we find this people scattered all over the peninsula, in small, compact colonies. There were a large number of colonies near Medina, and their teachers Mohammed drew much of the material found in the Koran. At first he hoped to win them to Islam, and contemplated making Jerusalem the Kibla. Their obduracy changed his temper, and in the conflicts that ensued thousands died, were butchered, and most of the others submitted to Islam. Communities of Jews are still to be found in Southern Arabia who have clung to their faith all these centuries.

The Arabian tribe of the Koreish, who had for centuries been the ruling family of Mecca, for several years was the object of severe persecution from the Meccans, who had been converted to Judaism. In the year 610, however, Mohammed, who had been brought up in the religion of his mother, Amina, and who had been taught the stricter teachings of the Jewish faith by a Jewess named Khadija, came to believe that he was called to be the reformation of the Arabian people. He began to preach the doctrine of one God, and to warn his fellow Arabs against the idolatry of the Kaaba, which contained the sacred Black Stone. Mohammed was now about thirty years of age, and he was the first of the converts to be made. Khadija, who was the wife of a rich merchant, was greatly pleased with the young man, and she became his wife. She bore him four daughters and two sons. Both sons died. The youngest daughter, Fatima, married Ali, and this became the ancestress of all the Muslim nobility.

When approaching his fortieth year Mohammed began to retire from his family for the purpose of meditation. The gross idolatry of Arabia oppressed his mind. He was aroused but not satisfied by his slight knowledge of Judaism and Christianity. For days at a time he would continue in a lonely cave, on Mount Hira, Ecstatic reveries accompanied his meditations, and he finally came to believe himself called to be the reformation of his people. After a period of silence known as the Idrab, these revelations continued with more or less frequency till the end of his life.

Khadjiya was his first convert. The first three years of his preaching resulted in the conversion of some forty of his relatives and friends, among whom were Ali, Zaid, Abu Bekr, and Othman. His teaching against idolatry developed fierce opposition, in which Mohammed was safe under the protection of Abu Talib, but others suffered persecution, and in 615 eleven men fled to Abyssinia. In 620 Abu Talib and Khadija died. Mohammed afterward married other wives, one of whom survived him. Proceeding to Taif, he was unsuccessful in his appeal to the people there, but returned strengthened by a dream of a journey to heaven. In 621 his cause was greatly advanced by the addition of twelve pilgrims the following year, and he was increased to seventy, who were pledged to receive and defend the prophet in Medina. Mohammed was now about forty years of age. He had 150 followers in little bands fled to Medina. This date marks the era of the Hegira (migration), 622.

At Medina Mohammed built a mosque, instituted rites of worship, and declared war against unbelievers. The Jews rejecting his claims, he became their bitter foe. In 623 the battle of Badr resulted in a signal victory for the Muslims over the Meccans. A year later he was defeated at the battle of Uhud, but returned strengthened by a dream of a journey to heaven. In 624 his cause was greatly advanced by the addition of twelve pilgrims the following year, and he was increased to seventy, who were pledged to receive and defend the prophet in Medina. Mohammed was now about forty years of age. He had 150 followers in little bands fled to Medina. This date marks the era of the Hegira (migration), 622.

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Mohammed turned the letter and Muta killed the envoy. To revenge this insult Mohammed fought what proved to be a losing battle at Muta, on the Syrian border, where his friend Zaid was beheaded by his order. In the sixth year of the Hegira, Mohammed, with 1,500 followers, made a pilgrimage to Mecca, but was refused admittance. A truce was signed at Hodeibia, near the city, suspending hostilities for ten years, and granting the permission for a pilgrimage the following year. Discontent was alloyed among the Muslim converts by an expedition against the Jews of Khaimir, yielding rich booty.

His plans now widened, and the same year he sent written demands to the Persian king, Chosroes II., Emperor Heraclius, the Governor of Egypt, the Abyssinian king, and several Arab tribes.

Chosroes tore up the letter and Muta killed the envoy. To revenge this insult Mohammed fought what proved to be a losing battle at Muta, on the Syrian border, where his friend Zaid was killed. A breach of the truce at this time by the Koreish gave grounds for attack, and Mohammed at the head of 10,000 men entered Mecca in triumph in 630.

In the course of that year Talib submitted, and this ended opposition in the peninsula. In 632 Mohammed with his wives and 40,000 adherents performed the “Farewell Pilgrimage” to Mecca. The rites of this pilgrimage are still scrupulously followed. Three months later Mohammed fell sick and died in the house of his favorite wife,
Ayasha, after having liberated his slaves and distributed alms to the poor. He was buried in the room where he died, which is now included within the Great Mosque.

The person of Mohammed was attractive. Tho little above the ordinary height, his presence was stately and commanding. His expression was always pensive and contemplative. His eyes and hair were black, and a beard reached to his breast. His gait was quick, and is said to have resembled a man descending a hill.

As to his character, up to the end of his life in Mecca his sincerity cannot be doubted, and his conduct seems beyond reproach. He believed himself to be the divinely appointed messenger for the overturning of idolatry, and he suffered for years the taunts of a nation with apparently no inferior move but the reformation of his people. Secular history can furnish no more striking example of moral courage than Mohammed bearing patiently the scorn and insults of the Koreish. From the beginning of life in Medina temporal power and the acquisition of wealth and glory went with the Prophet’s mission. Cruelty, greed, and gross licentiousness were justified by special “revelations.” His conduct during the last ten years of his life seems to bear out this estimate of his character, “that he was devoted to the Judicial blindness of a self-deceived heart.”

IV. The Koran: Like Christianity, Islam centers about a book. This book is the Koran (“reading” or “that which is to be read”). The Koran is the foundation of Islam. The orthodox believe that the original text exists in the highest heaven and that it is inscribed in the Koran, which is the sacred book of Islam. The Koran consists of two parts: the first contains the recitation of the Koran as it was revealed, and the second contains the collection of the hadiths, or traditions of the Prophet. The first part is divided into 60 chapters, called suras, each of which is further divided into verses. The suras are arranged in order of length, with the longest chapters first.

The Koran was revealed over a period of 23 years, from 610 to 632. It was revealed in instalments, and the Prophet himself did not write anything down. The first verse of the Koran is “Bismillah,” which means “In the name of God.”

The Koran contains 286 suras, each of which is further divided into verses. The suras are arranged in order of length, with the longest chapters first. The first part of the Koran contains the revelations of the Prophet’s early life, while the second part contains the revelations of his later years.

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measured as the Prophet of God he cannot be accepted by God. The believer is bound to do good works, as it is to say, to observe the ordinances with strict fidelity. Large portions of the Koran deal with the narratives of the Jewish and Christian Scriptures, showing that Mohammed had come in contact with the corrupt forms of those religious traditions. The Old Testament characters, especially the Patriarchs and Prophets, and Our Lord Himself, are regarded with the greatest reverence. The narratives given in the Koran are drawn from the Talmudic traditions, which Mohammed perhaps supposed to be the O. T. Scripture, and from the Christian apocryphal Gospels. It is often said that the Koran is the most widely-read book in existence. In one sense this is true, since the mere reading of the book, without understanding, is commonly held to exert a magical influence for good. But it should be remembered that the Koran is not understood by readers outside of Arabia (even where Arabic is vernacular), excepting in the limited circle of well educated men.

**V. The Hadith, or Traditions:** The Koran prescribes an ethical code which is obligatory on Muslims, since all regard it as the only revelation of the Divine will. But along with the Koran, Mohammedians receive well-authenticated sayings of the Prophet as authoritative comments on religious, ethical and ceremonial subjects. These traditions are in fact considered as inspired sayings, handed down by men liable to error. They inform us not only what Mohammed said and did, but what he allowed others to say and do unrebutted. Mohammed was much afraid that he would be misrepresented, and commanded his adherents as follows: "Convey to other persons none of my words except those ye know of a surety. Verily he who represents my words wrongly shall find a place for himself in the fire." How poorly this injunction was followed is evident from the fact that Abu Daud received only 4,800 traditions out of 500,000. Thuc appears why there is such a diversity of opinion among Mohammedians. Various canons of criticism have been laid down by learned Mohammedians, with which the sayings may be sifted—such as the integrity of the persons transmitting the saying, the number of links in the chain of narrators, the style of composition, etc. The first attempts to collect these traditions were made in the 8th century. The work of Imam Malik is held in the greatest esteem. The six standard collections (out of 1,465 in all) are (1) Mohammed ibn Ishaq, A.H. 256; (2) Muslim ibn Ul Hajjaj, A.H. 261; (3) Abu 'Isa Mohammed-at-Tirmizi, A.H. 275; (4) Abu Da'ud bin-Sijistan, A.H. 275; (5) Abu 'Abdi'r-Rahman ibn Masun, A.H. 303; and (6) Abu 'Abdi'l-lah ibn Majah, A.H. 275.

All the Muslim sects receive the traditions sniffing as disagreeing as to number and their content. The following are a few characteristics of Mohammedians: "I am no more than a man, but when I enjoined anything respecting religion, receive it, and when I order anything about the affairs of the world, then I am nothing more than a man."—"I have left you two things, and you will not stay as you hold them fast. The one is the book of God, and the other is the example (Sunna) of his prophet."—"Some of my injunctions abrogate others."—"My sayings do not abrogate the Word of God, but the Word of God can abrogate my sayings."

The following is a specimen of the way a tradition was handed down in the collection of Abu Da'ud:

"Abu Kurab said to us that Ibrahim ibn Yasaif ibn Abi Ishaq said to us from his father, from Abi Ishaq from Tulata ibn Musafir, that he said, I have heard from Abu'di'r-Rahman ibn Ausaia that he said I have from Bara ibn Azib that he said I have heard that the prophet said, 'Whoever shall give in charity a milch-cow, or silver, or a leathern bottle of water it shall be equal to the freeing of a slave.'"

**VI. Muslim Worship:** The forms of worship have so much importance in Islam, both as a means of acquiring merit before God and as shaping the religious ideas of the Muslim, that it may be well to illustrate what this worship is. Five times a day every Mohammedian man or woman must recite the prescribed litany in Arabic in a specified manner. Each of the five services or exercises consists of a certain number of "rounds" or repetitions of the same service, differing from each other in the number of "rounds" rather than in variety of the words used. The example here given is the service of morning worship, either in the congregation at mosque or alone in the house.

We condense the directions from one of the books of instruction in use among the Sunnite Mohammedians:

**The morning worship consists of four rounds (rakat), two of which are obligatory and two are of usage (following the custom of Mohammedi).**

The worshipper, having performed ablution, stands facing in the direction of Mecca.

1. He must declare his purpose (insubibly), saying, I purpose to perform the first obligatory (or usage) round of morning worship.
2. He then lifts both hands, palm to the front, until the thumbs touch the lobes of the ears; then he says, "God is most great!"
3. Folding the hands across the stomach, the right hand over and clasping the left, he says, "Glory to God! Praised be the name of God, the Everliving, the Most Sublime! He begetteth not, nor is He begotten, and there is none like unto Him."
4. The worshipper now says "Glory to the Lord on High!", and, placing his hands upon his knees, taking care to keep the line of his head and back upright.
5. Remaining in that position he says: "Praise God the Lord, the Great One," three times. (If he is able to say it five or seven times the merit is greater.)
6. Saying "May God attend unto his praise," the worshipper regains the upright position.
7. He now drops upon his knees, sitting upon his heels, and, then, saying, "God is most great!" he touches his forehead to the ground; one hand being on each side of his head, palm downward upon the ground.
8. In this prostrate position the worshipper says three times, "Glory to the Lord on High!"
9. Saying "God is most great!" he recovers position on his knees.
10. Saying "God is most great!" he touches his forehead to the ground again.
11. In this prostrate position he repeats three times, "Glory to the Lord on High!"
12. Saying, "God is most great!" the worshipper now recovers position upon his knees again.

This completes one round of worship, and the worshipper rises to his feet and begins the second round, which consists of a repetition of the first.

After the four rounds are completed, and indeed at the end of every service, no matter of how many rounds the worshipper, standing and repeating, "Glory to God," thirty-three times, and, "Praise be to God," thirty-three times, and, "God is most great," thirty-three times. He
may then, if he chooses, abandon the Arabic language, and in his own tongue, as best he knows how, he may ask of God anything that his heart desires. In such cases, the service is (whether morning, noon, mid-afternoon, sunset, or evening) must be definitely expressed at the beginning, as well as whether the round is to be obligatory or of usage. If the worshiper does not do this, his worship is no worship. Whatever the service is, whether a particular posture or any particular "round" of worship must be exactly said. If too much or too little is said, the worship is defective. In such cases the "round" must be done over from the beginning, or a special form for the correction of defects must be gone through.

It is hardly necessary to remark that these rules of worship go for much in that severance of religion from morals which one sometimes notices in Mohammedans. The effect of fixing the litany in the Arabic language, which is not understood by a vast number of Muslims, and of having the services of worship consist of a greater or less number of repetitions of the sentences above recorded, is, to settle in the worshiper's mind the idea that religion is an outward act. The result of counting the number of repetitions of the alleviation of the service is that the thought during worship must be exactly said. If too much or too little is said, the worship is defective. In such cases, the service is (whether morning, noon, mid-afternoon, sunset, or evening) must be definitely expressed at the beginning, as well as whether the round is to be obligatory or of usage. If the worshiper does not do this, his worship is no worship. Whatever the service is, whether a particular posture or any particular "round" of worship must be exactly said. If too much or too little is said, the worship is defective. In such cases the "round" must be done over from the beginning, or a special form for the correction of defects must be gone through.

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VII. Islam and the Bible: Mohammedans profess to regard the Old and New Testament Scriptures as old as the Koran, as the revealed Word of God. Mohammed and his immediate followers seem to have considered the Koran as being in perfect harmony with the Bible. When the antagonism between the two was pointed out somewhat later, the learned Muslim doctors claimed that the current Scriptures had been corrupted since Mohammed's time. They claimed that the Koran was in perfect accord with the original Scriptures to which their prophet had access. The existence of texts of the Testament older than Mohammed's time has seriously weakened that argument. When once Mohammedans are compelled to admit the genuineness and antiquity of these manuscripts, they will be compelled to show reason for the discrepancies.

The Koran was a large part of the Old Testament history in a garbled and legendary form as the from hearsey. Adam, created out of earth, the "chosen one of God," was the first man. Eve, his wife, was created by God from a rib of Adam's left side. Lilith (Satan) tempted them; they fell and were cast out of Paradise. The story of Abel and Cain is embellished with rabbinical additions. Noah, "the Prophet of God," is a prominent person in the Koran, and the narrative of the flood is told with many amusing details. Abraham, "the Friend of God," is mentioned very freely, together with Ishmael and Isaac. The story of the conversion of Abraham is of a high order. "When the night overset the sun, he saw a star and he said, This is my Lord. But when it set he said, I like not those that set. And when he saw the sun rising he said, This is my Lord; but when he set he said, Verily, if my Lord direct me not I shall assuredly be of the erring people. And when he saw the sun rising, he said, This is my Lord. This is greater. But when it set he said, O my people, I am a plain reproof to the world. Verily I turn my face unto Him who hath created the heavens and the earth; following the right religion I am not of the polytheists." The story of his sojourn in Babylon is given elaborately. His journey to Palestine, his dealings with the half-miraculous birth of Isaac, the destruction of the cities of the plain, the attempted sacrifice of Isaac, together with apocryphal incidents, are sedulously set forth. Abraham gives direction to his children to follow the true religion, and is accounted the first "Hanif," the founder of the Muslim faith in its present form. The stories of Isaac, Ishmael, Joseph, the life and bondage of the Hebrews in Egypt, Moses and the wanderings in the desert, Joshua (slightly mentioned), Samuel, Saul, David, Solomon, God, Elijah, Elisha, Isaiah, Jonath, Ezra, are given in a prolix fashion. Turning to the New Testament we find mention of Zacharias, with John the Baptist, his son, and Gabriel. There is no evidence in the Koran that Mohammed ever saw a copy of the New Testament but he constantly mentions it as the "Injil which was given to Jesus." The Koran says (lvi. 27): "We caused our Apostles to follow in their (i.e., Noah's and Abraham's) footsteps, and We caused Jesus the son of Mary to follow them, and We gave him the Injil, and We put into the hearts of those who followed him kindness and compassion, but as to the monastic life, they invented it themselves." Again (iii. 2): "He has sent thee a book (Koran) confirming what was sent before it, and has revealed the Law and the Gospel before, for the guidance of men." (See also vii. 156; iii. 43; iii. 58; xliv. 29; ix. 112; v. 50, 51, 70, 72, and 110; xix. 31.)

Very full statements are made concerning Jesus Christ. He is called Jesus (i.e., Jesus the Son of Mary, the Messiah, the Word of God, the Word of Truth, a Spirit from God, the Messenger of God, the Servant of God, the Prophet of God and illustrious in this world and the next. Mohammed taught that Jesus was miraculously born of the Virgin Mary, a part of Godhead, the baptism of John, and the resurrection of his body 43; xix. 16-21), who was the sister of Aaron. The infant vindicated the chastity of her mother miraculously by speaking in its cradle (xix. 22-34; xxiii. 52). Jesus performed miracles in his youth (Apocryphal Gospels) and in his maturity (iii. 44-46; x. 112-116). He was commissioned as a Prophet of God to confirm the Law and reveal the Gospel (lvi. 26, 27; v. 50, 51; ii. 81, 254; lxi. 6; vi. 85; iv. 157; iii. 44). The Koran affirms that Jesus did not die, but ascended to heaven miraculously, and another victim was, unknowingly to the Roman soldiers, substituted for Jesus on the cross (iii. 47-50; xv. 155, 156). After he left the earth his disciples disputed as to whether he was a prophet, like Moses or Isaiah, or a part of the Godhead, making up the Trinity, "The Father, the Mother, and the Son." (xix. 35, 36; iii. 51; 52; xlix. 57-65; ix. 30; iii. 72, 73; v. 19; v. 76-79; iv. 169; v. 116, 117). The Traditions teach that Jesus will come a second time, and that he will be the Judge at the last great day, and that even Mohammed will be judged by him. It is claimed that he predicted one that should
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come after him who should carry out his mission, and Muslim theologians affirm that Mohammed was 'Swat ped' (i.e., the whole of the Arabian peninsula had embraced Islam), the "Praised," to adapt his name to the title used by Christ which Muslims claim had been perverted from "Paraclete" to "Paracletos," because the former, meaning "the Praised," clearly designates Mohammed ("The Praised").

Sir William Muir says: "After a careful and repeated examination of the whole Koran I have been able to discover no grounds for believing that Mohammed himself ever expressed the smallest doubt at any period of his life in regard either to the authority or the genuineness of the Old and New Testaments as extant at the time. He was profuse in his assurances that his system entirely corresponded with both, and that he had been foretold by former prophets; and as perverted Jews and Christians were at hand to contradict his words, and as the Bible was little known among the generality of his followers, those assurances were implicitly believed."

VII. Mohammedan Conquests: At the time of Mohammed's death (June 8, 632, in the 11th year of the Hijra) the whole of the Arabian peninsula had embraced Islam, with the exception of a few southern tribes which preferred Moseylema, the "false prophet" of the Najd. The few hours that succeeded the death of Mohammed were critical ones for Islam. Ali, the nephew and son-in-law of the prophet, a young man, and Abu Bekr, the old, stanch follower of Mohammed, and the father of Ayesha, the prophet's favorite wife, were the natural candidates for the leadership. Abu Bekr was at last proclaimed caliph (Khalifa, successor) of the Prophet, a young man, and Abu Bekr, the old, stanch follower of Mohammed, and the father of Ayesha, the prophet's favorite wife, were the natural candidates for the leadership. Abu Bekr was at last proclaimed caliph (Khalifa, successor) of the Prophet. Under Khaled the armies crossed the Syrian frontier, occupied Bosrah, overran the Hauran, defeated the Byzantine army on the plains of Eznadin, and invested Damascus. After a seventy days' siege this capital of Southern Syria fell August 3, 634 (13 A.H.). Sweeping eastward and northward, Khaled defeated a second Byzantine army at Yamook. In the meanwhile Omar succeeded to the caliphate, August 22, 634. Jerusalem was conquered, and all Syria was in the hands of Muslims. In the meantime an army was pushing across the Persian frontier. At the battle of Kadiisya the initial failure of the Arabs was retrieved, Ctesiphon and Susa fell, Mesopotamia was gained, and on the field of Mahavend (641) the Sassanid dynasty of Persia received a death blow. The whole of Persia, Khorasan, Kerman, Meckran, Seistan, and Balkh were conquered and assimilated. The century had not passed before the Oxus was the eastern boundary of the caliph's empire.

In 641 Amr invaded Egypt, which fell with hardy a struggle, the Monophysite Christians threw lot with the Kababs as against the Orthodox Byzantines. Othman succeeded to the caliphate in 644. The armies steadily pushed westward. Libya, Tripoli, Tunis, Algeria, and Morocco fell successively. A Christian civilization made a firm stand on the Iberian peninsula, but in the battle of Utica (698) the power of African Christianity was broken, and Musa rode to his saddle-girths into the Atlantic, and with raised sword took possession of the regions beyond in the name of Islam.

Othman had been assassinated in 656, and Ali, Mohammed's nephew, was at last raised to the caliphate. A rebellion was put down at the battle of the Camel, fought at Basra, November, 656. The murder of Othman aroused the Koreshite faction. Ali's faction was recognized by the Syrian governor, did not recognize Ali as caliph, and Ali saw it was a hopeless task to subdue him. The strength of Ali was in Kufa. The Syrians gained the battle of Siffin by fastening copies of the Koran to their lances (657). Disaffection arose among the caliph's foes. Some caliph's foes were murdered in January, 661, becoming a martyr in the eyes of a large part of the Muslim world, and occasioning that great split in the faith which has ever since divided Shi'i (Ali's faction) from Sunnite (traditionists). Mo'awiya was proclaimed caliph by his soldiers. Muslim Persia proclaimed Hassan, a son of Ali, as caliph; but on being defeated in battle, Hassan retired from the struggle. Hussein, another son of Ali, was not so tractable. The Syrian caliph showed great statesmanship in the management of his empire, which was expanding in every direction. Armenia, Cyprus, Cos, and Crete were conquered, and even Constantinople was invested. Mo'awiya died at Damascus, which he made the capital of the Ommeiad dynasty, of which he was the founder. 680, Othman II., grandson of Hussein, the founder, 680, and was succeeded by his son, Yazid I. This voluptuous caliph ordered the prefect of Medina to strike off the head of Hussein, a son of Ali, if he would not yield. Hussein fled toward Kufa with all his family. The Ommeiad army met him in the plain of Kerbela, near Kufa, and surrounded his little company. Hussein declared himself ready to renounce all pretension to the caliphate, but on October 9, 680 (9th of Moharram, A.H. 61), on his refusal to surrender his person to the enemy, he and all his followers were cut to pieces. The Arabs observe the 10th of Moharram as a day of public mourning. The news of this bloody ending of the son of Ali spread consternation far and wide. Revolts were with difficulty put down. Ali, son of Hussein, wisely refused to put himself at the head of the opposition. Medina was plundered, and Mecca was in a state of siege, when news came of the death of the caliph at Damascus (November 11, 683). Mo'awiya II., Merwan I., Abd al Melik, al Walid, and the other caliphs in the Ommeiad dynasty saw Islam extend in every direction. Tarik crossed the strait, even after called from him Jebel Tarik (Gibraltar), into Spain in 711; Roderick, the last of the Visigothic kings, lost his crown and life in the battle of Xeres; Malaga, Granada, Cordova, Seville, Toledo, Saragossa, Barcelona, and the whole Spanish peninsula, except a few mountain retreats, were rapidly conquered. In 731 Abder-Rahman crossed the Pyrenees and swept up as far as Tours, where his host was defeated by Charles Martel in 732.

In the meanwhile the Ommeiad dynasty at Damascus began to decline. Ibrahim, great-grandson of Abbas, the uncle of the Prophet, of the house of Hashem, put himself at the head of a revolt, which under his son, Abd Allah Abu-Abbas, the "Blood-shedder," was successful. The Ommeiad dynasty gave place to the Abbasid, and the newly built city of Baghdad became the capital of Islam.
The year 750 was the turning-point in Muslim history. There were still further conquests to be made in Central Asia, India, and Central Africa, but the unity of the Muslim world was broken for ever. The Abbassides by 1035, conquered Persia and pushed the Tatars were converted. The Seljuk Turks in the extreme. Saladin put an end to this dynasty in Egypt by Obeidallah, a supposed descendant of Ali and Fatima. Cairo was founded and made the capital. The story of the rule of the fanatical Arab type. Founded in 750, this dynasty existed until 1258. For a hundred years it ran a brilliant career. Baghdad was the resort of learned men from every region. Greek letters and philosophy were cultivated. The story of Islam in India is one of constant revolts, or uninterrupted invasions and steady aggrandizement. There were a large number of independent Mohammedan states when the "Mogul" dynasty (1526-1761) made its appearance. Babar, the Turk, (1482-1530), having gathered headway on the Afghan side of the Indian passes, pushed through in 1526 and conquered right and left, until at his death his empire stretched from the river Amu in Central Asia to the delta of the Ganges. This vast power began to decline as early as 1707. Independent Muslim kingdoms were detached from the main body. The Mahrattas grew in power until they were able to break the "Mogul" Empire into pieces. The English East India Company was already at work in India, backed by the British army. The first governor, Lord Clive, took the helm in 1758. The Company grew until nothing less than a sea power could properly care for the immense territory and the millions under its control. Since 1858 the Mohammedans of India have been directly under English rule. The spread of Islam in China, Australasia and Central Africa cannot here be traced in detail. Having conquered the Mediterranean coast of Africa in the year 698, Mohammedanism pushed up the Nile valley and across the Sahara. Abyssinia alone has been able to withstand the Muslim onsets, and remains like all island in a sea of Islam. The native terminology of the geography of all Northern Africa as far south as the equator is Arabic. Misr (Egypt), Sahara, Sudan, Bahr el Abyad (White Nile), Bahr el Asrak (Blue Nile), Bahr el Ghasel, are specimen names. The Arabic has penetrated south beyond the Zambesi River, as is shown in "Kafir" (Caffre), which means infidel or unbeliever. In Zanzibar and throughout Central Africa the Swahili dialect of the Arabic is the language of commerce. Islam has spread in Africa by three agencies—the sword, commerce, and the mission. south and west to the Mediterranean. They then set up a powerful kingdom in Central Asia Minor, threatening destruction to the Byzantine empire. Their abuse and murder or enslavement of Christian pilgrims at the holy places above Jerusalem excited the Crusades, which held the attention of Europe from 1095 to 1291, and which resulted in checking the power of the Seljuk Turk, but left Syria a prey to discord. A little later the Ottoman Turk appeared, and by 1300 had a footing on the frontier of the Byzantine empire. After absorbing the Seljuk domains and all the Greek territory in Asia, the Ottoman armies entered Europe in 1354; Constantinople fell a century later (1453), and the whole Balkan peninsula was under the conquener. The armies of the sultans pressed northward into Poland and westward as far as Vienna, their footing in Europe not becoming precarious until well on into the 18th century. Islam obtained a firm foothold in India as early as 1000. An attempt to capture Sindh in the 5th century had failed. It was not until the Turk adopted Mohammedanism that Islam made headway. Seventeen invasions and twenty-five years of fighting under the leadership of Mahmut of Ghazni (1001-1030) had reduced only the portions of the Moslem world. Bengal was conquered in 1203. By 1306, as a result of the barbarous conquests of three centuries, there was a powerful Mohammedan rule in Northern India. The story of Islam in India is one of constant revolts, or uninterrupted invasions and steady aggrandisement. There were a large number of independent Mohammedan states when the "Mogul" dynasty (1526-1761) made its appearance. Babar, the Turk, (1482-1530), having gathered headway on the Afghan side of the Indian passes, pushed through in 1526 and conquered right and left, until at his death his empire stretched from the river Amu in Central Asia to the delta of the Ganges. This vast power began to decline as early as 1707. Independent Muslim kingdoms were detached from the main body. The Mahrattas grew in power until they were able to break the "Mogul" Empire into pieces. The English East India Company was already at work in India, backed by the British army. The first governor, Lord Clive, took the helm in 1758. The Company grew until nothing less than a sea power could properly care for the immense territory and the millions under its control. Since 1858 the Mohammedans of India have been directly under English rule. The spread of Islam in China, Australasia and Central Africa cannot here be traced in detail. Having conquered the Mediterranean coast of Africa in the year 698, Mohammedanism pushed up the Nile valley and across the Sahara. Abyssinia alone has been able to withstand the Muslim onsets, and remains like all island in a sea of Islam. The native terminology of the geography of all Northern Africa as far south as the equator is Arabic. Misr (Egypt), Sahara, Sudan, Bahr el Abyad (White Nile), Bahr el Asrak (Blue Nile), Bahr el Ghasel, are specimen names. The Arabic has penetrated south beyond the Zambesi River, as is shown in "Kafir" (Caffre), which means infidel or unbeliever. In Zanzibar and throughout Central Africa the Swahili dialect of the Arabic is the language of commerce. Islam has spread in Africa by three agencies—the sword, commerce, and the mission.
Mohammedanism

**The Extent of Islam To-day:** It is impossible to make accurately the numerical strength of the Mohammedan world. For many years it was reckoned at 160,000,000, but the latest investigation pushes it up nearly to 200,000,000. The following table is drawn from the most recent data:

<table>
<thead>
<tr>
<th>Country</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rumania</td>
<td>44,006</td>
</tr>
<tr>
<td>Bulgaria</td>
<td>600,000</td>
</tr>
<tr>
<td>Servia</td>
<td>14,500</td>
</tr>
<tr>
<td>Bosnia and Herzegovina</td>
<td>548,500</td>
</tr>
<tr>
<td>Montenegro</td>
<td>14,000</td>
</tr>
<tr>
<td>Greece</td>
<td>24,000</td>
</tr>
<tr>
<td>Turkey in Europe</td>
<td>2,500,000</td>
</tr>
<tr>
<td>Turkey in Asia</td>
<td>16,000,000</td>
</tr>
<tr>
<td>Russia</td>
<td>14,000,000</td>
</tr>
<tr>
<td>Persia</td>
<td>9,000,000</td>
</tr>
<tr>
<td>Afghanistan</td>
<td>4,000,000</td>
</tr>
<tr>
<td>India</td>
<td>62,500,000</td>
</tr>
<tr>
<td>Ceylon</td>
<td>250,000</td>
</tr>
<tr>
<td>Baluchistan</td>
<td>270,000</td>
</tr>
<tr>
<td>China</td>
<td>20,000,000</td>
</tr>
<tr>
<td>Malaysia</td>
<td>13,200,000</td>
</tr>
<tr>
<td>Egypt</td>
<td>9,000,000</td>
</tr>
<tr>
<td>Zanzibar</td>
<td>100,000</td>
</tr>
<tr>
<td>Morocco</td>
<td>8,000,000</td>
</tr>
<tr>
<td>Tripoli</td>
<td>1,800,000</td>
</tr>
<tr>
<td>Tunisia</td>
<td>1,000,500</td>
</tr>
<tr>
<td>Algeria</td>
<td>4,000,000</td>
</tr>
<tr>
<td>Egyptian Sudan</td>
<td>3,500,000</td>
</tr>
<tr>
<td>Sierra Leone and Nigeria (British)</td>
<td>7,600,000</td>
</tr>
<tr>
<td>French Sahara, etc</td>
<td>8,375,000</td>
</tr>
<tr>
<td>Nyassaland</td>
<td>500,000</td>
</tr>
<tr>
<td>E. African Protectorate</td>
<td>500,000</td>
</tr>
<tr>
<td>Uganda</td>
<td>800,000</td>
</tr>
<tr>
<td>German E. Africa</td>
<td>750,000</td>
</tr>
<tr>
<td>Somaliland</td>
<td>1,100,000</td>
</tr>
<tr>
<td>Kamerun</td>
<td>2,000,000</td>
</tr>
<tr>
<td>Cape of Good Hope, detached groups of islands, America, etc., etc.</td>
<td>60,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>193,550,000</strong></td>
</tr>
</tbody>
</table>

Let us examine more in detail the various countries. Rumania, Servia, Montenegro, and Greece have nearly rid themselves of the Turks. Those who remain are scattered about as land-owners and merchants. It is said that they are moving toward Asia Minor slowly, and before long will not be an appreciable part of the population. In Bosnia, Herzegovina, and Bulgaria, over a million Muslims still remain. Turkey in Europe has two million Mohammedans, scattered from the Adriatic to the Bosporus. These are more stationary, altho there is a constant movement toward Asia, as European civilization more and more gives equal civil rights to unbelievers in the Balkan peninsula. It should be remembered, however, that by far the greater number of the Muslims of European Turkey, etc., are not Turks, but natives of the land who accepted Islam. What course they will take is by no means certain.

Mohammedanism in European Russia is largely confined to Southern and Eastern Russia— territory which for centuries has been occupied by "Tatars," etc., who are neither more nor less than Turks of near kin to the Ottomans. There are said to be 20,000,000 muflis, mollas, and other teachers in European Russia. A majority of the population of the Transcaucasus district are Muslims, as might have been expected. As Russia has pushed down toward the Persian and Afghan borders she has taken in more and more tribes of Mohammedans. Professor Arminius Vambery, an intelligent and unprejudiced witness, in writing of these Muslim portions of the Russian Empire, has said:

In the cities of Central Asia, where Islam has taken much firmer root than in the Caucasus or the other parts of the Mohammedan world, there can be no probability of the old and knotty trunk of religious education being soon shaken. On the whole, Islam stands everywhere firm on its feet, nor can Christianity succeed in weakening it. Indeed, when subjected to Christian rule, it seems to become stronger and more stubborn, and to gain in expanse. This we see in India, where, in spite of the zeal of the Christian missionaries and the millions spent in their support, the conversions to Islam become daily more frequent. We see this, too, in Russia, where statistics prove that the number of mosques has considerably increased in the course of this century, and that the heathen among the Ural-Altaic people are more easily converted by the mollah than by the pope.

Bokhara will still long continue to boast of being the brightest spot in Islam, and her colleges will not soon lose their attraction for the studious youth among the Muslims of Inner Asia.

The British Empire is the greatest Mohammedan power in the world, in that it rules over more followers of the Prophet than does any other one sovereignty. The statistics for India are elaborately worked out. The figures given in the table are those for 1901. It is often said that Mohammedanism is making rapid growth. But the census does not bear out this theory. In speaking of the growth of Islam in India, Sir William Hunter says: "Islam is progressing in India neither more quickly nor more slowly than the rest of the population. If you take a hasty view of India and add up totals, you will find that Islam now has a great many more followers than it had ten years ago. But you will find that the whole population has increased." This statement had reference to 1881. The increase of Mohammedans in India during the decade 1891-1901 has been a little less than 9 per cent., which is also about the rate of increase of the population of India as a whole.

The extent of Islam in China must remain conjectural for many years, but it is probable that 30,000,000 of Muslims is a conservative estimate for China.

The wide spread of Mohammedanism in Malaysia is becoming more and more evident. It is spreading among the whole Malay race, and assumes a peculiar type. It established itself in the Malay Peninsula, in the 14th century, and crossed into Sumatra, Java, and adjacent islands in the 15th century, thus anticipating the Portuguese by only a few years. There are large numbers of Malay Muslims on the Malay Peninsula, in the native states, and under the English flag. Sumatra has a population of whom 70 per cent. are strict Mohammedans. Java before 1478 was Hindu in religion. In that year Islam overthrew the chief Hindu princely power of Majapahit, and in the course of a few years the whole island to Mohammedanism followed within the century. The Celebes, with a population of over 800,000, is largely Mohammedan in religion. Islam had just been introduced when the Portuguese landed in 1525. It spread in a hundred years over all the districts, and the south peninsula is divided into nine native Muslim states, which form a kind of Bugis confederacy. They are in alliance with the Dutch. North of this is a smaller Mandar confederacy of states, only partly Mohammedan. There are Muslims also along the north coast of Celebes,
altho we have a Christian majority in the Minahassa peninsula. Concerning Islam in the Dutch possessions, the Rev. Dr. Schreiber of the Rhenish Missionary Society says:

Wherever Mohammedans and heathen are in contact Islam is winning ground, sometimes swiftly, sometimes more slowly. Only a small portion of the whole population remains heathen, and those only small and insignificant does resist in the forests of Sumatra and Borneo. There are some strong and unmistakable signs of the increasing vigor of Islam in Dutch India. According to the official statements there is a steady increase in the number of Mohammedans. . . . Only a small portion of the whole population remains heathen, and those only small and insignificant. Another hardly less ominous sign is the astonishing growth of Mohammedan schools. In 1882 there were in Java 10,913 of those schools, numbering 104,687 pupils; in 1899 we are told there were 16,760 schools, with not less than 223,148 pupils; thus, within three years, an increase of not less than 55 per cent. Even in the residency of Tapanoeli in Sumatra, where the whole of Mohammedanism is of comparative recent date, we find 210 such schools and 2,479 pupils.

Turning eastward from the Dutch possessions, we find Mohammedanism constantly pushing forward. The large islands of Butu and Muna are inhabited by Muslims. The coast villages of Buru, west of Ceram, are inhabited by semi-civilized Mohammedans. In Ceram we have villages nominally Mohammedan. In Amboyna, Ternate, Gorontalo, Manowolke, Ka, Mysol and Sumbawa there are considerable numbers of Muslims. Bali and Lombok are the only islands in the Malay Archipelago which maintain their old Hindu religion. The Sulu Archipelago, belonging to the Philippines Islands, comprises 150 islands, inhabited by Mohammedans of the Malay race, speaking a peculiar language, which they write with the Arabic character. Taking all these facts into consideration, the figures set down in the table for Islam in Malaysia may be too small.

Turning to Africa, we find ourselves in still greater difficulty. The data for Egypt, Zanzibar, Algeria, Tunis, and Tripoli are correct enough. For the interior we are obliged to use the guesses of officers engaged in pressing forward the interests of the various European governments. The figures in the table are no more than estimates. It should be said, however, that the more the Niger region is explored the more clear does it become that we have been overestimating the number of Mohammedans among the tribes, many of whom are Mohammedan subjects, but have not even been invited to accept the Mohammedan religion. Crossing the Atlantic to South America, we find the Protestant missionaries asking for Arabic Bibles to use with Muslims who have immigrated for purposes of trade.

X. Sects in Islam: It is related that Mohammed said: "Verily it will happen to my people as it did to the children of Israel. The children of Israel were divided into seventy-two sects, and my people will be divided into seventy-three. Every one of these will go to hell except one sect." If the number was put too low for the Christian sects (probably confused with the Jews), the corresponding number is far too low for the Muslim world, and the bitterness of feeling indicated by the traditional utterance of the prophet holds true to-day in the fanatical world of Islam. Sheikh Abdu'l-Kadir says there are 150 sects in Islam; but there are infinite shades between them which make them practically innumerable. The two grand divisions of the Muslim world are Sunnites and Shi'ites. Upon the death of Mo'awiya (A. H. 60), Yezid obtained the position of Imam or caliph without the form of election, and hence arose the great schism, which is as strong to-day as ever, between the Sunni and the Shi'ite Muslims; they too have been observers of the traditions as to the example of Mohammad, and the Shi'ites considering many of the traditions too uncertain to be binding. The Sunni Muslims account Abu Bekr, Omar and Othman as legitimate caliphs, the Shi'ites embrace by far the larger part of the Muslim world, and this article is written rather from their standpoint. They are divided into four parties or sects: (1) Hanafiyeh, in Turkey, Central Asia, and Northern India; (2) Shafi'yeh, in Southern India and Egypt; (3) Malakiyyeh in Morocco and North Africa, and (4) Hambaliyyeh in Eastern Arabia and Eastern Africa. These four divergencies of practise, however, are not considered as forming any break in the unity of Islam, since they have discussed and agreed that the divergence is permissible.

The division between Sunni and Shi'ite is of a different nature, involving a bitterness that is quite unappeasable, since the Shi'ite reject the first three caliphs and exalt Ali, the nephew and son-in-law of the prophet, as the only legitimate caliph, and as nearly the equal of Mohammad in the sanctity of his calling. The peculiarities of the Shi'ite Muslims must, however, be discussed in a separate article.

Other sects of Islam are the Dervish orders, who have introduced into Islam everywhere foreign elements from India, Greece, and Persia under the name of Sufism (Tesawu'if or Theosophy); and the Babiah of Persia, who have carried to an extreme some of the Sufi doctrines, and used them to exalt the doctrine of the Mahdi.

In Arabia we find the Wahhabis, founded in 1691, by Mohammed, son of Abdu'l Wahhab. This sect grew out of the Hambaliyyeh sect. Its founder was the Luther of Mohammedanism, calling Muslims back to the original scriptures of Islam. He proposed to do away with saint-worship, which permeated the Muslim world. The Wahhabis call themselves "unitarians," and claim that any man who can read the Koran and accept the doctrines of the Mahdi can be a Wahhabi. They forbid prayers to any prophet, wali, pir, or saint. They hold that at the judgment-day Mohammed will obtain permission of God to intercede for his people. They forbid the illumination of shrines, or prayers, and ceremonies in or about them, not excepting Mohammed's shrine. Women must not visit graves, because they weep so violently. This sect has always been fanatical. The sword was appealed to. Abdu'l Aziz, the leader after 1765, pushed his conquest to the limits of Arabia. He was assassinated in 1803. His son Sa'ud carried the victorious banner beyond the peninsula, and threatened the Turkish empire. Mecca was conquered in 1803. All sorts of ornaments and pipes were burned. Tobacco was prohibited on pain of death. Sa'ud sent commands to Mohammedan sovereigns in every direction that pilgrims to Mecca must conform to these puritan regulations. Missionaries were sent out. Disturbances were occasioned in Northern India. A little later, Mohammed Ali of Egypt sent a strong force into Arabia' under Ibrahim Pasha. The Wahhabis were thoroughly subdued, and Mecca released from the strict rule of this Protestant
phase of Islam. The sect since that day has made little if any progress, altho its tenets have found adherents among the Dervishes of the Sudan.

In India some call Sikhism a sect of Mohammedanism. This is hardly correct, altho it is a mixture of Hindu and Mohammedan ideas, and has its chief strongholds in the Punjab. There are, however, in India several new sects of Mohammedans which claim to be seeking to improve the religion by adapting it to modern requirements, like the Aligarh movement. In Africa the great Mohammedan movement is in fact a new sect in Islam. To what it may grow is not as yet clear, but it represents force, and fanaticism, and such appeal to the consciences of Mohammedans that it has swept through the Barbary states with tremendous vigor of popularity.

XI. The effect of Missions on Islam: Such being the state of the Muslim world, what success has up to this time attended the efforts of the Christian Church to win Mohammedans? We must believe that God has some beneficent aim in this, when He allows Islam to arise and spread from the Pacific to the Atlantic. Could we fully understand, we should probably see some underlying scheme of Providence which is being worked out before our eyes, even tho the conversion of idolaters and fetish-worshippers to Islam seems to fill them with a perennial satisfaction in themselves which resists Christianity far more successfully than does heathendom itself. Mohammedanism undoubtedly some elevating influence upon the heathen it wins. It develops a strong individuality, it theoretically and most frequently practically frees from drunkenness, cannibalism, and other degrading heathen practises. It elevates womanhood and the family to a certain degree. It gives a regular order of life, and has introduced letters to some extent wherever it has gone. It leaves the people stranded in its own low level, and its use of the word to bring them to that level recalls to some the method by which Christianity made its largest territorial conquests in Germany, Spain, South and Central America, Siberia, etc. The answer to this suggestion is that such conquests were never universally approved in the Christian Church, nor were they continued century after century, nor with the widespread and wilful devastation of territory that has been a usual accompaniment of Mohammedan propaganda. We have only to look at the English government reports from the Hausa and Fulani regions in Nigeria to discover that so lately as 1902 the Mohammedan advance, in that part of Africa, loudly proclaimed as most peaceful, is accompanied by the use of arms sweeping the land to carry off herds of slaves for the uses of the Mohammedan territory, and to force the survivors into submission and tribute-paying. Because of this contrast in methods the fact is startling that, altho Christian missions have been in contact with Islam for so many years, so little real progress has been made in winning individual Mohammedans to Christ. The task has appeared so formidable, even in lands like India, under Christian control, that no great missionary society has been organized with the special object of reaching them, altho we have several societies for the conversion of the Jews, whose number at most eight millions as contrasted with two hundred million Muslims. The number of Mohammedans who have been won to Christ is comparatively very small. In the Turkish empire the government uses its whole power to prevent Muslims from embracing Christianity. Nevertheless, some have done so and have proved their sincerity by useful and unspotted lives. A few in Africa have become Christians, but a larger number of nominal converts to Christianity have fallen away to Islam. In Persia, Mohammedanism seems to be disintegrating through internal forces. That country stands midway in the Mohammedan world, and a hundred conflicting Muslim sects are found among the seven or eight millions of Aryan race dwelling between the Caspian Sea and the Persian Gulf. Persia is a strategic point in Islam. If it could be won to Christ, Asiatic Islam would be cut in two. The naturally speculative Persian mind is open to new influences, and a few Persian Mohammedans have become Christians. In India, converts from Islam have been more numerous, and in some cases men of great weight in the community have been converted and have become preachers of Christ, with power. But the most interesting successes have been achieved in the Dutch East Indies, where some 40,000 Muslims have become Christians, nearly half of that number in Java alone.

It should be noted, however, that in all Mohammedan lands thousands of copies of Scriptures are sold to Muslims every year, and it is rare that the sale is due to mere curiosity. Nevertheless, some have done so.

XII. Obstacles and the means used to overcome them: (1) The Mohammedan religion contains truth that has come from God. The heart which desires to find God recognizes this truth, and clings to the error that goes with it with all the power of a faith that is hungry to be fed. (2) The Mohammedan is taught that God's decree has made him one of the elect from the foundation of the world. If he can cherish the thought of a fighting against such a decree, his pride in being one of the chosen people holds him back from listening to Christians who are not given this high favor by God.

(3) In every Mohammed land the law makes belief in Islam with fidelity to it a condition of civil rights, of liberty, and even of life. The man who turns from Islam after once having believed in it is an outlaw, dead in the eye of the law, and without a right that any one is bound to respect.

(4) Access to Mohammedans is obstructed because the Koran forbids intimate relations between Mohammedans and Christians. In Muslim lands the government will prevent social relations with Christians by police interference; and in lands where the police cannot be used for this purpose those of a man's own household, as well as the whole Mohammedan community will use every means to prevent the formation of any such intimate relation of friendship as would imply opportunity for quiet conversation in private.

(5) The Mohammedan religion as a whole allies itself with the natural and less noble impulses of man. Its essence is an outward
form; it has a glittering theory of lofty ethical aims, and at the same time it regards God as too much with a political end in view never to allow the battle must be squarely joined. Civilization is slowly but surely opening the way. The followers of Christ never had a more the task at whatever cost. Christian truth is the long array of Christian those noble missionaries sent forth without the Book ready to hand. The second great agency for reaching Mohammedans with Christian truth is the long array of Christian colleges and schools of less importance, which are now scattered over the larger part of the Mohammedan world. Without considering the permanent effect of ideas implanted in the minds of the young, we must give such educational institutions credit for a power of polemic that is gauged by the difference of level between the science of the time of Mohammed and that of the 7th century. Mohammedanism is hopelessly entangled with the science of the 7th century. A third agency for reaching Mohammedans is the establishment of Christian homes, and to some extent bodies of truly Christian people, where Mohammedans are forced to see them and to draw comparisons and conclusions. Of the whole number of Mohammedans converts to Christianity it is probable that nine-tenths have been convinced by the powerful example of some native Christian neighbor.

With attempting to exhaust the catalog of agencies in use in reaching Mohammedans, we will mention lastly Protestantism or evangelical Christianity as the only phase of Christianity likely to be successful in this great work. Pictures and images used in the service of the Greek Orthodox, Roman Catholic, Coptic, Nestorian, Abyssinian, and other decayed forms of Christianity are utterly revolting to followers of Mohammed, and churches using these can never hope to make headway among Mohammedans. The simple Gospel simply proclaimed must be the effective weapon.

On the whole, there is everything to urge the Western Christian Church to move forward upon this its greatest organized enemy. In the near future the battle must be squarely joined. Civilization is slowly but surely opening the way. Before joining all political opposition to the propagation of Christianity in Muslim lands will be over. The followers of Christ never had a more serious undertaking on hand when looked at from the theological, social, ethical, or political standpoint. It calls for the keenest minds and the most consecrated hearts. We must undertake the task at whatever cost. "Deus vult."

Hughes (T. P.), Dictionary of Islam, London, 1885; Wherry (E. M.), Commentary on the Koran (with the text), London, 1883; Smith (R. B.), Mohammed and Mohammedanism, New York, 1882; Smolke (G.), Mohammed and Mohammedanism, London, 1889. (This book and that of R. B. Smith are both excellent; but they are diametrically opposed to each other. Neither one should be read without reading the other.) Dwight (H. O.), Constantinople and Its Environs, London, 1881; Burton (Y. R. E.), A Pilgrimage to Medina and Mecca, London, (n. e.), 1880 (admirable for its translations of Muslim prayers and liturgy); Geiger (A.), Judaism and Islam, London (Society for the Promotion of Christian Knowledge); Tisdall (W. St. Clair), Manual of Mohammedan Objections, London (SPCK).

MOHULPAHARI: A village in Bengal, India, situated in the Santal Parganas, about 135 miles N. W. of Calcutta. Station of the Indian Home Mission to the Santals, with (1901) 1 missionary and 2 native workers.

MOLIN: A village in China, situated 86 miles W. N. W. of Swallow. Station of the Basel Missionary Society (1889), with (1903) 2 missionaries and their wives, 17 native workers, 8 outstations, 7 day schools, and 583 professed Christians, of whom 437 are communicants. The Society spells the name Lulin.

MO-KAN-SHAN: A town in the E. part of the province of Che-kiang, China, not far from Wen-chau. Station of the CMS (1900), with 1 missionary and his wife.

MOKNEA: A village in Algeria, Africa, about 50 miles S. E. of Algiers. Station of the Committee of the Mayor Mission (1852), with 1 missionary and his wife, 1 day school, and 1 Sunday school.

MOK-PÖ: A town and treaty port in the S. W. part of Korea on the Krumsan River, about 8 miles from the mouth. Station of the PS (1898), with (1903) 3 missionaries, two of them with their wives; 1 woman missionary, 2 native workers, 1 place of worship, 1 Sunday school, 1 day school, 1 dispensary, and 33 professed Christians.

MOLETSCHÉ. See MALITZI.

MOLOPOLE: A village in the N. E. of British Bechuanaland, Africa. It is the chief town of the Bakwena tribe and residence of Chief Sebele, who is a Christian. Altitude, 4,020 feet. Climate, temperate. Station of the LMS (1866), with (1903) 1 missionary and his wife, 1 woman missionary, 10 native workers, 4 Sunday schools, 3 day schools, and 800 professed Christians.

MOLOTE: A village in the Transvaal, Africa, situated 22 miles S. W. of Johannesburg. Station of the Hermannsburg Missionary Society (1895), with (1901) 1 missionary and his wife, 4 native workers, 4 outstations, 1 place of worship, 4 day schools, and 688 professed Christians.

MOLUCCA ISLANDS (also called Spice Islands): A group of islands scattered over the sea from Celebes on the east to Papua on the west, and lying S. E. of the Philippines. Area, 42,946 square miles. The number of these islands is said to be several hundreds. Many of them are small and uninhabited. The large islands are Ceram, Jilolo or Halmaheira, and Buru. Nearly all are mountainous. The climate is hot, but not excessively so. Population is about 450,000 natives and 2,600 Europeans. The native population consists of the Malays and the Papuans. The Malay is the common language, and the Arabic character is employed in writing it. Mohammedanism is the prevailing religion, but some few profess Christianity. The laws
are chiefly founded on the precepts of the Koran. The chief prophet is in the hands of the Dutch. Missionary work was carried on until 1865 by the Netherlands Missionary Society. The 45,000 Christians in Ceram, Ambon, Banda, and other islands are now treated as part of the established Church of Holland, and the Government appoints and supports their pastors. The Government also supports a theological school which was founded in 1835. The Utrecht Missionary Society has stations on the islands of Halmahera (Jilolo) and Buru, with about 1,700 professing Christians.

Pfluger (A.), Sammarudijsen der Suedsee, Bonn, 1901; Lieb (Dr. P. A. van der), Encyclopaedia von Nederl.-Indie, Leiden, 1897.

**MOMBASA**: A town and seaport, and capital of British East Africa, situated on the N. side of a small island, 3 miles long and 2 miles from the mainland. The island is mentioned as early as 1331 and was visited by Vasco da Gama in 1497. It was occupied by the Portuguese in 1529. It has a considerable trade in ivory, gums, and produce. Population, 15,000. Station of the CMS (1844), with (1903) 4 missionaries, 2 of them Dr. Latham: "False broad and flat; the cheekbones stand out laterally and the nasal bones are depressed. The eyes are oblique; the distance between them is great, and the carunculae are concealed. The iris is dark, the cornea yellow. The eyebrows form a low and imperfect arch, black and scanty. The complexes is tawny, the stature low. The ears are large, standing out from the head; the lips thick and fleshy, forehead low and flat, and the hair lank and thin." In the more civilized nations of Mongolia, origin these original characteristics have been modified. In the Western Poles, for example, one seeks Mongol features in vain.

**MONASTIR**: A town in Turkey in Europe, situated near the ruins of ancient Heraklia, 87 miles W. N. W. of Salonica. It is capital of the province of the same name and railway terminus. The name is derived by the Turks from a neighboring monastery. The Bulgarians call the place Bitoli and it is sometimes mentioned by English writers as Bitolit. Altitude, 1,700 feet. Population, 50,000, of whom 20,000 are Muslims and 30,000 Christians of various creeds, and Jews. Station of the ABCFM (1873), with (1903) 1 missionary and his wife, 2 women missionaries, 9 native workers, 3 outstations, 3 places of worship, 3 Sunday schools, 3 day schools, 1 boarding school, and 79 professed Christians.

**MONE**: See Mongolia.

**MONGHYR**: A town in Bengal, India, situated on the S. bank of the Ganges, 34 miles W. N. W. of Bhagalpur. It is capital of the province of the same name and railway terminus. The name is written Mongul. The British called it Monghyr. It was the capital of the region before the invasion of the Mongols. The town now consists of a castle and a fort, with a garrison of 300 British soldiers.

**MONGOLIA**: The land of the Mongols is a vast part of the empire of China, lying in the interior of Asia, comprising 1,300,000 square miles of territory between latitude 37° and 54° north and longitude 105° and 125° east. On the north it is bounded by Siberia, on the east by Manchuria, on the south by China proper, and on the west by East Turkistan and Jungaria. Its population is estimated at 2,500,000, one-fifth of which are Chinese. A high plateau, 3,000 feet above sea-level, occupies the greater part of the region. In the center is the Desert of Gobi, where sand and stones, dust in summer and snow in winter, render habitation unbearable. The northern part is occupied by ranges of mountains forming part of the Altai chain. On its slopes rise the Selenga, the Kerlow, and Onon, which form the Amur. In the south are rich meadowlands, which afford food for cattle. Chinese have introduced agriculture to some extent. Mountain ranges are again found on the west. On the east is a strip of fertile land. On the southeastern desert of Gobi is the mountain range of Alaskan, which reaches in some places the height of 15,000 feet above the sea. Along its hills pasture-land is found. The climate is in general cold, subject to sudden changes, and in summer intolerably hot. With the exception of the work of the early representatives of the LMS, who labored in the north, the central portion of Mongolia has been for a long time occupied by Protestant missionaries. The ABCFM is the most prominent force on the field.

Gilmour (J.), Among the Mongols. New York, 1883; More About the Mongols. New York, 1895.
MONGOLIAN LANGUAGES: A family of languages of a low order of development spoken by various peoples and tribes in the northern parts of Asia. Mongol and Turkish languages are distinguished until the relation certainly existing between them has been more accurately defined. In general literature great confusion has been produced by the use of the term Mongol for any of the languages spoken by nomads in Siberia and Mongolia. There is a little Mongol denuded of many sufficiently peculiar to itself, of which the Manchu characters are the most fully developed form. These Mongol characters are placed in perpendicular lines, under the powerful Chinese influence. But nevertheless they are a monument which has endured more than a thousand years to the Christian missionary spirit, being based on the Syriac alphabet taught by ancient Nestorian missionaries to these wanderers of northeastern Asia.

MANKULU: A settlement on the mainland N. of Massaua, Eritrea, Africa. Station of the Swedish National Evangelical Mission Society (1877), with (1900) 1 missionary, 1 native worker, 1 outstation, 1 place of worship, 1 day school, and 215 professed Christians. Station also of the ME (1883), with (1903) 4 missionaries, 2 of them with their wives; 1 woman missionary, 21 native workers, 12 outstations, 4 Sunday schools, 1 printing house, 1 boarding school, 1 college, and 1,337 professed Christians. Station also of the PE (1853), with (1903) 4 native workers, 2 outstations, 3 places of worship, 2 Sunday schools, 1 day school, 1 boarding school, and 178 professed Christians.

MONROVIA: A town, capital of Liberia, Africa, situated on the Mesurado River near the coast. Pop. 4,000. Station of the African Methodist Episcopal Mission Society. Pop. of the ME (1833), with (1903) 6 missionaries, 4 of them with their wives; 1 woman missionary, 21 native workers, 12 outstations, 13 Sunday schools, 1 printing house, 1 boarding school, 1 college, and 1,337 professed Christians. Station also of the PS (1900), with (1903) 1 woman missionary and 1 native worker.

MONEGEO: An independent principality in the W. of the Balkan Peninsula. It is bordered on the east, south, and southeast by Turkey, on the north by Herzegovina. A narrow strip of Austrian territory separates it from the Adriatic on the west, excepting a seaboard of 28 miles in length on the Adriatic. The entire area is estimated at 3,630 square miles, with an extreme length of 100 miles and a width of 80. The population is estimated at 236,000.

The government is a limited monarchy, according to the constitution dating from 1852. The prince holds the executive authority, and practically the will of the prince is law.

The religion of the kingdom is that of the Greek Church, under the direct influence of the prince, who appoints the bishops. Nominally, Church and State are independent, but virtually not so. The number of adherents is 222,000; the Mohammedans number 10,000 and the Roman Catholics 4,000. Elementary education is compulsory and free, the government supporting the schools. In 1901, 4,000 male and 500 female pupils attended 96 elementary schools.

The Montenegrins are Slavs of the Servian stock, and have many noble characteristics. A dialect of the Servo-Illlyrian Slavonic is the language spoken. Agriculture is the leading occupation of the people, and live-stock of all kinds are reared. There are no missionary societies at work in Montenegro.

MONTGOMERY: A town, the capital of the State of Nueva Leon, Mexico, situated 240 miles N. E. by N. of Zacatecas, on the San Juan River. It is surrounded by mountains and is the center of a silver mining district. It was founded in 1596. Altitude, 1,690 feet. Population, 50,000. Station of the American Baptist Home Missionary Society, with 3 women missionaries, 4 native workers, 3 outstations, 1 day school, 5 Sunday schools, and 215 pupils. Station also of the MHS (1892), with (1903) 1 missionary and his wife, 2 women missionaries, 1 outstation, 15 professed Christians, 1 day school. Station also of the MES (1883), with (1903) 3 missionaries and their wives, 2 native workers, 6 outstations, 1 place of worship, 8 Sunday schools, 1 day school, 1 theological class, 1 hospital, 1 dispensary.

MONTGOMERY: A town on the N. W. part of

MONTEREY: Population, 10,000. Station of the American Baptist Home Missionary Society, with (1900) 1 missionary and his wife, 1 chapel, 2 Sunday schools, 1 day school, and 1 dispensary. Station of the BMS (1891), with (1903) 1 woman missionary and 1 native worker.
Tobago Island, West Indies. Station of the Moravian Society (1827), with (1900) 1 missionary and his wife, 30 native workers, 1 place of worship, 3 Sunday schools, 4 day schools, and 610 professed Christians.

MONTGOMERY, Giles Foster: Born at Walden, Vermont, U. S. A., November 8, 1835; graduated at Middlebury College 1860; Lane Theological Seminary 1863; sailed as a missionary of the ABCFM, and reached Aintab, Turkey, December 23, 1863. He was sent to open a station at Marash. Three times he was driven away with fierce violence by the Armenians, and in 1895 he was almost killed. He was a good business man, a powerful preacher and unusually successful in influencing men. After fifteen years of labor at Marash he left it for Adana, two strong, self-supporting evangelical churches having been formed from the very men who had once sought his life in their blind outburst of furious bigotry. At Adana Mr. Montgomery's high qualities again made themselves felt in healing a breach in the church and stirring up the church members to Christian work. In 1857 a terrible famine threatened to destroy his family, and from that time the need of the Adana population and the region round about. Mr. Montgomery appealed for aid to Europe and America and devoted himself to its distribution, largely by means of relief works which were often able to earn their bread. The tremendous strain of work in the hot season was too much for him, and after a period of illness he died December 4, 1888. He had literally given up his life for the people of Adana, and all sects and denominations mourned by his grave.

MONTSERRAT: One of the Leeward Islands, West Indies, 10,063 inhabitants. Mission station of the Baptist Missionary Society (England); 3 missionaries, 2 native teachers, and 67 church members.

MONTGOMERY: A town in Burma, on the left bank of the Chindwin River, 53 miles W. by N. of Mandalay. Population, 6,300. Station of the WMS, with (1903) 1 missionary, 21 native workers, 3 outstations, 1 place of worship, 2 Sunday schools, 6 day schools, and 37 professed Christians, of whom 28 are communicants.

MOOSE FACTORY: A post of the Hudson Bay Company, in Ontario, Canada, situated on the W. side of an estuary of the Moose River, Hudson Bay. It is the seat of the Bishopric of Moosonee. Station of the CMS (1851), with (1903) 1 missionary and his wife, 7 native workers, 3 outstations, 1 day school, and 350 professed Christians, of whom 35 are communicants.

MOOSEHIDE: A settlement in the Yukon Territory of Canada, close to Dawson City, in the Klondyke region. Station of the CMS (1897), with (1903) 1 missionary and his wife, 1 place of worship, 1 day school, and 81 professed Christians.

MORADABAD: A town in the United Provinces of India, and capital of the Moradabad District, situated 50 miles N. W. of Bareilly, on a ridge on the right bank of the Ganges River. It is a large and busy metropolis. Population (1901), 75,000, of whom 39,000 are Muslims and 31,000 are Hindus. Station of the ME, with (1903) 3 missionaries with their wives, 3 women missionaries, 294 native workers, 21 chapels, 175 Sunday schools, 106 day schools, 2 boarding schools, and 14,866 professed Christians, of whom 6,031 are communicants.

MORAR: A town in the State of Gwalior, Central India, situated on the Morar River, in an alluvial plain, 34 miles E. of Gwalior. Population (1891), 24,500, of whom 18,000 are Hindus. Station of the BN (1914), with (1900) 1 missionary and his wife and 1 native worker and 350 professed Christians. MORAVIAN HILL: A station of the Moravians in Cape Town, Cape Colony, South Africa, established in order to watch over the spiritual welfare of native Christians attracted to the city by hope of employment.

MORAVIAN MISSIONS (Missions of The Unitas Fratrum, or the Unity of Brethren, 1732): In 1722, Augustin and Jacob Neisse and their families, descendants of John Huss, followed Christian David to Saxony, where they founded the town of Herrnhut on the estate of Count Zinzendorf, who had offered them an asylum. Other descendants of the Brethren emigrated from Bohemia and Moravia to Russia, and joined the Herrnhut settlement. Count Zinzendorf became the leading Bishop of the resuscitated Moravian Church, and gradually came to devote his means as well as his time to the spread of the kingdom of Christ through the agency of the Brethren. He established on the continent of Europe, in Britain and America exclusively Moravian settlements, from which the "world" was shut out, and in which was fostered the highest form of spiritual life. At the same time members of the Moravian body undertook extensive missions in heathen lands, established many schools for young people not of their communion, and began the so-called "Diaporia" Missions among members of the State churches of Europe. The exclusive system still continues in Germany in a modified form; in England, also, there are a few Moravian settlements, but the last vestige of it in America disappeared in 1856. The following year at a general synod held at Herrnhut, the constitution of the Unitas Fratrum was remodeled, the new development being completed at the General Synod of 1867. The Moravian Church now consists of four provinces, the German, the British, and the American, North and South, which are united as one body in regard to doctrine, ritual, discipline, and the work of foreign missions. Each province of the Moravian Church has a synod as its legislative body, composed of ministers and laymen, and an executive board elected by and responsible to it. The executive boards of the four provinces form the Directing Board of the Brethren's Unity. A General Synod, composed of elected delegates from the several provinces, and certain ex officio members, meets every ten years. In this synod the missions are also represented. It supervises the life, doctrines and activities of the entire Moravian Church, which forms one organic ecclesiastical body throughout the world. A Mission Board, composed of five members, three of whom are chosen from the German, British and American divisions of the Church, is elected by the General Synod, and is responsible to that body for its administration. This Mission Board appoints and directs missionaries and superintendents and has full charge of the finances. Subordinate officers are the treasurer of missions, at Herrnhut, Saxony; the secretaries of missions, in London, and America, and the various agents of missions in Germany, Eng-
land and America, all of whom are appointed by the central body.

The President with this Mission Board is the Financial Committee of the Missions, composed of four business men elected by the General Synod, one of whom is the Manager of the Financial Office of the Missions. All important financial measures, investments, etc., must go before the Mission Board, which must be guided by them.

Finally, the General Synod, constituted of representatives of the entire Church and acting by commission of all its provinces, institutes a searching inquiry into the financial management and the entire administration of the affairs of the missions. It formulates and amends the regulations, determining the relations of the missionaries to the Church; reviews and revises the constitutions of the several mission provinces, determines the principles governing salaries, furloughs, retirements, pensions, and the education of missionaries' children, and indicates the general spirit in which the mission work shall be conducted. In the last resort, the missions stand exclusively under control of the General Synod and therefore also of the entire Moravian Church, which may really be looked upon as an ecclesiastical missionary society. There are also several auxiliary organizations: e. g., the Brethren's Society for the Furtherance of the Gospel, founded in 1741, in London, and constituted wholly of members of the Moravian Church, the British Provincial Elders being ex officio directors, provides for the current expenses of the mission in Labrador, in part by trade. The Society of the United Brethren for Propagating the Gospel among the Heathen was reorganized at Bethlehem, Pennsylvania, in 1787, the original association having been founded at Lancaster, Pennsylvania, in 1745. Chartered in 1788, its directors are the trustees of a fund bequeathed by members of the Church. The Provincial Elders of the American Moravian Church, North, are ex officio directors, and this society, with the aid of the American congregations, has assumed the financial support of the mission in America; besides, they have been called to the missions among the Indians of North America. The Brethren's Missionary Society of Zest was established in 1793, and devotes its energies especially to the support of the enterprise in Surinam. The London Association in Aid of the Missions of the United Brethren occupies the unique position of a missionary evangelical alliance which devotes its entire income to the support of Moravian Missions. Established in 1817 by friends who sympathized with the Church in its embarrassments caused by losses sustained during the Napoleonic wars, it consists exclusively of members of other churches than the Moravian. During the decade preceding the General Synod of 1890, this association contributed $475,000. The Missionary Union of North Schleswig, founded in 1843, has rendered aid especially to missions in Danish colonies. Besides these, there are a number of Women's, Young Men's, and Juvenile societies, generally local in their membership.

Of these, two executive administrative powers in accordance with agreements with the Mission Board, the Society for the Furtherance of the Gospel in London, having charge of the Labrador work, and the Society for Propagating the Gospel in Bethlehem having charge of the Alaskan and Indian missions in North America.

Development of Missions Work: A memorable day of prayer and conference was held at Herrnhut on February 10, 1728, when Zinzendorf and his brethren discussed the possibility of a forward movement. Distant lands were to be won for Christ—Turkey, and Africa, Greenland, and Lapland. "But it is impossible to find a way thither," it was objected. "The Lord can and will give grace and strength for this," was the reply of Zinzendorf. On the following morning twenty-six unmarried men came together, and solemnly declared they were ready to go, at the call of the Lord. The missionary purpose was there, and already the Lord was preparing to use it. In July of the same year Zinzendorf returned from a visit to Copenhagen, accompanied by a negro from the West Indies, who described the great need of the slaves in the islands to such purpose that two young men, Messrs. Dober and Leopold, offered to go to them as missionaries. At the same time the needs of assistance for the work of Hans Egede, a Danish Lutheran missionary in Greenland, were known by two Eskimos, and two other young men, Messrs. Stach and Boechnisch, offered to go to his relief.

But Zinzendorf deemed it best to delay their departure that their fitness for these undertakings might be thoroughly tested. In August, 1728, Dober set out on foot from Herrnhut, accompanied by David Nitschman. With two ducats and three thaler as their capital they made the journey of several thousand miles to Copenhagen, whence they sailed on October 8, 1728, arriving at St. Thomas on December 25 of the same year. On April 10, 1729, Matthew and Christian Stach, cousins, and Christian David sailed from Copenhagen for Greenland, where they were warmly welcomed by Egede. About a mile distant from his colony they established their mission, which they called New Herrnhut. The following year the new mission was reinforced by the arrival of Frederick Beehnisch and John Beck.

Coincident with the preparation of the mission in Greenland, the next undertaking was a mission in Surinam. The Brethren had been called to the Lapps, but their missionaries on setting out learned that a Danish mission had been begun among this people in Norway. Accordingly Andrew Grassmann, Daniel Schneider, and John Nitschman, Jr., spent the winter of 1734 in Stockholm, and in the spring went to Tornea, and thence inland, but finding the people under the nominal supervision of the State Church, they at once withdrew.

That same year arrangements were made with the Dutch Surinam Company, by which the Brethren were allowed to settle in Surinam, and Messrs. Fiesch, Berwig and Larish left Herrnhut March 7, 1735, their primary purpose being a preliminary tour with a view to a later settlement. This led to the founding of a mission which was accordingly removed on a permanent basis in 1748. During the years 1735 and 1738 work was begun among the Indians and negroes in the American colonies, a work directly linked with the founding of the Moravian Church in America. The call to the next undertaking came in 1736, for missionaries to work among the Hottentots in Cape Colony. As soon as the call reached Herrnhut, George Schmidt volunteered to go. Within a week he started for Holland to study Dutch before sailing.
He left for Cape Town on March 17, arriving on the 9th of July, 1737, and settled among the Hottentots on the Zondereiland River, about 10 miles west of what is now Genadendal.

In 1737-38 Messrs. Graesmann, Schneider and Mikesch attempted work among the Samoyedas and other heathen tribes on the Russian shores of the Arctic Ocean, but were arrested as Swedish spies, and after an imprisonment in solitary confinement, were sent back to Germany with word that their services were not needed.

In 1739 Abraham Richter learned of the need of the slaves in Algeria, and was sent to them by the Church, arriving in Algiers in 1740, but in less than six months he died of the plague. At this time prospective missions in Ethiopia, on the Madras coast of India, in China, in Persia, in Constantiople, and in Wallachia were discussed. A severe check was received when Russia's welcome to Lange, Hirschel and Kond, on their way to Persia and China, was turned back. That September the event of two of the form of imprisonment. In 1747, almost coincident with the removal of their fetters, Messrs. Hocker and Ruffer went as missionaries to the Guebres in Eastern Persia, but found it impossible to penetrate beyond Ispahan; they learned, however, that the Brethren, working as traders, were not molested or exiled, and so started on their return journey. Ruffer died on the way, but Hocker reached the home church in 1750, and, undeterred by what he had encountered, in 1752 he returned to Egypt with the intention of proceeding to the Copts of Abyssinia, but political disturbances prevented his going beyond Cairo. He made another effort in 1758, taking passage with one associate on an Arab vessel on the Red Sea. Wrecked on the Island of Hassani, the missionaries lost all their valuable medical supplies, and again the enterprise failed. Eight years later Hocker again sought Egypt, accompanied by Messrs. Danke and Antes. It was impossible to proceed to Abyssinia, but Danke pushed on to the Copts of what is now called Genadendal. In 1770 that mission was finally established on a permanent basis.

In 1760 Messrs. Volker and Butler, with eleven artisans, inaugurated the Moravian Tranquebar Mission, with the approval of the Danish Government. They purchased a tract of land in the vicinity of the town, and named the little settlement Bruderhagen. Scarcely had the little mission in Greenland begun to approach success than the Brethren turned their attention to Labrador, a redoubt of the Danes and Chinese, and in 1768, six Brethren were sent to establish a mission on the Nicobar Islands, more colonists joining them the following year, but owing to the treachery of the natives the project was abandoned. In 1777 the work was extended to Serampur on the Ganges, by invitation of the Danish Company, and seven years later a new station was opened at Patna. The whole mission proved so discouraging that in 1786 the Unity Elders' Conference sent a deputation to investigate its prospects, with the result that the mission at Patna was at once given up, the Nicobar Islands and Serampur were abandoned in 1788-1791, and four years later, in 1795, the Conference decided to withdraw entirely from the East Indies. A Moravian Mission in Cape Colony, which had been abandoned fifty years before, and in 1792 Messrs. Marsveld, Schwinin and Kuhnelt were sent out to reestablish the old station at Baviaans Kloof, now called Genadendal. In 1804, a mission was established four hundred miles east of Cape Town, on the White River, for work among the Kaffirs, and in 1828 the first station in Kaffraria proper was established.

In 1847 Messrs. Pitzer and Reineke were sent on an exploring tour to the Mosquito coast of Central America, and reported so favorably that a mission was established in 1849, at Bluefields. In 1850 the pioneer Moravian missionaries arrived in Australia, and a station was opened in the Lake Boga District.

From almost the beginning of its missionary operations, the Moravian Church, under the leadership of Count Zinzendorf, had looked toward Mongolia and the Chinese Empire, and on the suggestion of Dr. Guthke it was decided to attempt an entrance from the west. In 1853 the pioneers reached the CMS station of Kotgarh, in the Punjab, and from that place as a base, in 1856, land was purchased near Kallang, in the valley of the Bhagar, in Lahul, where the headquarters of the Himalayan Mission to Tibet was established.

In 1865 a leper asylum was established at Jerusalem, by a German lady, and in 1867 the Moravians undertook its supervision. In 1878 the emigration of West Indian negroes to British Guiana, South America, led to the establishment of a mission in that colony. In 1885 a mission was permanently established in Western Alaska for the aborigines of the American continent. In 1887 the Moravian Church received an unexpected legacy, and about the same time an appeal from Mackay of Uganda for a Moravian Mission in Central Africa, resulted, in 1891, in the sending out of four missionaries, who began work in the Konde Highlands of German East Africa, northwest of Lake Nyasa. In 1896 the Moravian Church took over the Urambo mission, which had been established by the LMS, thus becoming responsible for the evangelization of the western half of German East Africa, south of Lake Victoria Nyanza, and extending to Lake Tanganyika.

In 1889, in accordance with the desire of the Danish Government, the Moravian stations in Greenland were transferred to the care of the Danish Church, since the people being Chris-
tianized, actual missionary work there was a
ting part of the past.

The Missions: 1. West Indies (1732): The
first two missionaries of the Moravian Church,
Messrs. Rittmannsberger and Nitschmann, landed
in St. Thomas, West Indies, December 13, 1732, after
a long and perilous voyage from Copenhagen.
For the first four months Nitschmann supported
his companion and himself by carpentering, but
in April he returned to Europe, and Dobert was left,
as he was unprepared to give any support while attempting to work among the slaves.
While on the one hand a letter from Anthony,
the West Indian whom Zinzendorf had met
in Copenhagen, had given him a ready wel-
come among the blacks, on the other hand he
met with great opposition from the planters.
In June, 1734, Tobias Leopold and seventeen others
arrived, some of whom were to take up the work
he had commenced, while others were to go to St.
Croix to begin a second station on the estates of
other planters, at his request. By the end of the
following January eight of their number had died.
In February eleven persons were sent to their
aid, but the mortality continued, and by December
1, 1736, the last survivor from St. Croix returned
to St. Thomas. The bitter opposition of the
planters was increased, with the assistance of a friendly planter, an estate was
purchased for the mission known as Poaunen-
berg, later New Herrnhut. In 1739 Count
Zinzendorf visited the mission, and his personal
representations, with petitions from influential
friends, on his return home, practically secured
religious liberty from the Danish crown. In
1740 the St. Croix Mission was reopened and the
following year the work was extended to St.
John Nisky, in St. Thomas, Friedensthal in St.
Croix, and Betlhany. In February of 1854 a
station was opened in Jamaica at the request of
Messrs. Foster and Bahram, two wealthy planters,
who gave a plot of ground for the new mission,
which was called Carmel. Mr. Caries and his
two companions, pioneers, were reinforced by
other workers and colonized the Bogue, Island, and Mesopotamia, three other
plantations. In 1756 the missionaries on St.
Thomas commissioned Samuel Isles to investi-
gate Antigua as a prospective mission field. He
was well received by the governor and planters,
and his first convert was baptized the following
year.

In 1765 Messrs. Wood and Rittmansberger
were sent to open a mission in Barbados. Within
a month of their landing at Bridgetown, Ritt-
mansberger died of fever, and Wood, after strug-
gling on alone for a year, abandoned the enter-
tprise.
The next year another missionary was sent
out, only to die within a week of landing. In
1767 the work was undertaken by Mr. Brookshaw,
who succeeded in enduring the climate and laying
the corner stone of the mission. Everywhere
the negroes were ready to listen, and the work
progressed rapidly in spite of some opposition on
the part of the whites.

Tidings of the happy results of the mission in
Antigua reached the neighboring island of St.
Kitts, and the planters desired missionaries to
teach their slaves. At the request of Mr.
Gardiner, Messrs. Gottwalt and Birkby were
sent to St. Kitts in 1777, and were kindly wel-
come. In 1782 the gift of land on the island of
St. John made possible the founding of a second
station, which was called Emmaus.

The missionary work of the Moravians at
Tobago dates from 1787, when Mr. and Mrs.
Montgomery, after a visit to a planter named
Hamilton, reported an open field, and commenced
work in 1790. The work was interrupted by a
fierce outbreak of soldiers against the British
Government and by a disastrous hurricane a
month or two later. Before the end of the year
Mrs. Montgomery died, and soon after Mr.
Montgomery returned to Barbados, only to die.
For eight years no attempt was made to reopen
the mission, chiefly on account of uncertain
political conditions.

During the ensuing years the Moravian Mission
in the West Indies was intimately connected
with the movement for the abolition of slavery.
In May, 1792, the Danish King fixed a date for
the slave trade to cease in the Danish possessions.
At the same time repeated requests came from
land owners on St. Thomas to the Unity Elders' Conference that the Brethren should assume
the religious and civil education of the children of
slaves. The work was extended by a friendly
planter, an estate was purchased, and the mission
premises at St. Thomas and St. John were devas-
tated by a tornado in 1793. But in spite of
these adverse circumstances the work every-
where prospered. In 1801 St. Thomas surren-
dered to the British and the others plantations
speedily did likewise. During the next years
new stations were occupied and a widening of
educational activities characterized the work.
On the Danish Islands, on December 24, 1830,
the work of theBrethren was put on an equal
footing with that of the State Church. At the
close of 1834, after a little more than a hundred
years of labor, the missions on the Danish Islands
numbered 19,321 members; St. Thomas 1,998,
St. Croix 6,682, St. John 1,641. That same year,
by act of Parliament, slavery was prohibited
throughout the British colonies. The connec-
tion of the missions with trade for the support of
the work was gradually dropped. A system of
education was established by the Government,
and in 1822 Governor-General Van Schooten,
at the instance of the King of Denmark, visited
New Herrnhut and laid before the authorities of
the church his plan for elementary schools, proposing
that a beginning be made at St. Croix, and that
the mission supply the teachers, while the Govern-
ment erect the buildings and aid financially. In
1841 the first school was opened on Great Princess
Plantation; others were established on the island
of St. John, and in 1847 the system was extended
to St. Thomas. The same year a normal school
was established in Antigua, similar one being
already in operation at Fairfield, Jamaica. In
1854 a training institution for women teachers
was established at St. Johns, in Antigua. In
1866 the ordination of John Buckley as a deacon
at St. Johns marked an important step in West
Indian development, for with him began the line
of Moravian ministers of African blood.
In 1863 a General Conference was convened
at St. Thomas, when self-support, a native
agency, local management, and education were
discussed. Jamaica fell into line except for the
outlay for buildings and the other gradual duties
of missionaries. The Danish Islands, with St.
Kitts and Tobago, were to have a gradually
decreasing grant for a decade, in the hope that in
the interval local resources might attain a suf-
ficient development. Antigua and Barbados
were unable at once to make the change.
But such happy anticipations were interrupted. Cholera, yellow fever and a hurricane compelled the missionaries to turn their houses into hospitals. In spite of these reverses, however, the work went steadily on, and in 1869 steps were taken for the gradual emergence of the Western Indian congregations from the status of missions, so that they might be made a fourth federated province of the Brethren's Unity. Earthquakes and tornados of repeated occurrence threatened the extinction of the Indian missions. In 1761 three executive members were appointed to carry out the legislation of the General Synod, and which should prepare the way for provincial autonomy. At this time it was decided to divide the work into two provinces. General mission conferences were appointed in both missionary provinces for every five years, at which time three executive members were to be chosen. In each case the election of these executive members must be approved by the Board of Missions. At this time a second theological seminary was opened in St. Thomas.

In 1873 the Board of Missions was reorganised as a body corporate, title to the mission property being vested in the Provincial Conference of the island together with the President of the British Provincial Elders' Conference and the Mission Secretary in London. This year the one hundred and fiftieth anniversary of Moravian missions in the Eastern islands was commemorated by the erection of a memorial church at St. Thomas. In 1899 the two provinces were granted practical independence with certain restrictions. A fixed annual grant, normally of $3,500, was to be allowed each province for ten years, together with certain specific donations.

The cost of maintaining one theological seminary on the islands, and the expenses of the foreign Brethren then in the field, were to be borne by the Missionary Board. Foreign missionaries thereafter appointed were to receive one-half their expenses from the Board and the other half from the province. Since then Jamaica has averaged contributions amounting to $41,184, and has drawn from the general treasury $2,456; the Eastern division averaged $40,107 each year, and required aid amounting to $3,552. There are (1903) 45 stations and 23 outstations, 86 European and American missionaries, 813 native helpers, 40,107 church members, 108 day schools with 22,388 pupils, 3 other schools with 24 students.

2. Dutch Guiana (1735): Arrangements having been made with the Dutch Surinam Company for the Brethren to settle in that country, a preliminary tour was made in 1735 by Messrs. Piesch, Berwig and Larisch. Arrawak, Warrau, and other Indian tribes, free Bush negroes, and negro slaves made up the bulk of the population, while the country was as unpromising as its inhabitants. After the exploring party returned in 1738 Messrs. Dachne and Gultner were sent out by invitation of a planter on the Berbice River. They established Pilgerhut, about one hundred miles inland; the following year work was begun at Paramaribo, but such was the hostility that the missionaries removed to a small plantation on the Cottica, where they remained till 1745, when they returned to Paramaribo, and continued their work until the outbreak of the War of Austrian Succession, when they were again transferred to the capital. Their new church was consecrated in 1754. In the good will of the authorities at Paramaribo was secured, and permission was given for the founding of mission colonies. In 1756 Sharon on the Saramacca, and Ephraim on the Corentyne, were peacefully established for work among the Indians. Repeated wars, the nomadic tendency of the tribes and their proneness to intoxication caused the work to progress but slowly. In 1761 and 1763 the Bush negroes rose in rebellion and threatened the existence of the missions. In 1766 work was begun among these Bush negroes. Slowly a congregation was gathered, and in 1773 a settlement was established at Bambey, in the interior. In 1776 the first convert was made at Paramaribo, and in 1778 the first church was built. In 1785 the Government offered the mission a tract of land, and permanent establishment was established. In 1803 permanency was given to the mission by the formation in Zeist, Holland, of the Zendingenenaatschap der Broedergemeente, for the special support of the Brethren's work in the Dutch Colonies. The same year the mission at Hope, on the Corentyne, was removed to a more fertile spot on Aulibissi Creek; industrial work was vigorously inaugurated, and before long a mission boat was regularly used to carry produce to Berbice from Hope on its return from a disastrous fire, and later the indifference of the Indians led the missionaries to turn to the slaves on the plantations. The opposition of the planters closed two stations. But new estates began to be thrown open—by 1826 six, thirteen during the following year, and ninety within a decade. In 1828 the Dutch Society for the Promotion of Christian Knowledge among the Negroes of Surinam was founded. The spiritual care of prisoners and slaves in the forts of New Amsterdam, at Paramaribo, and the church at Combe was transferred to the Brethren. The mission made marvelously rapid strides. Station was added to station—Wosteling Jacobs in 1838, Salem in 1840, Beekhuizen in 1843, Rust-en-Werk in 1844. Lilliendal became an independent station in 1846, St. Martha's in 1847, Waterloo and Olevia in 1848; Annassorg was made a center for work among the plantations on the Warappa and Mattapica creeks in 1853. In 1855 Catharina Sophia on the Saramacca; Heerendyk in 1856. The first attempt at a negro church was made in 1844, and in 1851 a normal school was successfully established at Beekhuizen. In 1856 the Government placed in the care of the Brethren the non-Catholic inmates of the leper hospital at Batavia. Then followed Beersheba, Waterloo and Clevis. In 1861 John King was baptised at Paramaribo, and returned to Mariapostoon to do evangelistic work among his own people, and from this beginning he made long evangelistic tours in all parts of Surinam. In 1863 the slaves of Surinam were emancipated, each ex-slave being required to declare himself either a Jew or a Christian to obtain the royal favor.

Education now became a marked feature of the Moravian missions; in 1866 the normal school was transferred to the capital, and supplied with qualified teachers. In 1875 a primary school was also established in the capital. In 1882 Rust-en-Vrede was established, and Wanika in 1886. At this period the "native helpers" began a movement for a higher standard of discipline, and in 1893 the establishment of the new mission aided the mission by altering the laws which had impeded true marriages of the negroes. The
work spread among the Bush negroes of the interior, tho it was impossible for a white man to permanently endure the climate. In 1891 the first Chinese helper was appointed for work among the Chinese, who had come that year from the Kaga Bay. In 1897 a missionary and two deaconesses were appointed to work among the Protestants in the leper hospital at Groot Chatillon.

In June, 1902, the first native pastor was ordained, and in November of the same year the foundation stone of the native institution for native workers was laid at Paramaribo. There are (1903) 18 stations and 25 outstations, 93 European and American missionaries, and 364 native helpers, 29,200 church members, 27 day schools with 2,896 pupils, 1 training school with 6 students.

4. South Africa (1737): The first Moravian missionary, George Schmidt, arrived in Cape Town in July, 1737, and located among the Hottentots on the Zondereind River; but the following year the mission was transferred to Baviaans-kloof (Genadendal), where in 1742 the first convert was baptized. The following year Schmidt was summoned to Holland to report as to the validity of his proceedings, and was not allowed to return. In 1748 John Martin Schmidt was ·summoned to Hqlland to report as to the validity of his proceedings, and was not allowed to return. In 1748 John Martin Schmidt was summoned to Holland to report as to the validity of his proceedings, and was not allowed to return. In 1748 John Martin Schmidt was summoned to Holland to report as to the validity of his proceedings, and was not allowed to return. In 1748 John Martin Schmidt was summoned to Holland to report as to the validity of his proceedings, and was not allowed to return. In 1748 John Martin Schmidt was summoned to Holland to report as to the validity of his proceedings, and was not allowed to return. In 1748 John Martin Schmidt was summoned to Holland to report as to the validity of his proceedings, and was not allowed to return. In 1748 John Martin Schmidt was summoned to Holland to report as to the validity of his proceedings, and was not allowed to return. In 1748 John Martin Schmidt was summoned to Holland to report as to the validity of his proceedings, and was not allowed to return. In 1748 John Martin Schmidt was summoned to Holland to report as to the validity of his proceedings, and was not allowed to return. In 1748 John Martin Schmidt was summoned to Holland to report as to the validity of his proceedings, and was not allowed to return. In 1748 John Martin Schmidt was summoned to Holland to report as to the validity of his proceedings, and was not allowed to return. In 1748 John Martin Schmidt was summoned to Holland to report as to the validity of his proceedings, and was not allowed to return. In 1748 John Martin Schmidt was summoned to Holland to report as to the validity of his proceedings, and was not allowed to return. In 1748 John Martin Schmidt was summoned to Holland to report as to the validity of his proceedings, and was not allowed to return. In 1748 John Martin Schmidt was summoned to Holland to report as to the validity of his proceedings, and was not allowed to return. In 1748 John Martin Schmidt was summoned to Holland to report as to the validity of his proceedings, and was not allowed to return. In 1748 John Martin Schmidt was summoned to Holland to report as to the validity of his proceedings, and was not allowed to return. In 1748 John Martin Schmidt was summoned to Holland to report as to the validity of his proceedings, and was not allowed to return. In 1748 John Martin Schmidt was summoned to Holland to report as to the validity of his proceedings, and was not allowed to return. In 1748 John Martin Schmidt was summoned to Holland to report as to the validity of his proceedings, and was not allowed to return. In 1748 John Martin Schmidt was summoned to Holland to report as to the validity of his proceedings, and was not allowed to return. In 1748 John Martin Schmidt was summoned to Holland to report as to the validity of his proceedings, and was not allowed to return. In 1748 John Martin Schmidt was summoned to Holland to report as to the validity of his proceedings, and was not allowed to return. In 1748 John Martin Schmidt was summoned to Holland to report as to the validity of his proceedings, and was not allowed to return. In 1748 John Martin Schmidt was summoned to Holland to report as to the validity of his proceedings, and was not allowed to return. In 1748 John Martin Schmidt was summoned to Holland to report as to the validity of his proceedings, and was not allowed to return. In 1748 John Martin Schmidt was summoned to Holland to report as to the validity of his proceedings, and was not allowed to return. In 1748 John Martin Schmidt was summoned to Holland to report as to the validity of his proceedings, and was not allowed to return. In 1748 John Martin Schmidt was summoned to Holland to report as to the validity of his proceedings, and was not allowed to return. In 1748 John Martin Schmidt was summoned to Holland to report as to the validity of his proceedings, and was not allowed to return. In 1748 John Martin Schmidt was summoned to Holland to report as to the validity of his proceedings, and was not allowed to return. In 1748 John Martin Schmidt was summoned to Holland to report as to the validity of his proceedings, and was not allowed to return. In 1748 John Martin Schmidt was summoned to Holland to report as to the validity of his proceedings, and was not allowed to return. In 1748 John Martin Schmidt was summoned to Holland to report as to the validity of his proceedings, and was not allowed to return. In 1748 John Martin Schmidt was summons...
stations and 26 outstations, 86 European and American missionaries, with 483 native helpers, 16,645 church members, 54 day schools with 3,867 pupils, 2 training schools with 30 students.

5. Labrador (1770): In the fall of 1751 Messrs. Stach and Drachart, of the Moravian Mission in Brunswick, undertook a similar mission in Labrador, and suggested that trade be combined with evangelization. Zinzendorf did not favor the proposition, but members of the London congregation took it up, and in 1752 fitted out a ship for trade and "Jensile colonization of Labrador," and sent two missionaries, but the attempt failed. In 1766 a new attempt was made by Jens Haven, and the following year, accompanied by Drachart, they made a tour of exploration, going some distance inland. In the autumn of 1767 turmoil in Labrador itself hastened the founding of the mission, and in May, 1769, an order of Privy Council with royal approval sanctioned the undertaking and granted to the resuscitated Society for the Furtherance of the Gospel, which had been founded in London in 1741 by Spangenberg, one hundred thousand acres of land on the coast of Labrador. In March, 1770, a small brig, the "Jersey Packet," was purchased, and on May 5 of the same year the missionary party sailed for Labrador, arriving the 10th of August, and locating about 180 miles north of Hopedale. Friendly relations with the natives were soon established and the new station was called Nain. In 1773 the founding of two additional stations was sanctioned by the Unity Elders' Conference. The following year a tour of exploration was made northward, which resulted in the occupation of Okkak, 150 miles north of Nain, in 1775. In 1782 Hopedale was reestablished. At first the outcome was discouraging owing to the influence of European traders, but in 1804 an awakening began and by 1818 six hundred people were gathered around the mission stations. During 1836-1837 a famine raged at Nain, Okkak, and the newly organized station of Hebron, and the missionaries strained every nerve to help their people. During the next twenty years occasional tours were made and preaching services held in various parts of Labrador, but the main efforts of the missionaries were spent in strengthening the existing missions. In 1864 the station of Zoor was founded, to the south of Nain. In 1865 an orphanage was established at Okkak. Two years later another attempt was made to explore the country, and attempts were made to establish stations at Saeglek, Nadine, and Nullatatok Bay, but the Hudson Bay Company interfered and the missionaries withdrew. In 1871 a second and successful attempt was made at Nullatatok Bay, the new station being called Ramah. From the beginning the Labrador mission had carried on trading with the natives in connection with the regular missionary work, but the difficulties inevitable to a mingling of the two led to a complete separation between the spiritual and temporal administration in 1866, and this separation was continued till 1876, when a partial return to the old basis was made, but the perplexities it entailed seriously handicapped the missions. In 1893 Zoor was abandoned, and in 1896 Makkovik was founded, south of Hopedale, and arrangements were made for another station at Rigolette, still further south. There are (1903) 6 stations, 38 European and American missionaries, 38 native helpers, 1,273 church members and 6 day schools with 242 pupils.

6. Mosquito Coast (1847): At the request of Prince Schonberg-Waldenburg of Labrador, Church commissioned Messrs. Pfeiffer and Reinke of the Jamaica Mission to make a tour of exploration in Central America. Proceeding via Grey-town they reached Bluefields in May, 1847. The "king" urged them to establish a mission, offering land for it in Bluefields. The Germans restricted stated services in their language and the British Consul promised hearty cooperation. The new mission was inaugurated in March, 1849, and in 1853 the first convert was baptized. In 1855 a new station was established at Pearl Key lagoon, which was called Magdala, later renamed in honor of the first convert. A church was built at Rama Key. In 1858 the work was greatly helped by the gift of a small schooner from friends at Zest. Two years later Ephrata was founded at Wauntu Hallorn. In addition to this new undertaking, Joppa was established in Corn Island among the negro population. In 1864 Bethania, at Tasbapani, was made an independent station. The following year a terrific hurricane devastated the Mosquito coast; everywhere the missions suffered, but deep sympathy led to larger gifts from the homeland, and the missionaries were enabled, to some extent, to rebuild and start afresh. In 1871 it became necessary to abandon Joppa, on Corn Island, chiefly because of the lack of men. In 1875 a gift was received for the establishing of Labraca, on the Wawa River, and another outstation was established at Kukallaya, some distance inland. In 1876 the missions again suffered from the violence of a hurricane, Bluefields, Rama, Magdala and Bethany suffering severely. In May, 1881, an awakening began in Magdala, which spread to all the surrounding villages, as well as to the other stations of the mission. Indians, Negroes, Creoles and Spaniards were alike aroused; several hundred heathen asked for instruction and baptism; chapels were erected in buildings not regularly occupied, and three outstations were added. In 1888 the translation of the New Testament into the Mosquito-Indian tongue was completed and printed at the expense of the Herrnhut Bible Society. The year 1894 was critical in the extreme for the Mosquito Mission, when the Reserve was wholly incorporated into the Nicaragua Republic. Business was unsettled, the regulations altered, and the expenses of the mission materially increased. Nevertheless, there was a steady advance, the number of stations and outstations being increased by each of two, and the membership by near two thousand.

There are (1903) 16 stations and 11 outstations, 34 European and American missionaries, 99 native helpers, 5,433 church members, and 9 day schools with 519 pupils.

7. Australia (1849): The aborigines of Australia claimed the attention of the church in the years following the synod of 1848. In Herrnhut, Nieky and other German congregations, Australian associations had been formed, looking
toward a future mission. Messrs. Täger and Spieske were sent out as pioneers, arriving in Melbourne February 25, 1850, where they were cordially welcomed by the Lieutenant-Governor. To his influence mainly was due the favorable negotiations for land, and the establishment of the missionaries in their new home in the "Mallee" or scrub.

Permanent work was begun in October, 1851, on a reserve in the Lake Boga District. In 1856 the missionary superintendent abandoned the hasty action, and two years later the Moravian missionaries were again in the field, and decided to locate in the Wimmera District, near Antwerp, a station belonging to Mr. Ellemann, who gave land for the new mission and sided in every possible manner. The new site was called Ebeneser. In 1860 the first convert was baptized, and from that time the progress was rapid. This success led the Presbyterian Assembly of Australia to offer to supply funds for another station, if the Moravians would undertake the work. It was agreed; a reserve near Ebeneser, and on the banks of the Avon, the new post was founded in 1863, and called Ramahyuk. Here the first convert was baptized in 1866. A vigorous school soon came into existence. A third station was attempted near Cooper's Creek, in the western border of Tibet, permission being granted in 1850, Dr. Gutzlaff, of China, prevailed on the authorities at home, without consulting the missionaries in their new home in the "Mallee" or scrub, to send the missionaries to the Reliance Plantation, near the Essequibo, in British Guiana, where a second station was established at Ramahyuk, in charge of native Christians.

There are (1903) 4 stations, 12 European and American missionaries, 106 church members, 3 day schools with 172 pupils.

8. West Himalaya (1853): When on a visit to Beterverwachtung asked to be taken into the Moravian Mission, in 1850, Dr. Täger, of China, persuaded the Moravians to try and enter the Chinese Empire from the west. Messrs. Pagell and Heyde were selected for the new undertaking, arriving in Calcutta in November, 1853; their first destination was Khotan, where some time was spent in linguistic study under a Tibetan lama. In April, 1855, they made an investigating tour; at Leh, in Ladak, they were most unwelcome, nor was the prospect brighter in Chinese territory. The following winter was spent in Khotan, and the first station was founded among the Tibetan-speaking Buddhists of Lahul, as near as possible to the frontier of Chinese Tibet. Land was secured in 1858 in the valley of Bhagar, sixty miles from the border, near Kailang. Before winter the mission house was completed—a solitary outpost of Christianity among the Western Himalayas, over against the fortress of the Dalai Lama. Early in 1857 the future leader of the new mission, Mr. H. A. Jaeschke, arrived, and a new stage of work began. In 1859 a printing press was established, and Jaeschke succeeded Pagell in the direction of the Harmony of the Gospels. In 1866 a second station was established at Poo, in Kunawar, nearer to the border which they wished to cross. That year the first convert was baptized. Meantime, an unexpected opening came. Smallpox was making fearful ravage in Chinese Tibet. In their extremity the people of Tso-teso sent to Pagell to stay the scourge by vaccination; but, his work being accomplished, he was forced to return to Poo, where a second convert was baptized in 1868. At Kailang the first convert was also added to the little church, and indifferent tolerance on the part of the natives changed to bitter hostility. In 1872 an ex-lama from Lhasa was baptized, and in 1876 the conversion of a Mohammedan teacher in the school at Kailang followed by the conversion of five pupils. Mission tours were frequently made, and large numbers of tracts and parts of the New Testament were distributed.

In hope against hope the mission was continued. In 1886 a station was established at Leb, the capital of Ladak, an important town near the western border of Tibet, permission being granted when a medical missionary was sent to care for the hospital and dispensary in the city. Two years later, in 1888, a church was dedicated. In the meantime the entire New Testament had been printed in Tibetan, and the Old Testament was well under way. During the closing years of the century occasional gleams of hope were manifest; new outposts were established at Chit and Gui, near Kailang, and at Scheh, near Leh. In the schools conducted by the missionaries were taking theological studies, the work of the native assistants holding hope for the future.

There are (1903) 6 stations and 1 outstation, 22 European and American missionaries, 9 native helpers, 110 church members, 10 day schools with 266 pupils, 1 training school.

9. British Guiana (1878): The migration of West Indians to Demerara caused an extension of the work to this South American colony. The proprietor of the Bel Air estate offered to provide the salaries of a missionary and an assistant, who should teach school, for five years. The offer was accepted, and in November of 1878 work was begun at Cummings Lodge. The following year, Mr. Quintin Hogg, the proprietor, asked that a missionary be sent to the Reliance Plantation, near the Essequibo, and Pagell was invited to open the work in April, 1879. In 1882 a further extension followed, when fifty-seven people who had left the Congregational Church at Beterverwachtung asked to be taken into the brethren's Church, and regarded as constituting an outstation of Graham's Hall. Both these stations grew rapidly in numbers, while Reliance was abandoned, the work not proving successful. At the end of 1884 the proprietor gave notice that he would be unable as largely to sustain the work in Demerara as heretofore. In 1896 a new beginning was made at Georgetown and an attempt was made to work among the coolies and Chinese, who were pressing into the colony. In 1902 land was purchased and a church and parsonage erected in the Queenstown ward of the City of Georgetown.

There are (1906) 2 stations and 1 outstation, 29 native missionaries, 912 church members, 2 day schools with 203 pupils.

10. German East Africa (1890): This mission originated in the receipt of a large legacy, and an appeal from Mackenzie, of Uganda, jointly with Bishop Parker of Equatorial Africa. The directors of the East Africa Colonial Company in Berlin promised cooperation. Accordingly, in the spring of 1890, Messrs. Meyer, Richard, Martin, and Hafner set out north of Lake Nyasa. Martin's grave paved the way for the advance at Karanamu, but Rungwa
was founded among the Konde people in August. Rutenganio and Ipiana were established in 1894, and Utengula, among the Safuas and Sangos, in 1895.

There were (1893) 3 stations and 1 outstation, 4 European and American missionaries, 63 native helpers, 9 day schools with 562 pupils.

11. Southern California (1890): The destitute condition of the mission Indians, former proteges of the Roman Catholics, appealed to the Woman's National Association, which applied to the Moravian Church, and Mr. Weinland was sent to open work among them. He established at Potero the "Ramona Mission," and in 1896 Martinez, in the desert, was occupied. Other stations have since been established at Rincon and La Jolla, and an outstation at Yuma, in Arizona.

12. Alaska (1885): At the annual meeting of the Society for Propagating the Gospel Among the Heathen, held at Bethlehem, Pa., in 1888, an appeal came from Dr. Sheldon Jackson that the Moravians establish a mission among the Indians and Eskimos in Alaska. Messrs. Weinland and Hortmann were commissioned to make an exploring tour, arriving in Unalaska in May, 1884, and thence proceeded across Bering Sea to the mouth of the Nushagak. Passing on to the Kuskokvim, they traveled up this river beyond Kolmakovsky. On returning to Bethle­heim they recommended that a mission be established on the Kuskokvim River, about eighty miles from its mouth. In the spring of 1888 a station consisting of Messrs. Weinland and Kilbuck and their wives, and Hans Torgersen, a carpenter, were en route to Bethel, as the new station was to be named. On June 19 they reached the Kuskokvim, but before their goods had all reached the mission Torgersen was drowned, and the two young and inexperienced couples were left alone to face the rigors of an Arctic winter; but they persevered and by October 10 had their house built and ready for habitation. In the summer of 1888 a second station was founded on the Nushagak River, near Fort Alexander, and named Carmel. During the ensuing two winters the stations were beset with hardships on every hand. But dawn was at hand. During Passion Week, 1888, the Moravians, in common with the Brethren through­out the world, held daily services. An awakening resulted, and in September the first converts, eight Eskimos, were baptized. The same year Mr. Weber was sent to the assistance of Mr. Kilbuck, Mr. Weinland having been compelled to retire because of ill health. On the arrival of Weber, Kilbuck started for Carmel, to consult with the missionaries about the work, but after an absence of seventy-three days he returned home, more dead than alive, suffering from the extreme cold. During his absence his wife became seriously ill from overwork, and it seemed as though she would give up the work. Both stations needed reinforcements, and a call was sent out for volunteers. Fully nineteen persons responded. In 1889 Mr. Schoechert was sent to Carmel, and Miss Delterer to Mrs. Kilbuck's assistance at Bethel, while Mrs. Bachman, with her young son, went to the latter station for a year. By 1899 the membership numbered 987. Ougavigamute was founded, eighty miles up the Kuskokvim from Bethel. The latter station had 6 outstations, Carmel 3, and Ougavi-
also the number and size of the rivers, none of which, however, is capable of floating any but very light crafts. The flora is that of Southern Europe, most resembling that of Spain. The same may be said of the animals, except the lion, the panther, and the ostrich, not yet extinct in Morocco. The climate is mild, equable and very salubrious. The government is an Oriental despotism, cruel and barbarous, and the country is infested by lawless bands. There are no proper means of transportation in the interior, which is largely unknown to Europeans; agriculture is of the most primitive kind, and the rich resources of the country remain undeveloped. In Tangier, the capital, 15,000, or more, Christian residents, engaged in trade for the most part, and, outside of Tangier, not 1,000 can be found in all of the rest of the empire.

The Berbers, original inhabitants of the country, form two-thirds of the population, and, divided in clans, as the Kabyles of the north, the Shellahas of the southern slopes of the Upper Atlas range, the Haratins of the south. The Shella language is that most extensively spoken. Arabic is also largely diffused, especially in the more civilized portion of the population. The Jews, still calling themselves "exiles from Castile," number over 100,000. They speak Spanish and to some extent Arabic. The negro population, pure and half-caste, are constantly recruited by the slave trade with the Sudan. Mohammedanism is the religion of the empire. Morocco ranks next to Arabia in the Muslim mind as an orthodox and noble country; and the Sultan-Sheriff is to the Western Mohammedans what the Turkish Sultan is to those of the East. There is great and conscientious intolerance toward all who are not of the state religion, and travel in the interior of the land is impossible for this reason.

Missions in Morocco have been addressed to the Jews in the main. The North Africa Mission, the German Missionary Union, the Southern Morocco Mission, and the PB, however, are endeavoring to reach the Berbers and other classes of the population. Medical work is here found an especially effective means of access to the people. In the face of these difficulties, little has been accomplished beyond what one missionary calls "gathering up the stones" preparatory to seeding the ground.

MORRISON, John Hunter: Born at Morpeth, Northumberland, England, January 15, 1782, of humble Scotch parentage. He was an apprentice learning to make farts and he studied while at work. At the age of fifteen he joined the Scotch Church. As early as 1801 he began the study of Latin, Hebrew and theology with the minister of Newcastle, and after fourteen months' study entered the Independent Theological Academy at Hoxton, to prepare for the ministry. Soon after his admission he decided to become a missionary to the heathen. In May, 1804, he was appointed the first missionary of the LMS to China, and he thus became the founder of Protestant missions in China. Entering the Mission College at Goseport, he spent two years not only in special preparatory studies, but also in acquiring Chinese. He sailed for China January 31, 1807, but the Chinese being hostile to the English on account of the opium difficulties, he was obliged to go via New York instead of going direct from London. Reaching Canton September 7, he adopted the Chinese dress, clothes and habits: but soon resumed his usual mode of life. An edict being issued about this time by the Chinese Government prohibiting the printing of religious books and the preaching of the Gospel, Mr. Morrison set himself at once to study the language and translate the Bible. His work, having suffered from incessant study and too rigid economy, he left Canton for Macao, where he remained a year in consequence of political troubles which made residence in Canton unsafe. In 1809 he was offered the position of translator to the East India Company's factory at Canton. This at last secured for him a permanent residence in China, ready access to some of the people, and time for the translation of the Scriptures and preparation of his Chinese dictionary. He held this office to the day of his death—twenty-five years. To the end he had the confidence of the East India Company, and they advanced large sums at different times for the publication of his various works. Tho much occupied with office work, he found time for Bible translation and the preparation of religious books. In 1810 a revised and amended version of the Acts of the Apostles, based on his copy of the manuscript in the British Museum, was printed—the first portion of the Scriptures in Chinese printed by any Protestant missionary. In 1812 the Gospel of Luke was printed. Early in 1814 the whole of the New Testament was ready, and the East India Company furnished a press and materials, also a printer, to superintend its printing. In this year, seven years after his arrival in China, he baptized Tsai-A-Ko, the first Chinese convert to Protestant Christianity, a sincere believer, who continued steadfast in his faith till his death in 1818. In 1815 a Chinese grammar of 300 quarto pages, prepared in 1809, was printed at the Serampur press. In 1817 he published A View of China for Philosophical Purposes. In this year the University of Glasgow conferred upon him the degree of doctor of divinity. In 1818 the translation of the entire Bible was completed, in part with the aid of Dr. Milne, and was printed in
1821. This version is said to be too literal, and not idiomatic. But it was the first attempt, and the difficulties were enormous. He was convinced of the necessity of a thorough revision, and hoped to be able to revise the work. The Old Testament formed 21 volumes 12mo. His most laborious literary work was the Chinese dictionary, published in 1821 by the East India Company at an expense of £15,000. Neither the value and importance of this work nor its stupendous difficulty in that stage of the missionary enterprise can be overstated. In 1824, for the purpose of recruiting his health and awakening an interest in the mission, he visited England, where he spent two years. Everywhere he was received with distinction by civil and religious bodies. He had an audience with George IV., to whom he presented a copy of the Sacred Scriptures in Chinese. In 1826 he returned to China. Too not vigorous, he continued his public labors for nine years more, devoting himself more than ever to the missionary work, preaching, translating and distributing publications among the Chinese. He conducted religious services on the Sabbath, both in English and Chinese. In 1832 he writes: "I have been 25 years in China, and am now beginning to see the work prosper. By the press we have been able to scatter knowledge far and wide." He accompanied Lord Napier to Canton as interpreter in negotiating a treaty with the Chinese Government, and died there August 1, 1834. Among the good works of his life was his work with Dr. Milne in founding the Anglo-Chinese College at Malacca (now at Hongkong). For building of this college he subscribed £1,000 and for its maintenance £100 each year.

Besides the works mentioned, he published "Hore Sinica," being translations from the popular literature of the Chinese, and Chinese Miscellany.

MORSI: A town in Berar, India, situated 31 miles N. E. by N. of Amsot. Population, 7,000, of whom 5,700 are Hindus. Station of the Kurku Indian Hill Mission (1895), with (1902) 1 missionary and his wife.

MORTLOCK ISLANDS: A group of Micronesian coral islands included in the Carolines. They have been partly Christianized and the work is under the supervision of the ABCFM station at Ruk, and the workers are in the main supported by the Hawaiian Evangelical Association. The largest island in the Mortlock group is Lukanor, where there are about 900 Christians. The Bible was translated into the Mortlock language in 1884 by missionaries of the ABCFM.

MOSCHI: A village in German East Africa, situated in Majagga region on the S. slopes of Mt. Kilima Njaro. Station of the Leipzig Mission Society (1896), with (1903) 4 missionaries, one with his wife; 4 places of worship, 1 boarding school, 2 day schools, 1 printing press, and 59 professed Christians.

MOSHTLA: A village in the Transvaal, South Africa, situated in the Bushveld about 30 miles N. of Pretoria. Station of the Hermannsburg Mission Society (1867), with (1901) 1 missionary, 2 native workers, 4 outstations, 2 places of worship, 3 day schools, and 758 professed Christians.


MOSUL: A town in Mesopotamia, Asiatic Turkey, capital of the province of Mosul, situated on the right bank of the Tigris River, 220 miles N. W. of Baghdad. The site of ancient Nineveh is on the opposite side of the river. The climate is hot and trying to Europeans, Population, 61,000. It was occupied as a station first by the ABCFM, then transferred to the PN, and by it transferred to the CMS, who now have (1903) 1 missionary and his wife, 2 women missionaries, 6 native workers, 3 day schools, 1 dispensary, and 76 professed Christians, of whom 26 are communicants.

MOSQUITIA, or MOSQUITO COAST: A department of Nicaragua, Central America, bordering on the Caribbean Sea, and inhabited by Mosquitoes, a mixed race with both African and Indian blood. For a long time it was known as the Mosquito Reservation under the government of the United States of Great Britain. It was ceded to Nicaragua in 1860, but maintains the native form of government under supervision of that country. Population about 15,000. Missionary operations are carried on by the Moravians at 14 stations.

MOTIHARI: A town in Bengal, India, capital of the Champaran district of Behar, situated on the Ganges River about 48 miles N. W. of Muzaffarpur. Population, 8,000, Hindus and Muslims. Station of the RBMU (1901), with (1903) 2 missionaries and their wives.

MOTIVE OF THE MISSIONARY ENTERPRISE: That the motives which prompt to missionary effort are powerful is evident. No weak motives would lead thousands of earnest men and women to spend their lives among uncivilized people, far from the associations and the opportunities of home and country, nor would weak motives induce the Christians of Europe and America to give millions of dollars annually for the maintenance of the missionary enterprise. In fact, various motives are involved. Some operate upon one class of minds and some upon another, and all of them do not appeal with equal force to the same person. For convenience, they may be divided into two main classes, primary and secondary, the classification is arbitrary, and there may be differences of opinion as to the class to which certain motives properly belong. Something depends upon the viewpoint.

1. The following motives, which are influential with many Christian people, may be classed as secondary:

(a) The philanthropic motive: This is stirred by the consciousness of human brotherhood, and the natural desire to relieve the appalling suffering and ignorance which prevail throughout the heathen world. Christ is the Great Physician, now as of old. As we see the prevalence of disease and misery, the untended ulcers, the sightless eyes to which the surgeon's skill could bring light, the pain-racked limbs pierced with hot needles to kill the alleged demon which causes the sufferings, and the fevered bodies which are made ten times worse by the superstitious and bungling methods of treatment, our sympathies are profoundly moved, and we freely give and
labor that such agony may be alleviated. Medical missions, with their hospitals and dispensaries, strongly appeal to this motive, as do also educational missions, with their teaching of the principles of better living. The Gospel itself is sometimes preached and supported from this motive, for it is plain that the sufferings of men are diminished, and the dignity and the worth of life increased, by the application of the principles of Christianity to human society.

(b) The intellectual motive: Missionaries have vastly increased the world's store of useful knowledge. They have opened to view hitherto vaguely known lands. They have probably done more than any other class of men to extend the store of useful knowledge of the earth's surface and its inhabitants. Geography and ethnology, entomology and zoology, botany and kindred sciences, gratefully enroll the names of missionaries among their most successful explorers, and many thoughtful men appreciate this and give their sympathy to the cause which the missionaries represent.

(c) The commercial motive: Some business men frankly assign this as the reason for their gifts. They see in the typical heathen land a representative of a higher civilization. His teaching and manner of living incidentally, but none the less really, create wants and introduce goods. He lights his house with a lamp and straightway thousands of the natives become dissatisfied with a bit of rag burning in a dish of vegetable oil. So foreign lamps are being used by millions of Chinese, Japanese, Siamese, and East Indians. The missionary marks time with a clock, and German, English, and American firms suddenly find a new and apparently limitless market for their products. He rides a bicycle on his country tours, and the result is that to-day the bicycle is as common in the cities and many of the villages of Siam and Japan as it is in the United States. His wife makes her own and her children's dresses on a sewing machine, and men thousand, curious Chinese, Japanese, and Laos are not satisfied till they have sewing machines. And so the missionary opens new markets and extends trade. He has been one of the most effective agents of modern commerce, not because the proceeds to be had lead to any personal profit from the goods which he introduced, but because of the inevitable tendencies which were set in motion by the residence of an enlightened family among unenlightened people. And this appeals to some minds as a motive of missionary interest. It begets hundreds of addresses on the reflex influence of foreign missions, and it undoubtedly secures some support for the cause from those who might not be responsive to the other arguments.

(d) The civilizing motive: This is closely allied to the preceding motives. In the ways that have been indicated, and in others that might be specified, the missionary is "the advance agent of civilization." As the product of centuries of Christian civilization, with all its customs and ideas that inculcate and exemplify the social and political ideals, he opposes slavery, polygamy, cannibalism, and infanticide. He teaches the boys to be honest, sober and thrifty, the girls to be pure, intelligent and industrious. He induces the natives to cover their nakedness, to build houses, to till the soil, to cultivate and eat wholesome food, and to practice the civic virtues. His own home and his treatment of his wife and daughters are an object lesson in a community which had always treated woman as a slave. The inertia of long-established heathenism is hard to overcome, but slowly it yields to the new power, and the beginning of civilized society gradually appears. Volumes might be filled with the testimonials of statesmen, travelers, military and naval officers to the value of missionary work from this viewpoint. Ask almost any public man to speak at a great missionary meeting, and he will probably respond with an address in which he enlarges upon this aspect of missionary effort. The British officials in India have been outspoken in their praise of the civilizing influence of missionaries. In that country, Darwin's testimony to the usefulness of missionary work in the South Seas is another classic illustration, and hundreds of others might be cited.

Dr. James S. Dennis has collected a vast mass of facts bearing on this subject in his noble volumes on Christian Missions and Social Progress, and the cumulative power of this class of evidence is doubtless a large factor in the growing respect for missions in the public mind.

(e) The historical motive: With many people the typical utilitarian appeal is not unimportant. With them the idea of saving men for the next world is the most decisive. They want to see that their money accomplishes something, to know that their investment is yielding some tangible return. They eagerly scan missionary reports to ascertain how many converts have been made, how many pupils are being taught, how many patients have been treated. To tell them of successes achieved is the surest method of inducing them to increase their gifts. Mission Boards often find it difficult to sustain interest in apparently unproductive fields, but comparatively easy to arouse enthusiasm for fields in which converts are quickly made. The churches are eager and even impatient for results. Fortunately, in many lands results have been achieved on such a magnificent scale as to satisfy this demand. But in other lands, not less important, weary years have had to be spent in preparing the soil and sowing the seed, and hard-working missionaries have been half disheartened by the insistent popular demand for accounts of baptisms before the harvest time has fairly come.

There is, apparently, no cause for the missionaries to exalt this whole class of motives. The basis of missionary appeal has noticeably changed within the last generation. Our humanitarian, commercial, and practical age is more impressed by the physical and temporal, the actual and the utilitarian. The idea of saving men for the present world appeals more strongly than the idea of saving them for the next world, and missionary writings and addresses give large emphasis to these motives. We need not and should not undervalue them. They are real. It is legitimate and Christian to seek the temporal welfare of our fellow-men, to alleviate their distresses, to exalt woman and to purify society. It is, moreover, true and to the credit of the missionary enterprise that it widens the area of the world's useful influence, introduces the conveniences and necessities of Christian civilization, and promotes wealth and power; while it is certainly reasonable that those who give should desire to see some results from their gifts and be encouraged and incited to renew the effort by the inspiring record of achievement. But these motives are, nevertheless, distinctly secondary. They are effects of the missionary enterprise.
rather than causes of it, and the true Christian would still be obliged to give and pray and work for the evangelization of the world, even if not one of the motives existed.

What, then, are the primary motives of the missionary enterprise? The following may be briefly enumerated.

(a) The soul's experience in Christ: In proportion as this is genuine and deep will we desire to convey the New Testament to others. For it was the man who felt that Christ is precious to his own heart and that He has brought strength and blessing into his own life, is immediately conscious of an impulse to give these joys to those to whom He do not have them.

Expansion is a law of the spiritual life. The inherent tendency of Christianity is to propagate itself. A living organism must grow or die. The church that is not missionary will become atrophied. All virile faith prompts its possessor to seek others. That was an exquisite touch of regenerative nature and of the powerfully illustrative of the promptings of a normal Christian experience which led Andrew, after he rose from Jesus' feet, "to find first his own brother, Simon, and say unto him, 'We have found the Messiah.'"

No external authority, however commanding, can take the place of this internal motive. It is not a request. It is not, "We pray you in Christ's stead, be ye reconciled to God." Because this is one of the primary motives of missions, the cause chiefly depends, humanly speaking, upon the piety of the Church. Other motives may and often do help for longer or shorter periods. But the real and permanent dependence must be upon a spiritual experience with Christ so rich and joyous that it makes missionary effort the natural and necessary expression of its life.

(b) The world's evident need of Christ: The fact that the heathen are naturally and spiritually debased is not, indeed, of itself sufficient to beget an overmastering and enduring desire to help them. But the fact that they need Christ, and that we have Christ, does beget such a desire in a rightly constituted mind. If we have any knowledge that at least is essential to it. In short, while we are under solemn obligation to convey that knowledge to him. It makes no difference who that man is, or where he lives, or whether he is conscious of his need, or how much inconvenience or expense we may incur in reaching him. If we can help him, we must get to him.

That is an essential part of the foreign missionary impulse. We have the revelation of God that is potential of a civilization which benefits man, an inherent and independent force. Whether men are civilized or not, whether they trade with us or not, whether present results are few or many, the Christian Church must continue its missionary work. The results of a hundred years of missionary effort are most encouraging, but if they were not, it would make little difference. The man who knows that he is working with God, for God, and in obedience to God, is not controlled by worldly ideas of success. He is content to leave results with God, knowing that His Word will not return unto Him void. After Judson had been toiling for years in Burma without making a single convert, some one wrote to him asking what the prospects were, and he flashed back, "As bright as the promises of God!" When ten years of labor in Bechuana had failed to accomplish any visible result, Mrs. Greaves, of Sheffield, wrote to Mary Moffat asking what she needed, and that heroic woman answered: "Send us a communion service." Temporary defeat has no power over the true missionary. With Lincoln, when taunted with the defeat of his plans, he exclaimed, "Defeat! if it were not one but one hundred defeats, I should still pursue the same unchanging course." To his own generation, Christ's life was a failure. So was Paul's, and Peter's, and Stephen's. But later generations saw the rich fruitage. Like them, the true missionary toils from motives which are independent of present appearances. If Jehovah is the only true God, the whole world ought to be told about Him. If Jesus Christ is our salvation, He can be the salvation of others, and it is our imperative duty to carry or send the good news. There may be questions as to method, but no objection lies against the foreign missionary activity and zeal. We do not hear so much as our fathers heard of the motive of salvation of the heathen. That consideration appears to be gradually drifting into the background. Agatho refers to dwell upon the blessings of faith rather than upon the consequences of unbelief. And yet, if we believe that Christ is our life, it is difficult to avoid the conclusion that without Christ is death. Various statements and figures are used in the Gospels to express the condition of those who know not Christ, but whether they are interpreted literally or figuratively, their fundamental meaning is as plain as it is awful. Jesus came "to save," and salvation is from something. Nothing is gained but much is lost by ignoring facts, and the appalling fact that men are lost without Christ is a motive of the first magnitude for trying to save them.

(c) The command of Christ: "Go ye into all the world and preach the Gospel to every creature." If this were the only motive, foreign missionary work would be a mechanical performance of stern duty, the missionary merely an obedient soldier. But taken in connection with the preceding motives, it adds to them the impressive sanctions of divine authority. For Christ's word is not a request, it is not a suggestion of this sort, it is not a duty to be assigned. Paul to proclaim: "Woe is me if I preach not the Gospel." It made him plead "with tears" that men would turn to God; to become "all things to all men, that he might by all means save some;" to speed from city to city, the burden of his preaching. Moreover, "We pray you in Christ's stead, be ye reconciled to God." Because this is one of the primary motives of missions, the cause chiefly depends, humanly speaking, upon the piety of the Church. Other motives may and often do help for longer or shorter periods. But the real and permanent dependence must be upon a spiritual experience with Christ so rich and joyous that it makes missionary effort the natural and necessary expression of its life.

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enterprise which does not lie with equal force against the fundamental truths of the Christian religion.

The foreign mission cause is at some disadvantage as compared with the other enterprises in which the church is engaged in that it cannot make so strong an appeal to patriotism or self-interest. The foreign missionary impulse is really the Christ impulse. It is prompted by no selfish motive. It summons us to toil and sacrifice for races which are beyond our sight and touch naturally feel but little concern, especially as they ordinarily cling to their old faiths and sometimes resent our well-meant efforts. In these circumstances, foreign missions can effectively appeal only to those motives of spiritual experience and unselfish love and glad obedience which prompted Christ to seek a lost race. Indeed, the Master plainly declared to His disciples: "As the Father hath sent me into the world, so send I you into the world." But to these motives it does appeal as the wretchedness and guilt of old appealed to the heart of infinite love. The missionary advocate makes a grave mistake when he bases his appeal solely on financial needs. The fact that an enterprise wants money is not a sufficient reason why it should receive it, nor is the begging argument apt to secure anything deeper than the beggar's temporary dole. Our appeal should be based on those high motives which center in our relation to the Savior's love and presence and command. Paul said, "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." "For Jesus' sake!" That is the spring of all holy living, of all noble endeavor, of all large achievement. "For Jesus' sake!" the missionary goes into distant lands. "For Jesus' sake!" he toils and prays for the salvation of his fellow-men. And "for Jesus' sake!" Christians at home ought to sustain those who go. The searching and tender words of Christ to Peter comprehend the whole matter, "Lovest thou me?" then "feed my sheep."
Africa, situated in the Transkei district on the Indwe River, 28 miles S. E. of Queenstown. Station of the South African Baptist Mission Society, with 1 missionary and his wife and 1 woman missionary. Name sometimes written Mputola.

MFWAPWA. See Mpapwa.

MSALABANI: Station of the UM in German East Africa, situated in the Usambara region, about 30 miles W. S. W. of Tanga. It was established in 1875 and has been called Magila. The name Magila having now been applied to the whole district, the station has been renamed Msalabani, which means “at the Cross.” It now (1903) has 4 missionaries, 12 elementary and 2 higher schools, and 1,071 professed Christians.

MUAKERERI: A settlement in German East Africa, in the Konde District, N. of Lake Nyasa, about 25 miles N. W. of the northern end of the lake. Station of the Berlin Missionary Society (1859), with (1903) 1 missionary, 4 native workers, 1 day school, and 49 professed Christians, of whom 26 are communicants. Name sometimes written Musakalela.

MUANG NAN: A town in Siam in the Laos district, situated on the Me Nan, about 125 miles E. of Cheung Mai. Station of the PN (1894), with (1903) 3 missionaries and their wives, 3 native workers, 1 Sunday school, 1 dispensary, 1 day school, and 57 professed Christians. Name sometimes written Nan.

MUANG PRAA: A town in Siam, in the Laos district, situated on the Me Yong, about 65 miles S. E. of Lakawn. Station of the PN (1893), with (1903) 1 missionary and his wife, 2 native workers, 16 outstations, 2 places of worship, 2 Sunday schools, 1 day school, 1 boarding school, 1 dispensary, 1 hospital, and 220 professed Christians, of whom 120 are communicants. Name sometimes written Pre.

MUDEN: A village in Natal, South Africa, situated in the Weenen district on the Mooi River, about 12 miles N. W. of Greytown. Station of the Hermannsburg Missionary Society (1859), with (1903) 2 missionaries, one with his wife; 9 native workers, 3 places of worship, 3 day schools, 2 outstations, and 593 professed Christians, of whom 175 are communicants.

MUFINDI: A settlement in German East Africa, in the Hethland district, situated on the Ngolo River, about 120 miles N. E. of the northern end of Lake Nyasa and about 420 miles S. W. of Dar es Salam on the shore of the Indian Ocean. Station of the Berlin Mission Society (1899), with (1903) 2 missionaries, one with his wife, and 15 professed Christians. The station will be removed soon to a more populous district.

MUHANGA: A settlement in German East Africa, situated on the Lukosse River, about 50 miles N. E. of Mufindi. Station of the Berlin Mission Society (1899), with (1903) 1 missionary and 4 outstations.

MUHLENBERG: A settlement in Liberia, West Africa, situated on the St. Paul’s River, about 46 miles N. E. of Monrovia. Station of the ELGS (1860), with (1903) 5 missionaries, two of them with their wives; 2 women missionaries, 6 outstations, 6 day schools, 2 boarding schools, 1 dispensary, 1 industrial school, and 110 professed Christians.

MUKDEN: A town, the capital of Manchuria, China, situated in the province of Liao-tung, on the Hur-ho, 110 miles N. E. of New-chwang. It was the former residence of the present reigning dynasty of China, dating from 1625. The streets are broad and straight. Population, 250,000.

MUKIMVIKA: A village in Angola, Africa, situated on the left bank of the Congo River at its mouth. Station of the Swedish National Evangelical Miss. Association (1892), with (1901) 1 missionary and his wife, 2 women missionaries, 9 native workers, 4 outstations, 1 Sunday school, 2 day schools, 1 dispensary, 1 hospital, and 1 dispensary.

MUKIMBUNGU: A settlement in Congo Free State, Africa, situated on the right bank of the Congo River. Station of the Swedish National Evangelical Miss. Association (1892), with (1901) 1 missionary and his wife; 2 native missionaries, 17 native workers, 15 outstations, 1 place of worship, 1 Sunday school, 1 boarding school, 1 college, 1 dispensary, and 392 professed Christians.

MULANGO: A settlement in British East Africa, not far from Mt. Kenia. Station of the Leipzig Mission Society (1899), with (1903) 2 missionaries, one with his wife; 9 outstations, 1 place of worship, 1 day school.

MULKI: A town in Madras, India, situated in the district of South Kanara on the W. coast, 13 miles N. by W. of Mangalore. Population, 5,000. Station of the Berlin Mission Society (1845), with (1903) 2 missionaries and their wives, 6 native workers, 6 outstations, 7 day schools, 1 boarding school, and 800 professed Christians, of whom 436 are communicants.

MULLENS, Joseph: Born in London, England, 1820; entered Coward College, 1837; graduated, 1841, at the London University; ordained, 1843, and embarked the same year for Calcutta as a missionary of the LMS. In 1865, after visiting the missions in India and Ceylon, he sailed for England to be assistant secretary with Dr. Tidman. On Dr. Tidman's death he became foreign secretary of the LMS. In 1870 he visited the United States as delegate of the London Society to the American Board. In 1877, when he had been in the service of the LMS for 17 years, he visited Madagascar in the interest of the missionary work. In 1875 Dr. Mullens accompanied several missionaries to assist in the organization of a mission on Lake Tanganyika, Central Africa. But at Mpwapwa he was overcome by exposure and fatigue and died of tertianis July 10. The degree of doctor of divinity was conferred upon him in 1851 by Williams College, Mass., and in 1888 by the University of Edinburgh. He published Twelve Months in Madagascar, A Brief Review of Ten Years Missionary Labor in India between 1862 and 1863, London and Calcutta Compared in their Heathenism, Privileges and Prospects.

MULTAN: A city in the Punjab, India, situated...
factures. A very ancient town existing at the north of Alexander the Great. Altitude, 420 feet. Climate warm and rainfall light. Population (1901), 87,394, of whom 43,090 are Muslims and 34,000 are Hindus. Station of the CMS (1856), with (1903) 2 missionaries, 4 women missionaries, 9 native workers, 1 place of worship, 1 day school, 2 boarding schools, and 115 professed Christians, of whom 37 are communicants.

MULTANI LANGUAGE: An Aryan language of the Indo branch, used by the people of Multan and Deranar, of Muzafergarh, and of the state of Bhawalpur. It is also spoken by the Khetran tribe in the territory behind the Suleimani Mountains. Altogether about two and a half millions of the people of Northwestern India speak Multani. They themselves call it Jagduli or Jatki, the name Multani being given to it by neighboring peoples. The language is allied to the Punjabi and to the Sindhi. The Arabic character is used in writing it.

MULVI BAZAAR: A village in Assam, India, situated in Sylhet district, about 30 miles S. W. of Sylhet. Station of the WCM, with (1903) 1 missionary and his wife, 15 native workers, 1 boarding school, and 15 professed Christians. Name sometimes written Mauvi Bazaar.

MURGGI: A town in the Central Provinces, India, situated 135 miles S. E. by E. of Bilaspur. Population, 5,000. Station of the FCMS (1887), with (1901) 1 missionary and his wife, 10 native workers, 1 outstation, 10 Sunday schools, 1 place of worship, 1 female training school, 1 dispensary, 1 hospital, 1 medical class, 1 lepers' institute, and 90 professed Christians. Station also of the Mission to Lepers in India and the East (1897), with 1 place of worship and 1 lepers' home for untainted children of lepers.

MUNSON, Samuel: Born at New Sharon, Me., March 23, 1804; graduated at Bowdoin College 1829, Andover Theological Seminary 1832; ordained October 10; sailed June 10, 1833, as a missionary of the ABCFM, with Rev. Henry Lyman, under instructions to explore the East Indian Archipelago, and reached Batavia September 30. In April, 1834, they undertook to visit the Batak country and were both killed. For an account of their expedition and death, see the article on Mr. Henry Lyman.

MURHU: A village in Bengal, India, situated in Chota Nagpur, 30 miles S. by W. of Ranchi. Station of the SPG, with (1903) 22 native workers, 1 place of worship, 6 day schools, 1 boarding school, and 2,071 professed Christians, of whom 1,028 are communicants.

MURRAYTOWN: A village in Sierra Leone, Africa, situated about 5 miles W. of Freetown. Station of the UMFC (1891), with (1901) 1 missionary and his wife, 12 native workers, 1 outstation, 2 places of worship, 2 Sunday schools, and 311 professed Christians.

MUSCAT. See MASCAT.

MUSH: A city of Eastern Turkey, 83 miles southeast of Erzurum, in a large plain, one of the most populous of the whole section. The population is Kurdish and Armenian. The Kurds are very fierce, and treat the Christians most oppressively. The district of Sasun, notorious as the scene of horrible massacres of Armenians in 1893, and again in 1904, lies S. W. of Mush in the same administrative division. The name is also written Moosh and Musch.

MUSIC AND MISSIONS: Missions touch music at two points: 1. The missionary as a man of culture studies the poetry and songs of the people among whom he labors. 2. After a mission has become successful the newly formed churches are helped in their worship, especially in the department of Praise, and this demands a thorough knowledge of the foundation principles of music. As to the study of the music of missionaries we may cite some examples. Rev. A. L. Riggs has made a very interesting study of Dakota music, publishing specimens of songs of love and war, songs of sacred mysteries and social songs. They are extremely simple, and abound with the repetitions so natural to untutored minds. A widow's lament expresses the deepest heartweariness and despair.

Their music is also very simple. It consists of melody alone, with rude accompaniment, mainly for marking time. The men sing, while the women sound single falsetto notes, ai, at, a, keeping time with drums. They do not appreciate harmony. The minor key is their favorite, tho the major key occurs in their war songs. Their instruments are the drum, rattle, and pipe. The drum is made of segments of deer hoofs tied to a tapering rod of wood. The conger uses a gourd shell with a few pebbles inside. The usual pipe is a sumac flagged, nineteen inches long, with a diameter of five-eighths of an inch. A peculiar partition forms the whistle. Six notes are burnt on the upper side, and a brass thimble forms the mouthpiece. The pitch is A Prime, changed to G Prime by a seventh hole. Sometimes the pipe is made of the long wing or thigh-bone of a crane or swan. Dakota music is rude, but its power is measured by the adaptation of its wild melody to savage life in the wilderness, where in the misty moonlight the night air bears the plaintive sounds, with the hollow base of the drum-beat, along the waste, full of possible war whoops, and where each bush may hide an enemy.

Dr. S. Wells Williams has given in his Middle Kingdom a graphic description of Chinese music and musical instruments. However small their attainments in both theory and practice, no nation gives to music a higher place. Confucius taught that it was essential to good government, harmonizing the different ranks in society, and causing them all to move on in unison. The Chinese have sought to develop instrumental rather than vocal music.

The names of the notes, ascending regularly from the first line of the staff to the third space above it, are as follows: first line, he; first space, se; then i, chang, che, kung, fen, liu, ou; first space above, t, then chang, che, kung, fen, the last note being on the third space above.

The real tone cannot be represented by our staff. The second octave is denoted by affixing the sign jin, a man, to the simple notes. No chromatic scale exists—at least no instrument is made to express flat and sharp notes.

There are two kinds of music in China—the northern and the southern. The octave in the former seems to have had only six notes, while the eight-tone scale prevails in more cultivated circles. Music is written for only a few in-
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Instruments, and the notation good for one is useless for another, because marks meaning to push, fillip, hook, etc., are added to denote the mode of playing; indeed, the combinations are so complex that the Chinese usually play by ear. All music is in common time; no triple measures are used. Of harmony and counterpoint they know nothing. Marks to regulate the expression are unknown, nor are tunes set to any key.

No description can do justice to their vocal music, and composers can design notes seem to issue from the larynx and nose; tongue, teeth, and lips having little to do with them. Singing is usually in a falsetto key, somewhere between a squeal and a scream, and yet it is plaintive and soft, and not without a certain sweetness.

Chinese musical literature is voluminous. A work on beating the drum dates from A.D. 860, and contains a list of 129 symphonies. Among 12 instruments described in the chrestomathy are 17 drums of various sizes, then gongs, cymbals, tambourines, and musical vases in considerable sweetness.

The interval is tuned to one-fifth from that. The interval is increased to two pegs at the smaller end. The sound of the hand in playing. The instrument itself is ancient, and is named kín, "to prohibit," because it restrains evil passions. It is tuned, four feet long and eighteen inches wide, convex above and flat below, where two holes open into hollows. Seven strings of silk pass over a bridge through the board at the wide end, and are fastened by nuts beneath. They are fastened to two pegs at the smaller end. The sounding-board is divided by thirteen studs, so placed that the strings are divided into halves, thirds, quarters, fifths, sixths, and eighths, but no sevenths. The seven strings enclose the compass of a ninth, or two-fifths, the middle one being treated like A on the violin, and the outer ones tuned to one-fifth from that. The interval is tuned to one-fifth from that. The outer strings are divided into halves, thirds, and a major tone in the fifth. The Chinese leave the narrow end of the hole in the half tone, and all the notes on the board. The sounds are very attenuated. The proper intervals, and fastened on a sounding board. The harsh grating of this wretched machine is very popular among the natives.

The hú (gourd) is made of bamboo, and pierced with ten holes. The two-stringed fiddle is merely a bamboo split stuck into a bamboo cylinder, with two strings fastened on pegs at one end of the stick and passing over a bridge on the cylinder to the other end. They are tuned at intervals of a fifth. As the bow passes between the two strings much playing is done on the wrong string. The harsh grating of this wretched machine is very popular among the natives.

The ti kin (crowning lute) has a coconut shell for its body, and is even more dissonant than the last. The sángh kín is an embryo piano, consisting of brass wires or different lengths, fastened at proper intervals, and fastened on a sounding board. The sounds are very attenuated. The sángh, in like manner, is an embryo organ, a cone-shaped box, with a mouthpiece to blow in, and thirteen reeds of different lengths, inserted in the top, the valves of some opening upward and others downward. They are provided with holes also that may be opened or closed by the player. It is very ancient. Some think it the organ invented by Jubal (Gen. iv: 21). The Chinese think it more curious than useful.

Their wind instruments are numerous. The huäng tîh (flute) is twice the length of our pipe, made of bamboo, and pierced with ten holes. The two near the end are not used. The mouth hole is one-third of the way from the top. The chu tîh (clarinet) takes the lead in musical performances. It has seven holes, but no keys. Its tones are shrill and deafening, and therefore popular. A street musician fits a flageolet, or small clarinet, to his nose, slings a small drum under one shoulder, hangs a frame of four cymbals on his breast, and with a couple of monkeys sallies forth, a peripatetic choir and orchestra.

The stem of the horn is retractable, like a trombone. There are other varieties, however. The lo (gong) is the standard type of Chinese music. A crashing harmony of rapid blows on this, with a rattling accompaniment of drums, and a crackling symphony of shrillness from clarinet and cymbal, is their beau ideal of music. They have heard good Portuguese music for ages, but have never adopted either an instrument or a tune.

A Chinese band makes the European think of Hogarth's "Enraged Musician." Each performer seems to have his own tune, and bent on drowning the noise of all the rest; yet they keep good time, only no two of them are tuned on the same key.

The Rev. Dr. Eli Smith, of the American Syria Mission, found that hymns composed in Arabic measures could seldom be sung in our tunes, and our musicians were puzzled by the intervals in Arab music. On the other hand, Arabs could not repeat our scale. A treatise on Arab music by Michael Mishakah of Damascus explained the difficulty; and from that, with Rosegarten's edition of Isphahany's Book of Odes, and Faraby on Ancient Arab Music, Dr. Smith wrote a valuable paper which was published in the American Oriental Society. The principles are quite near to those of Persian and Turkish music also. He says that sounds are naturally divided into groups of seven, rising one above the other, each the response to the one below, and the bass of the one above. The group is called an octave. The first is called yeğdā, then bēhrān, īrak, rest, dugāh, sigāh, and yeğdāgh. This is the first octave. The second is nāwā, houseyn, āuj, māhār, mukhayyar, būrṣā, and me­ṣākhrān. The last is the response to yeğdāgh.
The first of the third octave is remel iity, the response to maa. The next octave is the response to the response of maau, and so on ad infinitum. So in the first series below yeqah they say the base to jehar, to sigah, and so through the list, then the base to the base of jehar, etc. The intervals between these notes are musical intervals, and Chapter IV. to musical instruments, describing stringed instruments like et ud (literally the wood, whence our word “lute”) the Arab guitar, the kemerej, or Arab fiddle, with a coconut shell for its body, like the Chinese tie kii, the tumbur, a kind of drum, and the kanun, corresponding to the yang kin of the Chinese orchestra, only, it would seem, a better instrument. Then of wind instruments, the nay or flute, kerif, mazzar, suned, urghan (organ), see Chinese sang), and jewah.

In India, music has been nearly much more scientific than at present. There idolatry has degraded music, and the martial music of the country has changed with its government. Its religion now has little to do with music, except in the prayers of the temples. Operas are unknown, and theatrical music is of a low order. Marriages furnish the chief occasions for musical display. There are many kinds of musical instruments, as drums, trumpets, horns, cymbals, hautboys, and violins, but the performers have little skill and less taste. The wedding orchestra varies from six to twenty performers. Singing is an accomplishment of women of doubtful morality, who are much employed for this purpose by the wealthy.

Christianity is changing all this, not generally, it is true, but gradually and permanently, for the native convert must give vent to his new joy in songs of praise, and they do this not only in the church, but also in their families and when alone. Even before conversion, music does much to prepare the way.

A favorite and most successful mode of introducing the Gospel in western India is the kiritan, i.e., solo singing by native evangelists with orchestral accompaniment. In September, 1880, Rev. Mr. Bruce of Satara visited Wai with his kiritan choir. The people flocked to hear, especially as the leader had been a Muslim. Hundreds stood outside of the building in the rain, and listened for the first time to the way of salvation through a Redeemer. The whole city was moved, and Christ was the great topic of conversation for many days.

Rev. H. Ballantine, called the Dr. Watts of the Mahratta Mission, prepared a hymnal for the churches, and another for the children, which met with great acceptance among the people.

Rev. E. Webb was an enthusiast in his researches into the hymns of Tamil poetry. It is extremely elaborate in its rhetorical construction. In 1853 he published a Tamil hymn-book, containing hymns in our meter, children’s hymns, and chants with music, but the largest part of the volume was made up of hymns in native meters. Many copies were taken at once by the English missions in Tanjore and Tinnevelly, and singing was introduced in congregations of the American missions in places where it had been unknown before. An edition of 2,000 copies was soon exhausted, and a new one was issued in 1855. The people heard listlessly the most important truth in prose, they give eager attention to the same truth when versified and sung. In October, 1860, Mr. Webb gave an account of Tamil versification to the American Oriental Society, defining the two kinds of syllables, then the feet and the stanzas in which they were combined. Those the natives could see no measure in our verses, or melody in our music, yet hymns written in their own meters, and set to their own melodies, are extremely popular. He read some of them in Tamil with elaborate rhymes in the prosody and alliteration. He described also the music of the Hindus, known all over India under the same Sanskrit titles, and indicated its relation to our own scale. Ancient India excelled Greece in her cultivation of music, and some of the tunes have appeared for centuries, those of the best periods still exist, and for these the hymns were composed.

The other missions there may not have been the same zeal for native music, yet in them all, as soon as men received “the light of the knowledge of the glory of God in the face of Jesus Christ,” they feel impelled to praise the name of the Lord, and missionaries are glad to assist the effort to praise as soon as the spirit of praise appears.

It is interesting to look over the record of the beginnings of work on this line in the various missions. In Turkey, they at that time had few hymns ready for use, yet they could not wait to prepare more, but in 1850 issued an Armenian hymn-book of only 55 pages. This was followed in 1853 by one in Armano-Turkish, i.e., Turkish in Armenian letters, of 112 pages, and the next year saw an Armenian Hymn and Tune Book of 300 pages, so rapidly grew their hymnology. That same year (1854) the Greek hymn-book appeared, of 100 pages, the 16 pages of hymns had been printed as early as 1833. All these were 16mo, but in 1855 appeared a work on church music, in Armenian, of 44 pages, 8vo. Then in the same language a hymn and tune book for children was published in 1860, 46 pages 8vo. This was followed by 24 8vo pages of additional hymns and music in 1863. It seemed as if the good men kept on composing hymns, and, as fast as they did so, the churches could not wait, but had them printed for use at once. Next year (1864) appeared a hymnal of 36 pages in Arabic-Turkish, i.e., Turkish in Arabic type. The following year four hymns were printed on one 8vo sheet, and in 1866 a supplement to the Armano-Turkish hymn-book, of 88
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pages 16mo, made its appearance. Next came an Armenian Sunday-school hymn-book of 134 16mo pages, followed next year by a Sunday-school hymn and tune book in the same language, of 128 8vo pages. The year 1869 saw a volume of Armenian hymns and prayers of 192 pages 16mo. The same year welcomed a Greco-Turkish hymn-book of 264 16mo pages, and a second edition came out in 1871. In 1873 the Armenian hymn-book had grown to 426 pages, and four years later a fresh edition contained 430 pages. This was followed by a supplement of 56 8vo pages to the Armenian hymn and tune book in 1881, the year following a hymn-book of 24 12mo pages, and in 1885 a hymn and tune book of 64 8vo pages. The hymn-book in 1872 had grown to 154 16mo pages. In 1874, while the mission was still in the hands of the American Board, 200 pages of the Psalms were printed about 1868. The same year gave 200 pages of children’s hymns to the Sunday schools, and before the mission passed into the hands of the Presbyterians a hymn-book appeared, first of 200 pages, and after that of 500. About 1874 a hymn and tune book was printed, containing an introduction teaching how to read our musical notation. This was afterward printed separately, 30 pages 8vo. Since then hymns have been prepared to suit the Arab tunes, and are now published with the tunes. A curious feature of these hymns and tune books is that the music has to be reversed to suit the Arabic system of writing from right to left. In 1882 the Psalms in verse were printed for the use of the United and Reformed Missions, hymns alone, 400 18mo pages; and with musical notation, 600 12mo pages. In 1885 a new 8vo hymn and tune book, containing 327 hymns and 280 tunes, was prepared by Rev. Samuel Jessup and Rev. George Ford, and a second edition was called for in 1889. A hymn-book without tunes appeared in 1885, with 418 pages 18mo. This advanced to a second edition in 1887, and a third in 1889, showing a very encouraging demand for such a work.

In the Persian Mission the hymn-books have gone through several editions. The last, issued in 1886, has about 300 hymns, mostly translations, but adapted to the expression of Christian feeling in Persia, and also to the wants of the young in their Oriental homes.

Music has been taught by the missionaries. The popular tunes are those used in congregations in the United States. The chants of the ancient Syriac and ancient Armenian are used in their religious worship, and are very popular. The words, of course, are in the vernacular, and so the congregations can join. They are used especially in chanting the Psalms, and also some other portions of the Scripture, such as are found in books for responsive reading at home.

MUSKOGI LANGUAGE. See Creek.

MUSSOOREE: A town and sanitarium in the United Provinces, India, situated on the right bank of the Jumna River, 23 miles N. N. E. of Bhartpur. This place was mentioned by Ptolemy as Modoura of the gods. Population (1901), 60,042, of whom 48,000 are Hindus and 10,500 are Muslims. Station of the BMS (1893), with (1903) 1 missionary and his wife, 10 native workers, 1 outbreak, 3 Sunday schools, 2 day schools, and 35 professed Christians, of whom 18 are communicants. Station also of the CMS (1878), with (1903) 1 missionary, 2 women missionaries, 20 native workers, 1 place of worship, 2 schools, and 64 professed Christians, of whom 30 are communicants. Station also of the ME, with (1903) 1 missionary and wife, 2 women missionaries, 28 native workers, 3 places of worship, 2 Sunday schools, 8 day schools and 731 professed Christians, of whom 454 are communicants.

MUTUNGU: A village of Ugana, Africa, situated near Mengo, Uganda. Station of the CMS (1902), with 2 missionaries and 1 industrial institute.

MUTYALAPAD: A town in Madras, situated 30 miles N. E. of Jemuslandadugu, on a branch of the Penner River. Station of the SPG (1855), with (1902) 1 missionary, 80 native workers, 43 places of worship, 33 day schools, and 2,893 professed Christians, of whom 951 are communicants.

MUZAFFARNAGAR: A town of Muzaffarnagar district, United Provinces, India, situated 30 miles N. of Meerut. Population, 18,200. Hindus, Mohammedans, Jains, and a few Christians. Climate formerly very unhealthy and malarious, but lately, owing to modern sanitary improvements, it has been made much more salubrious. Station of the ME, with (1903) 28 native workers, 1 place of worship, 2 Sunday schools, 16 Sunday schools, and 1,656 professed Christians, of whom 319 are communicants. Station of the Reformed Presbyterian Church of Scotland, with (1901) 1 missionary, 3 native workers, 2 outstations, 1 place of worship, 1 Sunday school, 1 lepers’ asylum, and 195 professed Christians.

MUZAFFARPUR: A town in Bengal, India, 35 miles north-northeast of Patna. Population, 49,000, of whom 35,000 are Hindus. It is well built and clean, with good schools, temples, courthouses, and other public buildings. Has a large trade. Station of the Gomser Mission Society, with (1904) 1 native missionary, 1 native worker, 1 full-day school, 1 day school, 1 orphanage, and 90 professed Christians. Society spells the name Muzaffarpur. Station also of the ME, with (1903) 16 native workers, 3 places of worship, 7 Sunday schools, 2 day schools, and 328 professed Christians, of whom 283 are communicants.

MYENYANE: A settlement in Cape Colony, South Africa, situated 12 miles S. of Graaff Reinet, 23 miles W. of Kokstad. Station of the Moravian Missions (1888), with (1903) 3 missionaries, of whom 286 are communicants.
MVUMI: A settlement in German East Africa, situated in the Chigo District, about 20 miles W. by N. of Mopsowa. Station of the CMS (1885), with (1903) 1 missionary and his wife, 1 native worker, 2 outstations, 5 day schools, and 2 professed Christians.

MWENA: A settlement in the Congo Free State, Africa, situated near the headwaters of the Cuialaha, about 25 miles S. W. of Lake Mweru. Station of the PBS, with 2 missionaries, one with his wife.

MWENZO: A settlement in British Central Africa, situated on the Stevenson Road, about 100 miles W. by N. of Karonga, on the W. shore of Lake Nyasa. Station of the UFS, with (1908) 1 missionary and his wife, 2 native workers, 4 outstations, 5 day schools, 1 dispensary, and 14 professed Christians.

MYINGYAN: A town in Burma, British India, situated on the left bank of the Irawadi River, 60 miles N. W. of Meiktila, with which it is connected by railroad. Population, 19,000, of whom 17,000 are Buddhists. Station of the ABMU (1887), with (1903) 2 missionaries and their wives, 8 native workers, 1 Sunday school, 1 day school, 1 dispensary, 1 hospital, and 27 professed Christians.

MYITKYINA: A town in Burma, British India, situated in the Kachin region at the extremity of the railway, 75 miles N. by E. of Bhamo. Station of the ABMU (1894), with (1903) 1 missionary with his wife, 5 native workers, 2 outstations, 2 places of worship, 1 Sunday school, 1 boarding school, 1 day school, and 150 professed Christians, of whom 50 are communicants.

MYMENSINGH. See MAIMENSING.

MYNPURI. See MAINPURI.

MYSORE: A large and important native state in India. Its territory is entirely surrounded by the British dominions belonging to the presidency of Madras. It lies at the point where the ranges of the Western and Eastern Ghats come together, and most of its territory is on the elevated plateau lying between these ranges. Its limits of north latitude are 11° 40' and 15°, and of east longitude 74° 40' and 78° 30'. The area is 29,444 square miles, and the population, 5,539,399, according to the census of 1901. Its surface is much broken by rocky hills and ravines; the drainage of the country is almost wholly to the east; in the northwest one river falls in a fine cascade over the precipitous wall of the Western Ghats, and seeks the Indian Ocean. Otherwise the streams all reach the Bay of Bengal through the Tungabhadra on the north, the Kaveri on the south, and several smaller rivers between these two more important streams. These rivers, like almost all those of India, while useless for navigation, support large systems of artificial irrigation. Mysore was included in the territories ruled from time immemorial by old prehistoric Hindu dynasties of South India, whose existence can dimly be traced in the uncertain light of early Indian times. The last of these dynasties was overthrown by the Mohammedans in 1565. As the latter in turn began to lose their power a Hindu chief seized the fort of Serengapatam in 1610, and became the founder of the present Mysore principality. The Hindu rulers were displaced by Mohammedans under Haider Ali in the latter part of the 18th century. But after the English finally defeated his son, Tipu Seihb, in 1799, they replaced the old Hindu family on the throne of Mysore. Of the entire population the Hindus amount to nearly 95 per cent., Mohammedans to a little less than 5 per cent. The total number of Christians is given as 34,403. Of these, 25,600 are native converts. About one-fourth of the Christians are Protestants, the others Roman Catholics. The language almost universally used is Kannarese. The cultivation of the Karnarese is greatly indebted to the missionaries; grammars and dictionaries, a translation of the Bible and the beginnings of a worthy native literature are due to missionary labor.

The first Protestant mission in Mysore was that of the Society for the Propagation of the Gospel, established at Bangalore in 1817. In 1820 the London Missionary Society planted a station at the same city. The Hindu government seems to have been unfriendly to the work of the missionaries, and opportunities for preaching in Kannarese—the vernacular of the people—were at first greatly curtailed by this fact. The first few years of the mission were not prosperous, but since its earlier difficulties have been overcome, it has had a career of much success. The Wesleyans also entered Mysore, planting their principal station in the city of that name; shortly after the London Society entered Bangalore. Both these missions have now many stations throughout the state.

MYSORE: A town, capital of the native state of Mysore, India, situated 10 miles S. W. of Serengapatam. In 1642 a fort was built here. Population (1901), 68,111. Station of the CEZ (1892), now temporarily vacant. Station also of the WMS, with (1903) 4 missionaries, three of them, and opportunities for preaching in Kannarese—the vernacular of the people—were at first greatly curtailed by this fact. The first few years of the mission were not prosperous, but since its earlier difficulties have been overcome, it has had a career of much success. The Wesleyans also entered Mysore, planting their principal station in the city of that name; shortly after the London Society entered Bangalore. Both these missions have now many stations throughout the state.

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municants. Some write the name Nabus. Station also of the BMS (1888), with (1903) 1 missionary and his wife, 8 native workers, 4 outstations, 1 day school, and 129 professed Christians.

NADIAH. See NARIAH.

NAGANO: A town in Central Provinces, India, situated on the railroad midway between Tokio and Kioto. It is in the midst of a broad, fertile plain, surrounded by thriving towns and villages, and is connected with Gifu by an almost continuous street of 20 miles. Population (1898), 244,145. It is the central point of the Nagano district, and its importance as a base of operations is fully recognized. Such a strategic position for missions was early availed of by the Reformed (Dutch) Church (U. S. A.), but there is no representative of that mission there at present. Station of the PS (1887), with (1903) 2 missionaries and their wives, 2 women missionaries, 13 native workers, 28 places of worship, 11 Sunday schools, 1 boarding school, and 800 professed Christians, of whom 375 are communicants. Station also of the Methodist Protestant Church (1885), with (1903) 3 missionaries with their wives, 2 women missionaries, 8 native workers, 9 outstations, 1 place of worship, 12 Sunday schools, 1 theological school, and 60 professed Christians. Station of the UFS (1845), with (1901) 1 missionary and his wife, 3 women missionaries, 6 native workers, 2 outstations, 1 place of worship, 1 Sunday school, and 77 outstations, 1 place of worship, 12 Sunday schools, and 2,990 professed Christians. Name also written Nagarei.

NAGARECOI: A Christian village in Travancore, India, situated 40 miles S. S. W. of Tinnenwell and about 1 mile from Kotar. Station of the LMS (1890), with (1903) 3 missionaries and their wives, 2 women missionaries, 163 native workers, 77 outstations, 1 printing house, 89 day schools, 1 boarding school, 1 college, 1 orphanage, 11,833 professed Christians, of whom 2,055 are communicants. Post of the Salvation Army also. The name is also written Nagercoil.

NAGASAKI: A town on the island of Kiui-shiu, Japan, the principal seaport of the western coast. It is picturesquely situated at the head of a small inlet four miles long and a mile wide. It has thus one of the finest harbors in the world. The surrounding hills, 1,500 feet high, and the numerous small islands with which the harbor is dotted add greatly to its beauty. The city is laid out with great regularity, in rectangles. A stream of water flows through it. There is a foreign concession separated from the main city by an arm of the bay. For more than 200 years this is the only port where foreigners were allowed to land. A hospital was established here in 1861—the oldest now in Japan, and there is a fine government school, in which hundreds of young Japanese are instructed in European languages and sciences. The city is noted for its temples and the magnificence of its festivals. It is also an important coaling station. The climate is salubrious, and the city is a pleasant one in which to live. Population (1898) 107,422. Station of the CMS (1869), with (1903) 1 missionary and his wife, 3 women missionaries, 3 native workers, 1 outstation, 1 place of worship, 1 Sunday school, 1 boarding school, and 163 professed Christians. Station also of the ME (1890), with (1903) 2 missionaries and their wives, 4 women missionaries, 12 native workers, 3 outstations, 2 places of worship, 2 Sunday schools, 2 boarding schools, 1 theological class, and 570 professed Christians, of whom 366 are communicants. Station also of the RCA (1859), with (1903) 2 missionaries, 2 women missionaries, 18 native workers, 5 outstations, and 125 professed Christians, 1 place of worship, 3 Sunday schools, 2 boarding schools, and 1 college. Station also of the SBC (1896), with (1903) 1 missionary and his wife, 1 native worker, 2 outstations, 1 Sunday school, and 12 professed Christians.

NAGPUR: City in Central Provinces, India, 42 miles east-northeast of Bombay. It is a large city, but not a very fine one, altho there are many relics of its former greatness still to be seen, and the handsome tanks and gardens outside the city and the pretty scenery give the place a very attractive appearance. Climate, healthy. Population (1901), 127,734, of whom 99,000 are Hindus and 21,000 Muslims. Station of the UPS (1845), with (1903) 4 missionaries, 3 of them with their wives; 50 native workers, 5 outstations, 1 place of worship, 10 day schools, 2 higher institutions, 1 orphanage, and 240 professed Christians. Name also written Nagpoore.

NAHORUOP: A village in Sumatra, Dutch East Indies, to which has been removed the Rhenish Mission station of Sigompulon. It lies in the Batang Toru Valley, about 20 miles E. N. E. of Siboga. Station of the Rhenish Mission Society, with (1903) 1 missionary and his wife, 47 native workers, 7 outstations, 7 Sunday schools, 9 day schools, and 2,990 professed Christians, of whom 1,403 are communicants.

NAIDUPET: A town in Madras, India, situated on the Suvaramuuki River, about 15 miles S. of Gudur. Station of the Hermannsburg Mission Society (1867), with (1903) 3 missionaries, 2 of them with their wives; 21 native workers, 9 outstations, 1 place of worship, 10 day schools, 1 theological school, 1 industrial school, and 950 professed Christians. Some write the name Nayudupeta.

NAIHAHAT: A municipality in Bengal, India, situated on the Hugli River, about 25 miles N.
of Calcutta. Population (1891), 29,700, of whom 24,500 are Hindus. Station of the CEZ (1891), with (1903) 1 woman missionary, 11 native workers, and 4 day schools.

NAIN: A town in Labrador, situated on the E. coast. Has a good harbor. Station of the Moravian Missions (1771), being the first place occupied by them in Labrador. It now (1901) has 4 missionaries with their wives, 16 native workers, men and women; 1 day school, 1 place of worship, and 110 communicants.

NAINGOLAN: A settlement in Sumatra, Dutch East Indies, Malaysia, situated on the S. coast of Toba Island in Toba Lake. Station of the Rhenish Mission Society, with (1903) 1 missionary and his wife, 2 native workers, 2 day schools, 1 outstation, 1 Sunday school, and 43 professed Christians.

NAINI TAL: A town in Kumaon district, United Provinces, India, picturesquely situated on the banks of a lovely little lake which nestles among 1,000 mountains of the Ganges. It has a white sanitarium and summer resort of Europeans from the plains. Altitude, 6,400 feet. Population (1891), 7,900, chiefly Hindus. Station of the ME, with 3 missionaries and their wives, 11 native workers, 1 place of worship, 2 Sunday schools, 3 day schools, 2 boarding schools, 1 society for young people, 1 Young Women’s Christian Association, and 119 professed Christians.

NAKANONYI: A village in Uganda, Central Africa, situated 30 miles N. E. of Mengo. Station of the CMS (1895), with (1903) 1 missionary, 1 native worker, 1 day school, 2 Sunday schools, 2 day schools, 2 boarding schools, and 2,890 professed Christians, of whom 1,068 are communicants.

NAKAWN: A village in the Malay Peninsula, Siam, situated near the E. coast about 500 miles S. of Bangkok. Population, 10,000. Station of the FN (1900), with (1903) 2 missionaries, 1 with his wife; 3 native workers, 3 outstations, 93 professed Christians, 1 place of worship, 1 dispensary, and 1 day school.

NACKO: A small group of islands belonging to Nias Island, Malaysia, W. of Sumatra, Dutch East Indies. Station of the Rhenish Mission, with 1 missionary and his wife and 300 professed Christians, of whom 62 are communicants.

NALGONDA: A town in the native State of Haidarabad, India, situated 57 miles E. S. E. of Haidarabad City. Station of the ABMU (1890), with (1903) 1 missionary and his wife, 1 woman missionary, 34 native workers, 1 day school, 1 place of worship, 1 Sunday school, 1 hospital, and 964 professed Christians.

NAMATACHA: A sanitarium and settlement in Portuguese E. Africa, situated in the Lebombo Mountains and serving for the missionaries occupying stations near the coast, as at Inhambane, etc. Station of the SPG, with 4 missionaries, 3 of them with their wives; 1 native worker, 1 boarding school, 1 day school, and 50 professed Christians, of whom 12 are communicants.

NAMAQUA LANGUAGE: A very difficult language of the Afrikaner and the Hottentot group, spoken in the German Southwestern Africa, north of the Orange River. The difficulty of the language is largely due to its containing four curious smacking sounds which Europeans do not readily understand or imitate. The language has been reduced to writing by German missionaries with use of the Roman letters. Many call this language the Nama, rather than the Namaqua language.

NAMKHAM: A town in Burma, British India, situated among the Shan, 56 miles E. S. E. of Bhamo. Altitude 2,030 feet. Station of the ASMU (1893), with (1903) 2 missionaries, 1 with his wife; 15 native workers, 3 outstations, 3 places of worship, 2 Sunday schools, 1 day school, 1 boarding school, 2 dispensaries, 1 hospital, and 160 professed Christians, of whom 62 are communicants.

NAN: See MYANGNAN.

NAN-CHANG-FU: A town in the Province of Kiangsi, China, on the right bank of the Kiang-kiang, 178 miles S. E. by S. of Hanchow, the emporium of the porcelain manufacture E. of Lake Poyang. Station of the CIM (1898), with (1903) 1 missionary and his wife and 1 place of worship. Station also of the ME, with 2 missionaries and their wives, 9 native workers, 6 outstations, 6 day schools, 7 Sunday schools, 26 places of worship, and 1,316 professed Christians. Station also of the PB.

NANDGAON: A town in the Central Provinces of India, situated in the native state of the same name, of which it is the capital, and 42 miles W. by S. of Raipur. Station of the Pentecost Band of the World (1898), with (1903) 3 missionaries, 2 of them with their wives; 2 women missionaries, 2 native workers, 1 place of worship, 1 Sunday school, 1 book-room, 1 industrial school, 1 orphanage. Society writes the name Raj Nandgaon.

NANDIAL: A prosperous town in Madras, India, situated in the district of Kurnool, 108 miles E. by N. of Bellary. Population, 10,700; Hindus, 5,000; Muslims, 3,500. Station of the SPG (1854), with (1903) 3 missionaries, 110 native workers, 11 places of worship, 1 boarding school, 1 theological school, and 2,251 professes Christians, of whom 544 are communicants. Some write the name Nandial.

NANG-WA: A town in Fo-kien, China, situated 20 miles N. E. of Yen-ping-fu. Station of the CEZ (1891), with (1903) 2 women missionaries, 2 native workers, and 1 day school.

NAN-KANG-FU: A town in the Province of Kiang-si, China, situated 12 miles S. by W. of Kiu-Kiang. Station of the CIM (1887), with (1903) 1 missionary and his wife and 1 native worker. Some write the name Nan-k’ang.

NANKING: The “southern capital” of China; so called from its having been the seat of government during the Ming dynasty (1368-1644). It is situated in the Province of Kiang-su, on the south bank of the Yangtze, which makes a right angle, and borders the city on the north and west, 223 miles west of Shanghai, and almost midway between Canton and Peking. It formerly possessed one of the finest walls known, 20 miles in circuit, 70 feet high, 30 feet wide, and pierced with 13 gates. The interior of the city has much unoccupied ground. The famous Porcelain Tower, built by the Emperor Yung Loh (1403-25), was an object of the wonder and admiration of Europeans, until it was destroyed by the Tai-ping rebels during their occupancy of the city in 1853-6, at which time most of the public buildings were ruthlessly destroyed. It
was formerly a literary center, and was noted also for its industries. Cotton cloth, called nankeen, from the name of the city; satin, crépe, and pottery were all manufactured. An arsenal is located at Nanking under European superintendence, where firearms and vessels of war are manufactured. Sir Henry Pottinger signed here the famous Nanping treaty in 1842.

Not far from the city are the tombs of the emperors of the Ming dynasty, with an avenue leading to them guarded by gigantic stone figures of men and animals.

By a treaty made with France in 1858, this port was thrown open, but practically no commerce is carried on with foreigners. The climate is warm and dry, and not unhealthy. Population (1901), 225,000. The importance of the city as a center for educational work has been appreciated by the Methodist Episcopal Church, who have established here a university with an endowment of $200,000. The Disciples of Christ are also about to erect a college. The medical work in connection with the Methodist Episcopal Hospital, said to be the largest in China, is most important. The missionary societies at work in Nanking and vicinity are the following: The American Adventists, AFMM (1890), FOMS (1887), MMS (1874), and PN (1876). These societies now have 46 missionaries, men and women; 57 native workers, 12 places of worship, 16 day schools, 16 higher institutions, 3 hospitals and dispensaries, 1 printing house, and 711 professed Christians. The YMCA has a representative here. NAN-PU-HSIEN: A town in the Province of Szechwan, China, situated on the river, about 12 miles S. by E. of Pao-ning-fu. Station of the CIM (1902), with 2 women missionaries and 1 place of worship.

NANUOYA: A village in the Central Provinces of Ceylon, situated about 20 miles S. of Kandy. Station of the CMS Tamil Oolick Mission, with (1903) 1 missionary, 87 native workers, 44 day schools, and 1,140 professed Christians.

NANZELA: A settlement in Northwest Rhodesia, Africa, situated in Barotseland, about 60 miles E. S. E. of Ndala and 160 miles N. of Victoria Falls. Station of the Primitive Methodist Missionary Society, with (1905) 1 missionary, 100 and his wife, 2 native workers, 1 outstation, 1 Sunday school, 1 dispensary, 1 day school, and 14 professed Christians.

NAORANGPUR: A town in Madras, India, situated on the Indravati River, about 18 miles N. E. of Kotpad. Station of the Brethren Missionary Society (1899), with (1903) 3 missionaries, 1 with his wife; 5 native workers, 3 outstations, 1 place of worship, 1 Sunday school, 2 day schools, 1 orphanage, and 728 professed Christians, of whom 428 are communicants. Name also written Nawrangpur.

NAPIAD: A town in Bombay, India, situated in the District of Kaira, 30 miles N. E. by N. of Cambay. It is the center of an extensive trade in textiles. Population (1891), 29,006. Station of the ME, with (1903) 1 missionary and his wife, 103 native workers, 33 Sunday schools, 92 day schools, and 5,809 professed Christians. Some write the name Nadad.

NARAINGANJ: A town in Bengal, India, situated on the Lachmich River, 10 miles S. S. E. of Dacca. Population, 17,700, of whom 9,700 are Hindus and 7,000 Muslims. Station of the BMS (1898), with (1903) 1 missionary and his wife, 5 native workers, and 18 professed Christians. Society writes the name Narayangunge.

NARASARAPUT: A town in Madras, India, situated in the Kistna District, about 290 miles north of the City of Madras. Station of the ABMU (1883), with (1903) 2 missionaries, 1 with his wife; 41 native workers, 121 outstations, 12 places of worship, 30 Sunday schools, 17 day schools, 1 boarding school, 1 dispensary, 1 hospital, and 4,356 professed Christians. Station of the ELGS also. Name is also written Nursarava petta.

NAROWAL: Town in the Punjab, India, situated in the District of Sialkot, 35 miles N. of Amritsar. It is famous for its leather-work. Population, 5,000. Station of the CEZ (1885), with (1903) 2 women missionaries, 9 native workers, 1 boarding school, 2 day schools, 1 dispensary, 1 hospital. Station also of the CMS (1859), with (1903) 1 missionary and his wife, 14 native workers, 1 place of worship, 1 day school, 2 boarding schools, and 1,366 professed Christians, of whom 50 are communicants.

NARRINIERI LANGUAGE: A language of the Papuan group, which is found among the surviving aborigines of South Australia. It has been reduced to writing with use of the Roman letters.

NARSAPUR: A town in Madras, India, in the District of Godavari, on the right bank of the river Godavari, 30 miles E. by N. of Masapatam. Population, 7,500, of whom 6,600 are Hindus. Station of the PB, with (1900) 4 missionaries, 1 with his wife, and 5 women missionaries.

NARSINGHPUR: A town in the Central Provinces, India, situated in the District of N., of which it is the capital, 50 miles W. S. W. of Jabalpur. It is an important trade center for the Narbada Valley. Population, 10,200 (Hindus, 7,600). Station of the ME, with (1903) 1 missionary, 22 native workers, 1 place of worship, 22 Sunday schools, 1 day school, and 253 professed Christians.

NASA: A village in German East Africa, situated on the east coast of Lake Victoria Nyanga, near its S. extremity. Station of the CMS (1883), with (1903) 2 missionaries, 1 of them with his wife; 6 native workers, 1 place of worship, 4 day schools, and 78 professed Christians, of whom 36 are communicants.

NASARAPUR: A town in Bombay, India, situated in the native State of Bhor, S. W. of Poona. Station of the Poona Indian Village Mission, with (1900) 12 missionaries, 5 women missionaries, 1 native worker, 1 Sunday school, 1 industrial school, 1 dispensary, 1 hospital, 2 orphanages.

NASIK: An important town in Bombay, India, situated on the Godavari River, 80 miles N. W. of Ahmadnagar. It is a famous resort of Hindu pilgrims, and has considerable manufactures of metal wares. Population, 21,700. The Christian village of Sharapur is one of its outskirts. Station of the CMS (1832), with (1903) 1 missionary and his wife, 38 native workers, 1 place of worship, 13 day schools, 1 boarding school, 1 industrial school, 2 orphanages, 1 widows' home, and 519 professed Christians, of whom 190 are communicants. Station also of
the ZBM, with (1903) 3 women missionaries, 18 native workers, 1 day school, 6 day schools.

NASIRABAD: A town and cantonment in Ajmere, India, situated about 18 miles from the town of Ajmere, on a bleak, open plain, which slopes eastward from the Aravalli Hills. Station of the UFS (1861), with (1903) 2 missionaries, 1 with his wife; 3 women missionaries, 1 outstation, 69 native workers, 7 Sunday schools, 20 day schools, 2 high schools, 1 dispensary, 1 hospital, 1 orphanage, and 99 professed Christians.

NASS: A settlement in British Columbia, situated at the mouth of the Nass River, 50 miles N. E. of Port Simpson. Station of the MCC (1877), with (1903) 1 missionary and his wife, 1 Sunday school, and 96 professed Christians. Society calls the station Nass River.

NASSAU: The capital of the Bahama Islands, situated on the N. coast of the island of New Providence. Population, 11,000. Station of the WMS, with (1903) 3 missionaries, 11 native workers, 3 outstations, 6 places of worship, 7 Sunday schools, 5 day schools, and 814 professed Christians, of whom 740 are communicants.

NATAL: A crown colony of Great Britain in South Africa. It has an area of 42,000 square miles, now including the Province of Zululand, annexed in 1897, and about 7,000 square miles taken from the Transvaal and annexed in 1903. The population, including the annexed areas (1901), is 985,000, that of Natal, including Zululand, being 925,118. The colony lies to the south of the Transvaal and Portuguese East Africa, has a coast line on the Indian Ocean of about 350 miles, and is bounded south and west by Basutoland and the Griqualand dependencies of Cape Colony. Utrecht and Vryheid, taken from the Transvaal, carry the northern boundary to the Pongola River.

The Drakensberg Mountains, from 9,000 to 10,000 feet high, separate it from Basutoland and the Orange River Colony. Pietermaritzburg, one of the most delightful cities in Africa, is the capital. Durban, the port, is 1,000 miles from Cape Town. The climate is delightful and healthy. The temperature ranges from 55° to 82° Fahrenheit. The coast region is semi-tropical, and produces the sugar-cane, pine-apple, banana, and coffee. Wool, corn, and sugar are the staple products. In the northern districts magnificent coal deposits are found. All the European cereals are cultivated. Hippopotami, monkeys, baboons, and crocodiles are to be seen. Antelopes abound. There are many poisonous snakes. The population consists of whites (English, Dutch, and Germans), Zulus, and Asiatic coolies.

The crown is represented by a governor and legislative council of 12 members, including one for Zululand. There are (1901) 626 miles of railway, including a main line from Durban, which connects with the lines to Johannesburg and Pongola River.

Natal may be called civilized, tho there are sections where the old heathenism may still be seen. The WMS, the UFS, Wesleyan Mission, the Free Church of Scotland, the Norwegian and the Berlin Missionary societies, the Hermanusburg, the SPG, the ABCFM, and the Roman Catholic Missions are each and all doing a good work in Natal. The ABCFM Mission began in 1835, and was the first among the Zulus, who were then a savage people, with a language as yet unwritten and unknown. The above named societies have 23 stations in Natal, with about 15,000 children in their schools.

Brooks (H.), Natal (descriptive), London, 1887; Ingram (G. F.), Natalia (historical), London, 1897; Robinson (Sir J.), & Lifetime in South Africa, London, 1890; Bussell (J.), Natal, 6th edition, London, 1900; Tyler (J.), Forty Years in Zululand, Boston, 1881.

NATAL: A town and seaport on the E. coast of Brazil, capital of the State of Rio Grande do Norte, 160 miles N. of Pernambuco. The harbor has a water area of 2 square miles. Population, 6,000. Station of the PS (1895), with (1903) 1 missionary and his wife, 225 professed Christians, 1 Sunday school, 1 day school, 4 places of worship.

NATIVE AGENCY: 

The Native Agency in mission work is considered in this article in contrast with the Foreign Agency necessary to the beginnings of the Gospel in heathen lands. The complete evangelization of any country by foreign agency alone is historically unknown and, humanly speaking, impossible. When the Apostle Paul went on his mission from Asia to Europe his method was not to carry with him the sufficient force of Asiatic missionaries to supply all the points he desired to reach with Gospel preaching. He went to the strategic centers, where, after he had gathered bands of converts, he organised churches over which he placed native pastors and teachers, and from which were ultimately sent out native evangelists.

When the Church is once planted in any country these native workers are the proper agents for its propagation, because they only possess the identity of speech and modes of thought which are necessary to bring them into touch with the people, in such a way as fits them to become channels for the communication of spiritual light and power.

The term Native Agency in its widest sense means the Native Church. The aim of missions in every land is to establish churches that will be so filled with the life-giving spirit of God that it will be impossible for them to be anything else than agencies. Such was the Apostle Church, established in New Testament days and now continued in new mission fields. But the more of this aggressive spirit the churches have, the more they will need various kinds of leaders to direct it. The term Native Agency in the technical sense is usually applied to these native leaders.

The first form of native agency employed by the foreign missionary is always that of a personal teacher or interpreter; but inasmuch as the function of such native helpers is purely mechanical, the simple mention of them is sufficient for the purposes of this article. The forms of native agency specially to be considered are those included in the term Native Ministry, in its two branches of evangelists and pastors. Among the ascension gifts of Christ prominent mention is made of these two. Therefore, wherever Christ gives to missionary labor the material for a church, he may expect to find included in it the material for evangelists and pastors.

1. Evangelists: Every foreign missionary, whether preacher, teacher, doctor, translator or writer of books, is essentially an evangelist, the success of whose work depends upon his ability to multiply himself by the native evangelists he finds, trains, and guides.

In the earlier stages of mission work all native
agents employed by missionaries are naturally called "native helpers." This descriptive term has persisted in missionary literature beyond the point where it is properly descriptive of the actual situation. In the later stages of mission work, when the native agency becomes the main force of the work and the missionary becomes the "helper." The timely recognition of this change in the relative position of the workers will always greatly contribute to the harmonious and successful prosecution of their cooperative work.

Without to finding evangelists, it may be said that, being given of Christ, the missionary can always find as many of them as Christ wishes him to have at any given time. This implies, however, that he seek the kind of evangelists that Christ wants, and in the way that Christ would approve. To this end it is essential always to keep in mind the real character of the end in view, which is the planting and extension of the kingdom of God on earth. The mode of propagating the kingdom must depend on the nature of the land and the evangelists must be those that fit him for that specific work. If the end in view were the propagation of Western civilization or Western ideas of government, a certain character of native agency would of course be required for that purpose. In China, for example, Li Hung Chang, not converted, but thoroughly Westernized, would make the best possible evangelist. But the kingdom of God is "not of this world," and the mission is to save the world; to send out ameliorating and regenerating forces into every department of the world's life. But to do this effectively it must be kept and given to the world as the pure, spiritual and divine thing that it is. This view of the nature of the kingdom gives us our first suggestion as to the necessary qualifications of the native evangelist. He must be, first of all, a child of the kingdom, a man spiritually alive, called out of the world, and yet, because of the Christ spirit in him, loving the world somewhat as Christ did, and ready, as He was, to live and die for its salvation. He should, of course, be a man properly taught, for otherwise he cannot be a teacher of others. "If the blind lead the blind, both will fall into the ditch." He should have the gift of utterance necessary in all teachers to the imparting of the knowledge they possess. He should be a man of strong personality and force of character. Men who, before their conversion, by reason of possessing this quality are natural leaders in their communities, are sure to be, after their conversion, the most efficient ones in leading men to Christ. Social position and literary culture will be conducive to the evangelist's power and usefulness, provided they are not associated, as is too often the case in Oriental lands, with intellectual pride, lack of sympathy with the common people, and aversion to work. The literati of China are of a class disqualifying them for making successful evangelists, even when they are converted to Christianity; for it usually requires not only regeneration but quite a long period of progressive sanctification also to eradicate these traits, characteristic of their class, from their characters. The evangelists drawn from the Samurai class in Japan were very effective in reaching those of the same social grade to which they belonged. But for the evangelization of the common people in Japan there is now a felt need for a supplementary body of evangelists, drawn from the masses, so as to be in full sympathy with them, and so as to be free from the class spirit, and trained to hard work. The next great step of progress in evangelizing Japan will probably be made when a supply of this kind of evangelists has been provided. It is probably for these reasons that of the original twelve chosen by Christ at least ten were previously laboring men. On the other hand, the great evangelist in every country is likely to be a man who, like the Apostle Paul, adds to high social position and intellectual quality, a natural enthusiasm which pharisaic formalism could not kill in him as it did in the common run of Scribes and Pharisees. So it is that almost "not many wise men after the flesh, not many mighty, not many noble are called" to this work, the few of this kind who are called are the ones who make the greatest and most successful leaders in the propagation of the Gospel.

Owing to the seclusion of women in the Orient it is necessary to send out the qualifications of the evangelists who need native female help for the prosecution of their work. These female native workers are usually called Bible Women. They are evangelists for the heathen women who could not otherwise be reached with the Gospel. They need the same qualifications as are needed by the male evangelists. Their work differs from that of the male evangelists in that it is done almost exclusively in the home, and by the wayside, rather than in public assemblies.

2. Native Pastors: The Native Church is organized by the ordinance in it of one or more Native Pastors. The qualifications of native pastors are given in the Scriptures with a minuteness and detail that seem to indicate Christ's estimate of the great importance of not getting the wrong men into that office. It is to be remembered that these qualifications were laid down at a time when the churches to be supplied with pastors were in their youth. The presence in most of them of Jews of the Dispersion, who had received their training in the Old Testament church, made it easier to find men possessing these qualifications than is now the case in young churches organized in heathen lands of the present day. A very important question is: What modification should be made in the requirements for ordination to the pastoral office in our modern mission churches because of the scarcity of those who can fulfil them even in a tolerable degree? Some great and wise missionaries think that great allowance should be made for the condition prevailing in any given place, and that the church should be organized as soon as possible with the best material for pastors to be found in it. Others hold that it is better to ordain no natives to the office of pastor until they have the men that are fitted for it, even tho they have to wait for the second generation of Christians to obtain them. This article is perhaps not the proper place for the discussion of this question. It does not admit of question that so soon as properly qualified men for native pastors can be found, the church should be organized and placed under their pastoral care. It must be well, also, under any circumstances, to remember the Scriptural admonition to lay hands on no man suddenly for responsible office in the church. It will always be true that novices clothed with authority are in danger of being lifted up with
pride and thereby falling into the condemnation of the devil.

3. Training: The training of native pastors, evangelists and other helpers is one of the things of chief importance in the work of the foreign missionary. When the institution of the Christian home has been long enough established in any field to furnish the native supply of Timothys and Tituses, the problem of their training becomes practically the same as that of our home ministry. Mission schools should be established at an early stage of the work and their development made to keep pace with the development of the native church, so that when the time comes that the native church has need of them, the regularly organized Christian College and Theological Seminary may be on hand to do their necessary work. In the earlier stages of the work the missionary home should be made a center around which young men and young women may be gathered for Bible study. Much effective use has been made of summer schools and institutes, where those who have had previous training with the missionary have the benefit of lectures and other forms of oral instruction. An essential feature of any good method of training will always be the work done with the help of the missionary's personal influence. Jesus ordained the twelve, first, "that they should be with him," and then, "that he might send them forth to preach." Hence the supreme importance of the missionary himself being the right man rightly trained for his work; for the men he trains are likely to be spiritually the reproduction of himself. As he is or is not, so will the native ministry he trains be or be not, sound in the faith, mighty in the Scriptures, humble, meek, endued of self and full of the power of the spirit of Christ.


NATIVE STATES: The collective term applied to those portions of India which are not under the direct control of the British Government, being still ruled by native princes and chiefs. These states are scattered over the whole of India. Some of them are large and important districts, covering thousands of square miles, with millions of inhabitants, with departments of administration, with mints, postal establishments, educational systems, courts, and all the machinery of modern government; some of them are hardly large enough to be noted upon an ordinary map, and consist simply of a village or so with a handful of inhabitants, under the control of some petty descendant of the chief of an aboriginal clan. Between these two extremes the native states range themselves in all degrees of importance. They vary greatly with reference to their populations. Some of them consist almost wholly of Hindus, under a Hindu prince. In others, the ruling family will be Mussulman, tho the population will consist of persons of all the races usually found in the districts of Hindustan. Others again are made up almost wholly of aboriginal tribes, still owning the headship of the hereditary chieftain. The manner in which it has come about that, in the midst of territory under the authority of the British Government, these islands of native rule should be briefly and generally explained as follows: The English acquired territory in India little by little. As they were brought into contact and relations with the native chiefs and princes, conflicts more or less bitter were natural. The result of these conflicts often was that the territory of the native prince passed wholly into the hands of the British. Some of these wars were waged by the English in self-defense; some of them, it is to be feared, had less of justification. Sometimes the territories of a prince joining English districts would be so ill-governed that the territory of the native, of itself, became a ground for annexation. Nevertheless, among the native rulers with whom the British power has been brought in contact, there have been those whose authority over hereditary dominions they enjoyed a degree of subject to the paramount power. Some such reigning families have been allied by treaty to the growing British power for a century or two, and have always been faithful friends and allies. Some princes and chiefs have been confirmed in their possessions simply because in the absence of glaring incompetency or removal would provoke hostility inconvenient to face. Thus it has happened that while, as the result of conquest, almost all India has now passed under British rule, many purely native governments still continue in enjoyment of their ancient powers. In general, the territory of the native states varies in different cases, but all are bound by treaty to the "paramount power," which undertakes to guarantee to them protection against foreign enemies. No one of them is permitted to enter into relations with any other power or with each other, save through the English Government, or to maintain military establishments above a specified limit. In order to protect the populations of these states from misgovernment, as well as to insure a due degree of subjection to the paramount power, they are all closely supervised by the British Government, acting through a class of officials designated to that duty. These officials are known as "residents," or "political agents," or "political superintendents." A resident is one appointed to reside permanently at the court of a native prince, and to be the medium of communication and influence between the prince and the paramount power. Political agents and superintendents usually have supervision over groups of smaller states, and important enough to require each the services of a resident. There are many such groups of inferior states or chieftainships connected with all the provinces and commissionerships. The political superintendent will often be the nearest British magistrate, who discharges the duties of supervision in connection with the general duties of his official station in British territory. Under the supervision of these officers the internal affairs of the several states are usually left to be managed by their own princes. Continuous and incorrigible incompetence will generally result in the deposition of a prince by the English Government; in this case the government of his state will often be administered by the English until his successor, if a minor, be of age; or some successor will be at once placed upon the throne. The most important native states—some of which have been made the subject of separate treatment in this work—are Kashmir, in the far north; Baroda, in the northern part of the Bombay Presidency; the territory of the Nair and of Sind, in Central India; of the Nizam of Haidarabad, in the Central Deccan; of Mysore,
in the Madras Presidency, and of Travancore and Cochin, at the extreme south of the peninsula. In some of these states missionary operations are carried on successfully. This is notably the case with Travancore and Cochin; also with Mysore. In others the degree of independent action which the chieflain or prince is suffered to exercise, united with the fact that these princes are usually Hindus or Mohammedans who consider themselves set, as it were, for the defense of their respective faiths, is sufficient to prevent any large and effective evangelistic agencies. Of late years, however, the more important native states have become more and more tolerant. Often some of the smaller states will be found the most backward, the most difficult to enter, and the most impervious to all new influences of enlightenment.

NAVULA: Settlement in the Fiji Islands, Polynesia, situated on the S. E. coast of the island of Viti Levu. Station of the Australian Wesleyan Mission, with (1900) 1 missionary, 297 native workers, 2 outstations, 32 places of worship, 41 Sunday schools, 68 day schools, and 1,256 professed Christians.

NAYUDUPET. See NAIDUPET.

NAZARETH: Town in Palestine, 65 miles north of Jerusalem, with a history linked with that of the Christian Church from the time of Jesus Christ. It is beautifully situated in a valley surrounded by hills on all sides. The houses are mostly well built of stone. The population has a more prosperous appearance than in most parts of the country, and the women of Nazareth are famous for their beauty. Population, 7,000, the Roman Catholic element being influential. Station of the CMS (1852), with (1903) 1 missionary and his wife, 6 women missionaries, 27 native workers, 17 day schools, 1 outstation, and 434 professed Christians, of whom 161 are communicants. Station also of the Edinburgh Medical Mission Society (1861), with (1903) 1 missionary and his wife, 3 native workers, and 1 dispensary. The Turkish name of the town in Naasra.

NAZARETH: A town in Madras, India, situated in Tinnevelly, about 25 miles S. by E. of Madras. Station of the CMS (1826), with (1903) 1 missionary, 91 native workers, 39 places of worship, 19 day schools, 8 boarding schools, 1 theological school, and 6,615 professed Christians, of whom 2,424 are communicants.

NAZARETH: A town in Natal, Africa, situated in the valley of the Tugela River, about 90 miles N. by W. of Durban. Station of the Hermannsburg Missionary Society (1879), with (1901) 2 missionaries, 1 of them with his wife; 3 native workers, 1 outstation, 2 places of worship, 1 day school, and 175 professed Christians.

NDEJE: A settlement in Uganda, Central Africa, situated in the Bunyoro District, 20 miles W. of Gyaaza and 32 miles N. W. of Moyo. Station of the CMS (1895), with (1903) 1 missionary and his wife, 2 women missionaries, 517 native workers, 2 day schools, 1 dispensary, 1 theological class, and 4,457 professed Christians, of whom 1,448 are communicants.

NEEMUCH. See NIMACH.

NEESIMA, Joseph Hardy: Born in Japan, February, 1844—ten years before Commodore Perry's fleet awaited in the Bay of Yeddo the opening of Japan to the world. At five years of age he was taken to the Shinto temple to give thanks for his life. When the child Neesima has never seen a Christian nor heard of the Gospel, Neesima had some conviction of His presence who is not far from any one, and of the vanity of idols. When he met in a Chinese book the words, "In the beginning God created the heaven and the earth," he said: "this is the true God," and secretly determined to know more of that God, even if he left all to find him. These words from the Bible as he understood were brought by an American, and to America he must go. To leave his country was unlawful, and punishable with death. But this he risked, concealed himself among some produce in a boat, and reached Shanghai and ultimately America, working his way as a sailor. The owner of the vessel in which he sailed was the late Hon. Alpheus Hulbert of Boston, who, on his reaching America, received him into his family, and provided for his education, giving him nine years in Phillips Academy, Amherst College, and Andover Theological Seminary. The elevation of his countrymen became his absorbing purpose.

While in his course of study, the Japanese Embassy that visited this country and Europe in 1871, to observe the condition of education in Western countries, summoned Mr. Neesima to act as its interpreter. He replied that he was an outlaw from his country, and was subject to no ruler save the King of Kings. He thereupon received formal pardon for leaving his country. He visited with the embassy the principal colleges and universities of the United States, Canada, and Europe. Not only was he thus brought into close and friendly relations with Japanese officials of high character and position and of enlarged views, but his wish to devote his life to the Christian education of his countrymen was greatly strengthened. He was appointed a corresponding member of the Japanese Mission of the ABCFM and was ordained in 1874 in Mount Vernon Church, Boston. In response to his modest but moving plea at the meeting of the American Board in Rutland, nearly $4,000 were pledged for the school which he proposed to establish in Japan. After ten years' absence, he arrived in his native land, in November, 1874, "cherishing," as he says, "in my bosom this one great purpose, i.e., the founding of an institution in which the Christian principles of faith in God, love of truth, and benevolence toward one's fellowmen" should "train up not only men of science and learning, but men of conscientiousness and sincerity."

In November, 1875, he opened the Doshisha College at Osaka. A remarkable revival occurred in the Doshisha in 1884, during which the strain upon his health was such as obliged him to leave the country for a while. He revisited the United States in 1885. On returning to Japan in 1886, he formed a plan for the enlargement of the Doshisha, so that it might have the rank of a university. Not in any way was it his purpose to make it a Christian institution, he yet appealed for aid to the non-Christian statesmen and influential men of Japan. He so won their confidence that he secured contributions from those in high social and official position amounting to nearly $60,000, and also the gift of $100,000 from an American gentleman for the
NEGAPATAM: A town in Madras, India, chief port of the Negapatanam District, situated 49 miles E. by S. of Tanjore, on the Bay of Bengal. It was one of the earliest Portuguese settlements on the Coromandel coast. Population (1901) 57,190, of whom 39,000 are Hindus and 14,000 Muslims. Station of the Leipzig Mission Society (1864), with (1903) 1 missionary and his wife, 16 native workers, 21 outstations, 2 places of worship, 6 day schools, 1 boarding school, and 419 professed Christians. Station also of the SPG (1825), with (1903) 8 native workers, 1 place of worship, 3 day schools, and 447 professed Christians, of whom 233 are communicants. Station also of the WMS, with (1903) 3 missionaries, 100 native workers, 9 outstations, 11 places of worship, 21 Sunday schools, 25 day schools, and 265 professed Christians, of whom 171 are communicants. NEGEMBO: A town on the west coast of Ceylon, 20 miles north of Colombo. Population, 19,400. Station of the WMS, with (1903) 2 missionaries, 72 native workers, 8 outstations, 25 places of worship, 20 Sunday schools, 22 day schools, and 902 professed Christians, of whom 631 are communicants.

NEGRO RACE: Much ignorance and confusion attend the use of the word Negro, and there is much trouble in properly classifying the race. In its widest sense the term is applied to those sections of the human race who have black, or distinctly dark, skins as opposed to those who have yellow or brown complexions. In this somewhat ill-defined use it designates the inhabitants (1) of Africa south of the Sahara, (2) of the peninsula of India south of the Indo-Gangetic plains, (3) of Malaysia and the greater part of Australasia. In this wide dispersion the peculiar characteristics of the pure Negro have been modified by contact with the Mongol races on one side and the Caucasian on the other. But marriage ties the Negro race includes two classes: the true Negro of African type, and the Papuan, or Melanesian, type.

I. African Negro: While it is true that all Negroes of this class are Africans, it is not true that all Africans are Negroes, and the two terms should not be used synonymously. The geographical distribution of the true Negro race includes all of the west coast lying along the Niger, the Senegal, and Gambia rivers, and the country between them, together with parts of the Sudan. This area is thus a thin belt of territory along the west coast of Africa, which is inhabited solely by Negroes, and which forms but a very small part of the whole continent. Here and there, scattered through other sections, especially to the south, occasional tribes of true Negroes may be met, but the limits above given are in the main correct. The home of the race in its purity is in the district between the Volta and Niger, the Xong Mountains and the coast, where are found remains of the Negro kingdoms of Benin, Dahomey, and Yoruba, having just west of the Volta is Ashantí. Different tribes are found throughout this whole territory, such as the Jolofs and Mandingoes in Senegambia, the Susu on the Rio Pongas, the Tamne, inland from Lagos, the Ibo on the Lower Niger, the Hausa-speaking tribes north of the Niger confederation, besides the tribes about Lake Tchad and in the parts about Darfur.

It is the generally accepted opinion that the Negroes were the aborigines, or, at least, the first settlers, in the region they occupy. If, as seems plausible, they belong to some branch of the Hamitic family, then it is probable that they were among the first to come from Asia into Africa. The Bantu race followed, crowding the Negro to the south and west, and pushing the Foutabout Bushmen ahead until the three divisions of the African races occupied their respective localities as now defined. Within these limits, however, the Negroes have been subject to much unrest and change. The slave trade diminished their numbers, and in later years the return of the descendants of former slaves perhaps modified in a slight degree their racial characteristics.

II. Racial Characteristics: The true Negro is marked by an unusual length of arm; projecting jaws; small brain; black eye; flat, short nose; thick, red, protruding lips; thickly hairy, scantly clad body; weak legs, pigeon-toed great toe, and projecting heel; black or brown skin, thick and velvety, with a strong odor.

In their native home the race is regarded as naturally inferior in mental development to many of the races of the world. Theories of development are affirmed and denied by writers of equal weight. In the aboriginal state the Negro is a mere savage. His nature is sunny and childlike. Inordinately susceptible to flattery, he can easily be influenced. While rendered cruel by the lust for gold, he is naturally gentle. He appreciates the beautiful, and is fond of songs and mirth. The victim of gross superstition, he retains belief in a supreme being. He is indolent, slothful and improvident. If his animal wants are satisfied, he is content. He knows how to conceal his real feelings, and can be an enigma hard to solve if he so chooses.

He responds quickly to kindness, and will prove his gratitude by great devotion. Morally, his standard is very low. Polygamy is practiced. Although the women are the slaves of the men. Cannibalism is sometimes indulged in, and human sacrifices have been offered to the fetish objects of their worship, some of which are most hideous. Some of the tribes have a great Degree of social order. The arts and manufactures. Buildings, metal-work, clothes of skins, all show a degree of civiliza-
tion which is proof of the capabilities of the race. Mungo Park found Sego, the capital of Bambassa, a city of 30,000 people, with two-story houses, containing 3,000. The Niger is a very queer, winding river, navigable for the Niger for men and beasts. To sum up, in the words of Dr. Cust: "Many great races in ancient times have had their day of greatness, exhausted the power that was in them, and have been completely broken up, trodden out, and utterly effaced by younger and more powerful races. But this cannot be said of the Negro race; they are not broken, fewer in number, or poorer in resources; tho pressed upon from without, they have proved to be the only race suitable to the climate. Their soil is wonderfully fertile, their minerals abundant, their power of reproduction exceeding calculation.

We know now from the instances of men who have had the advantages of culture that they are not deficient in intelligence, probity, and even genius, yet they have left absolutely not a monument to tell of the material greatness of any particular tribe, or of any ancient civilization, as in Central America and Asia; not a written or sculptured document; they have but a scant store of proverbs and traditions."

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In their temperament and customs the Papuan Negro: the Papuans, while others class them with the Malay or Mongoloid race. In the words of Mr. Wallace: "The Papuans are well-made, have regular features, intelligent black eyes, small white teeth, curly hair, thick lips, and large mouth; the nose is sharp but flat beneath, the nostrils large, and the skin dark brown." The Papuan language on the coast of northern New Guinea is monosyllabic, and is spoken with great rapidity. The Mandingo language, spoken in Senegal and Gambia, is a smooth tongue, with a predominance of vowels, and a remarkable minuteness in defining the time of an action.

The Papuan Negro: the Papuan term meaning "frizzled," and points at once to the mark which distinguishes the frizzly-haired Negro from the straight-haired Malay. The purest type of the Papuan is found on the west coast of New Guinea, or the Atlantic, Niger, Central, and Nile; in the entire group 195 languages are recognized and 49 dialects. They belong to the agglutinating type, and are often characterized by intricacy of structure and delicate alliterativeness. The Creole language on the coast of northern New Guinea is monosyllabic, and is spoken with great rapidity. The Mandingo language, spoken in Senegal and Gambia, is a smooth tongue, with a predominance of vowels, and a remarkable minuteness in defining the time of an action.

In their temperament and customs the Papuans show many traits similar to those of the African Negro. Their belief in sorcery, their easy-going, listless manners, all point to similarity of origin. In their architecture, rude as it is, they follow the Malay fashion of building on piles. They show a great degree of skill in agriculture. The men build the houses, hunt, and fish, leaving the heavier work to be done by the women. The latter are more modest than the rest of the Polynesian races. The Polynesian languages form a class by themselves, differing widely from the Malayo-Polynesian languages, and split into dialects by so small an obstacle to intercourse as a brook.

The American Negro: 1. In the United States. From the time of the first arrival of Negroes as slaves in the colony of Virginia in 1619 till the Emancipation Act in 1865, Negro slavery has been identified with and has greatly influenced the history of the nation. The final solution of the great question of slavery left the country a class by themselves, differing widely from the rest of the races lying between India and New Guinea, and in parts of America, in Melanesia, or Caucasus. In the Cust-Müller classification of African languages the Negro is one of six divisions, and in it are included four sub-classes, such as the Malayo-Polynesian languages, and split into parts of America, in Melanesia, or Caucasus.

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modified by his environment in the United States, presents a mixture of good and evil, of childlike simplicity and cunning secretiveness, of deep feeling and weak character, of hopelessness and of possibility, which may well stagger the faith and try the patience of those who are trying to educate and Christianize him. Notable instances of full-blooded Negroes there are who have shown an intelligence, a strength of mind and executive ability, a steadfast faith and upright life, equal to that of the Caucasian; and there are instances also among the lighter-skinned Negroes of men who have as yet meager opportunities, may fairly be placed in comparison with the great majority which seem to give weight to the opinion that the Negro is mentally and morally inferior to, and can never be on an equality with, the white race which surrounds him.

It has been suggested that the Negro is not so much immoral as non-moral, for there seems to be such a lack of the perception of right and wrong that a Negro will stop on his way to or from a prayer-meeting at which he takes a fervid part, to lift a chicken from a neighbor's hen-roost. The Rev. Dr. Tucker, at the American Church Congress in 1883, brought out this side of the American Negro character when he spoke of Negro missionaries who were earnest and successful, unconscious of hypocrisy, but who were guilty of lives of the grossest immorality, were addicted to lying and thieving, and yet were respected and heeded by their flocks.

The Negro question is looked at in two distinct ways, not only by the politicians but by the Christian, and the difference is due mainly to presence or absence of perspective. By those who live away from the daily contact with the Negro, who look at him idealized, as a man entitled to the rights of men, to all the privileges of citizenship, and to all the yearning love which a fallen image of God should excite in the Christian heart, the practical difficulties in the way of civilizing, Christianizing, and elevating the Negro to the lauded plane of equality are often times overlooked, and theory takes the place of practical attainment. One which he takes a fervid part, to lift a chicken from a neighbor's hen-roost. The Rev. Dr. Tucker, at the American Church Congress in 1883, brought out this side of the American Negro character when he spoke of Negro missionaries who were earnest and successful, unconscious of hypocrisy, but who were guilty of lives of the grossest immorality, were addicted to lying and thieving, and yet were respected and heeded by their flocks.

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missionaries, 2 of them with their wives; 5 women missionaries, 35 native workers, 2 outstations, 3 places of worship, 5 Sunday schools, 5 day schools, 3 boarding schools, 1 dispensary, 1 hospital, and 2,500 professed Christians, of whom 843 are communicants.

NELSON HOUSE: A trading post in the Dominion of Canada, situated in Keewatin Territory, about 450 miles N. W. of Winnipeg, Station of the MCC (1871), with (1903) 1 missionary and his wife, 2 outstations, and 93 professed Christians.

NEMURO: A town in Japan, situated on the E. extremity of Hokkaido, Station of the ABMU (1887), with (1903) 1 woman missionary, 4 native workers, 5 outstations, 1 place of worship, 2 Sunday schools, and 86 professed Christians.

NEPAL: An independent kingdom lying along the southern slopes of the Himalayas, in North India, and to there are treaty stipulations between its government and that of British India, it is outside of the immediate circle of British influence. To the north its territory extends up the sides of the Himalayan range until it meets that of Tibet, along an unsurveyed and mountainous frontier. Its southern boundary is usually about 30 miles from the foot of the Himalayas. On the west a small stream separates it from the sub-Himalayan British province of Kumaon; and its eastern limit is the small mountain state of Sikim, north of Calcutta. Its greatest length northwest and southeast is 512 miles; its breadth varies from 70 to 150 miles. The total area has been computed at about 54,000 square miles. No census of population has ever been taken. The Nepalese estimate is about 5,000,000; the soberer, and probably more correct, opinion of Anglo-Indian officials places the population at 4,000,000. There are many aboriginal tribes in Nepal, most of whom seem to be of Tatar origin. But the regnant tribe is that of the Gurkhas, who are descended from the Rajputs of Northwestern India, and who migrated in the 12th century from the original home of their people during the early ascendency of one of the invading Musulman dynasties. Most of these aboriginal tribes are Buddhists, but Buddhism is gradually disappearing before the stronger Hinduism of the ruling race, which is the staple food of the people. The highest known mountain in the world,—Mt. Everest, 29,002 feet high,—as well as many Himalayan peaks inferior only to that, lie within the limits of Nepalese territory. Since the subjugation of the country by the Gurkha dynasty, several bloody revolutions, marked by the true Oriental features of assassination and usurpation, have occurred. The last was in 1858, when the prime minister and two other prominent men were murdered by the head of a rival faction. The murderer at once made himself prime minister. Violent as the revolution was, it was considered a probable step toward much-needed reforms within the kingdom. Nepal has never been open to the entrance of Europeans, tho the Indian Government has usually maintained a resident there. No missionary stations have yet been permitted. The capital is Kathmandu. Population supposed to be about 50,000.

NEPALESE LANGUAGE: An Aryan language spoken in the kingdom of Nepal, north of India, and written with the Nagari characters. The extent to which it is in use has not yet been learned.

NESTORIAN CHURCH: The name is derived from that of Nestorius, who was patriarch of Constantinople for three years previous to his excommunication by the Council of Ephesus, A. D. 431; but the Nestorians repudiate the name, and call themselves the Church of the East. Their separation from the great body of Eastern Christians was due mainly to political and national forces. Christianly spread eastward very early. The Syriac-speaking Christians of the great Mesopotamian plains, with a smaller number of Persian and Arab Christians, were the subjects of the Parthian, and then the Sassanian kingdom. Syriac was the ecclesiastical language of all. The persecuting zeal of the Persian kings was increased by the feeling that their Christian subjects were secret allies of the Roman enemy. The school of Edessa, the theological center of these Christians, was closely associated with that of Antioch; and Theodore of Mopsuestia, the true father of Nestorian theology, was revered. Hence, it was natural for the Persian Christians to desire the separation of Nestorius against Cyril, of Antioch against Alexandria, and at the same time to gain greater security by dissociating themselves from the Christians of the Roman Empire, in repudiating the creed of Ephesus, and erecting the See of Seleucia into a patriarchate. On their part, the emperors hastened the schism by persecution. In 489 the Persian school was expelled from Edessa, in Roman territory, and established beyond the Persian border at Nisibis. The great organizer of the Nestorian Church was John, Bishop of Nisibis. A similar cooperation of political and theological forces led, in the next century, to the organization of the other Syrian National Church, the Jacobite. The centers of Nestorian population were about Nisibis, Mosul, and Seleucia, and in Khuzistan in other regards, the Nestorian Church differed from other Oriental churches by way of arrested development. Its liturgy is brief, and less explicit in some doctrines, but it contains the invocation of the saints and prayers for the dead. The cross is revered, but neither pictures nor images are used. The real presence and the sacrosanct character of the clergy are taught, but not transubstantiation or confession to priests. The parish clergy marry, but mon-
During the 8th Christian century active propaganda was carried on among the pagan tribes on the borders of the Caspian, and about 630 A.D. Nestorian monks entered China. Christian cemeteries, medieval travelers, and Syriac historians testify to the existence for several centuries of Chinese Christians in Central Asia, and in Northwest China, especially along the northern bend of the Yellow River. When the Mongol hordes overran Western Asia, not a few Christians were numbered in their ranks and some were placed in office. This opened as if the opportunity for Christian triumph had come, but in reality its downfall was near. The large Christian population had been decimated by the anarchy, famine, pestilence, and war that had cursed Western Asia; and finally the Nestorian Church was well nigh exterminated in the terrible Mongol forays ending with the massacres of Tamerlane. Since A.D. 1400 its history is only that of a few shattered dioceses of the mighty line that once spanned Asia.

At present the number of Nestorians, including those who have seceded to other Christian churches, is little more than one hundred thousand. They live in three distinct regions, the plains of ancient Assyria, the rugged valleys of the Zagros Mountains in Turkey, west of the Tigris, and the mountains and the lake. The large majority are engaged in agricultural or pastoral pursuits. Those in the mountains, like the Kurds among whom they live, have maintained a precarious independence, but the Sultan is steadily subduing them to taxation, without however maintaining peace and security in those wild regions. Those in the plains of the Tigris, and a few elsewhere, are Roman Catholic. The majority of those in Persia are enrolled as members of the Greek Church. A smaller but very influential body, mainly in Persia, are Protestant. Probably less than half of the whole number still acknowledge the authority of the Nestorian patriarch.

The part of Persia in which the Nestorians live is closely united to Russia in an industrial way. The rapid development of Transcaucasia has given work to thousands of Nestorians, while many more have gone farther into Russia. Almost every adult male has at some time spent several years in Russia. This fact has given a sense of Russia's power and a conviction of its future supremacy, while the absence from home has had a disintegrating religious and moral effect. The increasing misgovernment of Persia has made the people long for a change, a temper induced also by the various missionary operations. All these influences prepared for the Russian Mission of 1898, that received in Urmia an extraordinary welcome. Without any religious persuasion almost all the adherents of the Nestorian Church in the region of Urmia renounced their teaching and professed acceptance of the Orthodox faith. Subsequent events disappointed the political aims of the new converts, but it is safe to count the mass of them as permanent additions to the Russian Church.

Time must reveal the future of this ancient church, but the political predominance of Russia makes very probable the absorption of most of the Nestorians, in Turkey as well as in Persia, into the Russian Church. The old church has not the strength to stand. The only body that seems to have the promise of a separate destiny is the small but vigorous body of Protestant Nestorians.


NETHERLANDS MISSIONARY SOCIETIES: The first missionary work by the Dutch was connected with their colonial extension, and dates back as far as the beginning of the 17th century, when the Dutch East India Company was formed (1602). This commercial society was bound by its interests to care for the religious persuasion almost all the adherents of the Orthodox faith. Subsequent events disappointed the political aims of the new converts, but it is safe to count the mass of them as permanent additions to the Russian Church.

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the with no practical result, but laid the foundation for the Dutch Church in the American Colonies.

During the 16th century all these undertakings gradually fell into decay, and at the revival of missionary interest in the last decade of the century, there was almost no missionary spirit in the churches of Holland. An appeal from the LMS soon after its organization stirred the hearts of some clergy and laymen and resulted in the formation of the Netherlands Missionary Society in 1797. For some time they worked through the LMS, but later established missions of their own. For half a century this remained the only Dutch society, but beginning with 1847 a number of societies were formed by those who felt unable to accept the somewhat rationalistic and formal management of the old society. These included: The Mennonite Union (1847), The Christian Reformed Missionary Society (1854), the Ermelo Comité (1855), the Ermenes Association (1858), Netherlands Mission Union (1858), Utrecht Mission Union (1859). Of these, the Christian Reformed Missionary Society and the Netherlands Reformed Mission Union in 1892 formed the Mission of the Reformed Churches in the Netherlands. There is also a society auxiliary to the Moravian Missions (formed in 1793), and there are several aid societies.

1. Netherlands Missionary Society, 1797: (Nederlandsch Zendelingsgenootschap) The oldest of the Dutch societies owes its origin to the influence of Dr. Van der Kemp, who went to South Africa in the service of the LMS. It represents chiefly the Established Church, tho from the beginning it has had relations with the Reformed Church, and the General Synod has no immediate control over its conduct. The first missionaries of the Society under its own direction, Vos, Erhardt, and Palm, were sent to Ceylon, but they were unable to accomplish very much in that field, owing perhaps to the hostility of the Dutch Consistory of the island. In 1812 three missionaries, Kam, Slupper, and Bruckner, were sent to Java. Mr. Kam established himself at Amboina, in the Moluccas Islands, Mr. Bruckner at Samarang, and Mr. Slupper at Batavia. Two years later, Holland, having regained its independence from France, sent out five missionaries to work with Mr. Kam. These established themselves at Celebes, Ceram, Ternat, Banda, and Timor, and found abundant opportunities for labor. In 1833 Mr. Kam, who had endured much exposure in his efforts to travel from island to island, and had been often employed, even by the government, as a peace-maker among the tribes, died from the effects of overwork. In 1826 the same Society sent out Mr. Gutzlaff to China. A mission was also established at the Dutch colony of Surinam in Guiana, and Alphonse F. Lacroix was sent to the Dutch territory in India. When in 1825 the Dutch settlements on the continent of India were ceded to the British Government, their four missions connected themselves with the different English societies, thinking it better not to render their time and labor and knowledge of the languages of the people of no avail. The fields at present (1900) occupied are Java, Celebes, Sumatra, and Savu, near Timor. In 1890 it had 24 missionaries, 62 native helpers in 11 stations and 49 outstations, 1,722 communicants, 42 schools with 2,707 pupils, 1 physician, and 1 hospital, with 4,000 patients.

2. Mennonite Missionary Union, 1847 (Doopsgezinde Vereeniging): The Anabaptists of Holland had worked through the BMS of England, but in 1847 formed their own organization as above, and commenced work in Java and Sumatra. The report (1900) shows 11 missionaries, 29 native workers, 4 stations, with 488 communicants, 9 schools, with 306 pupils, 1 hospital treating 2,280 patients.

3. Java Committee (1855), (Java Comité te Amsterdam): The first of the societies organized in protest against the Netherlands Society in 1848. It carried on work in Java, in the service of the LMS of England but in 1890 formed their own organization as above and commenced work in Java and Sumatra. The report (1900) shows 11 missionaries, 11 native workers in 6 stations and 8 outstations; 500 communicants, 8 schools, 225 pupils.

4. Mission of the Reformed Churches in the Netherlands, 1802 (Zending van de Gereformeerde kerken in Nederland): The Dutch Reformed Missionary Society was founded at Amsterdam in 1859 by the Rev. Dr. Schwartz, missionary of the Free Church of Scotland to the Jews in that city. The original intention was to form a society for the propagation of the Gospel among the Jews living among the heathen and Mohammedans in the Dutch (Indian) colonies, and through them to reach the heathen and Mohammedans. The government, however, out of deference to the Jews in Holland, refused to recognize the proposed society, and it was resolved to commence work among the heathen and Mohammedans in the island of Java. Additional cause for this resolve was in dissatisfaction with the old Netherlands Missionary Society, on account of its rationalism. Already there had been formed the "Utrecht Mission Society" and the "Netherlands Mission Union," neither of which, however, founded on orthodox principles, accepted the confession of the Dutch Reformed churches, and the new society was therefore formed to act in conformity with the recognized standards of these churches, in general following the Presbyterian polity. In 1892 this Society united with the Christian Reformed Union, under the title as above. The work is in Java, and the report (1900) shows 16 missionaries, 12 native helpers, 6 stations, 9 outstations, and 718 communicants.

5. Netherlands Mission Union, 1888 (Nederlandse Zendingsvereeniging): This Society, organized in 1858, began its work in Western Java among the Sundanese. It had (1890) 11 missionaries, 22 native helpers, 9 stations and 10 outstations, 871 communicants, 24 schools with 861 pupils.

The Utrecht Missionary Society, 1859 (Utrechtse Zendingsvereeniging): It employs (1900) 14 missionaries, 41 native workers in 7 stations and 43 outstations, with 243 communicants, 41 schools with 1,070 pupils.

The Committee for the Mission to the Sangir and Talaut Islands (1886): This Committee collects aid for various needs of the work of the 13 missionaries and 210 native workers. The missionaries are supported by the Dutch Government. The number of communicants reported in the islands is 10,459, a very much larger number than is shown by any other Dutch Society working in that region. There are also 26 schools with 4,184 pupils.

NEU BETHEL. See Bethel, German East Africa.
NEUENDETTELSAUM Missionary Society.
See Germany; Missionary Societies in.

NEUENKIRCHEN: A station of the Hermannsburg Missionary Society in Natal, South Africa, situated in the Tugela valley. It has (1901) 1 missionary and his wife, 6 native workers, 2 places of worship, 1 day school, and 68 professed Christians, of whom 37 are communicants.

NEU HALLE: A village in the Transvaal, South Africa, situated about 80 miles N. E. of Pretoria. Station of the Berlin Missionary Society (1873), with (1903) 1 missionary, 13 native workers, 4 outstations, and 1,086 professed Christians. The village was formerly called Marapjane in the Society reports.

NEU HANNOVER. See New Hanover.

NEUKIRCHEN Missionary Institute.
See Germany; Missionary Societies in.

NEW AMSTERDAM: A town in British Guiana on the right bank of the Berbice river, near its mouth, 63 miles S. E. of Georgetown, with which it is connected by railway. Station of the Moravian Missions, with (1900) 1 missionary and his wife, 2 native workers, 3 outstations, 4 places of worship, 2 day schools, and 293 professed Christians. Station also of the SDA, with 2 missionaries, 1 physician; church statistics in Georgetown. Station also of the SFG, with 1 missionary, 2 native workers, 1 day school, and 130 professed Christians. Station of the West Indies Wesleyan Methodist Conference, with 1 missionary and his wife, 5 outstations, 4 places of worship, 5 Sunday schools, 5 day schools, and 409 professed Christians.

NEW CALEDONIA: An island in Melanesia which, together with its dependency, the Loyalty Islands, is a French colony, lying about 720 miles northeast of Australia, in latitude 20°-22° 30' south and longitude 164°-167° east. It is 200 miles long, 30 broad, with an area of 6,000 square miles, and a population (1901) of 51,000: 29,000 natives, the remainder colonists, soldiers, and convicts. The Roman Catholics have established missions at various points on the island, but so far little Protestant work has been undertaken beyond that which Christian natives of the Loyalty Islands are able to do. It was occupied by the French in 1843, and has been a penal settlement since 1872.

NEW CARMEL: A village in Jamaica, W. I., situated in the W. part of the island, S. E. of Savanna la Mar. Station of the Moravian Missions (1827), with (1901) 1 missionary and his wife, 28 native workers, 1 outstation, 1 place of worship, 2 Sunday schools, 1 Society for Young People, and 69 professed Christians.

NEWCHWANG: One of the treaty ports of China in the Manchurian province, Shing-king; situated on a branch of the Liao-ho, 35 miles from the Gulf of Liao-tung, in a vast alluvial plain, extending seaward. The real port is Ying-tze, farther down the river, to which the name of Newchwang is also applied. The port is closed by ice for four or five months in the year. The product of pulse and beans is the principal export. Population about 50,000. Station of the Presbyterian Church in Ireland (1869), with (1901) 1 missionary and his wife, 21 native workers, 8 outstations, 16 places of worship, 1 theological class, and 110 professed Christians. Station also of the SFG (1892), with a chaplain for English residents.

NEWELL, Samuel: Born at Durham, Me., U. S. A., July 24, 1784; graduated at Harvard College and Andover Seminary. He was one of that band of young students whose devotion and earnest ministrations to the natives of Massachusetts called the American Board into existence. He married Harriet Atwood, and sailed February 19, 1812, as a missionary of the American Board for Calcutta. Forbidden by the East India Company to remain in its territory, he sailed with his wife for Mauritius to establish a mission for that island and Madagascar. Mrs. Newell died soon after their arrival, and Mr. Newell went to Ceylon, the opening there for a mission being favorable; but in January, 1814, he joined his former fellow students and his associates under the ABCFM, Hall and Nott, at Bombay. Seven years later a terrible epidemic of cholera swept through the country. Mr. Newell devoted himself to the sick until he himself took the disease from the natives and died May 30, 1821. His grave is in the English cemetery at Bombay.

NEW ENGLAND COMPANY: Headquarters, 1 Hatton Garden, London, E. C., England. In the early part of the 17th century English colonists of New England, headed by the renowned John Eliot, "the Apostle to the North American Red Men," began the work among the Indians which laid the foundations for the New England Company and the work of the American Board of Commissioners for Foreign Missions. The account of the work among the Red Men, circulated through London in writings called "tracts," aroused so much interest in the great city that the needs of the Indians were brought before Parliament, and, on July 27, 1649, an act was passed with this title: "A Corporation for the Promoting and Propagating the Gospel of Jesus Christ in New England." In this act was recognized the necessity of work among the Indians for the purposes of evangelization and civilisation, and provision was made for the expenditure involved in the furtherance of such work. The ordinance enacted that there should be a corporation in England consisting of a president, treasurer, and fourteen assistants, and invested the corporation with power to acquire lands, goods, and money.

History: Soon after the action of Parliament and the appointment of the members of the Corporation, a general subscription was directed by Cromwell, the Lord Protector, and nearly £12,000 was raised for the purposes of the corporation. Commissioners and a treasurer were appointed in New England, and work was carried on by itinerant missionaries and school-teachers, chiefly near Boston. On the restoration of Charles II., in 1660, the corporation created by the Long Parliament became defunct, but through the efforts of the Hon. Robert Boyle a charter was granted by the king. This charter was completed in 1662. By it the company was limited to forty-five members; the first forty-five named; the object defined; the name decided as "The Company for Propagation of the Gospel in New England and the parts adjacent in America;" the duties and powers of the officers defined; and, in fact, the complete constitution was made and adopted. In 1899 a supplemental charter was granted by Queen Victoria, authorizing the expenditure of the whole of the company's funds in any part of British North America.

The work progressed in the New England
states until the outbreak of the War of American Independence, when the company was obliged to cease its labors there. The field was, therefore, transferred to New Brunswick, but after a fair attempt was found unprofitable, and once removed to Ontario, where since 1822 the work has been permanently maintained. Between the years 1823 and 1840 large sums were contributed toward aiding the missions in the West Indies, but the increase of the work in North America in the last ten years has necessitated the withdrawal of funds from that quarter, and all have been devoted to the missions of the company.

Present Work: The funds of the company are derived from three sources, the original charter fund and two legacies. The money coming from these sources may be used only for work among the American Indians and work in American dependencies of the British crown, while that from the third may be used for spreading the Gospel in any British colonies. The work carried on now by the company is evangelistic and educational among the Indian tribes of British North America. The company's stations at the present time are:

1. The Grand River Indian Reserves, among the Mohawks, Oneidas, Onondagas, Cayugas, Senecas, and Tuscaroras, settled on the banks of the Grand River between Brantford and Lake Erie.
2. Mohawk Institution, Brantford, Ont., an industrial boarding school for Indian children of both sexes.
3. St. George's School, near Lytton, British Columbia, an industrial boarding school for Indian boys.

NEW GUINEA. See Papua.

NEW HANOVER: A town in Natal, South Africa, situated in the N. Hanover district, 22 miles N. W. of Pietermaritzburg. Station of the Hermannsburg Missionary Society (1862), with (1900) 1 missionary and his wife, 2 native workers, 2 outstations, 1 place of worship, 3 day schools, and 227 professed Christians.

NEW HEBRIDES ISLANDS: A group included in Melanesia, Pacific Ocean, lying between latitude 21° and 15° south, and longitude 171° and 166° east, about 1,000 miles north of New Zealand. They were discovered and described by Cook in 1773. There are about 30 islands of volcanic origin, mountainous, with wooded ridges and fertile valleys, nearly all of them inhabited. Coconut and other magnificent trees grow in profusion, and the soil, like that of most volcanic islands, is very fertile, and fruits and vegetables are raised in abundance. The population numbers perhaps 80,000, and belongs in general to the Papuan race. The general type is rather ugly, below the middle height, fairer than the typical Papuan, with low, receding foreheads, broad faces, and flat noses. Bracelet, earrings, and nose rings made out of salt shells very often used to be their only clothing, the oil red clay smeared over the body in some of the islands. The characteristics and habits of the people differ greatly in the various islands, several islands having become Christianized, while on some of the other islands cannibalism is still possible. The languages of the islands are about twenty in number, and sometimes two or three are used on the same island, so that the missionaries laboring at opposite sides of the islands are unable to use each other's books for their respective congregations. These languages are alike in grammatical construction, and belong to the Melanesian family. Many of them have been reduced to writing by the missionaries.

The history of these islands furnishes many illustrations of the short-sightedness of the theory that savage tribes ought to be given civilization "through commercial intercourse" rather than through religion. It also offers abundant proof of the power of the Gospel of Jesus Christ to make the heathen nations more degraded races, and to develop stable and noble character in converts from heathenism.

Traders were the first Europeans to deal with the inhabitants of the most of the islands. The aim, of course, of these men was the benefit of the trader, not of the people whom commercial intercourse was to civilize and elevate. Just at this point—of aim, and interest, and motive—is where the expectation breaks down that savages will be civilized through commerce. Religion only controls beneficently the dealings of men with those who are ignorant and uncivilized, while the powers which civilization confers, the articles of barter of the European traders were largely weapons and liquors, both of which fed the flames of war among the tribes. But these "civilizers" urged on by the desire of profit, drove the islanders to frenzy. If the savages were cruel and treacherous, the traders made them more savage and treacherous and cruel, while the leathem diseases these strangers introduced decimated the population of the trading islands, and made it certain to all that white men can cause disease and death. Thus the New Hebrides became one of the most dangerous and discouraging of mission fields.

Beginning at the southern end of the group the following are the most important of the islands: Anetan is a very picturesque, and even imposing, island, with a climate in general good, and not unhealthful to those who understand how to avoid the malaria of the lowlands. It was visited in the first quarter of the 19th century by European traders seeking sandalwood. In 1841 the LMS sent native converts from Samoa there to teach the people. They had to flee for their lives, and, returning later, were always in jeopardy. They were followed in 1848 by the Rev. John Geddie, sent out by the Presbyterians of Nova Scotia, and he, after long and perilous efforts, won a hearing. The inhabitants are all Christians now, and it is a station of the New Hebrides Mission, with a missionary physician and his wife and about 50 native workers occupied in different parts of this and neighboring islands. Tanna contains an active volcano which shines in cloud by day, and in fire by night—"the lighthouse of the South Pacific, lit by the finger of God." This island was occupied in 1839 by native teachers from Samoa, sent by the LMS. Two missionaries of the LMS barely escaped from it with their lives in 1848, and the story of savagery and hostility was repeated during ten years. At last a permanent missionary settlement was effected in 1858. There are now 3 missionaries of the New Hebrides Mission at Tanna, with
several native workers, a printing house, and about 30 communicants. At Futuna, the first missionaries were Samoan converts, sent by the LMS in 1841. They were at once killed and eaten by the inhabitants. In 1851 a convert from Aneitium was sent there who succeeded in gaining the hearts of some of the people. It is still treated as an outstation of Aneitium, and for several neighboring islands, with a reef of coral upon which the surf is ever breaking. The LMS sent Samoan teachers there in 1840, one of whom was killed. Other teachers were sent from Aneitium, but little progress was made until Rev. J. G. Paton arrived there in 1866. This was the island of scanty water supply, where the back of heathenism was broken by the tact of the missionary in digging a well which supplied the people with water. It is now a station of the New Hebrides Mission, with 1 missionary and his wife, 1 missionary woman, 5 schools, and 80 church members. Erromango was visited by Rev. John Williams, of the LMS, in 1838. The people were at first afraid to open their gate to the white missionary, as the natives were holding a feast. They had seized the food from such feasts in years gone by, and the natives, supposing that Mr. Williams and his companions were about to do the same, killed him in self-defense. The LMS sent native converts from Futuna there in 1845, but they were driven away. Others were sent in 1852, some converts were made, taken away, and educated by the LMS and sent back to teach their own people; and in 1857 the Rev. G. Gordon and his wife were sent there by the Nova Scotia Church in Canada. They were 6th murdered. Mr. Gordon's brother went out to take up the martyr's work, and he, too, was murdered. The same year the New Hebrides Mission sent another missionary and his wife to Erromanga, and this temerity has been justified, for in 1900 there were 230 church members. It is a volcanic island, being about 3 miles long, 1 mile wide, and with a mountain 1,500 feet high. A small port is inhabited by cannibals. In 1851 a convert was visited by a missionary and his wife to Erromanga, and this was the commencement of a successful mission. In Mota the inhabitants are all Christians, and in Mera and Motalava there are strong Christian churches with some hundreds of members.

Taking the New Hebrides as a whole, probably few mission fields have so brought into prominence the splendid courage and devotion of both missionaries and native workers, and the depth and permanence of the change produced in a barbarous and heathen people by acceptance of the leadership of Jesus Christ.

NEW HEBRIDES MISSION: This is a synodical union of missionaries of several different Presbyterian Boards carrying on mission work in the New Hebrides Islands. The eight churches supporting this mission are the Presbyterian Church in Canada; the United Free Church of Scotland, and the Presbyterian Churches of Victoria, New Zealand, Otago, Tasmania, South Australia, and New South Wales. The Established Church of Scotland also renders some support in connection with the Church in Canada.

The representatives of these various branches of the Presbyterian Church have formed themselves into one Synod, called the "New Hebrides Mission Synod." The which general union of missionaries of several different Presbyterian Boards carrying on mission work in the New Hebrides Islands. The eight churches supporting this mission are the Presbyterian Church in Canada; the United Free Church of Scotland, and the Presbyterian Churches of Victoria, New Zealand, Otago, Tasmania, South Australia, and New South Wales. The Established Church of Scotland also renders some support in connection with the Church in Canada.

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The New Hebrides Mission was founded by the Rev. John Geddie, sent out in 1848 by the Secession Church in Nova Scotia. He was joined later by the Rev. John Ingle, of the Reformed Presbyterian Church in Scotland, originally appointed to the Maori of New Zealand, and followed in 1857 by Rev. John G. Paton and Rev. Josiah Caper. Then one by one the other churches came into the union, some sending workers, some contributing to the general support of the mission. The field of the mission is found in the islands of the New Hebrides, excepting those farthest to the north, which fall within the field of the Melanesian Mission.

NEW NICKERIE. See Nickerie.

NEW ROTTERDAM. The same as Nickerie.

NEWTON, Rev. C. C.; Missionary of the Southern Baptist Missionary Convention to the Yoruba, Africa. Born 1844, died July 20, 1894.
His body was buried in the ocean about 240 miles from Lagos. He was a laborious, deeply pious, and successful missionary. His wife preceded him to her heavenly home only by a few months. Both died from exposure to the terrible African climate. These two have a special claim to remembrance by the church to which they belonged, in that they helped greatly in the reestablishment of Southern Baptist Missions in Africa after the interruption caused by the Civil War in America.

NEWTON, John: Born about 1811; appointed missionary to India, 1835; died Muree, India, July 21, 1891. Dr. Newton went to India as a missionary of the PN in 1835, arriving at Calcutta in June of that year, accompanied by Rev. James Wilson and his wife. Setting out from Calcutta in a native boat on the Ganges they began their long journey of 1,200 miles to their chosen field at Ludhiana.

His labors were most various. Always foremost with him was the direct preaching of the Word, and that hand-to-hand effort by conversation with individuals which he felt to be one of the missionary's most effective methods. He was a powerful and attractive preacher, both in English and in the vernaculars.

Dr. Newton took with him when he first went to India an old-fashioned wooden printing press, which he set up in a little house secured for that purpose, and thus laid the foundation for that publishing establishment which, during the next fifty years, was destined to issue about two hundred and sixty-seven million pages in ten different languages. In this literary work, Dr. Newton throughout his missionary career was eminent. The Punjabi language is indebted to him for the foundation of its religious literature. Besides the translation of the New Testament into Punjabi and numerous tracts in that language, his literary labors, with those of his associate, Rev. L. Janvier, included a Punjabi grammar and dictionary, a commentary on Ephesians in Urdu, and important tracts in both Urdu and Hindi.

From the Ludhiana Mission, of which Dr. Newton was then the senior missionary, was issued in 1858 that call to the observance of the week of prayer, which has since become so widespread and so fixed a custom throughout the Christian world.

NEW ZEALAND: The colony of New Zealand consists of three islands, viz., North, Middle, and South, or Stewart's Island, together with certain small islets. The North Island is 44,000 square miles, the Middle Island 55,000, and Stewart's Island 1,000 square miles. Thus the area of the three islands in round numbers is about 100,000 square miles. The principal islands are separated by Cook's Straits, and Foveaux Straits separate Stewart's from Middle Island. The entire length of the colony is 1,100 miles, and resembles Italy in form, while in size it is somewhat less than Great Britain and Ireland.

In the North Island the mountains occupy one-tenth of the surface, and vary from 1,500 to 6,000 feet in height. There are a few volcanic mountains, as Tongariro (9,000 feet), which is occasionally active; Ruapehu (9,100 feet) and Mount Egmont are extinct volcanoes above the snow-line. In the Middle Island Mount Cook rises to about 13,000 feet in height. New Zealand is situated in the South Pacific Ocean, 1,200 miles south of the Australian continent, and about 8,000 miles from San Francisco. The entire group lies between 34° and 48° S. latitude and 166° and 179° E. longitude.

The climate is unquestionably one of the finest in the world. The mean annual temperature of the different seasons for the whole colony is, in spring 58°, in summer 63°, in autumn 57°, and in winter 48°. In future it will become the favorite resort of persons seeking health from all parts of the world, possessing, as it does, within a limited area, the most charming scenery and most desirable climate. The death rate is only 10.29 per 1,000.

The natives (called Maoris) are of Malay origin, and superior to other inhabitants of the Pacific intellectually and physically. The Maori is the average size of a European, viz., 5 ft. 6 in., but not so well developed. Mentally the natives are capable of very considerable development, and may hereafter fulfill Lord Macaulay's prediction of them.

The government is administered by a Governor appointed by the crown, and a Ministry, a Legislative Council nominated by the crown, and a House of Representatives elected by the people. The population is about 800,000; of these, 40,000 are Maoris.

New Zealand was first discovered by Tasman in 1642, and surveyed by Captain Cook in 1770. Thereafter it was frequently visited by whalers, and Maoris from New Zealand were frequently taken to Australia. It was not until 1807 that the beginning of missionary work in New Zealand is due. The apostle to the Maoris is the Rev. Samuel Marsden, of the Church of England, who was chaplain of the penal settlement at Port Jackson in Australia. He was struck by the superiority of the Maoris whom he saw, and in 1807 he persuaded the CMS to undertake a mission in New Zealand. Matters did not move quickly, and it was not until 1814 that Marsden set out with three lay missionaries in a brig that he had bought for the purpose. He had with him several Maoris, with whom he had become acquainted; two of them chiefs. He landed his party at the home of one of these men, and on Christmas Day, 1814, inaugurated the mission by an open-air service, the first Christian service ever held in New Zealand; one of the Maoris translating to the people what Mr. Marsden said in his sermon.

The work went on in a marvelous manner until, the European settlers in the islands having greatly increased in numbers, Bishop Selwyn was consecrated as Bishop of New Zealand in 1841. He was amazed at what he found. Everywhere he found the natives eager for instruction, meeting for daily prayers, keeping Sunday, learning to read the portions of Scripture that had been translated into their language. "In short," he wrote home, "I seem to see a nation born in a day." But not long after this war broke out in the islands, largely due to indignation at land-grabbing by English settlers; the "Hau-hau" superstition invaded the churches, and within twenty years the whole missionary enterprise suffered a rapid diminution of numbers of the natives.

Meanwhile, the Church of England was consolidating and increasing its forces among the European settlers. It sought from the beginning to make the adjacent islands of the Pacific
the field of its own efforts at evangelization, and
has nobly fulfilled its duty. It was Bishop Selwyn who began that work in the New Hebrides which is now the Melanesian Mission, and as early as 1855 the martyr Bishop Patteson was appointed over the islands, which now form a diocese of New Zealand, while New Zealand itself is hardly to be called a foreign mission field.

The WMS was the first society to follow in the footsteps of the CMS. It sent its first missionaries to New Zealand in 1822. But disaster followed the effort. In five years no impression had been made; the mission station at Kaeo, in what is now the district of Auckland, was destroyed by hostile Maoris, and the missionaries, barely escaping with their lives, retired to Australia early in 1827. But they returned and opened a new station in New Zealand the same year. After five years more of seemingly fruitless work light began to appear, and in 1834 eighty-one converts were baptized in one day. In 1855, when the Australian Wesleyan Conference was formed and took the control of the mission, there were 500 circuits or stations, 500 European and 2,500 Maori members, 2,500 European and 7,500 Maori adherents, 40 churches or other places of worship for Europeans, and nearly 200 for Maoris. Then the same experience befell the Wesleyans that seemed to overthrow the Church of England missions. War and the revival of superstitions paralyzed growth. The Maoris shot Whiteley in 1869, a missionary who had given his life to their welfare. The whole enterprise seemed to be coming to an end. But, as in the case of the CMS, the Wesleyans were sustained and the work of evangelization still continued. In 1874 the Wesleyan Conference of New Zealand was formed and the local church has since then done its share in the work of evangelizing the Maori people.

New Zealand as a Christian country has also its Presbyterian Church organization. The Presbyterian missions to the Maoris began in 1841. While the Presbyterians of New Zealand have done their share of the work of evangelization, their special field has been the New Hebrides mission, well known to the world through the thrilling descriptions of the saintly Paton. The Congregationalists also have local churches in New Zealand and give their funds for missionary work to the LMS, with which they cooperate. The Baptists came late into the field, but they have a vigorous missionary organization and besides work for the Maoris they maintain missionaries of their own in India.

Work of missions for the Maoris is thus seen to be a work of the churches in a Christian land, aided also by volunteers like the Salvation Army, who have come into the islands and attracted the attention of the Maoris in their own way. New Zealand is no longer an outpost of evangelization, but a new center whence the blessed influences go forth.

Meanwhile contact with the great outside world has brought to the natives a variety of adverse influences. One notable example of this is a comparatively recent invasion of Mormons, who, it is reported, have won 3,000 native converts. Those who have carefully studied the subject speak of the Maoris' future as not promising. Christianity has striven to elevate the natives; but so-called civilization, introducing alongside the Gospel message many forms of vice, has done much to degrade and destroy.


NEYOR: A town in Travancore, India, 22 miles N. of Cape Comorin. Station of the LMS (1828), with (1903) 3 missionaries and their wives, 2 women missionaries, 229 native workers, 71 outstations, 59 day schools, 61 Sunday schools, 1 boarding school, 7 dispensaries, 8 hospitals, 1 leper asylum and 13,259 professed Christians, of whom 1,699 are communicants. Station also of Mission to Lepers (1887), with (1903) a home for untainted children of lepers.

NGANDA: A settlement in the French Congo Territory, Africa, not far from the Congo River. Station of the Swedish Missionary Society (1890), with (1901) 3 missionaries, 2 of them with their wives; 2 women missionaries, 15 native workers, 15 outstations, 1 place of worship, 1 Sunday school, 1 boarding school, 1 dispensary, 1 industrial school, and 248 native members and 5,285 professed Christians.

NGAN-HSIEH: A village in the Province of Sze-chwan, China, situated 25 miles N. W. of Mien-chau. Station of the CMS (1894), with (1903) 2 missionaries and their wives, 1 woman missionary, and 8 professed Christians. The name is also written An-hsien.

NGAN-JEN-HSIEH: A town in the Province of Kien-si, China, situated about 45 miles N. E. of Fu-chau-fu. Station of the CIM (1889), with (1903) 3 women missionaries, 4 native workers, 3 outstations, 4 places of worship, 1 Sunday school, 1 day school, and 66 professed Christians. Some write the name Gan-ren.

NGAN-KING-FU: A town in the province of Ngan-hwei, China, on the left bank of the Yangtsze-kiang, 100 miles S. W. by W. of Wu-hu. Station of the CIM (1896), with (1903) 2 missionaries, 1 with his wife; 3 outstations, 1 Sunday school, 1 day school. Station also of the PE (1894), with 3 missionaries, 4 native workers, 1 place of worship, 2 day schools, 1 dispensary, and 1,015 professed Christians, of whom 26 are communicants. Some write the name An-k'ing.

NGAN-LU-FU: A town in the province of Hu-peih, China, situated on the left bank of the Han-kiang, 65 miles N. E. of I-chang. Population, 50,900. Station of the WMS, with (1903) 1 missionary, 7 native workers, 1 outstation, 5 places of worship, 1 Sunday school, 2 day schools, and 154 professed Christians, of whom 74 are communicants.

NGAN-SUN-FU: A town in the province of Kwai-chau, China, situated about 30 miles S. W. of Kwai-yang-fu. Station of the CIM (1888), with (1903) 2 missionaries, 1 of them with his wife; 4 native workers, 2 outstations, 3 places of worship, 1 Sunday school, 1 day school, and 63 professed Christians. Some write the name Gan-shun.

NGANDA: A German mission station in British
East Africa, on the Tana River, about 12 miles N. by W. of Golbanti. Station of the Newkirchen Mission Institute (1887), with (1903) 2 missionaries and their wives, 2 outstations, 1 place of worship, 3 day schools, 3 day schools, 5 day school, 3 day schools.

NGAZI. See Vuga.

NGOOGWE: A village in Uganda, Africa, situated in South Kyagwe region, N. of the Victoria Nyanza and about 26 miles E. by S. of Mengo. Station of the CMS (1893), with (1903) 1 missionary and his wife, 2 women missionaries, 235 native workers, 4 day schools, 1 dispensary, and 5,975 professed Christians, of whom 1,453 are communicants.

NGOMBE: A town in the Congo Free State, West Africa, situated about 60 miles S. W. of Leopoldville and about 6 miles from the left bank of the Congo River. Station of the CMS (1884), with (1903) 5 missionaries, 5 of them with the missionary, 166 native workers, 6 outstations, and 467 professed Christians, 1 day school, 1 dispensary, and 2 hospitals. Wathen is the name given to the place by Europeans.

NGU-CHENG: A village in Fo-kien Province, China, situated 22 miles S. W. of Fu-chau-fu. Station of the ME, with (1903) 3 women missionaries, 24 native workers, 2 outstations, 5 places of worship, 19 Sunday schools, 2 boarding schools, 11 day schools, and 2,192 professed Christians.

NGUNA: An island in the New Hebrides group. Station of the New Hebrides Mission Society, with (1900) 2 missionaries, 1 with his wife; 32 native workers, 1 Sunday school, 1 day school, 1 dispensary, and 820 professed Christians.

NIAMKOL0: A settlement in British Central Africa, situated at the S. end of Lake Tanganyika. Station of the LMS (1889), with (1903) 1 woman missionary, 166 native workers, 6 outstations, and 467 professed Christians, 1 day school, 1 dispensary, and 2 hospitals. Wathen is the name given to the place by Europeans.

NIAS: An island lying to the west of Sumatra, in latitude 1° north. Area, 2,523 square miles. The Rhenish Missionary Society has 16 stations on the island. The population is estimated at 250,000. They are a lively, active people, fond of dancing and of cutting off heads; and they are said to have so far resisted the invitation of Mohammedan missionaries. These islanders are in race allied to the Battaks of Sumatra, but their language is a dialect peculiar to the locality. The number of Christians in the island (1900) is 4,900, with some 2,000 more who are candidates for baptism.

NICARAGUA: A republic of Central America, bounded north by Honduras, east by the Caribbean Sea, south by Costa Rica, and west by the Pacific Ocean. Area, about 49,500 square miles. The principal mountains are in a range from 10 to 20 miles back of the west coast, and running parallel to it, sometimes rising in high volcanic cones, sometimes subsiding into low plains or places of slight elevation; it seems to have been the principal line of volcanic action, and Nicaragua is marked by some very high volcanoes. The Coco River, which rises in the Segovias Mountains, is the longest in Central America, its course being about 350 miles. The San Juan River, 120 miles in length, is the only outlet of the beautiful lakes Managua and Nicaragua, and plays an important part in the plan for an interoceanic canal by the Nicaraguan route. Climate, except in the very highest portions, is essentially tropical; the northeast part is very damp; rainfall is moderate. The soil is very rich, particularly on the Pacific slope, where tropical fruits and plants flourish constantly. Population is about 500,000, consisting of aborigines, mulattoes, negroes, and mixed races. The full-blooded Indians, who are civilized, are a sober and industrious race, but the half-breeds are lazy, vicious, and ignorant. The executive power is in the hands of a President, elected for four years. The legislature has but one house. Education is at a low ebb. The state religion is Roman Catholic, and other religions are not publicly tolerated. The chief industry is cattle-raising. The capital, Managua, has 30,000 inhabitants.

Mission work in Nicaragua is carried on by the Moravians on the Mosquito Coast. In 1890 permission was given the Moravians by the Nicaraguan Government to follow their converts into the interior, from which the missionaries have been jealously excluded.

NICKERIE: A village in Dutch Guiana, South America, situated on the estuary of the Corentyne River. Station of the Moravian Mission (1888), with (1901) 1 missionary and his wife, 9 native workers, 1 place of worship, 2 Sunday schools, 1 day school, and 113 communicant Christians.

NICOBAR ISLANDS: A small group of islands attached to British India, lying in the Bay of Bengal, northeast of Sumatra, and south of the Andaman Islands. There are 8 large islands and 12 small ones. Great Nicobar is 30 miles long and from 12 to 15 miles wide. The islands are well wooded and fertile. Coconuts are raised in great abundance. The inhabitants, numbering (1901) 6,510, are of the Malay race, and speak a form of the Malay language. They have been known to history for at least 1,500 years. The Nicobar swallow is the builder of the edible birds’ nests, so highly prized by the Chinese, and these nests are the principal exports, together with bêche-de-mer, tortoise-shell, and ambergris.

Mission work is carried on in these islands chiefly by the Danish Mission Society.

NICOMEDIA: A town and seaport in Asiat. Turkey, situated 53 miles E. S. E. from Constantinople, at the head of the gulf of the same name. It was the ancient capital of Bithynia, being built by Nicomedes I. in 264 B.C., and during the Roman Empire it was frequently used as an imperial residence. Under Turkish rule it decreased very much in importance, but has grown again since the extension of the railway from Constantinople to the interior of Asia Minor. It has a Turkish navy yard. Population about 15,000. Station of the ABCFM (1847), but now (1903) an outstation with 6 native workers, 2 places of worship, 4 Sunday schools, 2 girls' schools, and 283 professed Christians. The Turkish name of the place is Ismid.

NIEN-HANG-LI: A town in Kwangtung, China, situated about 90 miles N. E. of Swatow. Station of the Basel Missionary Society (1866), with (1903) 3 missionaries, one of them with his wife; 18 native workers, 3 outstations, 9 day schools, and 893 professed Christians, of whom 498 are communicants.

NIGERIA: A British possession and sphere of
THE ENCYCLOPEDIA OF MISSIONS

Ngin-pu-fu

A seaport and the place of greatest commercial importance on the west coast of the main island of Japan; situated on a low strip of land at the mouth of the Shinano River, 137 miles N. W. of Tokio. The city is nearly laid out, the streets leveled, paved with gravel, well drained, cleaned, and lighted with coal-oil obtained in the neighborhood. Many streets have a canal in the center. It has a flourishing inland trade, and contains national and private banks, a government hospital, and a school of foreign languages. Climate extreme both in summer and winter. Population (1898), 53,566. Station of the ABCFM (1883), with (1902) 2 missionaries with their wives, 1 woman missionary, 1 native worker, 13 outstations, 5 places of worship, 8 Sunday schools, and 190 professed Christians.

NIGER LANGUAGE (Ki-naka): Belongs to the Bantu family and is spoken by some tribes in the vicinity of Ribe, British East Africa. It has been reduced to writing by missionaries of the CMS, and missionaries of the United Free Methodists (of Britain) have also made literary use of it. It has been written with Roman letters.

NIMACH: A town of Central India, situated in Gwalior state, 134 miles N. W. by N. of Indore. Altitude, 1,613 feet. Population (1891), 6,300, of whom 3,800 are Hindus and 1,300 are Mohammedans. Station of the PCC (1884), with (1903) 4 missionaries, two of them with their wives; 15 native workers, 2 outstations, 1 place of worship, 3 Sunday schools, 7 day schools, 2 dispensaries, 1 hospital, 1 orphanage, and 27 professed Christians. Society writes the name Nenmouch.

NIMBE: A village in West Africa, situated about 25 miles from the mouth of Brass River in the Delta of the Niger. Station of the CMS (1868), with (1903) 1 missionary and his wife, 4 native workers, 1 place of worship, 2 day schools, 1 boarding school, 1 industrial school, 1 dispensary, and 595 professed Christians, of whom 59 are communicants. These statistics include also Brass Fuyou, at the mouth of the river. Society writes the name Brass Nenbe.

NIMPAHI: A town in the Central Provinces of India, situated in the Nerbada division, 18 miles S. of Hoshangabad. Station of the Swedish Evangelical National Society (1880), with (1902) 2 missionaries and their wives, 4 native workers, 2 outstations, 1 place of worship, 1 day school, and 115 professed Christians, of whom 61 are communicants.

NING-HAI-CHAU: A town in the province of Shantung, China, situated on the coast 18 miles E. of Chi-fu. Station of the CIM (1895), with (1903) 1 missionary and his wife, 1 woman missionary, 3 native workers, 1 place of worship, 2 day schools, 1 dispensary, and 22 professed Christians.

NING-HAI-HSIEN: A town in the province of Che-kiang, China, situated 35 miles S. S. W. of Ning-po-fu. Station of the CIM (1888), with (1903) 1 missionary and his wife, 1 woman missionary, 6 native workers, 1 outstation, 2 places of worship, 1 day school, and 57 professed Christians.

NING-KWO-FU: A prefectural city in the province of Ningpo-fu, China, 92 miles northwest of Hang-chau. Station of the CIM (1874), with (1903) 2 missionaries and their wives, 1 woman missionary, 7 native workers, 1 Sunday school, 1 day school, and 131 professed Christians, of whom 83 are communicants.

NING-PO-FU: One of the five treaty ports of China opened to foreigners by the treaty of 1842. Situated in the province of Che-kiang, east of the mountains, in a plain on the left bank of the Ningpo River, 16 miles from its mouth. The old wall surrounding it, 25 feet high and 16 feet broad, is in a good state of preservation. There are the usual gates of all Chinese walled cities, north, east, south and west, and two others, besides two passageways for boats, in the 5 miles circuit. The principal striking buildings are the large ice-houses, the pagoda, 169 feet high, and the Drum-tower, built earlier than the 15th cen-

NINTE-KE: A small town of the central province of China, situated 30 miles S. of Shansi. Station of the CMS (1862), with (1903) 1 missionary and his wife, 2 native workers, 1 place of worship, 2 day schools, 1 dispensary, and 23 professed Christians.

NITRA: A seaport in the eastern coast of British Guiana, 323 miles E. of New Amsterdam. Population (1881), 700. Station of the ACFM (1857), with (1903) 1 missionary and his wife, 1 woman missionary, 1 native worker, 2 outstations, 1 place of worship, 1 day school, and 100 professed Christians.

NITZHEN: A town in the province of Shantung, China, situated on the coast 18 miles S. S. E. of Tsinan. Station of the American Home Mission Society (1879), with (1903) 1 missionary and his wife, 4 native workers, 1 place of worship, 1 day school, and 135 professed Christians, of whom 92 are communicants.

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Ning-te-hsien  N.  American  Indians  THE  ENCYCLOPEDIA  OF  MISSIONS  540

tury.  Temples  and  monasteries  are  numerous  and  very  handsome.  The  houses  are  mostly  built  of  brick,  and  are  usually  of  but  one  story.  The  city  suffered  from  the  ravages  of  the  insurgents  during  the  Taiping  rebellion,  when  it  was  occupied  for  six  months  (1854).  It  has  a  library  of  50,000  volumes.

The  foreign  trade  of  Ningpo  is  quite  considerable.  Silks,  cottons,  and  white-wood  carvings  are  the  principal  products.  It  was  occupied  by  the  English  forces  on  the  12th  of  October,  1841,  after  the  fort  at  the  mouth  of  the  river  Chinhae  was  successfully  stormed.

The  climate  of  Ningpo  is  variable;  the  usual  range  of  temperature  is  from  20°-100°  F.  The  rainfall  is  excessive,  and  foreigners  are  subject  to  malaria.

The  following  missionary  societies  carry  on  various  enterprises  in  the  city  and  adjacent  region:  The  ABMU  (1843),  CMS  (1848),  PN  (1854),  CIM  (1859),  and  the  UMFC  (1864).  These  societies,  together,  now  have  (1900)  45 missionaries,  43 women  workers,  175  native  workers,  32  day  schools,  7  boarding  schools  or  higher  educational  institutions, 7  hospitals  and  dispensaries,  and  4,801  professed  Christians.

NIU-CHWANG.  See  New-chwang.

NIUE  or  SAVAGE  ISLAND:  An  island  lying  between  the  Hervey  and  Samoan  Isles,  and  administratively  connected  with  the  former.  Climate  hot;  temperature  75°-98°  Fahr.  Population, 4,726  stationary  and  363  away  in  ships,  etc.  Race,  light  copper-colored  Malays,  Polynesi­ans.  Language,  a  combination  of  Tonganese  and  Samoan.  Missionary  work  was  commenced  here  in  1849  by  the  LMS.  Out  of  a  population  of  4,850  about  4,000  are  Christians,  1,650  of  them  members  of  the  church.  The  natives  of  this  place  have  lately  maintained  a  certain  number  of  evangelists  in  New  Guineas,  who  come  home  at  intervals  to  tell  of  the  blessing  of  God  on  their  work.

NKALA:  A  settlement  in  northwest  Rhodesia,  Central  Africa,  situated  in  Barotseland  about  125  miles  E.  of  Lealui.  Station  of  the  Primitive  Methodist  Missionary  Society,  with  (1903)  1  missionary  and  his  wife,  1  native  worker,  2  places  of  worship,  1  Sunday  school,  and  4  professed  Christians.

NOAKHALI:  A  town  in  Bengal,  India,  situated  in  the  Noakhali  district,  180  miles  E.  of  Calcutta.  Population, 5,500,  of  whom  2,800  are  Hindus  and  2,600  are  Mohammedans.  Station  of  the  Queensland  Australian  Baptist  Mission  Society  (1889),  with  (1903)  2  missionaries,  1  woman  missionary,  9  native  workers,  1  outstation,  1  day  school,  and  10  professed  Christians.

NODIA:  A  town  on  the  island  of  Hai-nan,  Chinese  Empire,  situated  about  90  miles  S.  W.  of  Ho-li-hau.  It  lies  in  a  wide  plain  almost  entirely  surrounded  by  mountains,  and  has  very  pleasing  environs.  The  people  are  of  several  distinct  races,  many  of  them  being  Hak-kas  from  the  province  of  Kwang-tung.  The  different  dialects  found  here  constitute  a  serious  obstacle  to  mis­

NONGSAWILIA.  See  Cherra  Punji.

NONGOMA:  A  settlement  in  Zululand,  Natal,  Africa,  situated  about  12  miles  N.  E.  of  Bethel.  Station  of  the  Zululand  Missionary  Diocese  (1892),  with  1  missionary  and  his  wife,  5  native  workers,  3  outstations,  2  day  schools,  and  1  dispensary.

NORFOLK  ISLAND:  An  island  situated  in  the  Pacific  Ocean,  between  New  Zealand  and  New  Caledonia,  about  1,200  miles  E.  N.  E.  of  Sydney;  a  dependency  of  New  South  Wales.  Population, 800.  Headquarters  of  the  Melanesia  diocese  and  of  the  Melanesia  Mission.  The  training  school  for  all  the  native  workers  for  the  Solomon  Islands,  Banks  Islands,  and  the  northern  New  Hebrides  is  at  Norfolk  Island.  The  other  inhabitants  of  the  island  are  descendants  of  the  "Bounty"  mutineers  from  Pitcairn  Island.  The  SPG  maintains  a  chaplain  at  Norfolk  Island  for  their  benefit.  The  Melanesia  Mission  has  (1903)  3  missionaries,  1  with  his  wife;  1  theological  class,  1  printing  house,  and  a  steamer.

NORTH  AFRICA  MISSION:  With  the  fall  of  the  French  Empire  and  the  establishment  in  its  place  of  the  French  Republic,  religious  liberty  was  granted  not  only  to  France,  but  also  to  Algeria,  which  was  subjugated  by  her  in  1830.  The  French  in  North  Africa  opened  for  the  introduction  of  the  Gospel.  Mr.  George  Pearce,  who  visited  Algeria  in  1876,  revisited  it  in  1880,  and  returning  to  Eng­

North  Africa  opened  for  the  introduction  of  the  Gospel.  Mr.  George  Pearce,  who  visited  Algeria  in  1876,  revisited  it  in  1880,  and  returning  to  England  aroused  considerable  interest  in  the  Kabyles,  or  the  Berber  tribes  inhabiting  the  mountains  a
The Jerusalem News, who paid a brief visit to Algeria, and Mr. Edward Glenny, who had independently been making investigations as to the condition of Morocco and Algeria, united in forming a committee for its management. In November of 1881 Mr. Pearce, accompanied by Mr. Glenny, who then proceeded to Tangier, the council having determined its sphere of operation. Several stations were established. A mission was reorganized in 1883. Several other friends joined in forming a council, and a fresh band of workers was taken out by Mr. Glenny, who then returned to Tangier, along with an additional group of missionaries. This great preponderance of women was due to the fact that the mission was originally intended to be a women's mission, with the specific goal of evangelizing among the women of Algeria. The mission was reorganized in 1883, and the work expanded rapidly, with stations being established in various places in Morocco, Algeria, Tunisia, and Tripoli, and a branch mission to the Bedouins in Northern Arabia. There were seven fields into which the work was divided, each with its own distinct focus, and these were under the control of different missionaries.

**Stations in Algeria:**
- DJemmaa Sahrij: 7 missionaries; Tangier: 10 missionaries; Tripoli: 6 missionaries; Fez: 5 missionaries; Casablanca: 5 missionaries; El Araish: 2 missionaries; Fez: 5 missionaries; Tetuan: 4 missionaries; Tunis: 9 missionaries; Susa: 5 missionaries; Shershell: 2 missionaries; DJemmaa Sahrij: 7 missionaries; Tetuan: 4 missionaries; Kairwan: 4 missionaries; DJemmaa Sahrij: 7 missionaries; Tangier: 10 missionaries; Tripoli: 6 missionaries; Fez: 5 missionaries; Casablanca: 5 missionaries; El Araish: 2 missionaries; Fez: 5 missionaries; Tetuan: 4 missionaries; Tunis: 9 missionaries; Susa: 5 missionaries; Shershell: 2 missionaries.

**NORTH AMERICAN INDIANS:** The name Indian as applied to the aborigines of America perpetuates the mistaken supposition of Columbus that he had landed upon the eastern shores of India. While the use of this misnomer has continued, the people are now generally designated as American Indians or Red Indians, to distinguish them from the inhabitants of the islands of the Atlantic, on the one side, and those of the Pacific on the other. There is no proof that this intercourse left here any dominant influence, or was potent in bringing about the civilizations developed on the uplands of Peru, or in the valleys and plateaus of Central America and Mexico. Whatever had been achieved in North or in South America was the same race that was here discovered by Columbus.

**Culture:** The aboriginals of America suffered a serious drawback because of the absence, upon this Western continent, of animals capable of domestication. The llama had been tamed, but its habitat was limited, and it could serve man as did the sheep, ox, and horse of the eastern continent. These latter animals had given stability to man's food supply, and, by supplementing his strength in work, had secured to him both time and energy for the exercise of his reason and the devising of means for his individual and social advancement. The nature of America was without such animal assistants. He had to hunt and fish and depend upon his unaided efforts for whatever he possessed. His development of the maize from a tropical plant of slender capacity to a productive staple, capable of being grown over a wide geographic range, a range which even our race has not been able to greatly extend, was a remarkable agricultural achievement, requiring time, careful observation, and persistent labor. He had mastered the art of irrigation, which was extensively used in the semi-arid regions, and hundreds of miles of ditches can-to-day be traced upon the abandoned plains of the Southwest. Fruits and vegetables were cultivated for food; cotton was grown and woven into cloth; wool from the buffalo and mountain sheep was spun for clothing; different vegetable fibers and the inner bark of trees were woven into articles of use; dyes were manufactured and employed for ornamentation; the carving of stone, wood, and bone; pottery-making, basketry, and the making of implements and weapons were among the widespread industries of the peoples. Skill in workmanship and beauty of design were particularly noteworthy in the native baskets and vases. Village life was the rule. Habitations were of stone, adobe, wattle, and woven skins. The legends and folk-tales recounted about the fireside were dramatic in character and contained wise and witty sayings, while the myths and rituals connected with the ceremonies were replete with lofty ideas and poetic fervor. Song accompanied all religious and social gatherings, as well as the daily avocations of the people; they pled for the lover, inspired the warrior, and spied the departed to
the spirit land. That the culture of the tribes was unequal was, in part, owing to their varying environments and to the isolation and enmities caused by the great diversity of languages upon the continent. Altogether, some languages have disappeared during the last one hundred and fifty years, there are to-day within the limits of the United States about forty linguistic stocks, each of which contains several languages and dialects.

Organization: The political organization of the people was tribal. Most of the tribes were composed of a number of clans, but the last kinship group was fundamental, and to it the rights of the individual were subordinate. The ruling power was vested in a council of chiefs and leaders, but the duty of enforcing the traditional rules or laws devolved upon the chiefs. Marriage was generally exogamous, that is, a man or woman could not marry within his or her kinship group or clan, and in a large number of the tribes descent was traced through the mother only. In many instances the tribal structure was elaborate in its details, and among all of the tribes the religious ideas and symbols of the people were closely interwoven with their political organization.

Religion: Among peoples so diverse as to language, avocations, and general culture, it is almost impossible to generalize their religious beliefs and practices. Broadly speaking, all regarded the vital and formative force of the universe as akin to that peculiar quality or power of which man is conscious within himself as directing his own acts—willing a course to bring about certain results—as a word, as a word of a deified will power. This mysterious, invisible, animating force manifested itself in all forms, each of which it had endowed with some special gift or capacity. The stars, sun, moon, winds, thunder, the earth, water, and all living creatures, were manifestations of this power and served as intermediaries through which man could seek help of the mysterious one. The priestly class—men “whose minds were open to the teaching of the gods”—had charge of the rites by which these intermediaries could be addressed. Fasting, prayer, acts of purification, and occasionally sacrifice, were observed in all religious ceremonies. While the underlying thoughts of the native religion were high and reverent in character, the overlying rites were sometimes distorted by practices arising from the abuse of priestly privilege. The belief in a future life was universal, and the character of a man’s life here was considered as affecting his life hereafter. Truthfulness, honesty, justice, and hospitality were persistently inculcated by priests, chiefs, and leaders.

Missionary work in the 17th and 18th centuries: Protestant missionary work began soon after the founding of the colonies. In 1621 the “East India School” was organized and endowed at Charlie City, Va. The uprising in the following year would have been far more disastrous to the settlers had not the Christian and friendly Indians both warned and protected the colonists. This unfortunate event checked all systematic missionary efforts by this colony until near the close of the century, when, in 1691, a legacy from the Hon. Robert Boyle was used to form the Brasserstown school, “that the Christian faith may be propagated amongst the western Indians.” This school was connected with the newly chartered college of William and Mary.

In New England the natives were early instructed in the Christian religion, but no mission work exclusively Indian was undertaken until John Eliot, in eastern Massachusetts, and Thomas Mayhew, in Martha’s Vineyard, began their labors. In 1641 Thomas Mayhew obtained a grant of Martha’s Vineyard and the adjoining islands, and became both patentee and governor. His son, Thomas Mayhew, Jr., was minister to the settlers and extended his work to the Indians living thereabouts, who numbered several thousands. He mastered the native language, and soon had a success. Soon after his death in 1670, the first native Indian church was organized, with 282 members; the covenant was prepared by Mr. Mayhew in the Indian language. In 1657, when on his way to England to solicit aid for his work, Mr. Mayhew was lost at sea. His son, the governor, about seventy years old, began at once the study of the native language, and carried on the mission, preaching at least once a week at some of the plantations, “walking sometimes twenty miles through the woods to the Indians,” and continued these labors in his home in London. In 1670 the first Indian church with a native pastor was organized, the adult Christians on the island numbering about three thousand.

John Eliot was born in Essex, England, 1604. He came to New England in 1631, and the next year was settled over the First Church at Roxbury, and continued in this charge until his death in 1690. Soon after his arrival he began the study of the native tongue and taught all the Indians who visited him from two catechisms he had framed in the East Indian language. In 1657, when on his way to England to solicit aid for his work, Mr. Mayhew was lost at sea. His son, the governor, about seventy years old, began at once the study of the native language, and carried on the mission, preaching at least once a week at some of the plantations, “walking sometimes twenty miles through the woods to the Indians,” and continued these labors in his home in London. In 1670 the first Indian church with a native pastor was organized, the adult Christians on the island numbering about three thousand.

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is extant. In 1661 the New Testament was printed and two years later the entire Bible. This was the first Bible ever printed on the continent. A new edition was called for and printed in 1680.

In 1734 the Rev. John Sargent, of Yale College, opened a school among the Oneidas in New York, and in two years had a church with fifty-two members, which increased to two hundred and fifty. In 1751 the Rev. Jonathan Edwards took a double charge at Stockbridge, of both whites and Indians. When a child he had picked up the language of the natives, and this knowledge proved of service to him in his work among the Indians in western Massachusetts.

When, in 1657, John Eliot attended a council held at Hartford, Conn., he preached to the Pequots, but they utterly refused to receive a missionary, because the English having “taken their lands sought to make them servants.” Rev. James Pitch, pastor of the church at Norwich, Conn., being acquainted with the language of the Mohicans, succeeded in establishing a church among these Indians, with some forty members.

The Moravians began work at Sharon, western Connecticut, in 1712. In the following year Rev. Eleazer Wheelock, of Lebanon, Conn., took into his family a young Mohegan, Samson Occum, as a pupil. The rapid advance made by the Indian youth in English, Latin, Greek, and Hebrew enabled him to become a teacher at New London, Conn., in 1748, and to be ordained to the ministry in 1756. Mr. Wheelock’s success with Samson Occum led to the establishment, by the aid of Mr. Joshua Moor, of the Moor Indian school at New Lebanon. In 1765 the Rev. Samson Occum went to England to raise funds for this school, and succeeded in securing some ten thousand pounds from friends of the cause in England and Scotland. On his return, Dr. Wheelock, who became the president of Dartmouth College, to maintain the Indian youth under his tuition. On July 31, 1781, Congress authorized the payment of one hundred and thirty-seven thousand pounds, “currency of New Jersey, in specie, for the support and tuition of three Indian boys of the Delaware nation, now at Princeton College.”

In Georgia the Moravian Church started a mission on the Savannah river, but difficulties between the Spaniards and the English resulted in the breaking up of the school, and the return of the missionaries to Bethlehem, Penn. No further work was undertaken until the 19th century.

While few if any of the mission stations established during the 17th or 18th centuries remain at the present day, this fact does not indicate failure of the Christianizing work of the missionaries, but is due to the great changes that have rapidly followed the displacing of the native population by the white race in the settlement of the country.

In New England the missionaries were not lost; they have borne double fruit, as, on the one hand, in the improved condition of the descendants of those Indian tribes who were the subject of so much care and solicitude, and, on the other hand, they tended to foster in the white race the growth of a broader view of human relations, and a philanthropy that has since found practical expression in beneficent laws and generous government acts toward the natives of this country.

In the West, governmental relations: Among the problems that confronted the leaders of the American Revolution, none was more pressing than that of the Indian. On June 17, 1775, the Continental Congress appointed a Committee on Indian Affairs, with Gen. Schuyler as chairman. At the suggestion of this committee, Congress divided the colonies into three departments, northern, middle, and southern, and appointed commissioners to superintend each department. By this plan the tribes were to be brought directly in contact with accredited officials within their own territory, and efforts made to reduce to a minimum the dangers of Indian hostility to the colonies. Care was also exercised to institute measures looking to the betterment of the natives. The first direct connection between the general government and mission work occurred April 10, 1776, when the Continental Congress directed the commissioners of the Middle Department to employ a minister, a schoolmaster, and a blacksmith for the Delaware Indians. In September of the same year, as a means of conciliating the tribes of New York, New Jersey, and others which grew up around the missions, the Articles of Confederation, or Articles of Confederation, of the “Articles of Confederation,” by Article IX, directed that $500 be paid to Dr. Wheelock, president of Dartmouth College, to maintain the Indian youth under his tuition. On July 31, 1781, Congress authorized the payment of one hundred and thirty-seven pounds, “currency of New Jersey, in specie, for the support and tuition of three Indian boys of the Delaware nation, now at Princeton College.”

The history of the Moravian missions in Pennsylvania and Ohio is a dark page in our annals, and presents a fearful record of suffering, heroism, and martyrdom on the part of these friendly Christian Indians. (Heckewelder’s Narrative of the Mission to the American Indians. Schweinitz: Life of David Zeisberger. Loskiel: History of the Mission to the Indians.)

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By Article IX of the “Articles of Confederation—
tion.” “the United States in Congress assembled” were charged with the sole and exclusive right and power of managing all affairs with the Indians. In 1784 “the Secretary of the War Office” was directed to cooperate with the commissioners when making treaties. Two years later the Indian “departments” were reduced to two, the Ohio River being the dividing line, and a superintendent placed over each and made subject to the Secretary of War. After the adoption of the Constitution, and the creation of a War Department, August 7, 1789, the Indians continued to be under the charge of the Secretary of War. The first of these “agreements” was with the Indians of the Western Reserve, August 17, 1797. The last with the Nez Perce, August, 1868. The Act of March 3, 1871; prohibited the making of any future treaty with Indians, and license traders.

Indian Land Tenure: In the proclamation of George III., dated October 7, 1763, four principles of government in Indian affairs were laid down which have ever since been in force: 1st. The recognition of the Indian’s right of occupancy; 2d. The right of the Government to expel white intruders on Indian lands. 3d. The sole right to purchase Indian lands vested in the Government, and, 4th, The right to regulate trade and license traders.

In 1783 the “Congress of the Confederation” issued a proclamation forbidding private purchase or gift of lands from Indians, or any settlements to be made upon unceded Indian territory. Upon the adoption of the Constitution in 1789 the right of eminent domain was vested in the United States. At first this extended from the lower of the Great Lakes to Florida, and beyond this line the United States claimed no control, so that the citizen who ventured to pass over into the Indian country could claim no protection from the Government. Gradually trading and military posts were established, and the land adjoining them secured from the Indians; then roadways between these stations were obtained, until finally the land was hedged in by their cessions, and were restricted to defined tracts known as “reservations.” These were established either by treaty or by order of the President.

The reservations held by treaty, Act of Congress, patent, or acknowledged Spanish grants, number about 110, and cannot be alienated except by consent of Congress. They are located in Arizona, California, Colorado, Idaho, Indian Territory, Iowa, Kansas, Michigan, Minnesota, Montana, Nebraska, New Mexico, New York, North Carolina, North Dakota, Oklahoma, Oregon, South Dakota, Washington, Wisconsin and Wyoming.

At the request of the Indian Department, the President is authorized to set apart public lands as Indian reservations. (The Public Domain, 1883, p. 243.) There are between sixty and seventy “Executive Order” reservations. This class can be restored to the public domain by the President without the Act of Congress. Three hundred and seventy treaties have been made with Indian tribes. The first was with the Delaware, September 7, 1778, and the last with the Nez Percé, August, 1868. The Act of March 3, 1871, prohibited the making of any future treaty with Indians; since then “agreements” have been made with the tribes, subject to the approval of Congress. The first of these “agreements” was with bands of the Sioux, September 20, 1871; the last, with the Chocktaw and Choctaw, March 21, 1902. (Report of Com’r Ind. Afs., 1903.)

All these treaties and agreements had reference to land. The payments to the tribes for the cessions made were sometimes cash, but generally in the form of annuities. The bulk of these annuities were in the form of goods and services, and in some instances included annuities in the form of a small payment of money. This form was more acceptable to the white merchants than to the Indians, and the interests of trade have predominated in determining the kind of payment that should be given the Indian for his lands.

The land within a reservation was regarded as belonging to the tribe, and not subject to indi-
vidual ownership. This condition tended to perpetuate tribal relations and to retard the progress of the people along the lines of the civilization of the white race. As early as the middle of the last century, a number of treaties made at that time contained provisions for the allotment of individual holdings to Indians, but this policy did not become general until the passage of the Severalty Act of February 8, 1887. The provisions of this act are applicable to lands that are agricultural and grazing, but not to lands that are fitted only for grazing, or which require irrigation. This law gives 80 acres of agricultural land to each member of the tribe, regardless of sex or age. Where the land is classed as grazing, the amount is doubled.

Section 5 states: "That upon the approval of the allotments provided for in this act by the Secretary of the Interior, he shall cause patents to issue therefor in the name of the allottees, which patents shall be of the legal effect, and declare that the United States does and will hold the land thus allotted, for the period of twenty-five years, in trust for the sole use and benefit of the Indians, to whom such allotments have been made, or, in case of his decease, of his heirs according to the laws of the State or Territory where such land is located, and that at the expiration of said period the United States will convey the same by patent to said Indian, or his heirs, as aforesaid, in fee, discharged of said trust and free of all charge and encumbrance whatsoever; Provided, That the President of the United States may, in any case in his discretion, extend the period."

Under this act a number of reservations have been allotted to the tribes living thereon, and the remainder of the lands purchased by the Government and thrown open to white settlement. The work of allotment is still going on, and the time is not far distant when the Indians' tenure of land will have come to be merely the right of occupancy, and will be the same as that of white land-holders.

Population: According to the report of the Commissioner of Indian Affairs for 1903, the Indians within the limits of the United States, exclusive of Alaska, numbered 285,665. These people are sparsely scattered within the States or Territories in which their reservations lie, with the exception of the Indian Territory, where their numbers and location are such as may enable these tribes to become a political power.

Citizenship: Section 6 of the Severalty Act of 1887 provides as follows: "That upon the completion of said allotments and the patenting of the lands to said allottees, each and every member of the respective bands or tribes of Indians to whom allotments have been made shall have the benefit of and be subject to the laws, both civil and criminal, of the State or Territory in which they may reside; and no Territory shall pass or enforce any law denying any such Indian within its jurisdiction the equal protection of the laws. That no Indian born within the territorial limits of the United States shall have been made under the provisions of this act, or under any law or treaty, and every Indian born within the territorial limits of the United States, who has voluntarily taken up, within said limits, his residence separate and apart from any tribe of Indians therein, and has adopted the habits of civilized life, is hereby declared to be a citizen of the United States, and is entitled to all the rights, privileges, and immunities of such citizens, whether such Indian has been or not, by birth or otherwise, a member of any tribe of Indians within the territorial limits of the United States, without in any manner impairing or otherwise affecting the rights of any such Indian to tribal or other property."

About 47 per cent of the Indian population are now citizens of the United States, by virtue of the Act of 1887. This percentage will be largely increased in the near future when the "Five Civilized Tribes" of Indian Territory have relinquished their separate form of government, while the number is constantly increasing as allotments are made.

Self-support: Self-support is becoming more and more the rule and dependence upon the Government the exception. When the rapidity with which enforced changes have come upon the tribes in regard to their food supply are considered, together with the bewildermment and difficulties which attend the extinction of old customs and habits, the progress that has been made is a credit to the race, and promises well for the future of the Indians.

Education: One of the earliest authentic expressions from the United States Government, in reference to Indian education, occurs in the instructions given to Brig.-Gen. Rufus Putnam, who, in May, 1792, was sent to negotiate with the late hostile Indians near Lake Erie:

"That the United States are desirous of imparting to all the Indian tribes the blessings of civilization, as the only means of perpetuating them on the earth. That we are willing to be at the expense of teaching them to read and write, to plow and sow, in order to raise their own bread and meat, with certainty, as the white people do." (Amer. State Papers, Ind. Affs., Vol. I, p. 235.)

The first treaty provision was made December 2, 1794, with the Oneida, Tuscarora, and Stockbridge Indians, who had been faithful to the colonists.

The first general appropriation for Indian education was made March 3, 1819, for $10,000. The policy to be pursued is indicated in the following extract from the circular issued September 3, 1819:

". . . The plan of education, in addition to reading, writing, and arithmetic, should, in the instruction of boys, extend to the practical knowledge of the mode of agriculture, and of such of the mechanical arts as are suited to the condition of the Indians; and in that of the girls, to spinning, weaving, and sewing. It is also indispensable that the establishment (of schools) should be fixed within the limits of those Indian nations who border our settlements. Such associations or individuals who are already actually engaged in educating the Indians, and who may desire to cooperate with the Government, will report to the Department of war." (Amer. State Papers, Ind. Affs., Vol. II, p. 201.)

In 1825 there were 56 schools under the charge of various missionary organizations. Toward their support the Government contributed that year $13,920.41, and the Indians gave from their annuities and by their treaty provisions, $11,750. (Ibid., pp. 567, 606.)

In 1848, 16 manual labor schools and 87 boarding and other schools were in operation. The following year the Indian Commissioner reported that "nearly the whole of the large amount
required for the support and maintenance of the schools now in operation is furnished by the Indians themselves out of their national funds."

And he urged that the annual appropriation of $85,000, in accordance with the Act of 1819, be raised to $50,000.

In 1865 the Secretary of the Interior recommended:

"That Congress provide a civilization and educational fund, to be disbursed in such mode as, in cooperation and assistance of benevolent organizations."

By a treaty made with the Osage Indians, September 29, 1865, Article 2 provided that the proceeds from the sales of certain ceded lands should, under the direction of the Secretary of the Interior, be applied to the education and civilization of Indian tribes residing within the limits of the United States. This fund amounted to $770,179.42, and was exhausted by 1882.

Up to 1873 Indian schools had been maintained either wholly by missionary funds or jointly with the aid of the Government, except of those schools supported entirely from tribal funds and under the charge of United States teachers. At this time Government day schools were established, and later boarding schools, the number increasing with each year. During the last decade of the past century all Government financial support to mission schools ceased, and at the present time most of the Indian schools are under the classified service of the Government. Where mission schools exist, they are entirely independent of the Government and supported by missionary organizations.

During the year 1903 the Government maintained 26 boarding schools off the reservations. These are large industrials and manual training schools located in the midst of thrifty communities, and their capacities range from 20 to 1,000 pupils. A valuable adjunct to these schools is the "Outing System." This "System" was instituted and has reached its highest development in connection with the Training School at Caribou, Maine.

"This system consists in placing Indian boys and girls out in the families of surrounding farmers, the boys for general farm work, and the girls for various household duties. They usually attend public schools and are paid a stipulated sum for their labor, thus learning the value of labor in dollars and cents, and the resultant benefits of thrift." (Rep. Ind. Com'r, 1903.)

The average attendance at these schools for 1903 was 7,793; 91 boarding schools were in operation on the different reservations, with an average attendance of 11,206; 140 day schools were in operation on the reservations, and their average attendance was 4,497.

These figures do not include Indians attending the public schools in different parts of the country, or those pursuing higher branches in various institutions and colleges, or under missionary training.

The appropriation made for Indian education by Congress for the year ending June 30, 1904, was $3,522,950 dollars. This sum does not include the full amount expended upon Indian schools by the Government, for there are several schools on reservations which are either wholly or in large part maintained by tribal funds.

As a result of education, Indians are to-day to be found in all vocations—farmers, mechanics, laborers, clerks, merchants; in the professions, as clergymen, physicians, lawyers, teachers; as authors and artists, and also in the army and navy of the United States.

While the favored have advanced and are well on their upward course, the transition period is still pressing heavily upon a large proportion of the people. Their faith in the ancient ideas of their fathers is shaken or gone, while faith in the new is not yet established. The old tribal laws and restraints no longer exist; old avocations are closed; old social bonds and pleasures disappeared; the people thus bereft and dis­taught stand to-day in greater need of the wise missionary than ever before. While his work is difficult and more onerous than in the past, it is more hopeful and less isolated; its problems have become akin to those which confront his fellow-workers in our cities and rural districts, and demand a similar treatment.

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NORTH GERMAN MISSIONARY SOCIETY. See Germany; Missionary Societies in.

NORTH LAKHIMPUR. See Lakhimpur (North).

NORTH AND SOUTH SHEEPSTONE: Towns in Natal, South Africa, situated on opposite sides of the Usamkulu River at its mouth. Station of the Swedish Holiness Band (1889), with (1900) 2 missionaries and their wives. Station also of the PB, with (1900) 1 missionary and his wife. Societies write the name Port Sheepstone.

NORWEGIAN MISSIONS: The missionary activity of the Norwegian people began with Hans Egede. But as Norway at that time was united to Denmark, and as Egede was supported and controlled by the royal government in Copenhagen, he has been identified with Danish Missions. Entirely national and independent of the Government are the three Norwegian Mission societies now at work—the Norwegian Mission to the Finns, the Norwegian Mission Society, and the Mission of the Norwegian Church by Schreuder.

The Norwegian Mission to the Finns: Head-
quarters, Stavanger, Norway. On February 28, 1888, Bishop Skaar of Tromsø, to whose diocese the Heaven, of whom the majority of the Finns mostly belong, sent out an appeal to the Norwegian people that missionaries or itinerant preachers who could speak the Finnish language should be sent out among them. This appeal was promptly taken up, and by means of a free offering, of which a considerable sum has already been possible to set two Finnish-speaking Norwegian preachers to work among them.

The Norwegian Mission Society (Den Norske Kirkes Mission ved Schreuder): Headquarters, Stavanger, Norway. In the third decade of the 19th century, after Norway had become an independent state by the separation from Denmark in 1814, there were formed all over the country, but more especially among the followers of the great revivalist, Hauge, a number of minor mission associations, the first and the largest among which was that of Stavanger, 1826. These associations sent their money and their missionaries, if any they had, to Basel. The Stavanger Association, however, placed its first missionary in Christiania, in 1817. To this the Norwegian Mission Society was founded, in 1827. The “Norsk Missionsblad” was founded, and in 1845 followed “Norsk Missionstidende,” which is the organ of the mission to the heathen. Then, in 1841, Jon Hougvaldstad, a small tradesman and fervent Christian, founded the Zulu Mission under tremendous difficulties, and it is indebted for its success to the Zulu girl, was baptized at Umpumulo. Bishop Skaar of Tromsø, to whose diocese the Heaven, of whom a number of missionaries, including wives, 1,705 native workers, 23 stations and 839 outstations, 34,649 communicants and 51,371 adherents, 950 day schools and 4 of higher grade, with 57,475 scholars, 3 physicians, and 2 hospitals.

The Norwegian Church Mission by Schreuder (Den Norske Kirkes Mission ved Schreuder): Headquarters, Christiania, Norway. Hans Palludan Smith Schreuder, born at Sogndal, Norway, June 18, 1817; died at Untumjambili, Natal, Africa, January 27, 1882, consecrated bishop of the Cathedral of Bergen 1866, was the father of the Norwegian Mission. His “A Few Words to the Church of Norway,” 1842, had a great effect throughout the whole country. He started the Zulu Mission under tremendous difficulties, and it is indebted for its success to his powerful personality. During the war between the English and the Zulus most of the English and German mission stations were disturbed or fully destroyed. But Entumeni was not touched, owing to the deep respect of King Cetewayo for Schreuder. The Madagascar Mission he also directed and superintended at its beginning. Nevertheless, all the the service to the Mission of the Norwegian Church, he carried with him a part of the field already under cultivation; but the Society continued its labor with great energy and considerable success. In 1900 there were reported 27 missionaries, 41 native workers, 15 station schools, and 73 outstations, 3,016 communicants and 2,000 adherents, 32 day schools with 714 scholars, and 1 of higher grade with 182 pupils.

The Society is engaged in two different fields: (1) Zululand and (2) Madagascar.

(1) The Zulu Mission was begun in 1844 by Schreuder. To the Norwegians, as to other missionaries, Zululand proved very attractive; but after the first hindrances were overcome, a very promising field. The first station was founded at Umpumulo, in 1850, and in 1868 the first convert, a Zulu girl, was baptized at Umpumulo. When Bishop Schreuder in 1876 transferred his services to the Mission of the Norwegian Church, he carried with him a part of the field already under cultivation; but the Society continued its labor with great energy and considerable success. In 1900 there were reported 27 missionaries (including wives), 41 native workers, 15 station schools, and 73 outstations, 3,016 communicants and 2,000 adherents, 32 day schools with 714 scholars, and 1 of higher grade with 182 pupils.

(2) The Madagascar Mission was begun in 1860, and soon assumed large proportions, including not only the Hovas in the island of Madagascar, but also, since 1874, the Sakalavas, on the western coast, and since 1888 some points on the southern coast never before visited by Europeans. In 1900 there were reported 88 missionaries (including wives), 1,705 native workers, 23 stations and 839 outstations, 34,649 communicants and 51,371 adherents, 950 day schools and 4 of higher grade, with 57,475 scholars, 3 physicians, and 2 hospitals.
In addition to these there are several minor societies: The Norwegian Committees, in aid of the Indian Home Mission to the Santals; the Bethany China Mission in Tromsø, assisting the China Inland Mission, and the Norwegian Lutheran China Mission Association. These are closely allied to the State Church, but there are several that have sprung from the spirit manifest in the China Inland Mission and Christian Missionary Alliance, such as the Norwegian Board of Missions, organized in 1889 as the Free East Africa Mission, which carries on work in China as well as Africa; the Norwegian China Mission, in alliance with the CIM, and the Missionary Union of the Norwegian YWCA, also in alliance with the CIM. There is also a Committee for the Norwegian Medical Mission in Madagascar, and the student movement has had great influence and accomplished much for the general interest in missions.

NOTT, Henry: Born in 1774; sailed in 1796 under the LMS for the South Seas. He was not an ordained missionary, but a plain, godly bricklayer, sent out to instruct the islanders in the trade of which he was master. On arrival he was stationed at Tahiti. He at once showed superior traits of character. When a panic seized the missionaries, and eleven of their number abandoned the island, Nott was a leader of those who insisted on enduring yet longer. When it was important to explore the island Nott was one of the two who made that dangerous missionary tour. Ever preaching to the natives, at least, after five years of study, Nott was one of the two men who had mastered the language. And when in 1809 a rebellion broke out against King Pomaré, and the mission houses were burned, the types from the printing office melted into bullets, and twelve years of heroic effort seemed to have ended in utter failure. It was Nott who remained alone at Eimeo, while all his associates, excepting Hayward, at the neighboring island of Hushine, fled to Australia. It was the admission of the Société of Mr. Nott’s associates, that this bricklayer was the salvation of that mission. It was he who saw, as others did not, that little could be done by preaching unless the people read the Bible in their own tongue. He worked twenty-seven years upon the translation he had begun; he left the work and upon the work itself, sending home in the meantime for books to enable him to learn Hebrew and Greek. When the translation was complete he broke down in health, carried his manuscript to England in 1836 that he might find a final revision, induced the BPBS to publish the book, and in 1838 loaded 3,000 of the new Bibles on a ship and sped away to his beloved island home. The great work of his life was done. He died at Tahiti, May 2, 1844.

NOWGONG: A town in Assam, British India, situated in the district of Nowgong, 56 miles E. by N. of Gauhati. Population, 5,000. Station of the ABMU (1841), with (1901) 3 women missionaries, 4 native workers, 1 outstation, 3 Sunday schools, 2 day schools.

NOWRANGAPUR. See NAORANGPUR.

NSABA: A settlement in the Gold Coast Colony, West Africa, situated 45 miles N. E. of Cape Coast Castle. Station of the Basel Missionary Society (1891), with (1903) 3 missionaries, 2 of them with their wives; 28 native workers, 51 outstations, 17 day schools, and 1,582 professed Christians, of whom 724 are communicants.

ONTONGA: A plantation of 1,000 acres in Angoniiland, British Central Africa, situated south of Lake Nyasa, about 100 miles N. W. of Blantyre. Station of the Zanzibar Industrial Mission, with (1902) 2 missionaries, 1 with his wife; 6 outstations, 1 place of worship, 9 Sunday schools, 9 day schools, 1 boarding school, 1 industrial farm, and 150 professed Christians.

NUBA LANGUAGE: A language spoken in the Sudan, Dongola and surrounding regions of Africa, belonging to the Nuba-Fulah group of African tongues, and written with Arabic letters in the favor of the people. The language is used by about a million people and has great vitality.

NUBA-FULAH RACE: A very considerable number of tribes, some in Egyptian Sudan, and some over against them on the west coast of North Central Africa, are found to differ so much, both linguistically and ethnographically, from the several races into which the Africans have been heretofore divided, that some of the ablest recent writers on these subjects, such as F. Müller and Dr. R. N. Oust, have invented a new class or group, with two sub-groups, which they call Nuba and Fulah. This twofold race, Nuba-Fulah, is evidently very ancient—doubtless aboriginal in the lower basin of the Nile, which still continues to be the headquarters of the Nuba portion of the general group. It finally came to have its headquarters in the lower basin of the Senegal, and there came to be known as the Fula, Fuldou, Pulah, or Fulah people, being so called because they were of a light brown, and thus all their brown contrast with the Negroes, a purer black among them. The present scattered or fragmentary condition of the Nuba-Fulah race, a portion of it being found on the coast of Victoria Nyanza, as the Kwan, and Masaal, other portions on the shores of each of the two Niles, and yet other portions in different parts of the Sudan, all the way from Darfur to the Senegal, or in groups here and there among the mid-African tribes, all goes to support the idea that the original Nuba-Fulah race was broken and scattered, as already indicated, by the divisive and propelling force of another powerful race, like the Sarto, at an early age of African history.

One important branch of the Nuba stock still has its home in the original abode of the race—the basin of the Nile now, like all their neighbors, profess the Muslim faith, and speak, some the Arabic, and some their own vernacular language.
Some live as nomads in tents, and some as a settled, industrious, thriving people, in well-built houses. There is also a tribe or group of tribes, evidently related to the Nuba family in both blood and language, in Korofan and Darfur. They differ from the Negroes around them, both in color and in language, and speak, some of them, what is called the Koldagi dialect, some of them the Tumale, and some the Konjara. Other tribes of this class, as the Kwaf and Masaai, who call themselves Loikob, and designate their language as the Enguduk, are found on the sources of the White Nile and the Blue Nile, north of the Galles and west of Abyssinia. In the sources of the Nile are included also the Nuba-Nyanza, together with the Golo and the Monbutto on the sources of the White Nile and the Shary.

Turning now and going westward between the 16th and 15th of north latitude, we come upon several families of the out-Pulaah group, scattered here and there all along from Darfur through the Hausa and Mardingo countries, till we come to where they abound in Bundu, Futa Jalo, and Futa Toro, south of Lower Senegal. They are represented as the most savage of all East African tribes. Still another group of tribes, such as the Berta and Kamail, belonging to the Nuba-Pulaah race, has its home on the Blue Nile, north of the Galles and west of Abyssinia. In the sources of the Nile are included also the Nuba-Nyanza, together with the Golo and the Monbutto on the sources of the White Nile and the Shary.

The origin of the Nusairiyeh people seems lost in the obscurity of antiquity. In asking one of their chiefs concerning their origin the most he could say was that it was very ancient. Another says that they descended from the Persians; others from the Philistines or from the tribes that Joshua drove out of Palestine. They have dwelt for hundreds of years in the mountains of northern Syria, and the regions along the Mediterranean coast as far as the plains of Cilicia. It is probable that the ethnologists and historians have taken little notice of them because of their political insignificance and low state of civilization. However, their religious practices sustain the theory that they are descended from some of the ancient heathen tribes of Palestine. At present they are a mixed race, as are the most of the races bordering on the Mediterranean, owing, in this case no doubt, to the Crusades, when many thousands of Europeans were lost and became mingled with the inhabitants of the country. This circumstance probably accounts for the existence of many blends among these swarthy tribesmen. They receive their name from Nusair, who, with his son Abu Shai, was a renowned leader and teacher among them some centuries ago. They inhabit Northern Syria and Cilicia, and number about three hundred thousand souls.

As to their religion, they are a branch of the Shi'ites, who separated under the leadership of Nusair; and their religious system was brought to perfection by one of his descendants named Khusair. Nevertheless, while claiming to be followers of Mohammed, in private they are practically pagans. They reject the caliphate of Abu Bekr and his successors. As to the succession, the men would resent this interference and would fall upon Ali and kill him. The result was as anticipated, and the deadly feud was begun which continues to this day.
This branch of the followers of Ali devised a religion of their own, and, being in the minority and fearing persecution, they bound themselves by the most horrid oaths to keep it secret. None are initiated into its mysteries under 18 years of age. The applicant for initiation to the secrets of the Nusairiyeh religion must bring two men as security, and these must be vouched for by two others. Such is their distrust of mankind, however, that the situation is not secure even after this, and the candidate is required to swear by the sun, moon, and stars that he will never reveal the mysteries about to be made known to him, and that if he violates his promise, he will accept the penalty of having his head, hands, and feet cut off; the same penalty being his due if he fails to complete the course of study now begun. For this reason the Nusairiyeh are extremely reticent in the subject of their religion. To reveal it is an unpardonable sin. Some years ago one of their number, a certain Suleiman Effendi of Adana, made some revelations respecting their mysteries, in a book which he published in Arabic, and which was printed in this article. After the publication of the book, Suleiman Effendi suddenly disappeared and was never heard of again. Doubtless he suffered the penalty. Women are not taught religion, excepting a single prayer, which is supposed to have effect in promoting purity. In fact, women are held to have a different origin from men. When mankind sinned, Ali created womankind was created. He performed the prostrations and genuflexions like a reverent heart and an humble spirit, to deliver him from his wickedness."

They teach that Ali created Mohammed, and that Mohammed created Suleiman, and that Suleimen created five great angels, and that the angels created the universe, and that each angel is entrusted with the management of some particular part thereof, viz.: One has charge of the sun, lightning and earthquakes; another of the heavenly bodies; another, of the winds, and receives the spirits of men at death; another has charge of the health and sickness of human beings, and another furnishes souls for the bodies of men at birth. Fatima, daughter of Mohammed, and wife of Ali, is given a place very much like that assigned by Roman Catholics to the Virgin Mary. They consider that the moon is Ali's throne, and that the man in the moon is Ali with a veil over his form, but in the hereafter the veil will be removed and all true believers will see him as he is. Hence they worship the moon. They believe that the sun is Mohammed, and pay divine honors to it. They worship fire, the wind, the waves of the sea—anything that manifests power—the shades of ancestors, and even living men of influence and renown. These last they consider to be possessed of the spirits of the prophets, it may be of Ali himself. They believe in the transmigration of souls, teaching that Muslim religious teachers after death will enter the bodies of clean beasts. The teachers of Christians will enter the bodies of swine, and those of the Jews, the bodies of apes. Wicked Nusairiyeh are destined to enter the bodies of clean beasts. Those who are part evil and part good enter the bodies of those who belong to sects other than the Nusairiyeh. While all good Nusairiyeh enter the bodies of Nusairiyeh, each one according to his grade and station. If one of another belief should unite with them, they claim that in past generations he was of them, but for some sin he was compelled to enter a strange sect and remain a stated time as a punishment, when he was allowed to transmigrate to his own religion. Should one of the Nusairiyeh apostatize they declare that his mother committed adultery with one of the sect with which he has united, and that he has returned to his source.

The chief moral duty of the Nusairiyeh is to make a perpetual effort for the good of their religion. This sacred effort is divided into two parts. The first part is to revile and curse Abu Bekr, Omar, Othman, the first three caliphs, and it matters not what a man wears; it does not change his name, his theory in such a case is that the Nusairiyeh religion is the body, while all other religions are clothing to be worn and thrown aside at pleasure; and it matters not what a man wears; it does not injure him; and he who does not dissemble thus lacks good sense, for no sensible person will walk through the streets naked. The Nusairiyeh are revengeful, and practise blood atonement in righting wrongs among themselves. They are thievish, and consider stealing, especially from infidels, a virtue. Nevertheless they are cowardly and will not attempt either to recover their stolen theft unless assured of personal safety. In social relations they are semi-barbarous, and there are many feuds among them, tribe against tribe. They often have bloody encounters, and leave the bodies of the slain to the hyenas and jackals. Their morality is low. All classes practise polygamy. Social purity is disregarded among the upper classes—as when one chief becomes the guest of another of like rank the host sends a wife to share the room of his guest.
This abomination is not practised among the common people. Politically they are under the absolute sway of the Turk, and are therefore much oppressed. A wall of dense prejudice met the pioneer missionaries at the outset; but as the continued dropping of water will wear away the adamantine rock, so persistent effort, personal contact, uniform kindness, and patient forbearance for Christ's sake wore away the prejudices of the people, and if the mission were blotted out of existence to-day it would be considered a public calamity. By healing the sick, by sympathising with the sorrowing, a way was made for the Gospel of peace, and notwithstanding the dogged, determined, persistent opposition of the authorities, in closing the schools and otherwise hindering the work, the mission has enjoyed encouraging success. Converts to Christianity have been won. But such converts have been cruelly maltreated by the Turkish Government. Some were imprisoned and others drafted into the army, the authorities thus hoping to destroy the germs of Christianity that had taken root among the Nussiriyyeh; and in this they were aided andabetted by the chiefs of the people themselves, who began to fear the consequences. One of the converts, David Mathloof, was very sorely tried. He was in the army during the Turco-Russian War. His Bible was taken from him. He was flogged and imprisoned in a dungeon with the design of forcing him to deny Christ; but with all the fortitude of the early Christian martyrs, he stood firm, holding fast to the profession of his faith without wavering. He was wonderfully preserved, having several horses shot under him while in action. He was in the siege of Plevna, but was providentially spared to return to his family, and he is now a burning and shining light in his own native mountains.

The Church has always contained and contains to-day people who are in no sympathy with missions, it is natural that there should be objections to, and criticisms of missions in as well as outside the Church. Much of the criticism is due to the failure to apprehend what Christianity is. Men who do not believe in Christ as their Savior, and who have no personal understanding or experience of His religion, cannot be expected to sympathize with the effort to spread it over the world, unless they do so on merely ethical or philanthropic grounds. And within the Church, merely nominal Christians who for one reason or another accept the form, while ignorant of the power of Christianity, are not likely to value highly an effort to extend what has no vital meaning to themselves to the people of other lands.

Objections and Criticisms: If the Church has always contained and contains to-day people who are in no sympathy with missions, it is natural that there should be objections to, and criticisms of missions in as well as outside the Church.
It is contended that all religions are but elements in the evolutionary process, that Christianity itself is a development, and the one suited to our Western minds; while the non-Christian religions are the religious influences developed in the growth of these peoples as best suited to them. Even if this were true, it is true also that since these other nations develop, as they are fast developing, into a life which adopts the principles of Western civilization, the evolutionary theory itself would allow for a religious development also, and the acceptance of a religious opinion and life conformable to the new stage of progress. As Mr. Griffith John again has remarked:

The nations called Christian are everywhere pressing hard upon all other nations. Western civilization in all directions is disintegrating both the customs of savage nations and the more stable civilization of the East, and it is everywhere being shown that in this general break-up of old and offete orders there is an imminent peril to our civilization penetrates without our religion it is invariably disastrous in its effects. It is but the failure to destroy the confidence of subject races in their own creeds and customs without furnishing anything in place of their sanctions and

Christianity which is not found in any other religion, as indicated in the modern larceny of Christian doctrine and moral ideals by all other religions—Hinduism, for instance, having undergone, under missionary influence, a complete transformation. (2) Christianity is the only religion of the non-Christian religions is full of evils from which Christianity is free. (4) The worst evils of heathen lands are the products of or are sanctioned by the non-Christian religions. All the evils of Christian lands are under the ban of the Christian religion. (5) The best virtues of heathen people are, in the main, their racial qualities, unaffected by their religion. The best virtues of Christian peoples are the direct product of Christianity. (6) Christianity is the only purely moral religion. It alone identifies religion and ethics, demanding that personal religion be expressed in personal ethical behavior. In all other religions, ceremonial behavior will suffice. (7) The sacred Book of Christianity is different from other sacred books, not in degree, but in kind. (8) The non-Christian religions grow out of these sources. Such objections may be classified in four groups:

I. Criticism of the missionary idea or principle.
II. Criticism of the methods of missions.
III. Criticism of the agents of missions.
IV. Criticism of the results of missions.

1. Criticism of the Missionary Idea: 1. It is objected that Christianity is not the only true religion, that the other religions of the world are good enough for the people professing them, that Christianity can only claim to be one of the world's religions, and not necessarily the best for all, and that there is salvation in other names than Christ's. Of course, this involves eliminating or interpreting away the words of Christ, "I am the way, the truth, and the life. No man cometh unto the Father but by Me." "No man knoweth the Son but the Father, and no man knoweth the Father save the Son, and he to whomsoever the Son willeth to reveal Him;" and the words of Peter, "Neither is there any other name under heaven, that is given among men, wherein we must be saved."

It is replied to-day that the truth of these words is not denied, but that it is the Christian God and the essential Christ who are found in the non-Christian religions. But this is to raise a simple question of fact: "Do the non-Christian religions embrace the fruits of Christianity?" In reply, and as covering the entire question of comparative religion, it may be said: (1) There are good things in the non-Christian religions, but (a) these are concealed and overlaid, (b) they are held in distortion, unbalanced by necessary counter truths, as the Muslim idea of the divine sovereignty, and the Hindu idea of immanent deity, and (c) the good of all these religions is found in Christianity also, there rightly related and perfectly fulfilled. (2) There is good in

mental differences of view, there is, of course, a mass of unintelligent objection springing from ignorance or utter misconception of the facts of the work, of the operations of the human mind, or of the course of history. The common criticism of the missionary propaganda illustrates the first. Travelers are constantly expressing amazement at the vast sums expended on foreign missions, and the good that this could do at home. The total amount spent by all nations annually would not pay the maintenance of the German army for two months. A different type of ignorance is illustrated in criticisms like General Chaffee's, to the effect that he did not meet in Peking "a single intelligent Chinaman who expressed a desire to embrace the Christian religion," as if this were a fact that had any bearing on the matter at all except a sorrowful reflex implication. A great mass of current criticism rests on such sheer ignorance of the idea of the propagation of religion on the facts in the case of Christianity, as when a Hindu writer in an American magazine: "Notwithstanding their (the missionaries') great efforts, not a single true Aryan has been converted in these three or four hundred years." Such critics must choose between the alternatives of either ignoring the facts, of losing their source. Such objections may be classified in four groups:

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restraints. The result is everywhere to be seen in the way in which heathen nations neglect our virtues and emulate our vices; and as a consequence, to leave the people to whom he ministers to their own devices. It was a well-known fact that large firms in England are engaged in the swindle them in trade; seen hostile savages supplied with necessary a difficult and unappreciated effort to
gold dust from foreign gold coin before it is put in circula­
foreign commerce vying with native merchants in corrupting
zawa contended that as to Japan, it would have
... makes it difficult? Such a character in the non­
preach Christianity everywhere. But what
resulted in rupture had it not been for the mis­
by ignorance of Christ. No one has ever
... remained, as enlightened people in Christian lands who
have rejected Christ. There is no space here to
deal with the question of the future fate of the
... Only a consequence of present faith and character, and regarding this
enough has been said. Some who are perused here, however, may well read the words of Mr. R.
E. Welsh in his recent book, The Challenge to

5. It is said that the heathen will not be lost without the Gospel; that God would condemn
... to leave the people to whom he ministers to their own devices. It was a well-
... the question of the future fate of the
... is beside the mark. These faiths are inevitably

There is no unfairness in stating clearly that the character of Western commercial and politi-
culture has been working; the one comes in
philies has, in the same process, been deepening
the true nature of salvation. Here enters the principle, that salvation is sal-

... in proportion as there is similar
principle is the same for all alike, when dealing with different
appal! our hearts, if we can see beneath the sur­

depressed, and spiritually enlightened and

It is objected that the need at home is so
... in proportion as there is similar
... the spirit of murder against
... which the Christian spirit is perpetual protest? The difficulties in the way of missions reveal the
... of present faith and character, and regarding this
... is beside the mark. These faiths are inevitably iniquitous

character, and (3) when they had just been en-
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... of present faith and character, and regarding this
... is beside the mark. These faiths are inevitably iniquitous

... enfranchised as the sons of God." For His Name's sake, they
... proportionate eagerness to make Him known to

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need at home? Phillips Brooks' reply is unanswerable: "There are heathen enough at home; let us convert them first, before we go to China." That is a fair question, and I think it sounds more cheap every year. What can be more shameful than to make the imperfection of our Christianity at home an excuse for not doing our work abroad? It pleads for exemption and indulgence on the ground of its own neglect and sin. It is like a man using his own sin as an excuse to tell others to do their duty to him to have pity on his orphanhood."

2. The acceptance of this plea nineteen hundred years ago would have condemned Europe to perpetual heathenism. The agreement proposed here is tantamount to an abolition of missions. There will always be need at home. The tares will be in the wheat until the harvest. 3. The only way to meet the need at home is to increase the spirit which sends missionaries abroad to the heathen.

4. The simple fact is that the missionary spirit is the Christian spirit; that the possession of good is an obligation for its transmission. The best spirit of the modern world is now permeated with this conception, and we must either give up our Christianity as of no use even to ourselves, or share it with the world. We are debtors. We must be ready to pay.

II. Criticisms of the Methods of Missions: It is impossible to sympathize with criticisms of the missionary idea. That is the essence of Christianity—e'en of common honesty and courtesy, and fair and kindly dealing among men. To deny this is to display some radical lack of character, and an utter failure to appreciate the finer side of life, and the nature of the Christian religion. But criticism of the methods of missions is a different matter. So long as a man is earnestly supporting missions, he may be allowed liberty to criticise methods he disapproves. But the man who is doing nothing for missions at all, who has no genuine sympathy with the idea, has no right to rest his disapproval of missions on the methods pursued.

One is more anxious than the missionaries to discover the best methods, or more ready, accordingly, to listen to sincere criticism. Canon Isaac Taylor justified his assault upon missions in the Fortnightly Review in 1888 by the words of Bishop Steere, "Let me say that all missionaries overlook the grave mistake those who call at mission to the mistakes and failures of missions;" and Canon Taylor said, in closing, that Mackay of Uganda had encouraged him to make his criticism public.

1. A common criticism is that the cost of administration is extravagant, that "it costs a dollar to send a dollar." There never was any ground for this criticism, nor is there any. In the absence of any even partial justification, its origin and continuance can only be called malicious. The cost of administration of the great foreign mission agencies ranges from 4 to 10 per cent. The higher amount is due largely to the cost of collection, publication, deputation work, and other measures for arousing interest. Roughly, it is accurate to say that the cost of sending a dollar to begin missions is the price of a foreign postage stamp.

2. It is said that the business methods of missions are inefficient. It is not possible to make any better answer than to say that every missionary we know and I think it sounds more cheap every year. What can be more shameful than to make the imperfection of our Christianity at home an excuse for not doing our work abroad? It pleads for exemption and indulgence on the ground of its own neglect and sin. It is like a man using his own sin as an excuse to tell others to do their duty to him to have pity on his orphanhood."

3. The missionaries are accused of living on too expensive a scale, instead of imitating the lives of the fakirs or dervishes or holy men of the non-Christian lands. Mr. Wanamaker reported his judgment on this point also:

It is an unjust assumption on the Church and its heroic men and women for any fair person to say that, because the customs of the country oblige missionaries, if they are to maintain influence with the people, to employ servants and live in houses common to hot climates, such as are used by other private families, therefore they live in luxury, idleness or extravagance. While I saw homes of Christian workers in large cities, bought from thirty to fifty years ago, for small sums, now worth much more than they cost—which is to the credit of the wisdom of the fathers and brethren of the Missionary Board—I failed to find any house in use by missionaries or others in the services of the Board.

As to the servants, they board themselves, coming in the morning and going off at night, for the pay of $3 to $12 rupees a month, which, on an average, is $3.65 a month for house servants. It is impossible to find anywhere in the world simpler and more consistent home living than at the homes and tables of the mission houses.

4. The idea that by adopting the ascetic ideal and living as the natives do, the missionary would increase his influence is often advanced by those who are under precisely as much obligation to pursue this course as may rest on the missionary. The conception that the ascetic method will be more fruitful than the general method has often been tested. George Bowen gave it a fair trial in Bombay. His life was one of great value and of large influence, but not more so than the lives of scores of other missionaries who never followed his plan, and who were far more successful in winning converts and in establishing self-supporting churches. There is room for the ascetic ideal, but it is not the only ideal.

5. A great many criticisms on the methods of missions are mutually contradictory. One urges that the native churches should be sooner trusted and left to themselves. General Armstrong complained that this was done too soon in Hawaii.

One that educational and medical work should be diminished, and the direct preaching of the Gospel absorb all the time and strength of the missionaries. The newspapers, the diplomats and the wandering publicists see in those forms of work the most valuable results from the missionary enterprise. One complains that the missionaries are timid and cautious. Others that they are reckless and aggressive, and should be confined to fixed stations. One regards the attitude of solicitude for native customs as wicked; others think that even polygamy and ancestor-worship should be tolerated. And so opinions vary on a hundred points and correct one another.

6. Criticism, both just and unjust, has been directed at the confusion of missions with politics. The Boxer uprising brought the subject forcibly before the world. While there were
other and far more responsible causes for the outbreak than any connected with missions, the interference of Chinese Christians under cover of missionary, and ultimately consular, protection, and to some degree the interference of missionaries themselves in Chinese law courts, did help to increase the anti-foreign feeling of the people, and to confuse in their minds the missionary propaganda with the political movement of the West upon China. Whatever errors individual missionaries may make, the interposition of missionaries has not offended the ascendency of Protestant missionaries has not offended the burden of guilt resting on the Roman Catholics.

The whole discussion has been profitable as defining more clearly the spiritual character of the missionary enterprise and also as illustrating how easily missions are criticised for adopting, however slightly, the principles of those who praise the benevolence of the movement but dislike its religious character. If missions are valuable and justifiable, as the critics allege, solely because of their philanthropic spirit, interference in behalf of the wronged in law suits would be eminently proper.

III. Criticism of the Agents of Missions: Some such critics are foolish extremists. Mr. Sydney Brooks represented this class during the discussion of the relation of missionaries to the Boxer uprising. He declared that the missionaries in China were "not well educated," were untaut, careless of local prejudice, spoke a bastard Chinese," were guilty of "blundering provocation," and ignorant of the philosophy they are "infinite in their ignorance of the language which must be their chief weapon," bigoted and sectarian, and many of them "enthusiastic girls, who scampers up and down the country." Such criticism, of course, answers itself. It is enough to ask the critics the names of the missionaries they know. This judgement rests on no personal knowledge, but on the gossip and talk of steamer saloons or clubs in the ports, whose resentment is often due to the fact that their spirit and conduct are condemned by the spirit and conduct of other men.

Some critics are more cautious than Mr. Brooks. Mr. Henry Norman says:

So far as education goes, both men and women among the Protestant missionaries are often quite unfit to teach at home, where there would be little danger of misunderstanding; in their present sphere of work they are often not too hardly described by the phrase which has been applied to them, "ignorant declaimers in bad Chinese." I am well aware, of course, that to some missionaries the world is deeply indebted for its knowledge of the Chinese language and character, and that the foreign missions of the present day have some of the highest character and devotion, upon whose careers no criticism can be passed. These, however, are a small minority.

The profound scholars are, of course, a minority, but the statement that the men of highest character and devotion, upon whose careers no criticism can be passed, are also a minority, is a simplification due to the writer's ignorance of the men of whose work he is writing. The difference of standard prevailing between him and them, as illustrated in his interest in what the missionaries have always ignored or deplored (e.g., the Yoshinara in Toho), and finally to his readiness to accept his judgments second-hand from men as ignorant as himself. In any large body like the missionary body there will be men of all grades. But in general it is true to say of them that they love and understand their people; that they have accomplished something; that they have accomplished more than any other foreigner in Asia. They have accomplished something.

Foreign missionaries have accomplished something.

IV. Criticism of the Results of Missions: It is said that foreign missionaries have accomplished nothing, or that they have accomplished nothing justifying the great expense in money and life, or that they have accomplished too much and the missionary body there will be men of all grades. But in general it is true to say of them that they love and understand their people; that they have accomplished something; that they have accomplished more than any other foreigner in Asia. They have accomplished something.

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martyrs, which is easy, and who lead 'helpful and honest' lives, which is as hard as the ascent from Avernus, crown the labors of missionaries, and have done so from the beginning. The mass of testimony to the beneficent religious, moral, and social influence of missions has become too great to deny any longer. Dr. Dennis' great argument, in *Christian Missions and Social Progress*, is unanswerable. It would be easy to enlarge this evidence. Two testimonies must suffice:

"Christian missionaries, says Sir H. H. Johnston, "who in many cases have first taught the natives carpentry, joinery, masonry, tailoring, cobbling, engineering, bookkeeping, printing, and European cookery; to say nothing of reading, writing, arithmetic, and a smattering of general knowledge. Almost invariably, it has been to missionaries that the natives of interior Africa have owed their first acquaintance with a printing-press, the turning-lathe, the mangle, the flat-iron, the sawmill, and the brick mould. Instrinsic teaching is coming more and more in favor, and immediate results in British Central Africa have been most encouraging. Instead of importing painters, carpenters, store clerks, cooks, telegraphists, gardeners, natural history collectors from England or India, we are gradually becoming able to obtain them amongst the natives of the country, who are trained in the missionaries' schools, and who have been given some local education, have not had their heads turned, and are not above their station in life."

"Whatever you may be told to the contrary," said Sir Bartle Frere, former Governor of Bombay, "the teaching of Christianity among 150,000,000 of civilized, industrious Hindus and Mohammedans in India is effecting changes, moral, social, and political, which for extent and rapidity of effect are far more extraordinary than anything that you or your fathers have witnessed in modern Europe."

If any other testimony to the efficacy of missions is needed, this is its evidence of their general influence, and the undeniable fact of the independent and self-supporting Christian churches which have been built up, it can be found in the absolute transformation in Hinduism and Buddhism produced by the influence of Christian missions. The history of the Brahmo Somaj is an illustration. Fifty years ago, men who wanted to come as far as this toward Christian, who wanted to hold Christian opinions and still live Hindu lives to remain in their old faith. Outside of the limits of their converts, missions are transforming the world. Other forces are working with them, but none with more power.

2. "They have accomplished nothing justifying the expense": That depends on the critic's standard of value. The Congo River railway in Africa is 225 miles long. It cost 4,000 lives. The cause of missions has cost but a fraction of this. Is that railroad more valuable than the results summarized in Dr. Dennis' great volumes? The annual cost of Europe per annum is $1,046,320. All the Protestant churches combined give per annum $19,598,823 to foreign missions. Which expenditure accomplishes most for the world? The annual cost of the government of India is $360,000,000 (1901-1902). The annual cost of India is a significant fraction of this. Which is the more beneficent expenditure? Let Sir W. Mackworth Young, K.C.S.I., late Lieutenant-Governor of the Punjab, answer:

As a business man, speaking to business men, I am prepared to work which the missionaries have done by making any agency in India exceeds in importance all that has been done (and much has been done) by the British Government in one moment. I venture to take the Province which I know best. I ask myself what has been the most potent influence which has been working among the people since annexation fifty-four years ago, and to that question I feel that there is but one answer—Christianity, as set forth in the lives and teaching of the Christ of history. We have underestimated the forces which have been brought to bear. In the races in the Punjab by our missionaries, and our judgment and enlightenment; but I am convinced that the effect on native character produced by the self-denying labors of missionaries is far greater. It has done this, and if they could speak to us from the great unseen, there is not one of them who would not tell us, that that is done by men like French, Clark, Newton and Forman, who went in and out among the people for a whole generation or more, who preached to their children, and the lesson of love to God and man, is a higher and nobler work, and more far-reaching in its consequences.

3. "They have done more harm than good": This is the current form of criticism. The critics used to call missionaries ineffective and their work futile. Now they have swung over to the opposite extreme. The missionaries are pestilential and active and effective, and are turning the world upside down. "For my own part," says Mr. Norman, "I am convinced that if the subscribers to Chinese missions could only see for themselves the minute results of good and the considerable results of harm that their money produces, they would find in the vast opportunities for reformatory work at home a more attractive field for their charity. At any rate, in considering the future of China the missionary influence cannot be counted upon for any good." The omission of a bill of particulars is often a convenient oversight for critics. "The minute results of good" is a judgment which time will reveal in its true ludicrousness. What are "the considerable results of harm"? Mr. Sydney Brooks took up this tale. He held that the influence of the missionary is subversive, and that his propaganda will have revolutionary effects. In a sense this is not true. The missionary's work is not destructive. It follows the lines of nation, character and qualification. Christianity has adapted itself to more peoples, and more diverse peoples, than any other religion, and it is compatible with any orderly and righteous government, of whatever form. It does not attack the political system or social life. Yet, in a sense, the charge is true. Christianity is a power of upheaval and renovation. It turns the world upside down. It begets wrath against injustice, eagerness for liberty, impatience with ignorance and sloth, and passion for progress in this in China. It will continue to do this in China, whether in war or in peace; whether with the sympathy of the Christian nations or with petty criticism and futile opposition of newspaper publicists. That is its mission in the world.

A larger and nobler and truer view of the influence of missions was expressed in the speech of President McKinley at the Ecumenical Conference in New York City in 1900:

I am glad of the opportunity to offer without stint my tribute of praise and respect to the missionaries who have won such wondrous triumphs for civilization. The story of the Christian Missions is one of thrilling interest and marvelous results. The services and the sacrifices of missionaries for their fellow men constitute one of the most glorious pages of the world's history. The missionary, of whatever church or ecclesiastical body, who devotes his life to the service of the Master and of men, carrying the torch of truth and enlightenment, preserved in the holy, the support, and the homage of mankind. The noble, self-effacing, suffering ministers of peace and goodwill should be classed with the world's heroes. They have done by mission what has been done by war and arms, and have done it with far greater success, far greater value. "Away with the world in such a view and with such a sacrifice," says David Livingstone, "it is emphatically no sacrifice; any other." Those are the examples of forbearance, fortitude, of patience and unyielding purpose, and of spirit which triumphs, not by the force
negroes were set on fire, and sometimes entirely succeeded in establishing himself on this island. They endure many persecutions from the pagans by and 152 professed Christians, of Croix in April, 1751. The Christian negroes, 2 day schools, 1 theological class, 1 dispensary, stations, 2 places of worship, 2 Sunday schools, and 86 professed Christians. Station also of the SBC (1856), with (1903) 2 missionaries and his wife, 2 native workers, 2 outstations, 1 place of worship, 2 Sunday schools, and 65 professed Christians. Station also of the PE (1896), with (1903) 1 native worker.

OAHANDYA: A mission station of German Southwest Africa, 90 miles E. N. E. of Swakopmund. Station of the Rhenish Mission Society, with (1903) 2 missionaries and their wives, 11 native workers, 3 outstations, 4 day schools, and 1,159 professed Christians, of whom 497 are communicants. Some write the name Oka-handija.

OKAK. See OEKKAK.

OKAT: A settlement in the Oil River region of South Nigeria, Africa, situated near Kwa Ibo River, 25 miles from its mouth. Station of the Qua Ibo Mission (1893), with (1903) 1 missionary and his wife, 1 woman missionary, 2 native workers, 6 outstations, 1 place of worship, 1 Sunday school, 5 day schools, 1 theological school, 1 dispensary, and 43 professed Christians.

OKAYAMA: A town in South Japan, 100 miles west of Kobe, on the highway thence to Hiroshima, 5 miles from Inland Sea. Climate mild, humid. Population (1898), 58,025. Station of the AMCM (1879), with (1903) 1 missionary and his wife, 2 women missionaries, 6 native workers, 18 outstations, 6 places of worship, 12 Sunday schools, 1 industrial school, 1 orphanage. Station also of the AMFM (1897), with (1903) 1 missionary, 4 native workers, 1 place of worship, and 47 professed Christians, of whom 25 are communicants. Station also of the Salvation Army. The Okayama Orphanage is an independent enterprise of value, founded by Mr. Ishii and placed under a board of trustees, composed partly of missionaries.

OKAZAKI: A town in Hondo Island, Japan, situated 85 miles E. of Kioto. Population,
OKAZEVA: A village in German Southwest Africa, situated about 180 miles E. by N. of Swakopmund. Station of the Rhenish Mission Society, with (1903) 1 missionary and his wife, 8 native workers, 2 outstations, 3 Sunday schools, and 568 professed Christians.

OKKAK: A settlement in Labrador, situated on the E. coast, 80 miles N. W. of Nain. Station of the Moravian Mission Society (1776), with (1900) 3 missionaries and their wives, 20 native workers, 1 day school, 1 place of worship, and 156 professed Christians.

OKOMBAI: A mission station of the Rhenish Mission Society, in German Southwest Africa, about 120 miles N. N. E. of Swakopmund, with (1903) 1 missionary and his wife, 8 native workers, 2 outstations, 3 day schools, and 568 professed Christians, of whom 166 are communicants.

OLD CAIRO: A mission station of the CMS (1899), and a suburb of Cairo, Egypt, with (1903) 1 missionary and his wife, 2 women missionaries, 5 native workers, 2 day schools, 1 dispensary, 1 hospital, and 60 professed Christians, of whom 34 are communicants.

OLUMBU: A village in German Southwest Africa, situated in Damaraland, about 150 miles N. E. of Swakopmund. Station of the Rhenish Mission Society, with (1903) 1 missionary and his wife, 7 native workers, 3 outstations, 5 day schools, and 565 professed Christians, of whom 150 are communicants.

OMBURU: A village in German Southwest Africa, situated in Damaraland, about 150 miles N. E. of Swakopmund. Station of the Rhenish Mission Society (1893), with (1900) 3 missionaries, 2 of them with their wives; 1 woman missionary, 9 native workers, 4 outstations, 1 place of worship, 1 kindergarten, and 142 professed Christians.

OMAR: A village in German Southwest Africa, situated in the territory of the Ambo tribe, about 30 miles N. of Olukonda. Station of the Finnish Mission Society (1871), with (1903) 1 woman missionary, 9 native workers, 4 outstations, 1 place of worship, 1 kindergarten, and 142 professed Christians.

OMARURU: A village in German Southwest Africa, situated in Damaraland, about 150 miles N. E. of Swakopmund. Station of the Rhenish Mission Society (1893), with (1900) 1 missionary, 4 native workers, 3 outstations, 4 day schools, and 149 professed Christians, of whom 54 are communicants.

OMBOLATA: A settlement on Nias Island, and 101 professed Christians. Some write the name Onitsha.

ONIIPA: See ONYIPA.

ONYIPE: See ONYIPA.

ONOCHE: A town in Japan, situated in Hiroshima district, 135 miles W. by S. of Kobe; a prosperous town on the Inland Sea, noted for its manufacture of ornamental mats. Population, 18,700. Station of the MES.

ONIPA: A village and mission station in South Nigeria, W. Africa, on the left bank of the Niger opposite Asaba. Station of the CMS (1857), with (1903) 2 missionaries, 6 women missionaries, 3 native workers, 1 orphanage, 1 college, 1 industrial class, and 19,421 professed Christians. Some write the name Onitsha.

ONICHA: A village and mission station in South Nigeria, W. Africa, on the left bank of the Niger opposite Asaba. Station of the CMS (1857), with (1903) 2 missionaries, 6 women missionaries, 3 native workers, 4 outstations, 1 place of worship, 2 day schools, 1 boarding school, 1 industrial school, 1 hospital, and 427 professed Christians, of whom 125 are communicants.
ORANGE RIVER COLONY: A territory of South Africa, formerly the Orange Free State. It was annexed to Great Britain May 24, 1900, as a consequence of the Boer War. There is a governor over the Transvaal, and the Orange River Colony is governed by a lieutenant-governor under him. The colony has an area of 48,326 square miles. The population (1900) was 207,503, of whom 129,787 were natives. It is believed that the white population has been reduced in consequence of the war. The colony lies between the Transvaal on the north and Bechuanaland and Cape Colony on the south, extending east and west from Natal to Bechuanaland. The arable area is small, pasturage for grazing furnishing much of its resources.

Since the British accession English has become the official language and must be taught in all schools. The principal religious bodies are the Dutch Reformed Church, with (1890) 68,040 adherents, the Wesleyans with 753, the Church of England with 1,553. There are also Lutherans, Roman Catholics, and a few Jews. The natives are of the Bantu and Bechuana branches of the Bantu race, nearly allied to the Kafirs. The Berlin Missionary Society has 4 stations in this colony, the SPG 2, and the South African Wesleyan Missionary Society has 8 stations, with a considerable body of native adherents.

ORGANIZATION OF MISSIONARY WORK:

The purpose of this article is to furnish a statement of the different forms of organization used in mission work, and the agencies of administration, employed both at home and on the foreign field.

1. At Home: Into the question of the degree of corporation needed, it is not necessary to enter here. It is sufficient to say that the present forms have been the direct outgrowth of the pressing needs of the situation. 1. Missionaries in foreign lands must be supported (the instances of self-support being so few and so exceptional as to be practically ruled out of the question), and money must be raised and forwarded to them. 2. It is not every man or woman who, however willing, can advantageously work in foreign lands; there must be some means for selecting those who are best qualified. 3. In the conduct of foreign work two things are essential: first, that expenditures be proportioned to receipts; second, that different sections of the great work shall not assume relatively undue importance. It thus becomes necessary that there be some central authority to keep, so far as practicable, an even hand over the whole enterprise. 4. Those who give for the support of missions have a natural and righteous desire to know what is accomplished by them, and they desire to be the means of collecting and imparting information. 5. As mission work in most instances involves the holding of property, there must be some form of corporation, having a recognized existence before the law.

The necessity of meeting these demands has resulted in the formation of missionary societies or boards, so organized as to provide for these varied departments. These societies or boards may, for convenience sake, be classified into groups.

I. Societies which are engaged directly in general foreign missionary work by sending out missionaries, and which are not confined by their constitutions to any particular phase of that work or to any special country. They are either interdenominational, i.e., drawing their support from different churches, or represent some one of the different denominations.

II. Woman's Boards organized by women, with special reference to work among women, and either independent, i.e., sending out their own missionaries, or acting in connection with some general society.

III. Societies which are limited by their constitutions to specific branches of work or to distinct territories. These include: (a) Aid societies, which merely collect funds to assist other societies, especially from people who are interested in their work, but which are not naturally included in their constituency. (b) Bible and tract societies, which engage directly in foreign work by the employment of colporteurs and distributing agents. (c) Medical missionary societies, whose object is to train and furnish physicians, men or women, who shall enter the foreign work, either independently or in connection with some general society.

IV. Individual efforts and miscellaneous organizations. We are concerned in this article chiefly with the general statement of the organization and its agencies of administration.

V. Organized Missionary Societies or Boards:

These may be classed under three general heads: 1. Those directly controlled by some ecclesiastical organization. 2. Those ecclesiastically connected with some denomination, but not controlled by it. 3. Those independent of any ecclesiastical connection.

1. Those directly controlled by some ecclesiastical organization include the Presbyterian Boards; the Missionary Society of the Methodist Episcopal Church, U. S. A.; the Division of Foreign Missionary Society of the Protestant Episcopal Church in the United States; the Missionary Society of the Moravian Church; and most of the Lutheran Boards of America and Europe. In them the society or board or committee appointed by and responsible to the general governing body of the church or denomination. These are: the General Assemblies of the various Presbyterian Churches; the General Conference of the Methodist Episcopal Church; the General Convention of the Protestant Episcopal Church in the United States; and the General Synod of the Moravian Church. Whenever there are so-called members, directors, etc., the term is merely honorary, indicating that such persons have by virtue of certain grants of money been allowed certain privileges, e.g., of receiving regularly the Society's publications, or attending certain regular meetings. They do not indicate any right to vote upon any action of the Society or Board. Officials are required to belong to the denomination, and missionaries shall have received ordination from authorities recognized by the Church. In case of difference between the missions and the board there is an appeal to the General Assembly, etc.

2. Those ecclesiastically connected with some denomination, but not directly controlled by
it, comprise such societies as the Church Missionary Society, the Society for the Propagation of the Gospel, and various Baptist, Methodist, and Wesleyan Societies of England, the United States, and Canada. In these the societies or boards are composed of members of the denomination which they represent, either by virtue of grants of money or by appointment to represent certain churches. Their officials and missions are members of the denomination, and are required to conform to its customs and discipline. So far as the direction of the affairs of the society or mission is concerned, the authority of the board itself is final—there is no appeal.

3. Those independent of ecclesiastical relations include the American Board of Commissioners for Foreign Missions, the London Missionary Society, the Paris Evangelical Society, the Basel and Berlin Missionary societies, the Bible societies, and most of the special societies. Here, however, we find again two classes: (1) Those which are general in their membership, and (2) those that are self-perpetuating, or close corporations.

The first class includes the London Missionary Society, the Bible Societies, and most of the special societies. In them the membership is absolutely unlimited in number, and any person can become a member by acceding to certain conditions. He then has the right to vote in the annual or general meetings of the Society where the special committees or boards are elected.

The second class includes the ABCFM, the Paris Evangelical Society, and the Basel, and the Berlin, and other German independent societies. In them the membership is restricted in number, and the right to vote at any meeting of the society is confined to the actual members of the society, who alone have the right to elect other members.

In neither class is there any restriction of denominational connections or of special ordination and discipline, tho, as a matter of fact, both the ABCFM and the London Missionary Society have become Congregational societies. The decision of the general society in every case is final—there is no appeal.

1. The Prudential Committee: These in general are mission enterprises, in which the missionaries go to the foreign field without the assurance of any definite or continued support from the home land. They usually claim to put forth no efforts to secure such support, beyond the offering of prayer to God. In some cases they seek to support themselves by some occupation on the ground; but as a rule they give themselves entirely to their work, relying solely upon whatever gifts may come to them from friends at home, or may be given by travelers and others who visit them. For the most part such missions are carried on by individuals, but occasionally they have a more or less elaborate organization. The most prominent instance of the last named type is the China Inland Mission. There is no formal organization, but a committee or council receives and forwards funds, publishes reports, and renders accounts. The same thing is practically done by individual friends for all the smaller Faith Missions. Public appeals are seldom made, as in the case of the organized societies, and the missionaries are absolutely independent (in most cases) of any ecclesiastical direction, tho they are always connected with some religious body.

The agencies employed by the organized societies for the administration of the mission-taking in its different departments, viz., collection and forwarding of funds, selection of missionaries, direction of the foreign work, furnishing reports, and holding of property, are, 1. A committee; 2. Executive officers.

1. The Committee: In the case of the societies of the first class enumerated above, viz., those directly under the control of an ecclesiastical organization, the committee and the board are identical. In other cases they are generally appointed by the general society, tho in some cases, as in the American Baptist Missionary Union, the society appoints a Board of Managers, which in its turn appoints an Executive Committee. However appointed or however named,—Board of Managers, Executive Committee, Prudential Committee, Advisory Committee, etc.—its duties are to conduct the affairs of the society under the general direction of the society or the church. All matters pertaining to the particular policy or active operations both at home and abroad are discussed and decided in its meetings, and it is rarely the case that an appeal is taken to the general society or church, or, if taken, sustained. In fact, these committees are, for all practical purposes, the societies, the latter doing, as a rule, little more than mark out general lines of policy. Each committee appoints sub-committees for the special departments. These vary greatly in their form, according to the differing customs of each society.

2. The Executive Officers: These are the secretaries, treasurers, agents, etc. Scarcely any two societies apportion their duties in the same way, but those duties are so familiar that they need no special mention. They are never voting members of the committee, but merely executive officers. The definition of a few of the terms in general use among such of the societies as make a distinction between the different officers will suffice.

A foreign secretary has charge of the correspondence with the missions, presents to the committee all questions relating to the conduct or interests of the foreign work, and the estimates for the missions. A home secretary has general charge of the home department, with special reference to the raising of funds, and the relations of the committee or board to the churches. In some cases all applications for appointment to the foreign field pass through his hands; in other cases they go to the foreign secretaries. An editorial secretary has general charge of the publications of the society, edits the periodicals and the annual reports, and superintends, when he does not prepare, the various leaflets, tracts, etc., by which the knowledge of the society's operations is disseminated. A field secretary is one whose special work it is to visit the churches, attend meetings of ministers, and arrange plans for public presentations of the needs of the society. This work of visiting is shared by all the secretaries, according to their time and ability. In some cases there is a recording secretary, as a permanent official, whose special duty it is to keep the record of all the transactions of the committee. In other cases that work is divided up among the other secretaries. Some societies also employ district secretaries, who have special charge of certain
sections of country, gather the subscriptions, arrange for visits and addresses, and report to the committee, generally through the home or the recording secretary. The treasurer has charge of all moneys and accounts. He receives all remittances, makes all payments, keeps all accounts, and disposes of the appropriations after the estimates have been passed upon in committee. He furnishes to the monthly periodicals full statements of moneys received, and his accounts are submitted to auditors for careful examination. In some instances the office of treasurer is honorary, the regular work being conducted by an assistant treasurer or a financial secretary. Usually there is also a general or business agent, who has charge of the publishing department, and the purchase and forwarding of outfits, supplies, etc., for missionaries.

The term honorary secretary, etc., is applied in British societies to persons who serve without receiving any remuneration. The executive officers are the only persons connected with the society who receive salaries. Members of committees or of boards invariably serve gratuitously.

In the case of some of the smaller societies, where the duties are not numerous or heavy, they are performed, commonly without salary, by some minister or layman, but in all the large societies, where the duties require time, salaries are paid.

The work of administration of a missionary society commonly comprises:

1. The Collection and Application of Funds:

The income of a missionary society includes:

(a) donations, collections, subscriptions, whether by individuals, churches, Sunday schools, auxiliaries, bands, etc. These are sent either direct to the treasurer or through some local or church societies, and are, as a rule, applied to the general work of the board.

(b) Legacies. These are usually payable in full by the executors of a will, but are in some instances subject to conditions of annuity or application to some specific purpose.

(c) The income of invested funds. In some instances the fund of invested funds has been dedicated to special objects by their donors; e.g., the payment of the salaries of the executive officers, or the support of certain departments of mission work. It has become increasingly the custom for the large societies to own the premises where their offices are located. The original erection or purchase of these has been, in almost every case, from moneys contributed for that special purpose, and entirely apart from the ordinary donations to the missionary work of the society.

The remittance of money to the field is generally through some well-known banking-house of New York or London which has commercial dealings with the country where the mission is located, and is in the form of bills of exchange or letters of credit such as are issued to travelers.

2. The Selection of Missionaries:

This is one of the most difficult duties that devolves on a mission board. The peculiar elements that enter into foreign life, the strain of changed climate, habits of life, the new language, the necessity of intimate relations with associates, the demands of sudden emergencies, etc., all enter into the consideration. Then, again, the strange misconceptions as to nature of the missionary work, the idea that personal conser-

The examinations being satisfactory, the appointment is given, and preparations are made for the departure. In the case of an increasing number of societies, especially in England and Germany, there comes then a period of special training and preparation with a view to fitting the missionary for his work. In America the whole question of the preparation of missionary candidates is still under discussion. (See Training.)

3. The Conduct of the Foreign Work:

The Missionary Society, as indicated in the article on the work of the missionary, is:

(1) A great evangelistic agency, employing hundreds of men and women whose chief duty is to preach the Gospel.

(2) A bureau of education supplying every grade of instruction to thousands who would otherwise be absolutely ignorant.

(3) A publishing society with different departments of translation, editing, publication, and distribution.

(4) A building society for the erection of churches, colleges, hospitals, etc.

(5) A charitable society for the assistance of the suffering poor, the diseased, the widowed and orphaned. All these are combined in different ways in Europe and America and are constantly arising which can only be decided by the home authority. Such are:

The question of expenses to be incurred in different departments, and the accounting for payments
made. 2. The beginning of new work. 3. Relations between different missions and different societies in the same field. 4. General questions of policy. These are all perplexing questions, and questions in regard to which there is much of opinion even among those best informed on the field. Perhaps the most difficult one is the first, which is more fully treated in the article Finances of Missions. To enter into detail more fully is beyond the limits of this article. Enough has already been said to show that the men who meet weekly or oftener to consider and decide such complicated questions are no less earnest and consecrated in their labor than those who go to the foreign field.

4. Reporting to the Churches: This is becoming more and more an important branch of the home work of the societies. There is a marked difference between societies in this particular. Some societies publish very full reports, like the CMS (which has the services of skilled editors and contributors), and some very meager. Some most carefully arrange and index everything; others give interesting general statements, but are not explicit in details.

5. The Holding and Securing of Real Estate: This has great importance in the prosecution of missionary work. The laws relating to the holding and securing of property are very different in different lands; but whatever be the form of title, the actual ownership rests with the committee at home.

II. On the Foreign Field: Turning now to the organization of mission work abroad and the administrative agencies employed, we find that the organization is: 1st, Territorial; 2d, Ecclesiastical. The agencies are: 1. Missionaries; 2. Native Pastors or local Ecclesiastical Bodies.


Missions: The word “mission” is used in a great variety of senses, denoting sometimes a single undertaking; but, as found in the majority of the reports of the missionary societies, it indicates an organized (or simply associated) body of missionaries occupying a certain territory, e. g., the North Africa, the Mid-China, the Japan Mission. It includes a number of stations, with their outstations and fields, and its extent is usually regulated by the ease of communication between the different parts. In the usage of the Methodist Episcopal Churches of the United States the mission, upon the formation of a regular local ecclesiastical organization, becomes a conference. The Wesleyan Methodists of England limit the use of the word so that it is practically synonymous with district; having (e. g.) four missions in the island of Ceylon. The Society for the Propagation of the Gospel uses the term in the most restricted sense, combining its individual missions in dioceses. The CMS passes over parts of the supervisory work of a mission to local bodies, and reports such work in a separate category.

Speaking now of missions in the general sense, as organizations or associations of missionaries occupying a certain territory or working for a special issue, we find them, in the majority of cases, including the Baptist, Congregational, Presbyterian, Methodist, and most of the Episcopal societies, having a more or less complete form of organization. They have regular meetings, conferences, or councils annually or semi-annually, with permanent officers, treasurer, secretary, or presiding elder. Action affecting the mission as a whole is transacted in these meetings, and transmitted to the home department through the appropriate office. Thus the estimates arranged at the annual meeting are transmitted by the secretary of the mission to the foreign secretary of the board; the appropriations made by the board return to the treasurer of the mission, who keeps all the accounts.

Stations: This word also has varied meanings. Usually it denotes some city or large town occupied by one or more missionaries, from which the work extends to the surrounding territory. Sometimes it includes the whole field worked from that place as a center, but the restricted use is the more common, and is that usually adopted in this Encyclopedia. In the stations, too, there is, as a rule, some organization, especially when there are a number of missionaries, an extended field, and many departments.

Outstations or Sub-stations: These are places—sometimes an important city, more often a town or village—where mission work is carried on by native workers alone. Usually there is a church or congregation ministered to by native preachers, and the schools are under native teachers. It is seldom the case that an outstation is the residence of a missionary. In the usage of the Methodist and some Baptist boards, however, there is really no distinction between stations and outstations, except as the most important centers of work are called principal stations and the remainder stations; the missionaries frequently reside at the different stations in turn. They also use the term circuit in the foreign field as at home, to indicate what other societies mean by station field.

2. Ecclesiastical Organization: This varies greatly with the different societies, is governed by the rules of the denominations at home, and follows the lines of the three classes mentioned above. Wherever the missionary societies are organically connected with the church, the missionsidebar members, Conference, etc., are organic parts of the church. They are thus entitled to representation in the governing body of the church, and as a matter of fact are usually so represented.

In the second class, where the relation of the board to the church is not organic, the mission­aries are under the ecclesiastical discipline of the church or churches at home, by the laws of the Society. In the third class individual missionaries are free to arrange their own ecclesiastical relations, entirely independent of the board.

With regard to the native churches, there is a wide difference of custom. As a rule they follow the lead of the missionaries, too, except in the Episcopal Churches, there is no law governing them; and there is a large liberty left by almost all the societies to their representatives in the field in regard to the details of formal organization.

B. Administration:

1. Foreign Missionaries are the first of the administrative agencies. These are ordained—lay, female, and medical.

The great majority of foreign missionaries are, and except in special instances always have been, ministers regularly ordained according to the laws of the churches to which they belonged.
Specific instances in the history of the early missions of the London Missionary Society and the Moravians of the sending out of entirely or comparatively uneducated parsons, to encounter the perplexities, trials, and hardships of missionary life, made it all the more evident that the rule must be that a man to be a successful foreign missionary must be a man of education and special training. This was for many years synchronous with preparation for the ministry; and probably it was due as much to this as to the special work of preparation it seemed decided a rule that all missionaries should be ordained preachers. There were instances where laymen went out as printers, but that was considered exceptional, and in some instances they afterward received ordination. Another element in the case was the fact that the people of many foreign lands could not understand how a man who was not a "priest" could administer spiritual help and counsel, and they were somewhat unwilling to apply to any one whose ministerial status was not of the highest. As, however, the work has been divided into different departments, as education in the home lands has become more general and in foreign lands more exacting, as medical work opened up, as the general work has extended to include publication, treasury work, etc., the lay element in mission service became more prominent.

At the present time, in all the organized societies, lay missionaries are employed chiefly as business agents, printers, instructors in the higher schools and colleges, and in medical work. It is in the medical work that the layman in charge of the treasury, the accounts, and the publication work of the different missions. In medical work it is becoming increasingly evident that a physician who is to excel in his profession cannot also be a theologian, and in his practice he needs less and less of it: indeed it is in many cases a positive hindrance to be known as a preacher or priest.

Women missionaries take an increasingly important position, both in numbers and in work done. Whether as wives or as single women, they have done and are doing some of the best work, both pioneer and constructive, that is found. They are not always mentioned separately in the tables of statistics, except in the reports of the European societies.

(c) Location: It has been the custom in most countries to send and locate two or more missionaries and their families together. The reasons for this are so obvious that they only need to be mentioned: Mutual consultation in cases of perplexity, sympathy in trial, support in anxiety, social relief from the strain of work, division of labor. In much the same way as it has been found to be wise for missionaries, as a rule, to be married, so it is wise for families to be associated. When female missionaries, whether as teachers or Zerana workers, are sent out, they also need the custom of the family and to establish a home of their own, or else join with the families of the stations. Thus a mission station almost invariably forms a social circle of educated, refined Christian people, whose individual laborers are scarcely more important than their combined power as a Christian community. Since the increase in numbers and importance of lay workers, there has risen a "community" method of life which is somewhat peculiar. Without being in any sense monastic, it seeks to reap the advantage of association. This is primarily economy, both of funds and of men. Under the community method a number of lay workers can be supported for the same sum that it costs to maintain a single missionary family. Another advantage lies in the possibility it offers of utilizing agencies that otherwise would hardly be available. The China Inland Mission and the Salvation Army have largely adopted it and other societies are considering it.

(d) Manner of Life: It is the universal custom in foreign missions to provide for their missionaries, so that their manner of life shall differ as little as possible from their home life. The limitations of surrounding customs, etc., are of course considered, and great expense is avoided; but so far as it is practicable it is the policy of the societies to enable their missionaries to have such comforts as a family in moderate circumstances is accustomed to have at home. These are: a substantial, healthy, dwelling comfortably furnished; clothing and food adapted to the climate and their habits of life; service sufficient to enable them to earn their own or to do their own individual work, so much of adornment of the home as shall make it home-like. It is primarily a question of economy. To send a man or a man and wife to Africa, India, or Japan, and compel them to live as the natives do, would, in the immense majority of cases, doom them to early death, or at least to permanent disability. It pays for a mission board to keep its missionaries in good health. But there is an additional reason. With rare exceptions, a missionary has influence in proportion as he preserves his own individuality. In pioneer work it may be wise to conform to the customs of the land, and sink the foreigner in the native; but after his position is once established, the rule is that his own national and racial individuality should assert itself. This is matter of experience, as well as of theory; and notwithstanding the constant reappearance of the other idea, it has a stronger hold to-day than ever before.

(e) Method of Support: This is usually by a fixed allowance, arranged either by or in consultation with the missionaries themselves, and graded according to circumstances of location or of family. The basis is an adequate support for year to year for the missionary and his family, without accumulating property.

(f) Education of Native Workers: This constitutes naturally the great body of the working force. Not only is it impossible, but it is undesirable, for the missionary to undertake to do all the work of his field. His chief aim, next to the conversion of individual souls, is the establishment of the Christian Church on its own distinct basis, with all its different departments. As soon as there are converts they are utilized as workers, each with some responsible share in the work of the missionary,—at first as Bible-readers; then
as catechists, teachers, preachers; and at last as pastors, in full charge of the general work of an organization, of whatever missionary character, the organizer and superintendent, and thus, in a degree, director; yet those who in a sense work under him still work with him, and follow him as leader, rather than obey him as master. It has been the custom of many missionary societies to keep it to themselves, and of others to distribute the native force entirely distinct. This has been due not to any lack of appreciation of the value of native work, or to any desire to exalt the missionary, but rather to the feeling that it was not advantageous from the point of view of the best development of the native churches to a position of independence of all missionary direction and assistance. In those societies where the work is but the extension of the home church this becomes less noticeable, and in them it is frequently the case that native clergy are placed on the same official basis as missionaries. Any such instance of the success of this is the great work done by Bishop Crothery of the Church Missionary Society in Africa. In every case there is the fullest mutual consultation not only in regard to plans, but estimates; and it is only a step is taken by the mission without the full concurrence of the native workers.

The question of their support is one of varying difficulty in different fields. At first it is usually assumed by the mission, but as the churches grow up it is urged to take the entire support of their preachers and teachers, and also of those who do the aggressive work. In some missions the custom is adopted of requiring that a certain proportion of the pastor's salary be met by the people before they can have a distinct organization. In every case there is the fullest mutual consultation not only in regard to plans, but estimates; and it is only in respect of the custom adopted of requiring that a certain proportion of the pastor's salary be met by the people before they can have a distinct organization. Among the aboriginal tribes different languages are used, as catechists, teachers, preachers; and at last as pastors, in full charge of the general work of an organization, of whatever missionary character, the organizer and superintendent, and thus, in a degree, director; yet those who in a sense work under him still work with him, and follow him as leader, rather than obey him as master. It has been the custom of many missionary societies to keep it to themselves, and of others to distribute the native force entirely distinct. This has been due not to any lack of appreciation of the value of native work, or to any desire to exalt the missionary, but rather to the feeling that it was not advantageous from the point of view of the best development of the native churches to a position of independence of all missionary direction and assistance. In those societies where the work is but the extension of the home church this becomes less noticeable, and in them it is frequently the case that native clergy are placed on the same official basis as missionaries. Any such instance of the success of this is the great work done by Bishop Crothery of the Church Missionary Society in Africa. In every case there is the fullest mutual consultation not only in regard to plans, but estimates; and it is only in respect of the custom adopted of requiring that a certain proportion of the pastor's salary be met by the people before they can have a distinct organization. Among the aboriginal tribes different languages are used, as catechists, teachers, preachers; and at last as pastors, in full charge of the general work of an organization, of whatever missionary character, the organizer and superintendent, and thus, in a degree, director; yet those who in a sense work under him still work with him, and follow him as leader, rather than obey him as master. It has been the custom of many missionary societies to keep it to themselves, and of others to distribute the native force entirely distinct. This has been due not to any lack of appreciation of the value of native work, or to any desire to exalt the missionary, but rather to the feeling that it was not advantageous from the point of view of the best development of the native churches to a position of independence of all missionary direction and assistance. In those societies where the work is but the extension of the home church this becomes less noticeable, and in them it is frequently the case that native clergy are placed on the same official basis as missionaries. Any such instance of the success of this is the great work done by Bishop Crothery of the Church Missionary Society in Africa. In every case there is the fullest mutual consultation not only in regard to plans, but estimates; and it is only in respect of the custom adopted of requiring that a certain proportion of the pastor's salary be met by the people before they can have a distinct organization. Among the aboriginal tribes different languages are used, as catechists, teachers, preachers; and at last as pastors, in full charge of the general work of an organization, of whatever missionary character, the organizer and superintendent, and thus, in a degree, director; yet those who in a sense work under him still work with him, and follow him as leader, rather than obey him as master. It has been the custom of many missionary societies to keep it to themselves, and of others to distribute the native force entirely distinct. This has been due not to any lack of appreciation of the value of native work, or to any desire to exalt the missionary, but rather to the feeling that it was not advantageous from the point of view of the best development of the native churches to a position of independence of all missionary direction and assistance. In those societies where the work is but the extension of the home church this becomes less noticeable, and in them it is frequently the case that native clergy are placed on the same official basis as missionaries. Any such instance of the success of this is the great work done by Bishop Crothery of the Church Missionary Society in Africa.
Little reliance can be put upon these dates, but this much they make clear, that for many centuries before Christ Orissa was governed by Hindu rulers. Doubtless it was under these kings that the Kols, Gonds, Santals, and Kandhs were pushed back from the plains to the mountains. Then from about 500 B.C. to the Christian era is the period of Buddhist development and domination. Buddhist caves, dug out during this period, probably (the same date as low as 1000) still exist at Ratnagiri. Then followed the period of Yavana eras, the god of the sea, which aggravates the disaster by swelling the rivers, will devastate several hundred square miles of low-lying territory, and cause enormous destruction of life and property.

The Baptist missionaries at Serampore undertook, previous to the year 1820, evangelistic work in Orissa, but they withdrew in favor of the General Baptist Society (formed in England in 1816), which began work in this province in 1822. Cuttack, the chief city, was first occupied, and later Puri, the seat of Jagannath's temple and worship. The BMS now carries on work in these and three other stations. The American Free Baptist Missionary Society entered the northern part of Orissa in 1835, and now (1900) has seven stations in that part of Bengal. The two Baptist societies, together, have in Orissa about 8,000 professed Christian adherents, including church members.

ORIZABA: A town in Mexico, situated in the state of Vera Cruz, 78 miles E. by S. of Puebla. Altitude, 4,200 feet. Population (1900), 31,512. Station of the ME, with (1903) 1 woman missionary, 19 native workers, 358 professed Christians, of whom 233 are communicants; 9 places of worship, 8 Sunday schools, and 7 day schools. Station of the PB, with (1900) 3 missionaries and their wives and 1 printing house.

OROKOLO: A settlement in the Elema district of British New Guinea. Station of the LMS (1893), with 1 missionary and 8 native workers.

ORURO: A town in Bolivia, capital of the district of Oruro; formerly capital of the republic; situated 155 miles by rail S. E. of La Paz. It is in the center of a tin and silver mining district. Population, 8,500. Altitude, 12,117 feet. Station of the BOQ (1898), with (1903) 2 missionaries, one with his wife; 1 woman missionary, and 1 day school. The first Protestant church in Bolivia was organized here in 1902.

OSAKA: One of the large cities of Japan, situated on the main island, 28 miles southwest of Kioto. It is one of the three imperial cities; is well built and clean, and is the center of large tea districts. A government college and academy are located here. The climate is mild. Population (1899), 821,235. Its importance as a center of influence has been fully recognized by the missionary societies, of which eight are represented in the city. Station of the ABCFM (1872), with (1903) 2 missionaries, 3 women missionaries, 3 native workers, 10 outstations, 14 places of worship, 20 Sunday schools, 1 boarding school, 1 dispensary, and 1 printing house. Station also of the CMS (1874), with (1908) 5 missionaries, four of them with their wives; 6 women missionaries, 17 native workers, 4 places of worship, 3 day schools, 2 boarding schools, and 745 professed Christians, of whom 305 are communicants. Station also of the Cumberland Presbyterians (1880), with (1903) 2 missionaries with their wives, 2 women missionaries, 16 native workers, 2 outstations, 14 places of worship, 4 Sunday schools, 1 boarding school, and 214 professed Christians. Station also of the PN (1881), with (1903) 1 missionary and his wife, 3 women missionaries, 9 native workers, 2 outstations, 3 places of worship, 1 day school, 1 boarding school, 1 kindergarten. Station also of the MES (1890), with (1903) 1 missionary and his wife, 3 native workers, 2 outstations, 3 places of worship, 4 Sunday schools, 1 boarding school, and 214 professed Christians. Station also of the FN (1851), with (1903) 1 missionary and his wife, 3 women missionaries, 9 native workers, 2 outstations, 3 places of worship, 1 day school, 1 boarding school, 1 kindergarten. Station also of the ABMU (1892), with (1903) 2 missionaries and their wives, 2 women missionaries, 3 native workers, 10 outstations, 14 places.
alphabet of its own, but h3:s been .w~itten with Georgian and also with Russian (Cyrilhan)letters. It has _no... of worship, 2 Sunday schools, 2 day schools, 1... of the Aryan family of languages. ;rt has _no "Help for Brazil" Mission. The name is sometimes written Ugavigamiut. written with the Arabic letters from the same

Osborn: A station of the South Africa Wesleyan Methodist Mission Society, situated in Griqualand East, Cape Colony, about 8 miles S. E. of Mount Frere. It has (1900) 1 missionary, 68 native workers, 13 places of worship, 11 Sunday school, 14 day schools, 1 industrial school, and 942 professed Christians.

Oscarberg: A settlement in Natal, Africa, situated 42 miles E. by N. of Ladysmith. Station of the Church of Sweden Mission (1878), with (1900) 2 missionaries, one with his wife; 2 women missionaries, 7 native workers, 6 outstations, 2 places of worship, 3 day schools, and 149 professed Christians.

Osgood, Dauphin William: Born at Nelson, N. H., November 5, 1845; studied medicine at Brunswick, Me., and Lowell, Mass., graduating at the University of New York in 1869; sailed as a medical missionary of the ABCFM for Fuchau, China, December, 1869. He soon mastered the intricacies of the Chinese language, acquiring a knowledge of both the Mandarin and local dialects. One of his earliest efforts was the establishment of the Fuchau Medical Missionary Hospital. During the ten years of its existence medical aid was given gratuitously to 51,535 patients among the poorer classes. He established also in connection with the mission an asylum for the victims of opium, and in two years 1,500 patients received treatment, a large number of whom were cured. He was frequently called as a consulting physician by his medical conferees. Ever spare from the active duties of his profession for the last four years of his life was devoted to the translation into Chinese of a standard work on anatomy. The finishing touches were put to it only on the day before his death. The work has been published in 5 volumes, illustrated by numerous plates. It is the first of its kind in the Chinese language, and has been much used in China.

He died at the sanitarium near Fuchau August 17, 1880.

Oshima: A town in Japan, situated on Kiushu Island, about 10 miles E. of Nagasaki. Station of the Scandinavian Alliance Mission, with (1900) 1 woman missionary.

Osmanli Turkish: The Western dialect of the Turkish language as distinguished from the Eastern. It is used in Turkey, and the Eastern dialects, of which the Jagatai is the type, are used by Turks of the main stock in Central Asia. The term Osmanli Turkish is needlessly used by some also to distinguish the Turkish language when written with the Arabic letters from the same written with other letters. See Turkish Language.

Ossetian Language: The language of some of the tribes inhabiting the Caucasus region of the Russian Empire. It belongs to the Iranian group of the Aryan family of languages. It has no alphabet of its own, but has been written with Georgian and also with Russian (Cyrillic) letters. There are three recognized dialects, and probably more than three.

Ostyaek Language: The language of a people found in Western Siberia in the provinces of Tomsk, adjoining the Altai Mountains, and Toboisk, lying E. of the Ural range. It belongs to the Finnic or Ugrian branch of the Ural-Altaic family of languages and has been written with Russian (Cyrillic) letters.

Otaki District: A post in New Zealand, on the W. coast of North Island, about 45 miles N. N. E. of Wellington. Population, 1,500. Here the CMS has (1900) 1 missionary, 14 native workers, 1 day school and 1,297 professed Christians, of whom 235 are communicants.

Otjihenaena: See Otjihenaena.

Otjimbune: See Otjihenaena.

Otjoseazu: See Otjoseazu.

Otjosebunja: See Otjoseazu.

Otyhaenena: A village in German Southwest Africa, situated in the Herero country, about 200 miles E. by N. of Swakopmund. Station of the Rhenish Missionary Society, with (1903) 2 missionaries and their wives, 12 native workers, 6 outstations, 6 day schools and 481 professed Christians, of whom 113 are communicants. Some write the name Otjihenaena.

Otyimbune: A mission station of the Rhenish Missionary Society in German Southwest Africa, situated on the railway about 119 miles E. N. E. of Swakopmund, with (1903) 1 missionary and his wife, 6 native workers, 1 outstation, 1 day school, 1 Sunday school and 764 professed Christians, of whom 276 are communicants. Some write the name Otjimbune.

Otyondunya: A settlement in German Southwest Africa, situated in the Herero district, about 230 miles N. E. of Swakopmund. Station of the Rhenish Missionary Society, with (1903) 1 missionary and his wife, 7 native workers, 6 outstations, 7 day schools, and 319 professed Christians, of whom 131 are communicants. Some write the name Otjondunya.

Otyoseazu: A village in German Southwest Africa, situated in the territory of the Herero tribes, about 180 miles E. by N. of Swakopmund. Station of the Rhenish Missionary Society, with (1903) 2 missionaries, one with his wife; 9 native workers, 3 outstations, 4 day schools, and 537 professed Christians of whom 168 are communicants. The Society writes the name Otjoseazu.

Oudi: Formerly an independent native kingdom, annexed by England in 1855. Now a part of the United Provinces.

Ougavigumute: A settlement in the S. W. part of Alaska, situated on the Kuskokwim River, about 125 miles from its mouth. Station of the Moravian Mission (1892), with (1901) 1 missionary and his wife, 2 outstations, 1 place of worship, 1 Sunday school, and 60 professed Christians. The name is sometimes written Uvavigumute.

Ouro Preto: A town and railway station of Brazil, capital of the state of Minas Geraes, situated 180 miles N. by W. of Rio de Janeiro. The city is overlooked by the beautiful 1084-foot Pico do Caracol. It owes its origin to gold deposits discovered in 1698. Population, 20,000. Station of the "Help for Brazil" Mission.

Owen, Joseph: Born at Bedford, New York,
June 14, 1814; graduated at Princeton College, 1835, and theological seminary 1839; ordained as an evangelist by the Presbytery of Westchester October 2, 1839; sailed as a missionary of the PN for India, August 5, 1840. Most of his life was spent at Allahabad (1840-68). His labors, like those of most missionaries in India, were various—preaching, teaching, translating, and revising former translations of the Scriptures, and preparing commentaries on different books of the Bible. He was president of the Allahabad Missionary College, and professor in the Allahabad Theological Seminary. After 28 years of continuous labor he left in ill health for America via Scotland, intending, after spending a few days in Edinburgh, to visit his native land, and then return to India, but died in Edinburgh December 4, 1870. He took high rank as a scholar. When he left India he had just completed a second revision and edition of the Old Testament in Hindi and a commentary on Isaiah in Hindustani for the American Tract Society. He wrote a new translation of the Psalms in Hindustani and several commentaries in the same language.

OXFORD MISSION TO CALCUTTA: Headquarters in Calcutta, India. The mission was founded in 1880 in answer to an appeal from the Bishop of Calcutta to the University of Oxford to "send out men to work among the natives of that city who have received or are receiving the advantages of the system of education provided by the English Government." The form selected for the mission was that which was suggested by the late Bishop Douglas of Bombay—that of a "missionary brotherhood." It was decided, therefore, that the Oxford Mission should form a community under a superior, altho its members would not be bound by any vows for life, but would be allowed to withdraw at pleasure. The rules of the mission were tested by two years' work in Calcutta, after which the bishop incorporated the first members of "The Oxford Brotherhood of the Epiphany."

The mission consists of 5 ordained and 2 unordained members, all Oxford University men, who carry on work in Calcutta and Patna, in three lines:

1. Interviews with the natives, lectures, and discussions. 2. The conduct of a school for native Christian boys. 3. The editing of a weekly paper called The Epiphany, in which free discussion of all religious questions is carried on between members of the mission and inquirers. The brotherhood also undertakes special work in India, for which funds are provided by the SPG. There is also a Ladies' Association, organized in 1887, in aid of the Oxford Mission.

OYO: A town in West Africa, situated 150 miles N. N. E. of Lagos, in the Yoruba country. Population about 50,000. Station of the CMS, with (1903) 2 missionaries, one of them with his wife; 2 women missionaries, 3 native workers, 2 day schools, 1 theological class, and 142 professed Christians, of whom 50 are communicants. Station also of the SBC, with (1903) 2 missionaries and their wives, 4 native workers, 2 places of worship, 1 Sunday school, 1 day school, and 43 professed Christians. Station also of the WMS, with (1903) 10 native workers, 6 Sunday schools, 5 day schools, and 176 professed Christians, of whom 150 are communicants. Some write the name Awyaw.

PABALONG: A town in Cape Colony, Africa, situated in Griqualand East, near the border of Basutoland, and about 15 miles S. of Matatela. Station of the Paris Evangelical Mission Society (1870), with (1902) 1 missionary and his wife, 12 native workers, 7 outstations, 1 place of worship, 1 Sunday school, 5 day schools, and 265 professed Christians.

PABNA: A town in Bengal, India, situated 75 miles W. N. W. of Dacca. It has a large indigo factory. Population, 16,500, of whom 8,100 are Hindus and 9,000 Mohammedans. Station of the Furreedpore Mission (1890), with (1901) 2 missionaries, one with his wife; 2 women missionaries, 7 native workers, 4 day schools, and 1 place of worship.

PA-CHIAU: A town in the province of Sze-chwan, China, situated 130 miles N. by E. of Chung-king. Station of the CIM (1887), with (1903) 1 missionary and his wife, 3 women missionaries, 2 native workers, 1 place of worship, 1 day school, 1 Sunday school, and 47 professed Christians.

PACHUCA: A mining town in the State of Hidalgo, Mexico, about 50 miles N. E. by N. of Mexico City. Silver mines were worked here before the Spanish conquest, and silver has been extracted almost continuously ever since. The mines of Pachuca and the neighboring Real del Monte produce one-sixth of the aggregate silver mined in the year in the whole country. Station of the ME, with (1903) 1 missionary and his wife, 130 native workers, 30 native workers' outstations, 8 places of worship, 9 Sunday schools, 9 day schools, 1 boarding school, and 1,494 professed Christians, of whom 608 are communicants.

PADANG: A town in Sumatra, Dutch East Indies, situated on the W. coast. Station of the Rhenish Mission Society, with (1903) 1 missionary and his wife; 2 women missionaries, 60 native workers, 30 outstations, 9 Sunday schools, 3 day schools, and 1 boarding school. Station also of the Seventh Day Adventists (1900), with (1900) 1 missionary and his wife and 1 boarding school.

PAGODA ANCHORAGE: A seaport in the province of Fu-kiien, China, situated on the S. side of the mouth of the estuary of the Min River, about 18 miles E. of Fu-chau. Station of the ABCFM (1890), with (1903) 3 missionaries and their wives, 60 native workers, 30 outstations, 30 places of worship, 30 Sunday schools, 26 day schools, 3 boarding schools, 1 dispensary, 1 hospital, and 501 professed Christians.

PAHANDUT: A village in Southern Borneo, Dutch East Indies, situated about 95 miles N. W. of Banjermassin. Station of the Rhenish Mission Society, with (1906) 1 missionary and
his wife, 3 native workers, 2 outstations, 1 day school, and 75 professed Christians, of whom 54 are communicants.

PAHARI. See SANTALS.

PAHOA: A town at the head of the Gulf of Tong, Kauai, Hawaii; is a treaty port, with a population of 25,000. Station of the CMS (1886), with (1903) 3 missionaries and their wives, 4 women missionaries, 12 native workers, 2 day schools, 2 boarding schools, 1 dispensary, 1 hospital, 1 lepers' asylum, and 173 professed Christians. Some write the name Pakur.

PAKOKKU: A town in Upper Burma, India, capital of the district of Pakokku, on the right bank of the Irawadi, 20 miles N. E. of Pagan. Population, 20,000, of whom 18,400 are Buddhists. Station of the WMS, with (1903) 1 missionary, 10 native workers, 7 outstations, 7 Sunday schools, 6 day schools, and 60 professed Christians, of whom 51 are communicants.

PAKAU: A town and railway station in Bengal, India, situated in the E. of the Santal Parganas, about 160 miles N. W. of Calcutta. Station of the ME, with (1903) 1 missionary and his wife, 18 native workers, 1 place of worship, 6 Sunday schools, 5 day schools, and 279 professed Christians, of whom 79 are communicants. Some write the name Pakur.

PAKUR. See PAKAUR.

PALABALA: A village in the Congo Free State, West Africa, 110 miles from the mouth of the Congo River, and a few miles from the left bank of the Congo River, near Matadi. Station of the ABMU (1878), with (1903) 3 missionaries, 2 of them with their wives; 12 native workers, 7 outstations, 3 places of worship, 7 day schools, and 890 professed Christians, of whom 324 are communicants.

PALAKONDA: A town of Madras, India, situated 70 miles N. N. E. of Visagapatam. Population, 10,400, of whom 10,100 are Hindus. Station of the Baptist Convention of the Maritime Provinces (1892), with (1900) 1 missionary and 3 native workers.

PALAMKOTTA: A town in Madras, India, situated about 5 miles E. of Tinnevelly. Population, 5,000. Station of the CMS (1820), with (1903) 7 missionaries, 5 of them with their wives; 6 women missionaries, 4 boarding schools, 1 theological class, 1 college, 462 day schools, 861 native workers, and 54,970 professed Christians, of whom 13,439 are communicants (including the district of Tinnevelly Church Council). Station of the CEZ (1881), with (1903) 5 women missionaries, 66 native workers, 3 day schools, 1 boarding school, 1 industrial school, 1 dispensary, and 1,139 Zenana pupils. Some write the name Palamcottta.

PALANI. See PALANI.

PALAYPE. See ROWE.

PALESTINE. See SYRIA.

PALKHAT: A town in the Malabar district, Madras, 30 miles south-southwest of Coimbatore, 68 miles east of Calicut, in a famous pass of the Western Ghats. Has a large trade and active manufactures. Population, 39,500, of whom 39,066 are Hindus. Station of the Basel Missionary Society (1858), with (1903) 3 missionaries, 2 of them with their wives; 27 native workers, 5 outstations, 1 Sunday school, 5 day schools, and 443 professed Christians, of whom 248 are communicants.

PALI LANGUAGE: One of the Indic group of the Aryan family of languages. It is the language of Buddhist sacred literature in Ceylon and farther India, and is written with the old Sanskrit characters. It is classed as an old colloquial Prakrit, as contrasted with the literary or Sanskrit, but it is not now colloquial in the lands where it is cultivated in literature.

PALIPI: A village in the Toba Lake region of Sumatra, Dutch East Indies. Station of the Rhenish Missionary Society, with (1903) 1 missionary and his wife, 1 native worker, 1 Sunday school, 1 day school, and 7 professed Christians.

PALKONDA. See PALAKONDA.

PALLAM: A town of Travanore, India, situated about 4 miles S. W. of Kottayam. Station of the CMS (1845), with (1903) 1 missionary and his wife, 43 native workers, 11 day schools, 1 boarding school, and in the district including Kottayam, 185 native workers, 50 day schools, and 20,045 professed Christians, of whom 3,194 are communicants.

PALMANER: Town in North Arcot, Madras, India, near the summit of the Magli Pass, 2,247 feet above the sea and 115 miles W. of Madras. A healthy station, 10° cooler than the rest of the district. Population, 1,031. There is a busy trade. Station of the RCA (1857), with (1903) 1 missionary and his wife, 1 woman missionary, 16 native workers, 1 place of worship, 4 Sunday schools, 2 day schools, 1 theological class, and 145 professed Christians, of whom 61 are communicants.

PALMIESTON: An settlement in the Klipplaat region of Cape Colony, S. Africa, situated about 54 miles S. W. of Graaff Reinet. Station of the Hannover Lutheran Free Church Mission Society (1896), with (1901) 1 missionary and his wife, 4 native workers, 4 outstations, 5 places of worship, 5 day schools, and 1,500 professed Christians.

PALMUR: A town in the native state of Haidarabad, India, situated about 63 miles S. W. of the city of Haidarabad. Climate healthy but hot. Station of the ABMU (1885), with (1903) 1 missionary and his wife, 29 native workers, 5 outstations, 10 places of worship, 14 Sunday schools, 10 day schools, 1 boarding school, 1 dispensary, 1 hospital, and 851 communicant Christians.

PALMI: A municipality in Madras, India, situated about 28 miles W. N. W. of Dindigul. Population, 16,900, of whom 15,600 are Hindus. Station of the ABCFM (1862), with (1903) 1 missionary and his wife, 34 native workers, 12 outstations, 10 places of worship, 11 Sunday schools, 9 day schools, 1 boarding school, and 169 professed Christians. Some write the name Palani.

PALWAL: A municipality in the Punjab, India, in the district of Gurgaon, 33 miles S. by E. of Delhi. It is of great antiquity, and it is said to have been restored by Vikranaditya in 57 a. c. Population, 11,200, of whom 7,400 are Hindus and 3,700 are Mohammedans. Station of the BSM (1891), with (1903) 6 women missionaries, 7 native workers, 4 Sunday schools, 2 day schools, 1 industrial school, 1 dispensary, 1 hospital, and 84 Zenana pupils. Station also of the BMS.
(1895), with (1903) 2 missionaries and their wives, 8 native workers, 3 outstations, 5 Sunday schools, 3 day schools, 3 dispensaries, and 120 professed Christians, of whom 59 are communicants.

PANADURE: A village in the Western Province of Ceylon, India, situated on the W. coast about 15 miles S. of Colombo. Station of the WMS, with (1903) 1 missionary, 20 native workers, 7 places of worship, 5 Sunday schools, 5 day schools, and 146 professed Christians, of whom 126 are communicants.

PANALET: An island of the D'Entreameseaux group in Malaysia, lying about 40 miles S. E. of the extreme eastern point of New Guinea. Station of the Australian Wesleyan Methodist Mission, with (1901) 1 missionary, 5 native workers, 6 places of worship, 5 Sunday schools, 5 day schools, and 47 professed Christians.

PANCHGANJ: A town in Bombay, India, situated 22 miles N. W. of Satara. Station of the Rhenish Mission Society, with (1903) 1 missionary and his wife, 29 native workers, 3 outstations, 1 Sunday school, 4 day schools, and 269 professed Christians, of whom 126 are communicants.

PANCHGUMU: A town in the province of Hu-nan, China. It is a small town between the rivers Cheng-chuan and Beichwen, situated 145 miles N. N. W. of Chung-k'ing. It is the center of a large silk-producing district. Station of the CIM, with (1903) 1 missionary and his wife, 47 native workers, 2 outstations, 4 Sunday schools, 4 day schools, and 2,588 professed Christians, of whom 1,257 are communicants.

PANCHHAREPAK: A town on the island of Java, near the head of Wyndkoon's Bay, on the W. coast and about 50 miles S. of Batavia. Station of the Netherlands Missionary Society (1972), with (1901) 2 missionaries, 12 native workers, 1 outstation, and 166 professed Christians.

PANCHITA: A town in Shan-tung, China, situated 23 miles E. by N. of Siboga. Station of the ABCFM, with (1903) 1 missionary and his wife, 7 native workers, 3 outstations, 1 Sunday school, 8 day schools, and 3,700 professed Christians, of whom 1,665 are communicants.

PANCHITAN: A town in the district of Panchit, Bombay, India, situated 12 miles N. by E. of Kolhapur. Station of the Rhenish Missionary Society, with (1903) 1 missionary and his wife, 20 native workers, 7 places of worship, 6 Sunday schools, 7 day schools, 1 dispensary, and 164 professed Christians.

PANCHITA: A town in the province of Hu-nan, China. It is a small town between the rivers Cheng-chuan and Beichwen, situated 145 miles N. N. W. of Chung-k'ing. It is the center of a large silk-producing district. Station of the CIM, with (1903) 1 missionary and his wife, 47 native workers, 2 outstations, 4 Sunday schools, 4 day schools, and 2,588 professed Christians, of whom 1,257 are communicants.

PANHASITE: A town in the province of Hu-nan, China. It is a small town between the rivers Cheng-chuan and Beichwen, situated 145 miles N. N. W. of Chung-k'ing. It is the center of a large silk-producing district. Station of the CIM, with (1903) 1 missionary and his wife, 47 native workers, 2 outstations, 4 Sunday schools, 4 day schools, and 2,588 professed Christians, of whom 1,257 are communicants.

PANHALA KADOLI: A town in the province of Hu-nan, China. It is a small town between the rivers Cheng-chuan and Beichwen, situated 145 miles N. N. W. of Chung-k'ing. It is the center of a large silk-producing district. Station of the CIM, with (1903) 1 missionary and his wife, 47 native workers, 2 outstations, 4 Sunday schools, 4 day schools, and 2,588 professed Christians, of whom 1,257 are communicants.

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Station of the Paris Evangelical Missionary Society (1863), with (1903) 4 missionaries and 54 missionaries, 2 of them with their wives; 1 native worker, 3 outstations, 2 places of worship, 2 Sunday schools, 2 day schools, 1 boarding school, and 293 professed Christians. Station also of the Seventh Day Adventists (1891), with (1901) 5 missionaries, 2 of them with their wives; 1 native worker, 3 outstations, 2 places of worship, 5 Sunday schools, 1 printing house, and 80 professed Christians.

PAPETOAI: A town on the N. coast of Eimeo Island, in the Society group. Station of the Paris Evangelical Mission Society (1867), with (1903) 1 missionary and his wife, 1 place of worship, 1 Sunday school, and 100 professed Christians.

PAPUA, or NEW GUINEA: Is the largest island on the globe, except Australia and Greenland. It is very irregular in its outline, but extends for about 1,300 miles between latitude 0° 30' to 10° 40' south, and longitude 131° to 150° 35' west. Its estimated area of 312,329 square miles. It has not been fully explored and surveyed. In general it is a mountainous country in the northern part, while the southern coasts are low and wooded. Vegetation is very luxuriant; tropical fruit trees are found in abundance among the woods of the interior produced forest timber trees. In the cultivated portions sugar-cane, tobacco, and rice are raised. The climate is healthful, the great changes in temperature occur during a very short time. The inhabitants, so far as they have been classified, are kin to those of the highest degree on the Pacific Islands. The Papuan languages belong to a separate class from the Malayo-Polynesian languages. The three great powers exercise authority over the country as follows: British New Guinea, 29 per cent. of the territory, the S. E. quarter of the island; German New Guinea, 23 per cent., its territory north of that of Great Britain, and Dutch New Guinea, constituting 48 per cent., the western half of the island. The missionary first entered the Dutch portion of the island, but the communions by the Dutch churches are few in number. The London Missionary Society next sent missionaries from the Loyalty Islands into British New Guinea, and ever since this Society has accomplished the largest result in New Guinea and has had the strongest force. Austral or Anglicans opened a mission on the north-east shore in 1891. In German New Guinea two German Societies are laboring.

PARAGUAY: A republic in South America, situated between 22° and 27° 35' south latitude, and 54° 35' and 61° 40' west longitude, southwest of Brazil and northeast of the Argentine Republic. Area, 91,970 square miles. The country in general consists of a series of plateaus with wooded slopes and grassy plains. The climate is very fine, tho at times the heat is excessive. The mean temperature for winter is 71°, and for summer 81°.

According to the Constitution of November, 1845, there are 2 chambers, or Houses of Congress, of 2 Houses, a Senate, and a House of Deputies. The senators and deputies are elected directly by the people, and the president holds office for four years.

The population (1899) is 530,103, besides 100,000 partly civilized Indians. There are twice as many females as males. The prevailing language is Spanish, but large numbers speak the Guarani; the mixture of Indian blood is stronger in Paraguay than in other states.

The principal cities are Asuncion (45,000), the capital, rapidly growing in population and importance; Concepcion (15,000), San Pedro (8,000). One-third of the inhabitants live in the central districts, containing the capital; one-third in the districts of Villa Rica and Cuasapa, and the remainder in the cultivated portion of the country. Agriculture and the raising of cattle are the principal occupations of the people, and Italian, Spanish, and German colonists are developing its resources in both these directions.

Railway, telegraph and telephone lines are in operation. The Roman Catholic is the established religion of the state, but other religions are tolerated. Education is free and compulsory. The Protestant Societies located in Paraguay are the South American Missionary Society and the Missionary Society of the Methodist Episcopal Church of the United States. The republic is open to Gospel influences, and the prospect of Christian missions is bright.

PARAMARIBO: Chief town of Surinam, South America, situated near the mouth of the Surinam River. Population, 31,000. In the year 1835 the first Moravian missionaries landed in Berbice, making Paramaribo the headquarters. Here a company of five Brethren worked at their trades in order to support themselves and the mission in Berbice. Their attention was soon directed to the negroes in Paramaribo. At first they had to face a good deal of opposition, but they gradually overcome ill-grounded prejudices, and were permitted to purchase a piece of land in the town.

For a considerable time their missionary work continued very limited, but gradually it expanded, and Paramaribo became endowed with a vigorous negro Christian church, which has five separate places of worship in the city, the branches being Rusten Vrede, Wania, Combe, and Saron. The Moravian Mission Society has here (1903) 21 missionaries, 19 women missionaries, 5 places of worship, 4 Sunday schools, 3 day schools, 1 kindergarten, and 3,098 professed Christians. Station also of the SDA (1887), with 1 missionary, 3 native workers, and 10 professed Christians. The auxiliary International Medical and Benevolent Association also maintains (1901) 4 mission here.

PARIAMTIJ: A town in Bombay, India, situated 31 miles N. N. E. of Ahmadabad. Population, 8,800, of whom 5,800 are Hindus. Station of the Presbyterian Church of Ireland (1897), with (1901) 2 missionaries, 9 native workers, 1 place of worship, 2 Sunday schools, 2 day schools, 1 orphanage, and 15 professed Christians.

PAREYCHALEY: A district in Travancore, India, situated between Neyyar and Trivandrum. It is the meeting-place of the Tamil and Malayalam languages. Population of the district, 130,000. It gives name to a station of the LMS (1845), with (1903) 1 missionary and his wife, 175 native workers, 26 outstations, 2 Sunday schools, 67 day schools, and 22,060 professed Christians, of whom 2,083 are communicants.
Pargarutan: A village in Sumatra, Dutch East Indies, situated about 50 miles S.E. of Siboga. Station of the Java Committee, with (1901) 1 missionary and his wife and 1 day school teacher.

Paris Evangelical Mission Society: The Paris Society for Evangelical Missions among non-Christian Nations (Société des Missions évangéliques chez les Peuples non-Chrétiens, établi à Paris) was formed in November, 1822, as a result of the general religious revival in Western Europe. Before this time several missionary committees had been organized in Alsace, in Southern France, and in Paris, which now joined the Paris Society as auxiliary associations. Among the founders of the Society were some of the most prominent of the French Protestants. Its first president was Admiral Count Verhélèn, and Jean and Frederick Monod, Baron A. de Staël, and other celebrated men were on this first committee. Its first general assembly was held in 1824, and in the same year an institution for training future missionaries was established at Paris.

Until 1840 the work of the Society went steadily forward; from this time its funds began to diminish, and after the Revolution of 1848 the want of money forced the Society to close the training institute. Of the 82 pupils who had joined it, 34 were laboring as missionaries in heathen countries, 17 as pastors in France, and 6 as teachers; the mission work in Basutoland, South Africa, was still carried on in spite of difficulties.

One of the Society's first missionaries, the Rev. E. Casalis, returned to France in 1849. His missionary addresses, delivered in churches all over the country, were crowned with most remarkable success, and a new love for missions seemed to spring up everywhere. The yearly income soon amounted to 180,000 francs. In 1856 the Training Institute was reopened, with M. Casalis at its head, and new spheres of labor were soon added to that in South Africa. Missionaries were sent to China (1859) and to Senegambia (1862). The colonial policy of the French Government being hostile to non-French organizations in the colonies, the Society was called on to take up work that had already been started by others. Thus in 1863 it took over the work of the LMS in Tahiti, which had labored among the American Presbyterians (in part) in the Gabun region. In 1885 additional work was undertaken among the Kabyles or Berber tribes living in North Africa, and in 1886 a long-hoped for mission was begun on the Upper Zambezi. In 1889 mission work was begun in the French territories on the Congo and Lower Zambesi Rivers. Until 1887 the training-school, being dependent on hired rooms, had migrated from one end of Paris to the other; in that year a mission-house admirably adapted to its purpose was erected at 102 Boulevard Arago. In 1896, as a result of the conquest of Madagascar, application was made to the Society to take up at least a portion of the work there. Altho the task seemed Herculean it was met courageously and successfully, with the result that the other societies laboring in Madagascar were also placed on a better foundation.

The Paris Society is undenominational. Its management is in the hands of a council composed of a president, two vice-presidents, two secretaries, two auditors, a treasurer, and twelve assessors. This council makes its own laws, and also the regulations to be followed by auxiliary committees formed outside of Paris. The services of the council are rendered gratuitously. A general assembly of the whole membership of the society is held annually.


1. Basuto Mission: The first three missionaries of the Society, Messrs. Bisieux, Lemme, and Rolland, went, in 1829, to South Africa and settled at Wellington and at Kuruman, in Bechuana-land. The work, however, progressed but slowly, and these enterprises were handed over to the LMS and the German Berlin Society, and the Paris Society concentrated its efforts in a mission in Basutoland, commenced in 1833 at Morija. There were reported (1902) 17 missionaries, 8 teachers, 367 native workers, 22 stations and outstations, 12,676 church members, 176 schools, 11,826 pupils. The mission suffered from the Transvaal war, but has since been rallying strength.

2. Senegal: In 1862 the Society commenced work on the West Coast of Africa, in the French colony of Senegal. For a number of years St. Louis was the only station occupied, but in 1856 work was inaugurated at Korbala, 80 miles inland, up the Senegal River. The climate has been very difficult to endure, but the work, especially among the children of freed slaves, encouraging.

3. Tahiti and French Polynesia: The occupation of Tahiti by the French in 1845 was followed by a request from the LMS to the Paris Society to send missionaries to that field. This was done, and in 1865 the entire work was handed over to it by the English. So thoroughly Christianized are the islands that they belong to the home rather than the foreign field. It has, however, been extended to Raiatea (1893), Atieana, in the Marquesas group (1899), and to the Loyalty Islands, Maré (1891-1900). The number of European missionaries is small (12, including 6 teachers), but there are 35 native pastors and 4,451 church members in 37 parishes. In the Loyalty Islands there is an interesting temperament movement.

4. Zambesi: In 1877 Mr. and Mrs. François Coillard, who for many years had labored among the Basutos in South Africa, endeavored to open among the Banyai tribes, north of the Limpopo River, a mission field for the native churches of Basutoland. They were made prisoners by the king of the Matsabele, and their project failed. Subsequently they traveled to the Upper Zambezi, and found the tribes there had been conquered by the Basutos, and spoke the language of their conquerors. This language being familiar to Mr. and Mrs. Coillard, and their interest in these Zambesian tribes being aroused, they decided to give up home and work in Basutoland, and to open a mission where the people were unspeakably degraded, and where no missionary had ever penetrated. In 1880-81 they visited Europe to plead for this part of Africa. As a result the Evangelical Mission to the Zambesi was founded. A committee was appointed in England and Scotland to receive funds for its support. In 1885, after a very difficult journey of more than 1,000 miles from Basutoland, Sesheke, on the Upper Zambezi, the residence of 15 chiefs, was reached. Here the missionaries took up
seemed as tho its existing work was all that the advantage of terms, were made, and although it seemed that the power of the Jesuits would crush out all evangelical work. Under the plea of the occupation of the island by the French forces, French teachers were employed to teach in the official schools, as well as French. Accordingly three teachers and one industrial assistant were sent out in 1888. In 1889 two young ordained missionaries were sent to the Ogowe River to visit the American stations.

From this developed a work in the French Congo which now includes four stations: Talagouga (1892), Lambarene (1893), Ngoma (1898), Samkita (1900). In this field the Society is making an experiment with industrial training, following the lead of the Basel Mission. The schools are successful. The force of 18 European workers includes 10 missionaries, 3 female teachers, 4 artisans, and 1 assistant.

6. Madagascar: Seldom in the history of missions has a society met such a crisis as faced the Paris Evangelical Society. The occupation of the island by the French forces enabled the Jesuits to continue their work, and the French Government having forbidden the instruction of the natives in any language but French. Accordingly, three teachers and one industrial assistant were sent out in 1888. In 1889, two young ordained missionaries were sent to the Ogowe River to visit the American stations.

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5. French Congo: In 1887 the American Presbyterian Board of Missions asked from the Paris Missionary Society some French teachers to help in their school work on the Gabun and Ogowe Rivers, the French Government having forbidden the instruction of the natives in any language but French. Accordingly, three teachers and one industrial assistant were sent out in 1888. In 1889, two young ordained missionaries were sent to the Ogowe River to visit the American stations.

The plan of holding such a Parliament was violently opposed in many quarters. The Holy Synod of Russia put its ban upon it; and so did the Sultan of Turkey, forbidding Mohammedans from attending it. The Archbishop of Canterbury also used his influence against it. Official representatives were present at the Parliament from the Roman Catholic Church of America; from China; from the Buddhists of South India, from the Brahma Somaj, and one or two other sects. The following European and Parsee adherents of the various religions appeared at the Parliament: 1. To bring together representatives of all historic religions; 2. To show what and how many truths all religions teach in common; 3. To foster sentiments of brotherhood; 4. To set forth accurately the essentials of each religion; 5. To open up the fundamental facts on which rests the acceptance of Theism, and so to unite all religions in opposing materialism; 6. To bring together full statements, from different parts of the world, of the effect of the different religions upon the great problems of life; 7. To see what light each religion affords to other religions. 8. To acquire accurate information of the present condition of each of these religions. 9. To learn what light each of the various religions has to offer upon current social and moral problems of the world. 10. To aid in bringing nations into a more friendly fellowship with each other.

The educational work in which the Society is rendering invaluable assistance to the government is found in the seven districts of Imberina, including the capital. There are 275 schools, with 349 native teachers and 16,000 pupils. The thoroughness of the drill is manifested in the proportion of successful candidates in the official examinations. At Antananarivo the rates were: Paris Society, 78 per cent.; LMS, 64 per cent.; official schools, 65.5 per cent.; Roman Catholic, 55 per cent. At Fianarantsoa the rates were: Paris Society, 80 per cent.; LMS, 50 per cent.; Norwegian Society, 72 per cent.; and Roman Catholic, 69 per cent.

The leading mind occupied in organizing this great Parliament was that of Rev. John H. Barrows, D.D., pastor of one of the churches in Chicago. The aims of the Parliament as they presented themselves to his mind may be stated as follows: 1. To bring together representatives of all historic religions; 2. To show what and how many truths all religions teach in common; 3. To foster sentiments of brotherhood; 4. To set forth accurately the essentials of each religion; 5. To open up the fundamental facts on which rests the acceptance of Theism, and so to unite all religions in opposing materialism; 6. To bring together full statements, from different parts of the world, of the effect of the different religions upon the great problems of life; 7. To see what light each religion affords to other religions. 8. To acquire accurate information of the present condition of each of these religions. 9. To learn what light each of the various religions has to offer upon current social and moral problems of the world. 10. To aid in bringing nations into a more friendly fellowship with each other.

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More than once it seemed as if the limit of ability of the French Evangelical churches was reached, but the churches have always responded to renewed appeals, and the other missions have not suffered.

PARLIMENT OF RELIGION: A gathering of adherents of the various religions throughout the world, which met at Chicago from September 11 to 27, 1893, during the Centennial Exposition, and in one of its buildings. Such an Exposition would bring men together from different parts of the world and would afford an opportunity for telling all nations what place religion holds in the world, and what it has done. In this way it seemed to be possible to have at the World's Fair what might even be called an Exhibit of the World's Religions.

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The plan of holding such a Parliament was violently opposed in many quarters. The Holy Synod of Russia put its ban upon it; and so did the Sultan of Turkey, forbidding Mohammedans from attending it. The Archbishop of Canterbury also used his influence against it. Official representatives were present at the Parliament from the Roman Catholic Church of America; from China; from the Buddhists of South India, from the Brahma Somaj, and one or two other sects. The following European and Parsee adherents of the various religions appeared at the Parliament: 1. To bring together representatives of all historic religions; 2. To show what and how many truths all religions teach in common; 3. To foster sentiments of brotherhood; 4. To set forth accurately the essentials of each religion; 5. To open up the fundamental facts on which rests the acceptance of Theism, and so to unite all religions in opposing materialism; 6. To bring together full statements, from different parts of the world, of the effect of the different religions upon the great problems of life; 7. To see what light each religion affords to other religions. 8. To acquire accurate information of the present condition of each of these religions. 9. To learn what light each of the various religions has to offer upon current social and moral problems of the world. 10. To aid in bringing nations into a more friendly fellowship with each other.

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The sessions of the Parliament were marked by the most cordial feeling on the part of the Christians present, and it sometimes appeared that foreign attacks upon Christianity put a heavy strain upon the patience of the audience. Once only in the whole seventeen days of the Parliament did there appear any unseemly conduct on the part of the assembly. This was when Mr. Mohammed Webb undertook to justify polygamy, his voice being drowned in a storm of cries and hisses. The Parliament, in short, thoroughly satisfied the expectations of its promoters; and when it adjourned it did so with the Halalukah Chorus,' in circumstances in which it had never been sung before, to the excited minds of many it seemed like a prophecy of the triumph of Christianity over all who now hesitate to accept it.

The Parliament undoubtedly did a good work in showing what of truth there is in some of the Oriental faiths which are so little known among the masses of people in the Western lands. It probably served a good purpose also in leading the various Christian denominations to realize once more how near they are to each other. It did not, however, draw from the representatives of non-Christian religions the cordial goodwill which had been hoped for.

One curious result of the gathering was to convince many thinking men in Eastern countries that the Parliament betokened a lack of faith in Christianity among Christians who attended the meetings. Another somewhat unexpected result was to introduce to American audiences eloquent philosophers, like Swami Vivekananda, who did not fail to make the utmost possible use of the opportunity which was given him by the Parliament to leave to them as a sequel to its meetings. On the whole, one is inclined to judge that, so far as Orientals are concerned, the alluring scheme of holding such a Parliament of Religions was somewhat in advance of their present stage of development.

PARKER, H. P.: Died March 26, 1888, at the Victoria Nyanza. As Secretary of the CMS mission at Calcutta he accomplished great good, but he left this important post, at the suggestion of the Society, and entered upon work at Mandia, among the Gonds. Among this people, in the midst of the most trying difficulties, he labored faithfully and effectively until he was called to be the second bishop of Eastern Equatorial Africa. His six years' service as the Society's secretary at Calcutta, and his experience in the jungles of Central India, prepared him for his new position. He landed at Frere Town on November 27, 1886, and for six months, like his predecessor, Bishop Hannington, he gave all his energies to the East Africa Missions proper, setting things in order at Frere Town and Kabai, and visiting Wray at Taita, Pitch in Chagga, and the native teachers at other outlying stations. In June, 1887, he, accompanied by Mr. Blackburn, started for the interior, and, taking an entirely new route, they went direct from Kabai to Mambois; thence, passing westward, they reached the south end of Nyanza, by the way of Mwapwa and Uyu, where they found Mackay in the Masalia district. Here the first Missionary Conference was held in the interior, and, largely through the advice of Parker, wise conclusions were reached in the Society's future policy toward the savage natives. Bishop Parker urged the importance of women missionaries for East Africa, and in April 5, 1887, a committee of the Society took the initiative in this important matter.

PARKER, Peter: Born at Framingham, Mass., June 18, 1804. He graduated at Yale College in 1831, spent two years in Yale Divinity School, and took a course of medical study, receiving the degree of M.D. at Columbia College in 1834. He was a local missionary to China by the ABCFM, was ordained at Philadelphia, May 26, 1834, and sailed the next month for Canton. He opened a hospital at Canton for diseases of the eye, which contributed greatly to disarm prejudice, and furnished opportunities for making known religious truth. In 1836 his eye infirmity had received 1,912 patients at a cost of $1,200, all of which was given by resident foreigners. In this hospital he was forced to receive patients suffering from other than eye diseases, and became famous for wonderful surgical cures. He, using the influence thus gained to secure a hearing, preached to his hospital patients regularly. He also educated Chinese young men in the practice of medicine, one of whom became an expert surgeon. The outbreak of war with the English in 1840 made it necessary to close the dispensary, Dr. Parker visited the United States. In 1842 he returned to Canton. In 1844, with the hope thereby of aiding the missionary work, he accepted the appointment of Secretary and Interpreter to the United States Legation to China, and his connection with the American Board was soon after dissolved, tho he did not cease missionary work, and his labors in the hospital continued till he resigned his secretaryship on his return to America in 1853. He acted during these years as chargé d'affaires ad interim. Soon after his return he was appointed United States Commissioner to China, with plenipotentiary powers for the revision of the treaty of 1844. This service being completed in two years, he returned to America, and became an impulsive, owing to the effects of a sunstroke. He resided in Washington, and in 1868 was elected Regent of the Smithsonian Institution. He died in Washington, January 10, 1888, aged 83. He published a Statement respecting Hospitals in China, and an account of his visit to Luchu Islands and Japan.

PARLA-KIMEDI: A municipality of Madras, India, situated 75 miles S. W. by W. of Ganjam. Population, 16,400, of whom 15,900 are Hindus. Station of the Canada Baptist Convention of the Maritime Provinces (1892), with (1903) 1 missionary and his wife, 6 native workers, 1 outstation, 1 place of worship, 2 Sunday schools, 95 professed Christians.

PARPAREAN: A village in Sumatra, Dutch East Indies, situated in the Toba Lake region, near the S. E. extremity of the lake. Station of the Rhenish Missionary Society, with (1903) 1 missionary and his wife, 15 native workers, 2 outstations, 3 day schools, and 485 professed Christians, of whom 200 are communicants.

PARRAL: A town in Northern Mexico, 200 miles east-southeast of Chihuahua. Climate even, healthy. Population, 5,000. Station of the ABCFM (1884), with (1903) 1 missionary and his wife, 3 native workers, 10 outstations, 3 places of worship, 6 Sunday schools, 3 day schools, 1 boarding school, and 277 professed Christians.

PARSEES: A people in India, numbering less than 100,000, resident mostly in Bombay,
which, because of its romantic history, unique religion, commercial enterprise and fine character, is of an interest and importance beyond the expectation excited by its numbers. The Parsees, i.e., "Persians," are descendants of the Zoroastrians who flourished in Persia until the 7th century, when the sword of the Mohammedans well nigh exterminated them, less than 10,000 of the sect, now called Guèbres, surviving to-day in Persia. But a portion of the Zoroastrians escaped to India, where they settled in Gujarat as agriculturists until Muslim conquest in India again dislodged them and drove them southward. They reached Bombay between 1650-1700, about the time that this island city was ceded to the English by Portugal. The contact with Europeans, and especially with the English, caused a wonderful transformation, awakening in this hitherto agricultural people a genius for business which has brought them immense wealth and prestige. They early became and have continued to be the chief factors in the English trading houses in Bombay, and supervisors of the railways, as traders, contractors, and engineers on their own account. Up to the middle of the 19th century, when the development of the great steamship companies changed conditions, the Parsees were a main factor in the trade of Bombay and China passed through their hands. Much of the latter was in their own ships, and the business was transacted through their own houses in London and the East. They also established themselves as dealers in European goods in the larger and in many of the smaller cities of the world. A long succession of master builders of the government shipyards in Bombay have been Parsees; some have achieved success as army and railway contractors, Jamshedji Dorraji, the without rudimentary, and much less engineering schooling, being the builder of large sections of the great India Peninsula Railway, and of other public works to the extent of a million sterling; some have established in Bombay extensive cotton and silk mills, while others became bankers; and the Times of India, one of the leading English papers in India, owes its existence to Parsee enterprise. In recent decades they have entered the learned professions and held prominent positions in the Bombay government.

Existing as a community by themselves in the midst of the composite mass of the Indian population, separated from others by their peculiar religion and customs, and with their own social organism, the Parsees are everywhere well-to-do, intelligent, and thrifty. The average degree of wealth is probably higher among them than among any other class in India. A Parsee beggar is never seen; the Parsee community always attends to the wants of its own poor, and suffers no members of its race to become a public burden. Their dress, dwellings, table appointments and social usages are a Hindu-European compound which the Parsees have continued to increase. Their ladies, handsomely dressed, with faces unveiled, are seen driving in well-appointed carriages and at public functions. Family life among them is generally happy. Formerly child marriages were a Parsee custom, but have now been abandoned, largely through the growing appreciation of education for boys and girls.

Zeal for education is a notable characteristic of the Parsees. Up to the time of their contact with the English, education in their common speech, Gujarati, was rare. A smattering of English was at first acquired for business use, but the educational movement dates from the early part of the 19th century, when Parsees chiefly took advantage of the English schools opened by the British. The Bombay Native Educational Society, founded in 1830 under the patronage of Governor Mountstuart Elphinstone, was the open door to higher education for the Parsees especially. Upon the retirement of this most eminent governor of Bombay, the Parsees took a leading part in commemorating his services by raising an endowment for the Elphinstone Institute for the teaching of the higher branches of European sciences and literature, and to this institution the little Parsee community has always supplied the majority of the students and in later years occupants for important chairs. They have also been quick to take advantage of the opportunities offered by the Jesuit, and the Scotch Presbyterian Missionary schools and colleges, and by the English and vernacular schools, established by the government and by private individuals.

But they have not been merely recipients of educational favors. In 1842, upon the knighting of one of their eminent men by the Queen, the Parsees celebrated the event by forming the Sir Jamshedji Jijibhoi Parsee Benevolent Institution, with an endowment of less than 40,000 rupees per annum, devoted to the support of schools and maintenance of poor and aged Parsees. This and other endowments have provided a complete system of schools, which furnishes an English education for practically the whole rising generation of Parsees, and many, continuing their studies in the technical schools of Bombay and in Europe, have attained distinction as teachers and professional men. The Parsee Girls' School Association has made generous provisions for female education. Gifts for education have been a part of a larger benevolence, and the Parsees have not only been eminent as money-makers, but as money-givers as well, and they have set a good example to Western donors in making it their habit to give during their lifetime, rather than by legacy. Bombay is so dotted with roads, bridges, wells and fountains, hospitals, asylums, and colleges given by them that the city itself may be said to be their monument. At the time of his death in 1859, Sir Jamshedji Jijibhoi bore the palm in the history of philanthropy, having given more than $1,000,000 to public charities, and he by no means stands alone as a princely Parsee giver. Their philanthropy has extended beyond their own people, and city, and country, as is evidenced in their assumption of the heavy tax imposed by the British-Government treasuries, and by their gifts to various funds in England and to the Sanitary Commission during the Civil War in the U.S. The Zoroastrian or Parsee religion is a monotheism, recognizing but one God, Ahura Mazda, or Ormuzd, the Creator, Ruler, and Preserver of the universe, without form and invisible, and to him all praise is to be given for all the good in this world and for all the blessings we enjoy. Under him are two spirits, Spento Mainyush (the creator spirit), and Angro Min-
a so much more promising field, little missionary work has been done among them. But their close and intelligent contact with the people and literature of Christendom has already modified their belief. With their readiness to profit by the adoption of foreign usages in the management of their own affairs, the hope is not groundless that they may yet, like their Magi of old, be drawn to Christ and prove a power in establishing His kingdom in the East.

Dosabhai Franji Karaka's History of the Parsees, 2 vols.

PARSONS, Justin Wright: Born at Westhampton, Mass., U. S. A., April 26, 1824; graduated at Williams College 1848; sailed April 24, 1850, as a missionary of the ABCFM, for Turkey. He was stationed at Nicemedia and Bardezag. For thirty years he labored with unflagging zeal, never so well contented as when upon tours among the hills and valleys of the district he traversed so often, that he might preach Christ to the villagers, who learned to love him and heed his teachings. Brave enough and cool enough to lead an army, he carried with him no weapon save the gospel of peace, and when he successfully disarmed, through a long series of years, all the opposition he met. He was on a missionary tour with Dudukian, a native Christian, when one evening in August, 1880, they camped for the night on the mountain side. During the night some nomad Turks chanced that way and shot the sleeping missionary and his companion for the sake of plundering their meager traveling kit. The outpouring of the whole population at the funeral bore witness to the power which the man's simple, devoted life had among the people.

PARSONS, Levi: Born at Goshen, Mass., July 18, 1792; graduated at Middlebury College 1814; sailed November 3, 1819, with Play Fisk as a missionary of the ABCFM. After spending some months in Smyrna and at the Greek College on the island of Scio in order to learn the modern Greek, Mr. Parsons with Mr. Fisk made a tour of exploration through the region of the “Seven Churches of Asia.” This was an experience of considerable danger at that time as well as of great interest. Leaving Mr. Fisk at Smyrna, Mr. Parsons went to Jerusalem in January, 1821, to prepare for its permanent occupation. He was the first Protestant missionary ever resident in Jerusalem with the intention of making it his field of labor. He had letters to prominent Greek ecclesiastics there and was cordially welcomed. But the outbreak of the Greek Revolution placed the Greeks of Syria in jeopardy of their lives, and Mr. Parsons was compelled to return to Smyrna, where in fact the danger from Turkish fanaticism was still greater. After Mr. Parsons and Mr. Fisk met again, the two went together to Egypt, hoping to reach the Gospel to the people living heedless in the land where it was first proclaimed.

PARUR: A town in Madras, British India, situated in the district of S. Arcot, about 32 miles S. W. of Madurantakam. Population, 5,000. Station of the PB, with (1900) 1 missionary and his wife.

PARVATIPUR: A town in Madras, India, situated 75 miles N. of Visagapatam. Popula-
PASHTU LANGUAGE: The language of some 5,000,000 people inhabiting Afghanistan and adjacent territory. It is also called the Afghan language by the Afghans. It belongs to the Iranian group of Aryan languages, and is written with Arabic letters modified by adding dots, as in Persian, and in a few cases in a fashion peculiar to Pashtu.

PASUMALAI: A town in Madras, India, 3 miles southwest of Madras City, on the railway to Tuticorin. Climate healthy; average annual temperature, 86° F.; rainfall, 35 inches. Station of the ABCFM (1845), with (1903) 2 missionaries, one with his wife; 36 native workers, 7 outstations, 1 place of worship, 9 Sunday schools, 6 day schools, 1 theological school, 1 dispensary, and 1,408 professed Christians.

PATPARA: A town in the Central Provinces of India, situated in the district of Mandla, 42 miles S. E. of Jabalpur. Station of the CMS (1887), with (1903) 1 missionary and his wife, 19 native workers, 2 places of worship, 6 day schools, 1 hospital, 1 orphanage, and 576 professed Christians, of whom 103 are communicants (including Marpha). Station also of the MLI (1895), with (1903) 1 leper asylum.

PATTERSON, Alexander: A native of Leith, Scotland; sent out by the Scottish Missionary Society to explore Tartary in 1802, accompanied by Henry Brunton. On arriving at St. Peters­burg he met so many discouragements that he felt inclined to turn back, when he unexpectedly found a friend in the lord of the emperor's bed­chamber, M. Novasilgoff. Passports were given him, and full liberty granted to travel through the empire, and select any place as a residence agreeable to him. The government also gave them a large grant of land, and permission to keep under their care and instruction any Tatar youths they might ransom from slavery until they were twenty-three years of age.

They chose a Mohammedan village called Karass, in the Nogal Steppe, as the place for the commencement of their mission. Both the missionaries studied the Turkish language. As soon as they began circulating some tracts they had written in the language great interest was excited, and discussions arose as to the merits of Christ and Mohammed, and many persons of rank became interested in the teachings of the Gospel.

In 1805 Mr. Patterson had the joy of seeing several of the ransomed youths embrace Chris­tianity and be baptized. They also went with him on his journeys, acting as interpreters. In 1810 the mission was making such progress among the people that the Mohammedan priests became alarmed, and aroused the bitterest oppo­sition. The Mohammedan tribes south of Karass were so zealous that they threatened to kill all who bore the Christian name. The Mohammedan schools were crowded with scholars, who were taught to read that they might defend the faith.

In 1813 the missionaries were obliged to move to the fortified town Georgievsk, about 30 miles from Karass, on account of the constant irruptions of hostile Turks. While here the translation and binding of the New Testament were finished. In 1814 the missionaries again went back to Karass. In 1816 Mr. Patterson took with him one of the ransomed slaves and made a tour through the Crimea, distributing tracts and Turkish Testaments. The journey almost cost him his life, but he felt amply repaid in the reception he met from all classes of people.

PATTERSON, John Coleridge: The missionary bishop and martyr of Melanesia, born London, England, April 2, 1827. His father was Sir John Patterson, a distinguished English judge, and his mother a niece of Samuel Taylor Cole­ridge, the poet. He was educated at Ottery St. Mary, Devonshire, 1835-37; at Exeter College, Oxford, graduating B.A., 1846. In 1840 he obtained a scholarship in Merton College. Through his schooldays he took high rank as a linguist. In 1852 he became a Fellow of Merton College. In 1853 he was curate of Angustain. In 1854 he was ordained. In 1858, March 26, he sailed with Bishop Selwyn to the Melanesian Islands, in the South Pacific. During the voy-
age he acquired the Maori language. For five years he was assistant to the bishop in conducting a training school for native assistants. In 1861 he was made bishop of the Melanesian Islands. He now reduced to writing several of the island languages, which before this had never been written. He also prepared grammars of these languages and translated portions of the New Testament into the Lifu language. His headquarters afterwards being appointed Bishop were at Motu, in the Northern New Hebrides, from which he made frequent excursions and voyages to the other islands of his diocese in the mission ship "Southern Cross," exerting himself in various ways for the good of the people. When the missionary ship, as it cruised among the islands, approached Nakapu Island, some of the islanders, mistaking it for a craft which had kidnapped some of the islanders, determined to avenge themselves. The bishop, unsuspicuous, lowered his boat, and went to meet them coming in their canoes. According to their custom, they asked him to get into one of their boats, which he did, and was taken to the shore. He was never seen alive again. Immediate search was made, and his body found, pierced with five wounds. In early life he was a leader in all athletic sports. The same elastic strength of body and skill in manipulation fitted him to be preacher, teacher, navigator, friend, and exemplar in the useful arts to the Melanesian tribes.

PAUL, Samuel: Born in 1843. Died in 1900. A native Christian of India. Educated at Palamcottam Preparandi Institution. Appointed by the CMS catechist at Ootacamund, and in 1874 he was ordained pastor of the Tamil local mission at the same place. He was the first to organize this mission, and after his faithful service at Ootacamund he was transferred to the Northern Pastorate, in the city of Madras, where he accomplished much for the development of the congregation at Black Town. Subsequently Sachiaparam, in the Tinevelli district, was his headquarters, and he was appointed vice-chairman of the native church council in Tinevelli, and chairman of two important church circles. Mr. Paul did a good work for Tamil Christian literature. He prepared for publication a large number of important works—manuals and translations—which have been widely read by Tamil Christians. The following works from his pen are worthy of special mention: Edited (in Tamil) History of the Church of England; History of the Book of Common Prayer; Geography of the Madras; "Zillah," Geography of the Nilgherries, and several translations from the Madras Tract Society and the Christian Vernacular Education Society. Chiefly for his literary work he was honored by the Government with the title of Rao Sahib ("Rao" is a Hindu title for a chief or prince). Mr. Paul left a deep impression for good upon his native land.

PAURI: A town in the United Provinces, India, situated in the district of Garhwal about 25 miles N. N. W. of Dwarkhat. Station of the ME, with (1903) 1 missionary and his wife, 1 woman missionary, 59 native workers, 7 places of worship, 12 day schools, 2 boarding schools, 1 orphanage, 35 Sunday schools, and 521 professed Christians, of whom 218 are communicants.

PAYNE, John: Born in 1814; appointed in 1836 by the Protestant Episcopal Missionary Society in the United States as missionary to Africa, and sailed May, 1837, reaching Cape Palmas, Liberia, on the 4th of July following. He was consecrated missionary bishop July 11, 1851. During thirty-four years he was a faithful and laborious worker, both as a missionary and bishop, in one of the most unhealthy portions of the globe, until the strain of it left him a mere wreck of a man. He resigned his office in 1871, and died at Oak Grove, Westmoreland Co., Va., October 23, 1874, aged 60.

PEA RADJA: A settlement in Sumatra, Dutch E. Indies, situated in the Siilindung Valley, about 25 miles N. E. of Siboga. It is the central point of the Rhenish mission in the Siilindung region, with (1903) 6 missionaries and their wives, 4 women missionaries, 50 native workers, 8 outstations, 8 Sunday schools, 11 day schools, 1 dispensary, 1 hospital, and 8,046 professed Christians, of whom 3,701 are communicants.

PEDDAPUR: A town of Madras, India, in the district of Godavari, 87 miles W. S. W. of Vizagapatam. Population, 39,708. Speaking the Telugu language, which before this had never been reduced to writing by missionaries, and for this reason invaluable. Station of the BOQ (1891), with 1 missionary and his wife, 1 woman missionary, 24 native workers, 7 outstations, 7 places of worship, 11 Sunday schools, 8 day schools, 7 places of worship, and 320 professed Christians. Some write the name Peddapur.

PEDDIE: A town in Cape Colony, Africa, situated 25 miles S. W. of King William's Town. Station of the SPG, with 1 missionary and 236 professed Christians. Station also of the South Africa Wesleyan Methodists, with 1 missionary, 45 native workers, 20 outstations, 6 places of worship, 6 Sunday schools, 4 day schools, and 391 professed Christians. Station also of the Women's Society of the same church, with 1 woman missionary and 1 boarding school. Some use the name Fort Peddie.

PEDI LANGUAGE: One of the Bantu family of African languages, spoken by a number, not yet known, of tribes inhabiting, for the most part, the Transvaal Colony in South Africa. It has been reduced to writing by missionaries, and for this purpose the Roman alphabet has been used.

PEGU: A town in Burma, British India; the former capital of the kingdom of Pegu, 40 miles northeast of Rangoon, on the railroad to Mandalay. The inhabitants are largely Talings and Peguans. Station of the ABMU (1887), with (1903) 2 women missionaries, 13 native workers, 6 outstations, 5 places of worship, 2 Sunday schools, 3 day schools, and 275 professed Christians. Station also of the ME, with (1903) 1 missionary and his wife, 6 native workers, 5 Sunday schools, 1 day school, and 157 professed Christians, of whom 39 are communicants.

PEI-KAN: A town in the province of Kiang-si, China, situated 56 miles E. of Nan-chang-fu. Station of the CIM (1893), with (1903) 2 women missionaries, 3 native workers, 2 outstations, 4 places of worship, and 25 professed Christians. Some write the name Peh-kan.

PEKING: Capital of the Chinese Empire, situated on a plain about 12 miles southwest of the Pei-ho, in latitude 39° 54' 36" north, longitude 116° 27' east. Its name means Northern Capital, in opposition to Nanking, which was the capital for a time. It became the seat of government under Kublai Khan in 1264, and has continued to be the capital ever since, except during the years when the emperors held their court...
at Nanking. The city is divided into two parts, each surrounded by a wall. The inner or Manchu city, where are the palace, government buildings, and barracks, is surrounded by a wall of an average height of 50 feet and a circumference of 14 miles. Adjoining this at the south is the outer or Chinese city, whose walls are one of the finest in the world, being 15 feet broad at the top and 30 feet at the ground, pierced with 16 gates, each one surrounded with a many-storied tower 100 feet high, with embrasures for cannon. Within both walls is enclosed about 26 square miles, and the great size of Peking, with the numerous public buildings, the palaces, pagodas, temples, broad avenues, lofty gates and massive wall, has challenged the wonder of all visitors since the stories of Marco Polo gave him an unjust reputation as a second Munchausen. Within the Manchu city a smaller excursion of three miles in circuit, surrounds the "Forbidden City," containing the palaces of the emperor and his consort. The age of the city is not definitely known. It has been built and rebuilt many times, and now is not at the zenith of its magnificence, which it attained at the time of the emperor Kanghi. Its triple, dome-shaped roofs towered 100 feet in the air, surrounded the "Forbidden City," containing the palaces of the emperor and his consort. The age of the city is not definitely known. It has been built and rebuilt many times, and now is not at the zenith of its magnificence, which it attained at the time of the emperor Kanghi. Its triple, dome-shaped roofs towered 100 feet in the air, surrounded the "Forbidden City," containing the palaces of the emperor and his consort. The age of the city is not definitely known. 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with (1903) 1 missionary and his wife, 1 woman missionary, 3 native workers, 1 outstation, 1 place of worship, 2 day schools, 1 boarding school, 1 dispensary, and 41 professed Christians, of whom 24 are communicants.

PENANG, or PRINCE OF WALES ISLAND: An island lying at the north entrance of the Straits of Malacca, and one of the Straits Settlements belonging to England. It contains 106 square miles, reaches an altitude, in the hilly district, of 2,922 feet, and has a rich, fertile soil, where tropical fruits and spices are cultivated. The climate is healthy, and rain falls every month in the year. Georgetown, the capital, is at the northeastern end of the island. Population, including Province Wellesley and the Dindings (1901), 248,207, of whom 140,102 are Chinese, Malays, Malacca, and one of the Straits Settlements Principalities.

PERAK: A protected British state in the Malay Peninsula, lying S. of Siamese Kedah and Province of Wellesley, and N. of Selangor. In 1890 it was ceded to Great Britain, and is now a part of the Federated Malay States.

PERAK ROAD: A railroad station in the Central Provinces of India, situated about 60 miles N. W. of Bilaspur. Station of the CWBM (1901), with 1 missionary and his wife.

PERAK: A protected British state in the Malay Peninsula, lying S. of Siamese Kedah and Province of Wellesley, and N. of Selangor. In Perak is a station of the PB, with 2 missionaries and their wives and 1 woman missionary. There is a station also of the SPG (1871), with 5 native workers, 2 places of worship, 2 day schools, and 143 professed Christians. Station also of the HFBS has an agent residing here.

PENDRA ROAD: A railroad station in the Central Provinces of India, situated about 60 miles N. W. of Bilaspur. Station of the CWBM (1901), with 1 missionary and his wife.

PERAK: A protected British state in the Malay Peninsula, lying S. of Siamese Kedah and Province of Wellesley, and N. of Selangor. In Perak is a station of the PB, with 2 missionaries and their wives and 1 woman missionary. There is a station also of the SPG (1871), with 5 native workers, 2 places of worship, 2 day schools, and 143 professed Christians. Station also of the HFBS has an agent residing here.

PERIAGULAM: A municipality in Madras, India, situated 44 miles W. N. W. of Madura. Population, 16,400, of whom 14,000 are Hindus. Station of the ABCFM (1856), with 1 missionary and his wife, 52 native workers, 42 outstations, 34 places of worship, 29 Sunday schools, 23 day schools, and 996 professed Christians.

PERIE: A village in Cape Colony, South Africa, situated 15 miles N. W. of King William's Town, in a well-timbered region. Station of the PBS, with 1 missionary and his wife, 23 native workers, 9 outstations, 1 place of worship, 9 day schools, and 737 professed Christians. Some write the name Pire.

PERKINS, Justin: Born at West Springfield, Mass., March 12, 1805; graduated at Amherst College, 1829; studied theology at Andover; embarked September 21, 1833, as a missionary of the ABCFM, and one of the founders of the Nestorian Mission at Urmia, Persia. Schools established by Dr. Perkins and Dr. Grant are now flourishing seminaries. Dr. Perkins translated the Scriptures and several religious books into Syriac. He visited the United States in 1842, accompanied by the Nestorian bishop, Mar Yohannan, whose presence and addresses awakened a deep interest in the mission. Returning to Persia in 1843, he labored successfully at his post, and ably defended Protestantism against misrepresentation and persecution. In 1869 impaired health compelled him to relinquish the work, in which he had been engaged for thirty-six years. He died at Chiopee, Mass., in the same year.

PERNAMBUCO: A city and seaport on the N. E. coast of Brazil, S. America, situated at the mouth of the Beberibe and Capibaribe. It is the greatest sugar mart in the country. The business houses of the city are chiefly built on a low, sandy peninsula called Recife, and the city is often spoken of as "Recife" for this reason. The central part of the city stands on the island of S. Antonio, while the finer residential districts are at Bôa Vista, on the mainland. Formerly the city was very dirty and suffered from a lack of water. This has now been changed to a great extent, as prosperity has brought wealth and attracted Europeans as residents. The population (1890) is 111,555, composed of very mixed elements. Station of the FS (1873), with 1 missionary and his wife, 2 places of worship, 1 theological class, 1 dispensary, 18 outstations, and 576 professed Christians.

PERSIA: The modern kingdom of Persia, called by the natives Iran, occupies, roughly speaking, that part of Western Asia lying between the Caspian Sea and Persic Gulf on the south, Afghanistan and Baluchistan on the east and Turkey on the west. Its exact boundaries have not as yet been definitely located, but starting from Mount Ararat at the northwest, the river Aras forms the greater part of its boundary line between that part of Russia lying west of the Caspian Sea, tho there is a small strip of country extending south of the river Aras along the Caspian Sea which does not belong to Persia. East of the Caspian, Russian Turkestan bounds it on the north, tho the exact limits of Persian territory have not been accurately settled, Russian authorities claiming more than is allowed by other European powers. On the east the boundary lines between Afghanistan and Baluchistan have been determined by British commissioners at different times, although some parts of it are still disputed. Its southern and southwestern boundary is the coast-line of the Arabian Sea and the Persian Gulf. Its western boundary from Mount Ararat in a general southwesterly direction to the Persian Gulf is the disputed Persian-Turkish frontier, for the settlement of which a mixed commission, appointed in 1845, labored for 25 years, with the result that the disputed territory has been defined rather than the exact boundaries delimited.

Persia extends for about 700 miles from north to south, and 900 miles from east to west, and includes an area estimated at 628,000 square miles. The greater part of this region is an elevated plateau, almost a perfect tableland in the center and on the east, but cut up by mountain chains on the north, the northeast, and the south. More than three-fourths of its entire surface is desert land, but many of the valleys between the high mountain ranges are wonderfully fertile and exceedingly beautiful. Rare flowers, luscious fruits, valuable timber, and mountain brooks and torrents make the land a
scene of picturesque beauty which is celebrated in history and song, and indissolubly connected with the ideas of Persia. With such a diversity of physical characteristics there is of necessity a diversity of climate. On the plateau the climate varies at the several seasons, but the summer heat is intense, while the winters are mild, and heavy and frequent rainfalls make the low country marshy and unhealthy. In the southern provinces, the heat in autumn is excessive, winter and spring are delightful; and summer, tho hot, is not unpleasant, since the atmosphere of Persia in general is remarkable for its dryness and purity.

The population of Persia is about 9,000,000. The majority are engaged mainly in agriculture, and the heat in the world, together with other cereals, is raised, and cotton, sugar, rice, and tobacco are produced in the southern provinces. The wandering tribes dwell in tents, and move about with their flocks and herds as the seasons succeed each other, spending the spring and summer on the mountain slopes, the winter on the plains. The two principal races are the Turks and the Persians. There are also Arabs, Kurds, Leks, and Baluchis.

The principal cities of Persia, with their population, are: Teheran, 250,000; Tabriz, 150,000; Isphahan and Meshed, each with 80,000; Kerman and Yezd, each with 60,000. It is estimated that 8,000,000 of the population belong to the Shi'ah faith, 750,000 are Sunnis, 10,500 Parsees, 20,000 Jews, 53,000 Armenians, and 30,000 Nestorians.

The government of Persia is similar to that of Turkey. It is a kingdom whose king is called the Shah. He is the absolute ruler and the master of the lives and goods of all his subjects; but the power is absolute, he must not act contrary to the accepted doctrines of the Mohammedan religion as laid down by the prophet and interpreted by the highpriesthood. The laws are based on the precepts of the Koran, and the Shah is regarded as vicegerent of the prophet. A ministry, divided into several departments, after the European fashion, assists him in the executive department of the government. A governor-general is appointed over each one of the 27 provinces, who is directly responsible to the central government. The nomad tribes are ruled over by their chiefs, who are responsible to the governors.

The only instruction of the bulk of the population is from the teachings of the Koran, but there are a great number of so-called colleges supported by public funds, where students are instructed not only in religion, and Persian and Arabic literature, but also in scientific knowledge.

History: It is not the province of this article to give any sketch of the history of the country of Persia, but the following dates of the principal epochs in its history may be of service. From the earliest records, dating back to about 2,000 B.C., the first rulers of Persia were the Medes, who conquered Babylonia and established a Medo-Persian empire, which lasted, under the rule of famous kings—Cyrus, Cambyses, Darius, Xerxes, and Artaxerxes—until the conquest by Alexander the Great, 331 B.C., when the Greek and Pnthian Empire was established, which ended about the middle of the 2d century. The Sassanian Empire, from the beginning of the 3d century lasted until about the end of the 7th century, when the Moslem domination commenced, and gradually grew in extent and influence. Mohammedanism completely captured the life and permeated the thought of the people to the very core. Persia was at times a province, and the center of the Arabian Empire, under successive rulers of Arab, Turk, or Mongol origin. The sway of the Timurides and Turkmans lasted from 1405 to 1499. From 1499 to 1726 the Sufi or Safavi dynasty ruled the country. Its founder was Ismail Sufi. With the accession of Nadir Shah, 1736, the last native Persian dynasty passed away. At the death of Nadir Shah in 1747 a period of anarchy, followed by short reigns of various despots, ensued, until in 1794 Agha Mohammed ascended the throne—the first of the reigning dynasty of the Kajars. The present Shah, Mozaffar-ed-din, succeeded his father in 1896.

Missions in Persia: When the religion of Christ was accepted by Constantine (312) it was stigmatized by the rival empire of the East as the religion of the Romans. Religious zeal and persecution, with an open door and many adversities continued in Persia for a century after they had ceased in the Roman Empire. The sufferings of Christians under Shapur II., the Sassanian, were as terrible as any experienced under Diocletian.

In the face of these obstacles it is clear that the Christian faith had a harder mission field in Asia than in Europe. The 3d century saw Christian missions there advancing generally in peace. The 4th century was full of conflict and persecution, with an open door and many adversaries. The pious and zealous monks of Egypt and Syria were the leading missionaries, and their labors are still attested by the many churches that bear their names in Mesopotamia and among the Nestorians. The Armenians were largely converted, and the Georgians. In this century also strong heretical sects took shape, that have left relics to the present day.

In the 5th century the bitter controversies within the church resulted in the separation of the Eastern Christians from the West. The Nestorian controversy at the Council of Ephesus (431) resulted in a schism which was carried thence to Edessa, and thence to Persia. The separation of the main body of Christians under the Persian rule was completed in a council held at Seleucia 499. There were political reasons for this separation as well as theological. It gave satisfaction to the Persian Government to have its Christian subjects break their connection entirely with the Romans, and thus it gave rest from persecution. In the 6th and 7th centuries there was much missionary activity by the Persian Church.

Under the Caliphs: 641-1258. The dominant religion of Persia from the primeval days had been the faith of Zoroaster. Christianity failed to overthrow it. To this mighty religion, which once seemed likely to supersede all others and be proclaimed in the edicts of the great king over Europe as well as Asia, the fatal blow came suddenly, and from a quarter least expected. The Persian Emperor received a letter one day
from "the camel-driver of Mecca," bidding him abandon the faith of his ancestors and confess that "there is no God but God, and Mohammed is the prophet of God." The indignant monarch tore the letter to pieces, and drove the camel-drivers who brought it from his presence. But before ten years had passed the Arab hordes had driven the Persians from their homesteads. Persia, defeated in two decisive battles, reluctantly gave up the contest. The whole system fell with a crash, and the only remnants left to perpetuate its rites are some 5,000 souls in Yeard, a city of Persia, and 100,000 Parsees in Bombay.

The faith of Mohammed from that day to this has ruled in Persia. The Persian is the only Aryan race that accepted Islam.

Under the Mogul Tartars: 1258-1430. The Moguls arose in Chinese Tartary. The last of the Persian Christian kings—Christian in name, doubtless, more than in reality—was slain by Genghis Khan about 1202. Genghis had a Christian wife, the daughter of this king, and he was tolerant toward the Christian faith. In fact, the Mogul conquerors were without much religious prejudice toward Christianity. The wave of carnage and conquest swept westward and covered Persia, and overwhelmed the Caliph of Bagdad in 1258. This change was for a time favorable to the Christians, as the rulers openly declared themselves Christians, or were partial to Christianity. The patriarch of the Nestorians was chosen from people of the same speech and race as the conquerors—a native of Western China. He ruled the church through a stormy period of seven reigns of Mogul kings; had the joy of baptizing some of them, and of indulging in the period of seven reigns of Mogul kings; had the joy of baptizing some of them, and of indulging in the period of seven reigns of Mogul kings; had the joy of baptizing some of them, and of indulging in the period of seven reigns of Mogul kings; had the joy of baptizing some of them, and of indulging in the period of seven reigns of Mogul kings; had the joy of baptizing some of them, and of indulging in the period of seven reigns of Mogul kings; had the joy of baptizing some of them, and of indulging in the period of seven reigns of Mogul kings; had the joy of baptizing some of them, and of indulging in the period of seven reigns of Mogul kings; had the joy of baptizing some of them, and of indulging in the period of seven reigns of Mogul kings; had the joy of baptizing some of them, and of indulging in the period of seven reigns of Mogul kings; had the joy of baptizing some of them, and of indulging in the period of seven reigns of Mogul kings; had the joy of baptizing some of them, and of indulging in the period of seven reigns of Mogul kings; had the joy of baptizing some of them, and of indulging in the period of seven reigns of Mogul kings; had the joy of baptizing some of them, and of indulging...
other treatises on the controversy with Islam were published in India andPersia; a great deal secretly in Persia to direct the thousands whose faith in their religion is shaken. The same works, perhaps unwisely published in Turkey before Dr. Hager's death, led to severe persecution, and to a strict suppression of all books aimed at the system of Islam. But these books still live, and have their work to do, for they are exhaustive and unanswerable. The latter fact was due to the decision of the ABCFM to send men in 1830 to examine the condition of the Nestorian Church, described by Dr. Wolf. As a result the ABCFM determined to establish a mission to the Nestorians. Rev. Justin Perkins and his wife embarked in the fall of 1833. They reached Tabriz about a year later, and in the summer of 1835 were joined by Dr. and Mrs. Grant. This little company of two missionaries and their wives arrived at Qara-Kum on the river Zeravshan. Their peaceful reception by the Nestorians was followed by their wholehearted cooperation with the missionaries. The work of the mission was so successful that the ABCFM in 1834 sent out the Rev. J. L. Merrick, who had specially prepared himself to explore the Mohammedan field of Persia and Central Asia. He continued a missionary till 1845. He traveled extensively in company with Mr. Haas, and both came near losing their lives in an encounter with the Mollahs in Isphahan. Mr. Merrick's labors resulted only in teaching some Persian youths the English language and science, and in translating the Shi'ite traditional Life of Mohammed. It became evident that evidence had not yet opened the way to labor directly for the Mohammedans.

The roll of this mission counts fifty-two missionaries, men and women, sent out previous to 1877. Time would fail to tell of all these. The pioneers, Messrs. Perkins and Grant, were enthusiastic and apostolic men. One of them, Dr. Grant, finished his career in 1845. Thousands in America and England became familiar with his work through his letters and his book on the Mountain Nestorians, as far as they were known by a colleague in the mountain work, Dr. Laurie. His grave is by the shores of the Tigris, while the account of his labors has passed into the annals of the Church's heroes.

Justin Perkins, D.D., was spared to labor for more than thirty years, dying on the last day of 1869. His eminent services were seen in pioneer work, and in making known the Nestorians. In his later days he was a real patriarch, with all the venerable bearing and deep piety of the best fathers of old.

The force of missionaries was steadily increased from time to time by the arrival of other men. The work of the ABCFM was almost entirely for the Nestorians, numbering about 100,000 souls, partly in Persia and partly in Kurdistan, under the care of missionaries and a band of fifty native pastors and evangelists, a band of over eighty schools and congregations. The results were great in numbers, and greater in their bearing upon the future.

The Presbyterian Board, 1871 to this day: By the union of the two great branches of the Presbyterian Church in 1870, the New School body ceased its support of the ABCFM, and claimed a portion of the system of a mission to the Nestorians. “The Mission to the Nestorians” was transferred to the care of the Presbyterian Board in 1871. The work has since been widely extended into Eastern Persia and to reach Armenians, Kurds, and to some extent Persian Mohammedans. On the other hand, the work among the Nestorians has been profoundly affected by the entrance of Russian missionaries, who have won a large proportion of the Nestorian Church to rejoin the Eastern Church from which their fathers seceded fifteen hundred years ago. A notable event was the celebration of the jubilee of this work in 1886, followed by prevailing revivals in many of the congregations. The hope of the work is in the gift of the Holy Spirit in its convincing and renewing power.

The Mission to the Nestorians (the word Archbishop referring to the Archbishop of Canterbury, in England) is another enterprise of a missionary character. No time need here be spent upon it, however, since it has been sufficiently described in another place. The Mission of the CMS. In 1834 the CMS, with the Rev. R. Bruce, of the CMS, on his way back to India visited Persia. He found the Muslims of Isphahan so friendly, and the Armenians so anxious to learn of the Christianity of the West, that he delayed to leave. His stay was prolonged year after year. Dr. Bruce opened the way. Meanwhile the ABCFM in 1835 decided to assume these enterprises and prosecute the work so incidentally begun. Three other stations have been occupied, and medical missions and Zenana missions have been undertaken. Moreover, God has given His blessing to this new enterprise in Persia. The following societies are now at work in Persia: The Presbyterian Board, North; the Archbishop's Mission to the Assyrian Christians; the London Society for Promoting Christianity amongst the Jews; the Church Missionary Society, and the Bible societies. Educational work has received prominence from the beginning of modern missions in Persia, and the work of medical missionaries has been highly appreciated by the Persians. The great need of Persia was suggested by Lord Curzon in 1892: “Those philosophers are right who argue that moral must precede material and internal reform in Persia. It is useless to graft new shoots on to a stem whose sap is exhausted or poisoned. We may give Persia roads and railroads; we may work her mines and exploit her resources; we may drill her army and clothe her artisans; but we shall not have brought her within the pale of civilized nations until we have got at the core of the people, and given a new and a radical twist to the national charactcers. This need can only be met by divine message, borne to Persia by the missionary of the cross.
PERSIAN LANGUAGE: The Persian is one of the Indo-Germanic family of Aryan languages, of sufficient importance in itself to be sometimes called the Western Aryan. It is called Irani in Persian and in the West of Asia it is known as Parsi. This latter name is identical with the well-known name Parsee for Persia, the people of Western Asia often using "p" where their eastern neighbors use "f." The ancient sources of the Persian as it exists to-day are the Zend, which is very near to the Sanskrit; the Ancient Persian, of which few literary remains exist, some of these being found in the book of Damel, but which is still near to the Sanskrit in many particulars, and the Pehlevi, or Sassanian of the first seven centuries of our era. The latter has a considerable number of Chaldean words, and differs materially from the Zend in having few inflections and terminations in comparison with the older language. A later dialect of the Pehlevi shows a distinct purpose to avoid the use of other than true Persian words and to return to the Ancient Persian forms. The modern Persian is very simple in its grammar. In fact, it is often said to have no grammar worth disturbing oneself about. It has no gender of noun, adjective or pronoun, except by use of a special word to show sex. Its case declensions are few, its plural is regularly formed in every case, one of the two pluralizing terminations being used for animate and the other for inanimate objects. In the verb great use is made of auxiliary combinations. At the same time, and perhaps because of this, the language has a wonderful fulness and flexibility. No other Asiatic language compares with it in elegance and in theondrous sweetness of its tones.

Persian is widely cultivated throughout Asia for its literary qualities and its literature. Whether in the East or the West, in India or in Turkey, the educated man most as a matter of course know Persian. At the same time, since the Mohammedan era it has lost much of its purity through adoption of numbers of Arabic words which are not always naturalized—that is, are not always subjected to Persian rules of inflection and construction. In the earlier periods of Persian writing the cuneiform characters were used as well as letters derived perhaps from the Syriac. At present the Arabic alphabet is universally used for writing Persian. Additional dots supplied to Arabic letters furnish the sound which Arabs do not use, and the Persian taste gives an angle to the letters which neither Arabs nor Turks permit, but aside from these peculiarities the Arabic letters are unchanged.

The Persian has been used to some small degree for missionary purposes. Its territorial expansion suggests the wisdom of making greater use of it for Christian publications. Such use cannot avail, however, unless the writer is a master of Persian in every sense.

PERU: A republic of South America, which lies between the Pacific Ocean on the west and Brazil and Bolivia on the east, Ecuador on the north, and Chile on the south. It contains three distinctive physical divisions—the coast region, the region of the Andes, and the tropical forests within the valley of the Amazon. Its area is 695,753 square miles, divided into eighteen departments and two provinces (Choles and Zambos). Every variety of climate is found in Peru, on account of the difference in elevation in various parts. The population in 1876, when the last census was taken, was 2,660,381. The Geographical Society made an estimate of the population in 1896, which showed the total number of inhabitants as 4,600,000, besides an unknown number of uncivilized Indians. In the census of 1876 the population was composed of 41,631 whites, 1 per cent. American, 59 per cent. mestizos, 58 per cent.; 26 per cent. mixed blood, and 2 per cent. Asians. The chief cities are Lima, the capital (100,000), Callao (16,000), Arequipa (35,000), and Cuzco (20,000). The total working length of railways (1902) is 1,025 miles, with about 45 miles in construction. There is also a steamboat service on Lake Titicaca. Roads are poor and few. The constitution, proclaimed in 1838 and revised 1880, provides that a president and a congress of two houses shall be elected every four years. The constitution prohibits the public exercise of any other religion than the Roman Catholic, tho in reality there is a certain amount of tolerance, since Anglican churches and Jewish synagogues are found in Callao and Lima. Education is compulsory, and is free in the municipal public schools.

The American Bible Society through its colporteurs prosecutes the only Protestant work so far in Peru, by distributing the Bible translated into Spanish. The principal agent of the Bible Society is an Italian minister, who has been holding church services in Callao, where he gathered a congregation of over a hundred, to whom he preached in Spanish. His success in making converts roused the opposition of the priests, who viewed with unconcern the services in English, but saw that preaching in Spanish was likely to prove a potent means of enlightening the people, and on the 25th of June, 1890, Mr. Pennotti, the minister, was arrested and put in prison, charged with violating the law. He having been acquitted, his persecutors appealed, and finally carried the case to the Supreme Court. They thus obtained an interpretation of the law in favor of Mr. Pennotti, and general religious liberty, altho they had hoped for something quite different. Again, in 1895, the Roman Catholic clergy tried to prevent Bible circulation, and the result was a decree from the Government under which the circulation of the Bible is freely allowed. The constitution prohibits the public exercise of any religion but Roman Catholicism. But in fact there is a certain amount of tolerance, and the ME, the RBMU and the Independent Baptist Missionary movement have 6 stations, with both chapels and schools, in Peru.

Markham (C. R.), Peru, London, 1880; Adams (W. H. D.), The Land of the Incas, London and Boston, 1883 and 1885; Squier (E. G.), Peru, New York, 1877.

PESHAWAR: A town and British military post in the Northwestern Frontier Province of India, and capital of a district of the same name which was formerly a part of Afghanistan. It is situated about 88 miles W. N. W. of the great British fortress of Rawal Pindi, and 18 miles from the east entrance to the celebrated Khafiar Pass on the road to Cabul. Under British soil the prosperity of the town is reviving and the appearance of the suburbs is much improved. The town itself has small architectural pretensions, the houses being generally built of mud bricks, held together by a frame of wood. Except the main narrow thoroughfare (Chowk) and two market squares (Chowk and Zambos). Sanitary arrangements are good, and water plenty. The fruit gardens of the environs are a favorite pleasure-ground of the people. Alth-
tude, 1,180 feet. Population (1901) 95,147, of whom 70,000 are Mohammedans, 17,500 Hindus, and 5,500 Sikhs. Station of the CEZ (1882), with (1903) 5 women missionaries, 12 native workers, 3 day schools, 1 boarding school, 2 dispensaries, 1 hospital, and 15 Zenana pupils. Station also of the CMS (1885), with (1903) 4 missionaries, two of them with their wives; 4 native workers, 2 outstations, 2 day schools, 1 boarding school, 4 dispensary, 1 hospital, and 94 professing Christians, of whom 70 are communicants. Station also of the WMS, with (1903) 1 missionary, 3 native workers, 4 places of worship, 1 Sunday school, and 57 professed Christians.

**PETCHABUREE:** A town in Siam, on the west side of the Gulf of Siam, 55 miles southwest of Bangkok, with which it is connected by railroad. Has 10,000 inhabitants. Station of the PN (1861), with (1903) 3 missionaries and their wives, 1 woman missionary, 5 native workers, 2 outstations, 1 place of worship, 1 Sunday school, 1 day school, 1 dispensary, 1 hospital, and 97 professed Christians.

**PETROPOULOS:** A town in Cape Colony, South Africa, 6 miles S. S. W. of King William's Town. Station of the Berlin Missionary Society (1856), with (1903) 2 missionaries, 1 woman missionary, 9 native workers, and 478 professing Christians, of whom 125 are communicants (including Emidigoni in these statistics).

**PETROPOLIS:** A German colony in Brazil; South America, 28 miles N. of Rio de Janeiro. It is the summer residence of the rich inhabitants of the city. Station of the MES (1895), with (1903) 3 women missionaries, 49 native workers, 2 outstations, 1 place of worship, 1 Sunday school, 3 kindergartens, and 106 professed Christians.

**PFANDER, Karl Gottlieb:** Born, 1803; died, 1865. Prepared for his missionary work at the Training Institution, Basel, from 1820 to 1825. Pfander, who had a gift for languages, was desired by the Basel Committees for Asia, and particularly for the translation of the Bible into Asiatic languages. He was first sent with Zarembo, the former Russian count, also a graduate of the Basel Institute, to the Armenians living in the vicinity of Shusha, in the region near the Caspian Sea, which is now known as the Russian province of Transcaucasia. He and his associates were, soon after their arrival, in danger of death by starvation, for the Prince of Persia besieged Shusha for forty days, in 1826. The Shusha Mission was intended to be a work among the Mohammedan population, but its influence was felt among many Eastern Christians. Pfander, only 22 years old, had now to learn three languages: Turkish, Armenian, and Persian. The Turkish had not been provided with grammar and vocabulary till the missionaries used it. The Persian was necessary, that he might be able to cope with learned Muslims. Pfander also studied the tone of the Mohammedan thought, by frequently conversing with the people, and studying their books, especially the Koran. The greatness of the problem of Shusha he wrote three books, which treated of sin, redemption, the divinity of Christ, the Trinity, and the inspiration of the Scriptures. These were designed to remove stumbling blocks from the way of the Mohammedans—and, in India, they proved to be a power for good.

Before leaving Shusha he wrote a little book for distribution among them, and it was blessed mightily by God. In 1829 he decided to go to Baghdad to learn Arabic, and when the danger of his journey were brought to his attention, he wrote:

"I have no care for my life; it will be preserved as long as it is needed for the service of the Almighty." He left Baghdad after heroic work, to visit Persia, and in 1831 we find him in Ispahan. His book, written in German, had been, with the help of the natives, translated in Armenian, Turkish, and Persian, and one of his objects in the present journey was to make the Persian edition more correct. He joined a caravan, wore native dress, and on his journey he spoke to Tatars and Kurds of the Christian religion, and distributed tracts and Persian New Testaments.

He favorably impressed Catholic and Armenian Christians, and the Syrian archbishop asked for and received a number of Syrian and Arabic tracts. He distributed the Scriptures, preached the word, and had the joy of seeing souls saved by the grace of God. From Shusha he visited and labored in the neighboring towns of Shamakhi and Baku, and for eight years, having been a pilgrim in missionary work among many peoples, he visited Europe, where he spent a year. In 1835 he and his companions were bidden by the Russian Government to cease at once and forever from all missionary work in the country, and from March to September, Pfander and Kreiss were engaged in a journey of exploration through Asia Minor to Constantinople. Soon afterward they both received appointments under the CMS, started for India by the way of Persia and the Persian Gulf, and after thirteen months they reached Calcutta.
Peshawar, and during this terrible uprising he showed the firmest faith and the highest courage. The Mutiny over, he visited Europe, and in 1858 he was sent to Constantinople, accompanied by Dr. Koelle. Here, as elsewhere, his tongue and pen were mighty forces in the proclamation of the truth. This gifted missionary, Bible-writer, and linguist left a permanent impression upon each of the peoples among whom he labored, while his books struck Mohammedanism in its weakest point, and still exercise a powerful influence in India, in Persia, and in Turkey and Egypt.

PHALANE: A settlement in the Transvaal, South Africa, situated about 48 miles N. W. of Pretoria. Station of the Hermannsburg Missionary Society (1867), with (1901) 1 missionary and his wife, 4 native workers, 1 station, 2 day schools, and 651 professed Christians.

PHALAPYE. See Serowe.

PHILIP, John: Born in England; studied at Hoxton Academy; was appointed as a deputation missionary. Rev. John Campbell to visit the stations of the LMS in South Africa; sailed December 10, 1818, reaching Cape Town February 26, 1819. Accompanied by Mr. Moffat and Mr. Evans, the deputation visited the stations within the colony, but were prevented by the Kaffir war from proceeding beyond. In 1820 Mr. Philip returned to Cape Town. In 1820 he received from Princeton College, New Jersey, U. S. A., the degree of Doctor of Divinity. The Deputation having completed their work, Dr. Philip was appointed superintendent of the Society's missions in South Africa. He was also pastor of an English congregation at Cape Town. In 1826 he visited England by invitation of the directors, his place as superintendent being supplied by Rev. P. E. Miles. He earnestly championed the rights of the Hottentots as against greedy and unprincipled settlers, and secured certain regulations which ameliorated their civil status. On his return to South Africa he was sued for libel and made to pay a fine of £1,200. Dr. Philip died at Hankey, South Africa, August 27, 1851. His Researches in South Africa were published in 2 vols. in London, 1828.

PHILIPPOPOLIS: A city in Eastern Rumelia, Bulgaria. It is the most important city of the southern province. Population (1900), 42,849. The city stands upon and between three isolated syenitic rocks (the highest 695 feet) on the right bank of the Maritsa, 97 miles N. N. W. of Adrianople. It was founded 340 b.c. by Philip II. of Macedon. Station of the ABCFM (1859), with (1903) 2 missionaries and their wives, 27 native workers, 17 outstations, 12 places of worship, 17 Sunday schools, 8 day schools, 1 printing house, and 472 professed Christians.

PHILLIPS, Jeremiah: Born at Plainfield, N. Y., January 5, 1812; attended Madison (now Colgate) University, but did not complete his course of study, the Committee of the Missionary Society desiring that he should accompany Dr. Sutton on his return to India. He was ordained at Plainfield, and embarked for Calcutta in company with Dr. E. Noyes, September 22, 1836, under the Presbyterian Missionary Society. His field of labor was Orissa, a region of country hitherto wholly untouched by missionary effort, which was occupied in 1836. Balasar was first occupied in 1840 and a boarding school opened, with six native children. The same year Mr. Phillips commenced a new station at Jaleswar with some of the Balasar boarding scholars and native converts. He was the first to discover the Santals, a race of aborigines previously unknown to missionaries. He reduced their wild language to writing, prepared and published a grammar and dictionary, and established schools among them—for the first time in their existence, so far as known. As a result of his correspondence and published articles in the papers of India and America, seven missions have been established, and are successfully working among them. He translated the Gospels and other portions of the Bible into their language, and also prepared school-books. The degree of doctor of divinity was conferred upon him by Bates College, Maine. The India Government officially thanked Dr. Phillips for his great work among the Santals. He died at Hillsdale, Mich., December 9, 1879, having served 43 years in India.

PHILIPPINE ISLANDS: A group of islands lying in the Western Pacific Ocean, and extending almost due N. and S. from Formosa to Borneo and the Moluccas, through 19° 47 of longitude. The group contains nearly 2,000 islands, some of which are mere islets. The largest islands are Luzon, with a population of 3,500,000; Panay, 735,000; Negros, 391,777; Cebu, 504,000; Samar, 260,753; Leyte, 270,491; Mindoro, 200,000; Mindanao, 600,000. The whole area of the group is estimated at 122,000 square miles, and the population is about 8,000,000. The climate of the islands is varied, according to position and altitude. In general it may be described as hot, tempered somewhat by ocean breezes, but very moist and more than ordinarily trying to American residents. One of our people going to the islands in perfect health and remaining two or three years without taking regular change of air in the mountains, will find his general health seriously affected. Vegetation is luxurious and on the whole offers the people an easy support.

The majority of the inhabitants are of the Malay stock, now very much mixed. There are about 25,000 Europeans in the islands, including 10,000 Chinese, in whose hands are the principal industries, and a considerable number, not yet ascertained, of wild tribes, some of whom seem to be Negrito dwarfs. The languages of the people are numerous. Spanish has been the official language and is used by educated Filipinos, but has not at all displaced the native languages in the households of the people. It will now be quickly replaced by English. The chief of the forty or fifty native languages spoken in the islands are the Tagalog, the Pampangan, the Pangasinan, the Visayan, in two main dialects, the Ciganan and the Zambales, besides the Moro dialects of the south, which have taken up a certain number of Arabic words.

The Philippines were discovered and conquered by the Spaniards in the 16th century. Having received a certain amount of advantage from Spanish control and tutelage during 350 years, and having been ceded to the United States by the treaty of peace signed December 10, 1898, the work of converting the American influence will be more beneficent and stimulating than the Spanish. With the exception of the southern portion of Mindanao and the Sulu archipelago, inhabited by Mohammedan Malays,
whom the Spaniards called Moros (Mohammedans or Moors), the islands are under civil government, with practical autonomy in the municipalities, and with 39 provinces, each under a governor elected by the people through their municipal councils. The law-making power rests with a commission at Manila under a Governor appointed and supervised by the President of the United States.

The religion of the Philippines, excepting that of Mohammedan Sulu around Jolo and parts of Mindanao, is overwhelmingly Roman Catholic, atho in the mountain districts of the larger islands paganism in the form of ancestor-worship and spirit-worship also exists. The Roman Catholic Church has divided the islands into nearly 900 parishes, of which some 600 have been administered by foreign friars of the Augustinian, Dominican and Franciscan orders. These friars have had not only the religious, but in actual fact, the civil, control of the islands, and have used their power for the advantage of those rather than of the people. They have acquired ownership, for instance, of more than 400,000 acres of choice land in the islands, besides holding titles to a great number of churches and other public buildings. Through various causes it is needless to enumerate all the benefits of foreign friars, that is, say the Roman Catholic establishment, has alienated the affections of the mass of the Filipinos, and as soon as the Spanish power in the islands was broken all the friars were forcibly expelled from their parishes, saving their lives, only to take refuge in Manila or even in foreign lands. The people have said: "Our people have had 300 years of friars' religion, and now we want a better one." This does not, however, imply a revolt from Roman Catholicism, for most of the people know of no other form of religion. In some provinces the Roman Catholic clergy still sharply control public sentiment, but in others there is a tendency to form a national Roman Catholic Church, which has been commenced by certain of the native clergy who have thrown off allegiance to the Pope of Rome. The whole situation of Roman Catholicism in the islands is one which causes the gravest inquietude among the august prelates at Rome, the change which withdraws national support from that church and establishes schools outside of the control of the bishops, being one to which European Roman Catholics cannot readily adapt themselves.

In the meantime the condition of the common people in the Philippines who are Christians in name has attracted the sympathetic attention of the Protestant missionary societies of the United States. While there are exceptions among the educated classes, the characteristic qualities of the common Roman Catholic Christian Filipino (that is to say, of the mass of the people) are the following: There is a strange lack of either religious or political freedom, there is a mere dialect separating neighbors as widely as the ocean. Like all Asians, they look upon representatives of Western civilization with an instinctive dislike and suspicion, and they hardly know the meaning of lofty ambitions or aspirations. They are immoral, have a rooted conviction that all foreign clergy are immoral, and they allow nothing in the religious teaching of foreigners to restrain them from being idle, dissipate, deceitful, vacillating and essentially worthless. The two interests capable of thoroughly engaging their attention are, first, cock-fighting (with gambling), and second, gorgeous church processions. It is clear that no great future awaits such a people unless through a more profound understanding of the Gospel of Jesus Christ.

The Presbyterian Board of Foreign Missions in the United States (North) was the first Protestant society to establish a mission in the Philippines. It first proposed to the greater denominational societies a conference for such arrangements as to comity and territorial limitations as will prevent any impression of rivalry between the denominations. This has resulted in the formation of "The Evangelical Union of the Philippine Islands," each denomination adding in brackets its distinctive name. Comity being settled upon, the PN established Mr. Rogers its first missionary in Manila in April, 1899. It now has 4 other stations on the islands of Panay (1900), Negros (1901) and Cebu (1902), with 10 organized churches, several schools, one of them Industrial, and hospital the about 500 communicants. The CA has sent out missionaries temporarily working with the PN. The Methodist Episcopal Church in the United States, after Methodist laymen had commenced holding meetings in Manila in 1899 (before the Presbyterian mission was opened), organized a mission station there in May, 1900, taking for its field the northern section of the island of Luzon. It now has work in 27 places, with three central stations, besides its station in Manila. It has about 4,000 professing Christians under its care, 1,000 of them being communicants. The American Baptist Missionary Union opened its first station in 1900 on the island of Panay, and its second in 1901 on the island of Negros. It now has 3 organized churches, 5 places of worship and about 400 communicants. The CA has given much attention to printing and circulating the Scriptures and general evangelistic literature. The Protestant Episcopal Church has a strong mission station at Manila (1902), where the missionary bishop resides, and another in the highlands of Benguet (Luzon), with 10 organized churches, several schools, one of them Industrial, and about 4,000 professing Christians under its care, 1,000 of them being communicants. The ABCFM has a station (1902) in the island of Minamano. All of these missions are working with the hope of benefiting the people. It is not their aim to waste time in fighting the Roman Catholic Church. The B and FBS and the ABS also have agencies in the islands and are pressing forward Bible translation and have circulated about 80,000 copies per annum of the Gospels and other portions already printed.

**PHOKWANE:** A railway station in S. Bechu­­analnd, Africa, situated about 70 miles N. of Kimberly. Station of the SFG, with (1903)
missionary and 905 professed Christians. Some write the name Phokoane.

PYEUNG-YANG: A town in Korea, about 80 miles W. of Wonsan, beautifully situated on the right or N. bank of the Taedong, 50 miles from the sea. The river on which it stands is navigable by vessels of moderate draught to within 15 miles of the city. It is the center of a large silk industry. The Japanese defeated the Chinese at this place in September, 1894. Population, 20,000. Station of the ME, with (1903) 4 missionaries, three of them with their wives; 3 women missionaries, 11 native workers, 17 outstations, 18 places of worship, 2 Sunday schools, 1 day school, 1 dispensary, 1 hospital, and 2,070 professed Christians, of whom 269 are communicants. Station also of the SPG, with (1903) 1 missionary.

PILKINGTON, George Lawrence: Born in Ireland, 1865. Died in Africa, 1898. Educated at Cambridge, and for a short time he was Assistant Master at Harrow and Bedford Schools. Sailed January 23, 1890, under the CMS to join the Uganda, Africa, Mission.

On March 9, less than three months after his arrival, he had already, with the help of Henry Wright, Dutia, translated almost half of the Acts of the Apostles, induced the natives to translate Old Testament stories from Swahili, and began to compile a Luganda grammar. He had completed the grammar and vocabulary, finished the

Acts, and translated about twenty hymns by the end of May in the same year. Of the books of the New Testament, all but I. and II. Corinthians, Hebrews, James, I. and II. Peter were translated by January, 1892. The Gospels had been translated previously. The New Testament was finished, sent home, and printed by the Bible Society by Christmas, 1893. The Old Testament, of which he translated all but some of the minor prophets, was completed in 1896.

Nor was Mr. Pilkington a translator only. The letters of that period show that he took his full share in teaching with the rest, and in all the events of that troublous time. The prominent position he took very early is shown by the fact that when, on December 27, 1891, only a year after Mr. Pilkington's arrival in Uganda, Mwanga, in one of his many changes, announced his intention of becoming a Protestant, it was to Mr. Pilkington that the chiefs first took the news.

Early in the year 1898, while he was engaged in aiding as interpreter the British officers sent to restore order, he was struck down by the Sudanese mutineers. Mr. Pilkington's translations make a long list, and one which for being the work of thirty-three, is amazing. In the forefront of them all, he completed the translation of the whole Bible into Luganda, in itself an enduring monument. He also revised and in part translated the Prayer Book, translated a hymn-book, catechism, and Bible stories; wrote a small work, Anysalaba (“He that seeketh findeth”), in Luganda; compiled a Luganda grammar, a Luganda-English and English-Luganda vocabulary, and other smaller works. While at home he wrote, aided by Mr. Baskerville, a pamphlet called The Gospel in Uganda and made designs for Central Africa for Christ. Published at London, 1899.

PILGRIM MISSION at St. Chrischona. See St. Chrischona.

PIETERSBURG: A town in the Transvaal, South Africa, Zoutpanberg division, about 140 miles N. N.W. of Pretoria. Population, 1,500. Station also of the SBC, with (1903) 1 missionary and his wife, 1 woman missionary, and 905 professed Christians. Some write the name Pyeng-yang.

PIETERSBURG: A town in the Transvaal, South Africa, Zoutpanberg division, about 140 miles N. N.W. of Pretoria. Population, 1,500. Station also of the SBC, with (1903) 1 missionary and his wife, 1 woman missionary, and 905 professed Christians. Some write the name Pyeng-yang.

PIETERMARITZBURG: Capital of Natal, Africa, situated in a fertile plain, 2,000 feet above the sea, surrounded by a circle of hills, and 40 miles N. W. of Durban. It has an excellent climate, especially curative of pulmonary complaints, and the rich vegetation of its gardens and surrounding woods makes it one of the most delightful cities of Africa. Its population, numbering (1901) 30,000, is most cosmopolitan in character, consisting of Zulus, Kafirs, Europeans, Hindus, Chinese and Arabs. Station of the Swedish Holiness Union (1893), with (1901) 1 missionary and his wife, 1 woman missionary, and 1 day school. Station also of the Mission Association for the diocese of Natal (1868), with (1901) 1 missionary, 2 women missionaries, 2 native workers, 1 theological class, 1 industrial school, and 215 professed Christians. Station also of the UFS, with (1903) 2 missionaries and their wives, 1 place of worship, 4 day schools, and 701 professed Christians. Station also of the Missionary Society by Christmas, 1893. The Old Testament was finished, sent home, and printed by the Bible Society by Christmas, 1893. The Old Testament, of which he translated all but some of the minor

PILGRIM MISSION at St. Chrischona. See St. Chrischona.

PILOT-PROVINCE, British: A province of British Central Africa, between Nyasa Lake and the Zambezi, 149 miles N. E. of the city of Blantyre. It contains 1,650 square miles, and is the home of the last foundation for a native church in Central Africa for Christ. The province is divided into two districts, the northern of which is the heart of the Nyasa country. Station of the Central Africa for Christ.

PING-LIANG-FU: A town in the province of Kansu, China, situated in the eastern part of the province, 145 miles E. by S. of Lanchow-fu, and a short distance E. of the Liu-pan pass over the mountains. This is the center for the Scandinavian Alliance Associates of the CIM (1895), with (1903) 1 missionary and his wife, 1 woman missionary, 2 native workers, 1 place of worship, and 1 Sunday school. Some write the name Ping-liang.

PING-TU-CHAU: A town in Shan-tung, China, situated about 95 miles S. W. of Peking, 105 miles N. W. of Peking, 105 miles E. by S. of Lanchow-fu, and a short distance S. of the Liao-pan pass over the mountains. This is the center for the Scandinavian Alliance Associates of the CIM (1895), with (1903) 1 missionary and his wife, 1 woman missionary, 2 native workers, 1 place of worship, and 1 Sunday school. Some write the name Ping-tu.

PING-YANG-FU: A town in the province of Shan-si, China, situated on the right bank of the Pen-ho, 380 miles S. W. of Peking, 105 miles N. W. by N. of Ho-nan. This is one of the holiest towns of the empire, and one of the oldest in the world. It is also one of the places which felt the full force of the Boxer fury against foreigners. After peace was restored, the people for some time held aloof from all Europeans. Station of the CIM (1879), with (1903) 2 missionaries, one of them with his wife; 2 women missionaries, 2 native workers, 1 place of worship, and 1 Sunday school. Some write the name Ping-yang.
S. part of the province, and 28 miles S. W. of Wen-chau. Station of the CIM (1874), with (1903) 2 missionaries, one of them with his wife; 27 native workers, 24 outstations, 25 places of worship, 2 day schools, 2 boarding schools, and 475 professed Christians. Some write the name Bif-gar.

PING-YAO-HSIEN: A town in the province of Shan-si, China, situated about 37 miles S. by W. of Tai-yuen-fu. Station of the CIM (1888). The work at this station has been disorganized by the Boxer attacks. It has (1903) 4 missionaries, two of them with their wives; 9 native workers, and 7 outstations.

PIRACICABA: A town in Brazil, South America, 86 miles N. W. of Sao Paulo, on the river Piracicaba. Population, 5,000. Station of the ME8 (1877), with (1903) 1 missionary and his wife, 2 women missionaries, 1 native worker, 2 outstations, 2 places of worship, 2 Sunday schools, 1 theological class, and 375 professed Christians.

PIRIE. See PERIE.

PIROZPUR: A village of Bengal, India, situated in the district of Bakarganj, 100 miles E. of Calcutta. Population, 12,200, of whom 8,100 are Hindus and 4,100 are Mohammedans. Station of the BMS (1890), with (1903) 1 missionary and his wife, 18 native workers, 5 outstations, 8 day schools, 8 Sunday schools, and 304 professed Christians, of whom 113 are communicants. The name is also written Pirojpur.

PITHORAGARH: A village and military post in the United Provinces, India, situated near the Nepal frontier, 32 miles E. of Almora. Station of the ME, with (1903) 1 woman missionary, 48 native workers, 4 day schools, 1 boarding school, and 391 professed Christians.

PITSANULOKE: A town in Siam, situated east of the Po River, about 227 miles N. of Bangkok. Station of the PN (1889), with (1903) 2 missionaries and their wives, 4 native workers, 1 Sunday school, 1 boarding school, and 1 dispensary.

PITZ, Deaconess Charlotte: Born November 19, 1819, at Gemund, in Eifel, Germany. Died July 27, 1903, at Jerusalem. She was a veteran in the German Evangelical work in the East, having labored for a half-century in the Kaiserswerth Deaconess' enterprise at Jerusalem. She began her labors in 1853, supervising a school in which she taught thirty hours weekly. Her work of teaching had many interruptions. During the Mohammedan uprising against Christians in 1860, she was in great danger and had to have an underground refuge made for the 25 children in her school. When the smallpox raged she nursed the sick until she was seized by the disease. When famine followed the locust plague, she visited Germany and Holland, and secured money to feed the sufferers. Notwithstanding such difficulties, the work progressed and consequently her duties increased. The commodious new building just outside of Jerusalem, called "Talitha Kumi," was planned and successfully supplied with money by her, and in January, 1898, it was dedicated, the work of educating girls to be teachers in the Holy Land. In connection with it was a children's school, and a Swedish school for boys and girls was opened, and all were placed under Sister Charlotte's supervision. In 1894 a hospital building was dedicated and given over to her charge. There men, women, and children of all nationalities and religions receive treatment. In 1902 there were 666 Syrians and 112 other patients in the hospital, cared for by the eight nurses, who belonged to the Kaiserswerth order of deaconesses.

Sister Charlotte's work was recognized in Germany as well as in Jerusalem. The Crown Prince of Prussia (later Emperor Frederick of Germany) visited Jerusalem in 1869, and took pains to go to Talitha Kumi and express his pleasure with the work. The Emperor William II. having visited Jerusalem in 1898 for the dedication of the new German Evangelical Church of the Redeemer, also took pains to go to Talitha Kumi and express his pleasure with the work. The Emperor William II. having visited Jerusalem in 1898 for the dedication of the new German Evangelical Church of the Redeemer, also took pains to go to Talitha Kumi and express his pleasure with the work. The Emperor William II. having visited Jerusalem in 1898 for the dedication of the new German Evangelical Church of the Redeemer, also took pains to go to Talitha Kumi and express his pleasure with the work. The Emperor William II. having visited Jerusalem in 1898 for the dedication of the new German Evangelical Church of the Redeemer, also took pains to go to Talitha Kumi and express his pleasure with the work.

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PLAISANCE: A town near the center of the Island of Mauritius, about 45 miles S. E. of Port Louis. Station of the CMS, with (1903) 2 missionaries, 1 with his wife; 23 native workers, 1 orphanage, and 392 professed Christians, of whom 50 are communicants.

PLYMOUTH BRETHREN: Missions of the. See CHRISTIAN MISSIONS.

PNIEL: A village of Cape Colony, South Africa, situated in Griqualand West, about 5 miles N. W. of Kimberly on the left bank of the Vaal River. Station of the Berlin Missionary Society (1845), with (1903) 2 missionaries, 1 woman missionary, 27 native workers, 3 outstations, and 1,964 professed Christians, of whom 1,092 are communicants.

PODILI: A town in Madras, India, situated 27 miles W. by N. of Ongole. Station of the ABMU (1894), with (1903) 1 missionary and his wife, 116 native workers, 44 day schools, 1 Sunday school, 6 places of worship, and 8,083 professed Christians, of whom 3,328 are communicants.

POCEO TELLO: A settlement in the Butu Islands, Dutch East Indies, situated S. E. of Nias Island and W. of Sumatra. Station of the Netherlands Lutheran Missionary Society, with 1 missionary and his wife and 1 day school.

POERBOLINGGO: A town in Java, Dutch East Indies, situated in the central part of the island, about 75 miles S. W. of Samarang. Station of the Neukirchen Missionary Society, with 2 missionaries, 1 of them with his wife; 5 native workers, 5 outstations, and 1 day school.

POERWOREJO: A town in Java, Dutch East Indies, situated in the S. part of the island, about 60 miles S. W. of Samarang. Station of the Reformed Church of the Netherlands (1878), with (1903) 2 missionaries, 3 native workers, 3 outstations, 3 day schools, and 1 theological class.

POINT BARROW: A settlement in Alaska, situated on the coast of the Arctic Ocean and on the most northerly point of U. S. territory. Station
of the Presbyterian Home Missionary Society (1890), with 1 missionary, 1 woman missionary, 1 chapel, 1 Sunday school, 1 day school, and 30 professed Christians.

POINTE PEDRO: A town in Ceylon, India, situated in the Northern Province on the N. coast of Jaffna, about 114 miles N. W. by N. of Trincomali. Station of the WMS, with (1890) 1 missionary, 1 missionary woman, 126 native workers, 20 outstations, 25 Sunday schools, 29 day schools, 22 places of worship, 1 boarding school, and 204 professed Christians, of whom 97 are communicants.

POLADPUR: A town in Bombay, India, situated in the Kolaba district, about 30 miles S. of Bombay. Station of the Mission to Lepers (1894), with 1 home for untainted children of lepers.

POLES: The Poles form the most numerous branch of the Western Slavs. They number about 10,000,000, distributed by the division of Poland in another Polish and a small part in Galicia. They are all Catholics, except 500,000 Protestants, and they use the Latin alphabet, modified so as to express the sounds peculiar to their language. Their language belongs to the western branch of Slavic languages, and is divided into four or five dialects. It has scarcely any relation to any other Slavic language, and is therefore not very different from each other. The Polish language has been influenced more than any other Slavic language by the Latin (which in olden time was the literary and church language of Poland), the German and the French. Its distinctive characteristics are the nasal expression or rhinesmus of a and e, peculiar to the ancient Bulgarian or ancient Slavic, but which has disappeared from common use now among the Slavs, and that it always accents the penultimate syllable of words. The Polish language bears quite a close resemblance to the language of the Bohemians and the Lusatian Serbs.

The history of the ancient settlements of the Poles is uncertain. Their history becomes more trustworthy with the introduction of Christianity and the days of the apostles, long before this date, but were soon supplanted by Latin Christianity. If so, the Eastern form has been so thoroughly exterminated that it has left no traces in Polish literature. Along with the introduction of Latin Christianity through German preachers, the Latin language acquired a firm footing in Poland, and was the language of the learned and higher classes, as well as of the courts. Luther's reformation penetrated into Poland, where it found zealous and ardent defenders and followers; but, in spite of all the earnestness with which it was defended, it was overcome by the Roman Catholic reaction. The political history of Poland is too long to be treated in detail here. We can characterize it in a few words by saying that it was full of political vicissitudes, of glorious deeds, and of internal instability. The shahata, or nobility, had the upper hand, while the common people had very little power. Among the government was the jealousy and the arrogance of the nobles was always a hindrance to regular administration, and on more than one occasion the king's authority was set at naught. So the internal condition of Poland grew worse and worse, internal dissensions and strifes tended to weaken the government, and Poland fell a prey to more powerful neighbors, who resolved upon her partition, and thus put an end to her independent political existence.

POLFONTEIN: Village in the Transvaal, South Africa, situated about 20 miles E. S. E. of Mafeking. Station of the Hermannsburg Missionary Society (1877), with (1903) 1 missionary and his wife, 1 native worker, 3 outstations, 1 place of worship, 3 day schools, and 540 professed Christians.

POLONIA: A village in Transvaal, South Africa, situated 20 miles W. by N. of Pretoria. Station of the Hermannsburg Missionary Society (1888), with (1900) 1 missionary and his wife, 2 native workers, 2 outstations, 1 place of worship, 1 day school, and 389 professed Christians.

PONAPI. See Caroline Islands.

PO-NA-SANG: A station of the ABCFM (1849), in the suburbs of Fu-chau-fu, q. v. for statistics.

PONCE: A station of the American Baptist Home Mission Society (1899) in Porto Rico, West Indies, with (1900) 2 missionaries and their wives, 1 woman missionary, 1 native worker, 2 outstations, 2 Sunday schools, and 80 professed Christians. Station also of the United Brethren (1901), with 2 missionaries, 1 of them with his wife. Station also of the PB, with 1 missionary and his wife. Station also of the Peniel Missionary Society, with 2 women missionaries and 1 outstation. Station also of the UB, with (1903) 3 missionaries and their wives, 1 day school, 1 dispensary, 8 places of worship, 1 printing house and 73 professed Christians.

POO: A town in Kunawar, on the border of Punjab, India, toward Tibet, situated on the Sutlej River, about 100 miles N. E. of Simla. Station of the Moresavian Mission Society (1865), with (1903) 1 missionary and his wife, 1 native worker, 1 outstation, 2 places of worship, 2 Sunday schools, 2 day schools, and 13 professed Christians. The aim of the enterprise is to convey knowledge of Christianity into Tibet by means of Tibetans who come to these border regions for trade. So far, low caste people, almost to be regarded as slaves, are the only ones who have been converted here.

POONA: Capital of a district of the same name in Bombay, India. Situated in a plain, on the Moota River, 119 miles by railway southeast of Bombay. It was formerly the capital of the Maharatta power. The seven quarters of the city are named after the days of the week. Its climate is very pleasant and salubrious, making it a favorite place of resort during the rainy season. Population (1901) 153,320, including the garrison in the cantonment about two miles northeast of the city. Marathi, Gujarati, and Hindustani are the languages of the various races included in its mixed population. Station of the UFS (1831), with (1903) 2 missionaries, 3 women missionaries, 27 native workers, 2 outstations, 1 place of worship, 5 day schools, 1 boarding school, 1 orphanage, 1 printing house, and 186 professed Christians. Station also of the Church of Scotland Women's Board (1841), with (1900) 12 missionaries, 30 native workers, 8 day schools, 1 boarding school, 1 dispensary, 1 hospital and 1 orphanage. Station also of the CMS (1882), with (1903) 2 missionaries, 23 native workers, 1 outstation, 9 day schools, 1 theological class, and 398 professed
Christians, of whom 174 are communicants. Station of the Ramabai Association, with a home for widows which is called Sharada Sadan. Station also of the ME, with (1803) 2 missionaries, 6 native workers, 5 missionaries, 3 orphans. Station also of the WMS, with (1913) 1 missionary, 2 native workers, 2 outstations, 1 place of worship, 1 Sunday school, and 35 professed Christians. Station also of the ZBM, with (1903) 27 native workers, 5 day schools, 1 boarding school, and 1 orphanage. Station also of the Salvation Army.

POOR, Daniel: Born at Danvers, Mass., June 27, 1787; educated at Dartmouth College, 1811; studied theology at Andover Seminary; ordained as a missionary and appointed missionary to Ceylon by the ABCFM, embarking October 23, 1815, with the first party of missionaries sent to that field by the Board. He was stationed as Tillipally until 1822 to charge of Batticotta seminary for boys; transferred temporarily to the Madura mission in 1836; returned to Tillipally, 1841; visited the United States 1848-1851; on his return to Ceylon was stationed at Manepé until his death by cholera in 1855, after 39 years of mission service and in the sixty-sixth year of his age. He received the degree of D.D. from Dartmouth College in 1835.

Dr. Poor was one of the founders of the ABCFM mission in Ceylon and left the impress of his strong personality upon its policy, as well as upon the Madura mission. He was in advance of his age in appreciating the place of higher education. In the Madura mission also he was largely responsible for the establishment of some schools in the first five years of its existence.

He excelled all his associates in the use of the Tamil language, in which he preached his first sermon one year after his arrival in Ceylon. His familiarity with the language and his knowledge of Hindu literature, his clear mind, his self-command and quickness of repartee, coupled with a rare courtesy in debate, enabled him to meet the arguments and expose the sophistries of learned Hindu opponents with telling effect.

During Dr. Poor’s visit to the United States in 1848-49 he was much in demand among the churches for addresses on missions, and the powerful addresses which he gave were cherished memories with many who heard him.

POPO LANGUAGE: A dialect of the Ewe, used as a vernacular by tribesmen in Dahomey and Togoland, living between Lagoos and the Volta River.

PORAYAR. A suburb of Tranquebar, Madras, India, situated in the district of Tanjore, 21 miles N. of Negapatam, and 5 miles N. W. of Karikal. Population, 14,500, of whom 11,000 are Hindus. Station of the Leipzig Mission Society (1842), with (1903) 2 missionaries and their wives, 21 native workers, 7 outstations, 8 places of worship, 25 day schools, 4 boarding schools, 1 industrial school, and 2,003 professed Christians, of whom 921 are communicants. The name is also written Porayar.

FOREIGN. See Porayar.

PORT ARTHUR: A town and military port in Manchuria, China, situated on the N. side of the Strait of Chich. It was leased to Russia in 1898 by the Chinese Government. Connected with the trans-Siberian railway by a branch line through Manchuria, which is to become the main line. Station of the Danish Mission Society (1860), with (1903) 1 missionary and his wife, 1 woman missionary, 2 native workers, 1 outstation, 1 place of worship, 1 day school, 1 dispensary, and 33 professed Christians.

PORT ELIZABETH: A maritime town of Cape Colony, Africa, situated in the district of Port Elizabeth, 125 miles S. W. of King William’s Town, with an open but safe harbor on Algoa Bay, in which vessels load from and discharge into lighters and steam tugs plying from two jetties. Population, 23,000. This was the earliest landing place of missionaries destined to the Zulu country. Station also of the Moravian Missions (1898), with (1903) 1 missionary and his wife, 5 native workers, 22 professed Christians, and 1 place of worship. Station also of the SPG, with 1 native worker and 206 professed Christians. Station also of the South African Wesleyan Methodists, with 55 native workers, 14 outstations, 5 places of worship, 5 Sunday schools, 2 day schools, and 509 professed Christians.

PORT LIMON. See Limon.

PORT LOKKO: A town in Sierra Leone, west coast of Africa, 35 miles E. N. E. of Freetown. Climate tropical. Station of the CMS (1875), with (1903) 1 missionary, 7 native workers, 2 outstations, 1 place of worship, 1 Sunday school, 1 day school, and 35 professed Christians.

PORT LOUIS: Capital of Mauritius, situated on the northwest coast of the island, at the head of a bay. It is open on one side to the sea and enclosed on the other three by picturesque mountains. Of late years its prosperity has declined, fevers having become so prevalent that many have deserted it for other parts of the island. This has enabled the Chinese to get possession of the greater part of the town. Population (1901), with suburbs, 52,740. Station of the SPG (1850), with (1903) 2 missionaries, 2 native workers, and 369 professed Christians, of whom 125 are communicants. Station also of the CMS, with (1903) 1 native worker and 353 professed Christians, of whom 25 are communicants.

PORT MORESBY: A station on the southern coast of New Guinea, under English authority. It was founded in 1873 by the LMS and has a college in which natives from Tahiti, Rarotonga, Samoa, etc., are educated, and from which 17 stations are provided with teachers. There are (1903) 1 missionary and his wife and 14 native workers.

PORTO ALEGRE: A town and seaport in Brazil, South America, situated in the state of Rio Grande do Sul, of which it is the capital, and is the chief commercial port in S. Brazil. Population, 52,421. Station of the American Church Missionary Society (1890), with (1901) 1 missionary and his wife, 1 woman missionary, 3 native workers, 1 outstation, 3 places of worship;
2 Sunday schools, and 133 professed Christians. Station also of the MES (1890), with (1900) 3 missionaries and his wife, 1 native worker, 6 outstations, 4 Sunday schools, and 60 professed Christians. Station also of the SDA, with 1 missionary and his wife.

PORTO NOVO: A town in Dahomey, West Africa, under French authority, situated about 50 miles E. of Whydah. Station of the WMS, with (1903) 1 missionary, 44 native workers, 12 outstations, 31 places of worship, 9 Sunday schools, 7 day schools, and 417 professed Christians, of whom 25 are communicants.

PORTO RICO: An island of the West Indies, lying east of Haiti. It contains an area of 3,550 square miles and a population (1899) of 953,243, of whom over 350,000 are negroes or of negro blood. It is described as “the healthiest of all the Antilles.” Slavery was abolished by the National Assembly on March 23, 1873. The principal towns, with their population, are: San Juan, 32,000; Ponce, 28,000; San Germán, 38,000.

Port Rico became United States territory by the treaty with Spain December 11, 1898. The adjacent islands of the Virgin group are also possessed by the United States and contain about 6,000 inhabitants.

PORT SAID: A town and seaport in Egypt, situated at the entrance to the Suez Canal, about 160 miles E. of Alexandria. Station of the Pentecost Mission with 3 women missionaries, 1 native worker, and 1 day school. The BFBS also maintains an agent here, with a Bible depository and a colporteur.

PORT SHEPSTONE: See NORTH AND SOUTH SHEPSTONE.

PORT SIMPSON: A town and seaport in British Columbia, N. A., situated on the S. side of the entrance to Portland Channel. Station of the MCC (1874), with (1903) 2 missionaries, one of them with his wife; 6 women missionaries, 1 place of worship, 1 Sunday school, 1 boarding school, 1 dispensary, 1 hospital, 1 industrial school, and 40 children of professing Christians.

PORT OF SPAIN: Capital of Trinidad and Tobago, West Indies. It is one of the handsomest towns of the West Indies, with a good harbor and an active trade. Temperature, 70°-93° Fahrenheit. Population, 34,000, English, English and French creoles, Indian coolies, Chinese, Spaniards, and Portuguese. Each race speaks its own language, and the creole dialects of French, Spanish or English. Social condition, the far from good, is better than in most of the West Indies. Station of the UFS (1836), with (1903) 1 missionary and his wife, 1 outstation, 1 place of worship, and 250 professed Christians. Station also of the Moravian Missions, with (1903) 1 missionary and his wife, 22 native workers, 2 outstations, 3 places of worship, 4 Sunday schools, 2 day schools, and 234 professed Christians. Station also of the SDA (1893), with (1900) 2 missionaries, 1 native missionary, his wife, 16 native workers, 7 outstations, 1 place of worship, 5 Sunday schools, 1 day school, and 220 professed Christians; the auxiliary International Medical and Benevolent Association also has here 1 woman missionary. Station also of the African Methodist Episcopal Church, with 1 native worker.

PORTUGUESE EAST AFRICA: A colony of Portugal, lying along the east coast of Africa for a distance of nearly 1,000 miles, extending from the Rovuma River and the borders of German East Africa on the north to Amatongaland on the south, and reaching back to Lake Nyasa, Matabililand, and the Zambesi. The total area is about 297,750 square miles; the population about 1,500,000. It comprises three districts: Mozambique, Zambesi, and Lourenço Marques, to which, however, must be added the district of Inhambane, formed when the administrative concession to the Inhambane Company failed in 1889, and the Gaza region, which constitutes a military district. Two trading companies, the Nyassa and the Mozambique Companies, administer certain regions under a royal charter that confers sovereignty. Mozambique, Beira, Inhambane, and Lourenço Marques are the most important towns. The Delagoa Bay railway, touching the coast at Lourenço Marques, has a length in the colony of 57 miles, and extends to Pretoria. The Beira railway extends in the colony 222 miles, and is continued in British territory to Bulawayo. Telegraphs, with a mileage of 1,850 miles, connect the principal towns and communicate with the British systems. The country far from the coast and from navigable rivers is still largely unexplored by white men. The climate is subject to sudden changes, but the mean annual temperature is high, and, with moderate care, danger to health is avoided. The whole region is intersected by numerous rivers, and is very fertile, but the maize fly is, in some districts, very destructive. Valuable timbers are found in the forests. The mineral resources (gold, copper, iron and coal) are of exceptional importance. The Chindé River, 45 miles south of Quаqua, is a mouth of the Zambezi, and furnishes a channel three fathoms deep and 500 yards wide, with good anchorage. An ordinary steamer can thus pass directly into the river. Formerly goods, after several days' journey up the Quаqua, had to be carried eight miles over a swampy depression to the Zambesi, where they were transferred to small Zambesi steamers. The Tongas (a name applied in a collective sense to the tribes originally inhabiting the southern part of this territory, are a peaceful and industrious people. Their language has been reduced to writing, and a hymn-book and the whole New Testament have been translated. The Zulu language is spoken by a great majority of the people. There are two other extensively spoken languages—the Isisena, spoken from the Sabi to the Buzi, the Isihlweni south of the Sabi. North of the Buzi the Sena language is spoken by a people who only occasionally use the Zulu. Roman Catholic Missions have long existed in the colony, and of Protestant Missionary Societies the SPG, the Free Methodists of America, and the Swiss Romande Mission have stations in the southern coast regions.

POOR, Daniel.

POTOANE: A village in Transvaal, South Africa, situated on the Apies River, 32 miles N. by E. of Pretoria. Station of the Hermannsburg Missionary Society (1871), with (1901) 1 missionary, 1 native worker, 51 place of worship, 1 native school, and 169 professed Christians.

POTRIBO: A village in Dutch Guiana, South America, situated in the Connewyne district,
about 30 miles E. by S. of Paramaribo. Station of
the Moravian Society (1896), with (1903) 1
missionary and his wife, 22 native workers, 1
place of worship, and 129 professed Christians.

POTCHESTROOM: A town in the Transvaal,
South Africa, about 30 miles south-west of Pretoria.
Population, 2,000. Station of the SPG (1864),
with (1903) 1 missionary. Station also of the
Berlin Missionary Society (1872), with (1903) 1
missionary, 13 native workers, 4 outstations, and
1,296 professed Christians, of whom 343 are com-
municants. Station also of the WMS, with (1903)
81 native workers, 38 outstations, 22
places of worship, 22 Sunday schools, 8 day
schools, and 1,682 professed Christians, of whom
380 are communicants.

POWERS, Philander O.: Born at Phillipston,
Mass., August 19, 1805; graduated at Amherst
College, 1830, and Andover Theological
Seminary, 1834; sailed the same year as a missionary of the
ABCfM, arriving at Smyrna
January 12, 1835; released from the service of the
Board, 1862; reappointed in 1866; he was sta-
tioned at Broosa, Trebizond, Sivas, Antioch, Kes-
sab, Urfa, and Marash. His self-sacrificing
Christian and Muslim readers. He died December
5, 1872. His grammar of the Turkish, partly
from his pen. His remains
rest at the foot of Mount Cassius.

PRASLIN. See SEYCHELLE ISLANDS.

PRATT, Andrew T.: Born at Black Rock, near
Buffalo, N. Y., February 22, 1826; graduated at
Yale College, 1847; studied one year at Union
Theological Seminary, New York, and two in
New Haven; pursued medical studies at the New
York College of Physicians and Surgeons;
ordained August 6, 1852, sailed December 22 the
same year as a missionary of the
ABCfM in Turkey. His first station was Aintab, but he
removed to Aleppo in 1856 and to Marash in
1859. In 1865 he was transferred to the Western
Turkey Mission, and removed to Constantinople,
there to be engaged, especially with Dr. Riggs, in
the work of revising the Turkish Scriptures, in the
hope of securing a uniform version for both
Christian and Muslim readers. He died December
5, 1872. His grammar of the Turkish, partly
a translation of a Turkish work and partly his
own, is proof of his proficiency as a Turkish
scholar. In fact, he was a distinguished scholar,
with extensive general information. He was fond
of music and had a poetical taste. He was, there-
fore, an excellent hymnologist, and wrote original
hymns in Turkish, as well as translating others
from the English. He was a good physician, and
trained several native Armenians as physicians,
who became useful in the medical profession.

PRESBYTERIAN CHURCH IN CANADA;
Home and Foreign Missions of: In June, 1875, the
four Presbyterian churches of Canada—two were
in the Maritime Provinces and two in the Western
Province, both in Montreal, and constituted the
“General Assembly of the Presbyterian Church
in Canada,” to take up and prosecute the home
and foreign missionary operations of the several
churches. Already, in 1848, the Nova Scotia
curch had sent Rev. John Geddie to commence
work in the New Hebrides. For many years this
New Hebrides work absorbed the interest of the
church, but in 1869 another Nova Scotian, Rev.
John Morton, commenced work in the island of
Trinidad, and three years later George Leslie
Mackay, of Toronto, went to the mission field. About the same time some Canadian women had
gone as missionaries to India, and when the
organization was completed these four missions
were in operation. Work in China was com-
menced in 1887, Demerara 1896, Korea 1898.
As early as 1886 special efforts were made for the
North American Indians, and in 1891 the needs
of the Chinese in Canada were recognized.

1. New Hebrides: After the efforts of the LMS
in the New Hebrides, and the martyrdom of John
Williams at Fromanga, work in these islands
was resumed under the name of a missionary of the
ABCfM, arriving at Smyrna
January 12, 1835; released from the service of the
Board, 1862; reappointed in 1866; he was sta-
tioned at Broosa, Trebizond, Sivas, Antioch, Kes-
sab, Urfa, and Marash. His self-sacrificing
Christian and Muslim readers. He died December
5, 1872. His grammar of the Turkish, partly
from his pen. His remains
rest at the foot of Mount Cassius.

2. Trinidad and Demerara: In 1869 the Rev.
John Morton, a minister of the Presbyterian
Church of Nova Scotia, who, having visited
Trinidad for the benefit of his health, noticed the
deplorable condition of the imported laboring
people, and on his return home offered his ser-
vice to go and establish a mission for their bene-
fit. In 1871 he was joined by the Rev. Kenneth
J. Grant, who is now at San Fernando, a con-
siderable town on the island, and from the time
the mission had been re-founded and in 1872
extended to include Demerara. This also
is under the care of the Eastern division, and
reports in the two fields 18 missionaries, 72
native workers, 9 churches with 971 communica-
ts. Special attention is paid to education, and there are 59 schools with 5,045 pupils.

3. Formosa: The Mission in Northern Formosa
has been one of the Church’s most successful
enterprises. It was commenced in 1872 by Rev.
George Leslie Mackay, a native of Oxford
County, Ontario. In 1876 he was joined by Rev.
J. B. Fraser, M.D., and subsequently by Rev.
Kenneth F. Junor, now of New York. At present
the Rev. John Jamieson, of Ontario, is associated
with Dr. Mackay. Dr. Mackay married a Chris-
tian Chinese lady, who was very helpful to him in
training the attention of the women, and in
intending the girls’ school. His efforts to train a
native agency and his custom of taking with him
on his journeys his class of young men proved
most effective, and, while he had most able asso-
ciates, the success of the work, both among the
Chinese and the Papoian, was largely due to him.
The 4 missionaries (1903) and 57 native workers had the care of 27 churches and 61 outstations, with 2,037 communicants. Oxford College, at Tamsui, had over 50 students.

A Mission was sent to Madras, in 1641. After the time of the Indian work some attention is paid to schools, and Western divisions of the Missionary Enterprise. The Presbyterian Church, virtually founded in 1570, was the legal form of doctrine in 1641. After the time of Cromwell it gradually became the mere representative of the divided Presbyterian Church in Scotland, till 1776, when the congregations in England of the Free and United Presbyterian Churches united and formed the Presbyterian Church of England.

The Missionary Society was organized in 1847, and its first work was to send a missionary, Rev. Wm. C. Burns, to China. In 1865 it commenced work in Formosa, in 1875 in Singapore, and three years later in India. As the Scotch churches have aided in the conduct of the China Mission, so, in 1902, it was resolved that the English churches should have a share in the Livingstonea Mission in Africa.

1. China: For the first four years after Mr. Burns' arrival in China, he worked at Hongkong, Canton, and the neighborhood, but in 1851 he visited Amoy on business, and was so much impressed with the needs of this city, and the opening it gave for missionary effort, that he transferred his work to Amoy. The fact that the 9 medical missionaries, with 8 native assistants in the three districts, have treated over 20,000 patients, shows the attention paid to medical work. The report (1903) shows 16 ordained missionaries in the three districts (11 married), 9 medical missionaries (7 married), 4 missionary teachers (3 married), 25 missionaries of the Women's Association (including 3 missionaries). There are 180 congregations, including 29 native pastorates, and 5,666 communicants.

The Mission suffered from the general disturbance in the Boxer rebellion, but has also shared in the renewed interest manifest since.

2. Formosa: This Mission was commenced in 1865. By arrangement with the Canadian Presbyterian Board, that mission occupies the parts of the island north of a line a little above the 24th parallel of latitude, while the English Board cares for the southern sector. The Island has been divided into 6 districts with 79 congregations, of which 34 have trained preachers, 2,325 adult members, and 10,620 candidates preparing for baptism. There are 5 ordained missionaries (3 married), 3 medical missionaries (2 married), 1 missionary teacher (married), and the Women's Association. The College at Taedian, with 53 students, and the pressroom are influential agencies. Since the Japanese occupation of the island the work of the Mission has been made easier. The Japanese officials have manifested interest in the work, and the restric-
tions in regard to opium have been helpful. The Mission in the Pescadores Islands is carried on by the native church, at its own expense, under the general supervision of the Mission.

3. Among the Chinese who came to the Straits Settlements was commenced in 1875, but the first ordained missionary went out in 1881. The work has since developed among the Babas, and there are now under the supervision of the one ordained missionary (missionaries, including 2 pastors, states, with 7 native preachers, 240 communicants.

4. India: Work in Rampur Bealia, in Bengal, was begun by the Rev. D. Morrison in 1875, and has (1885) 6 ordained and 2 medical missionaries (1 married). The chief work is medical, nearly 8,000 patients having been treated.

The Women’s Missionary Association, organized in 1875, cooperates with the Foreign Mission Committee of the Church, and there is also a Students’ Missionary Society, of the Presbyterian Church of England, organized in 1878 for general assistance in the work.

5. Korea: Work in the Pescadores Islands is carried on by the United Church in China, begun in 1879 in the name of the “General Assembly of the Presbyterian Church in Ireland.” Led by Dr. Duff’s eloquence and a missionary survey which Dr. John Wilson, of Bombay (both of the Free Church of Scotland), had made of the states of Kathiawar, they chose India for their first field and sent out as their first missionaries the Revs. A. Kerr and J. Glasgow. These men had not offered themselves for the service, but had been chosen and called upon by the Assembly’s Committee to undertake it. As this mode of obtaining missionaries was deemed by them preferable to the ordinary practise of receiving voluntary offers of service, they recorded it, “that it may serve to be a precedent in all time to come.”

6. In 1890 and 1891 missionaries proceeded to Kathiawar in Gujarat, and located in Rajkot, one of the principal towns. As reenforcements arrived other places were occupied, including Gogo (1844), Surat (1846), Borsid (1856), Ahmadabad (1881), Anand (1877), Broach (1887). In 1900 there were 43 missionaries, 251 native workers, occupying 13 stations and 18 outstations, 674 communicants, 126 schools with 6,929 pupils. The medical department is carried on by 5 physicians, of whom four are women.

China: The work of the Irish Presbyterian Church in China was begun in 1879 in the province of Manchuria, North China. Their earliest station was New-chwang, from which, as a center, itinerant journeys were made over all the province to the far north. The work is carried on with the cooperation of the UFS mission in the same regions. There were, in 1900, 28 missionaries, 195 native workers, occupying 9 stations, and 95 outstations, 1,589 communicants, 33 schools with 375 pupils, 6 physicians (one a woman), 5 hospitals and dispensaries with 12,761 patients.

The Assembly has Jewish missions in Syria and in Germany; Colonial missions in Canada, Australia, and New Zealand, and Continental work in various parts of Europe.

The Women’s Association for Foreign Missions to Women in the East, headquarters 119 University Street, Belfast, Ireland, was organized in 1874 and carries on the women’s work in connection with the Foreign Mission Board of the Presbyterian Church in Ireland.
Society, organized for the purpose of "conveying the Gospel to whatever parts of the heathen and anti-Christian world the providence of God might enable it to extend its evangelical exertions," succeeded in planting missions among the American Indians, in India and Africa, and was contemplating work in China, when in June, 1837, a Board of Foreign Missions was established by the General Assembly, to which the work of the Society was surrendered. At this point (in 1838) the Presbyterian Church was divided, and the "Old School" Assembly carried its "Committee on Foreign Missions" through the "Board of Foreign Missions," while the General Assembly of the "New School" Antiochian Committee, was disbanded by its "Committee on Foreign Missions" through the ABCFM. Upon the reunion of the Old and New School Assemblies in 1870, the Persian, Syrian, Gabun and several Indian missions were transferred from the American Board, and since that time all the missions of the Presbyterian Church, with the exception of those carried on by the Southern churches, have been prosecuted through the "Board of Missions of the Presbyterian Church."

The Board of Foreign Missions is simply a Permanent Committee of the General Assembly. The members, 21 in number, are appointed by the General Assembly, which possesses exclusively the general authority, supervision and control of the work of the missions, the Board being but a form of its executive agency. From 1833 to 1870 the Board was composed of 120 members, from whom an Executive Committee was appointed of persons residing in or near New York City, the Board's headquarters. At the reunion, the membership was reduced to fifteen, and the Executive Committee its missions disposed of, and in 1900 the amended charter provided for the present number.

Development of Work: On its organization in 1837, the Board found one Presbyterian mission already established in India, where the Rev. John C. Lowrie and the Rev. William Hays had commenced work in Ludhiana in 1833. The next fall (1837) two missionaries were commissioned to open work for the Chinese, with headquarters at Singapore. One of these, the Rev. R. W. Orr, spent a month in Bangkok, and sent home an endorsement for a practical printer as early as 1838. The Anglo-Vernacular High School here was the first started in North India.

(1.) Punjab Mission: From the first attention was specially directed to the Punjab, and in 1846, after the first Sikh war, Jullundur was occupied, followed in 1848 by Amritsura. The second Sikh war, and almost on the heels of the British forces Messrs. John Newton and C. W. Forman entered Lahore (1849), and commenced the work with which they were identified for nearly half a century, and one of the fruits of which is the Forman Christian College, with a larger number of students than any college, government or missionary, north of Calcutta. Other stations have since been added: Dehra (1853), with a fine Christian girls' boarding school; Hoshyar (1867), where the work was transferred to the Assembly's Board in 1837, there were four stations, Ludhiana, Allahabad, Saharanpur, and Sabathu. Proceeding northward, the mission has been prosecuted with success, until, when the work was transferred to the Assembly's Board in 1837, there were four stations, Ludhiana, Allahabad, Saharanpur, and Sabathu. The nature of the foundation work is indicated by the establishment of a mission press and the appointment of a practical printer as early as 1838. The Anglo-Vernacular High School here was the first started in North India.

(2.) Furrukhabad, or United Provinces Mission: This was started in 1836, by the Rev. James McEwen, who while on his way to Ludhiana remained for a time at Allahabad to superintend the replacing of some lost parts of a printing press. This remains the chief station of the mission, well provided with educational institutions, a blind asylum, a leper asylum, as well as a printing press. Other stations are: Mainpuri (1843); Fateghar, with its native city, Furrukhabad (1844) the only station where the missionaries lost their lives in the mutiny of 1857; Fatehpur (1853); Etawah (1863); Morar, the capital of Gwalior, and the only station in a native state (1874); Jhansi (1886); Etah (1900) and Cawnpore (1901). Aside from Allahabad and Furrukhabad, the work of this mission is more distinctively evangelistic. The report of the Philippine Islands. The work among the North American Indians undertaken at different times and in different localities has been discontinued, passed over to local presbyteries, and in the Board of Home Missions of the Presbyterian Church in the U. S. A.
The Presbyterian mission for women from 1861, and the Presby­
and the native churches, from 1881. The boys' 
and almost wholly supported by the tuition fees
first co~vert was baptized in 1845, and a church
the first station of the Ce.ntral China mis­sion.
and Ningpo were occupied as stations. Amoy
and as a result a large force of workers was sent
of Macao as a headquarters and Ningpo became
lower work ainoi{al{ of the outcasts, and especially
Lowrie who was in 1847 killed by pirates. The
Material Academy, for the sons of native Christians,
missonaries, among them the Rev. W. M.
was organized later in the same year. ;'he gir~s'
was removed to Hangchau in 1877.
for the Bible and Tract Societies;
with 3,712 patients.
(2.) Canton Mission: This was started at 
Macao, but Canton was occupied in 1845, and
this was for more than thirty years the only station.
In 1879 a chapel was leased at Lien­
chau, and in 1886 Yeung-kong was made a center
work. Kong-chau in the Hakka territory has
long visited by the missionaries and a church
organized in 1890, but it was subsequently
deeemed advisable to withdraw the missionaries
and leave it under the care of a native pastor.
The work in Canton has been successful, a
number of churches having been organized, both in the city and the immediate vicinity. This is the
seat of the Canton Christian College, founded
by Rev. A. P. Happer, D.D., now under a sepa­
rate Board of Trustees, but cooperating with the
mission. It was at Canton also that Dr. Peter
Parker in 1835 gave the first impulse to distinc­tive
medical missions, and there is now a fine hos­
pital owned by the Medical Missionary Society in
China, tho the physicians are supplied by the
Presbyterian Board. Other departments of
educational, philanthropic and evangelistic work
are carried on. The report of the mission (1903)
shows 60 outstations, 31 missionaries, 117 native
workers, 20 churches, with 3,854 members, 32
schools, with 892 pupils, 3 hospitals and 5 dispe­
saries, with 41,947 patients.
(3.) Hai-nan Mission: Mission work in the
island of Hai-nan was begun in 1881 by Mr. C. C.
Jeremiassen as an independent enterprise, but
was taken up by the Canton Mission in 1885 and
organized as a separate mission in 1893. There
are three stations: Kuing Chow and Noda, both
occupied in 1885 and Kuchek (1902). The work
is largely among the Loi tribe, aboriginal inhabi­
ants, and offering some special attractions to
missionary effort. But many Hakkas from the
mainland are also included in this field.
The report (1903) shows 5 outstations, 21 mis­sionaries, 23 native workers, 131 communicants, 5
schools, with 152 scholars, 1 printing press, 2
hospitals and 3 dispensaries, with 14,932 patients.
(4.) Hunan Mission: The Canton Mission for
many years looked toward the province of Hunan
as one offering a fine field for work, but it was not
until 1900 that the Rev. W. H. Boyd and Dr. H. W.
Boyd and Dr. Leila M. Doolittle were authorized to
open a station at Siang-tau. Then came the
Boxer uprising and they were obliged to with­
draw. They have since returned and a new sta­tion has been opened at Heng-chau (1902). The
work, still (1903) in its infancy, reports 10 mis­
sionaries, 2 native workers, 6 communicants, 1 school, with 12 pupils.

(5.) **Peking Mission:** Work in Peking was begun in 1863 by Rev. W. A. P. Martin, who withdrew from the mission in 1869 to take the presidency of the Imperial Lung-wen College, but has always been identified with the mission. As in the case of Canton, the work for many years was confined to the city of Peking, and was developed successfully there. In 1893 a new station was opened at Paotung-fu. The Peking mission suffered severely during the Boxer rebellion. The company of missionaries at Paotung-fu were massacred, including Dr. Taylor, Mr. and Mrs. Simcox and three children, and Dr. and Mrs. Hodge. The buildings in both stations were destroyed. Since the subsidence of the troubles the work has been resumed with energy and the report (1903) shows both stations occupied, 4 outstations, 29 missionaries, 211 communicants. Both school and medical work have suffered and are not yet fully reorganized.

(6.) **East Shantung Mission,** including the stations of Teng-chau, Chi-fu and Tsing-tau, was disorganized by the Boxer uprising, and the report (1903) shows 7 outstations, 29 missionaries, 25 native workers, 9 churches and 4 dispensaries, with 7,035 patients.

The province of Shantung, the home of Confucius, Laotze and other Chinese sages, was first visited by the Rev. J. L. Nevius, who opened the station of Teng-chau in 1861 and that of Chi-fu in 1862. The next place entered was Chi-nan-fu (1868), followed by Wei-hsien (1882), I-chow-fu (1889), Nakawn (1900). In all the stations there has been much earnest labor, with comparatively small visible results. The enervating climate, to which so many workers have succumbed, the mobile, unretentive character of the people, whose unthinking acquiescence is more discouraging than opposition, are obstacles to be overcome only by great faith and endurance. In no mission of the Board has the effort to secure self-support among the native churches met with so much opposition. In Petchaburee, the influence of some strong self-supporting churches is a pledge of future success. The report (1903) shows 7 outstations, 29 missionaries, 25 native workers, 9 churches with 439 members, 6 schools with 437 pupils, a printing press, 3 hospitals, and 4 dispensaries with 7,035 patients.

(2.) **Laos Mission:** The missionaries in Siam were led to consider the claims of the Laos tribes who occupy the hill country in the north of Siam, by encountering a settlement of Laos refugees near Petchaburee. In 1864 a deputation visited Chiang Mai and three years later Rev. Daniel McIlvary and Rev. Jonathan Wilson opened a permanent station there. Success was more rapid than among the Siamese and there were several converts within a few months. Then followed bitter persecution and the work was checked, but received a new impulse until 1876, when in consequence of the bitter opposition of the people to Christian marriage without the usual ceremonies of devil-worship, appeal was made to the king of Siam, which resulted in a proclamation of religious liberty to the Laos. From that time on progress has been rapid. The general policy of the Mission, based on the experience of other missions, has been from the beginning to throw the responsibility of maintaining the work on the people themselves, with the result that the evangelistic work is now virtually supported by Laos Christians. Besides a foreign mission to the Ka Mu tribe across the Me-kong in French territory. There has also been a comprehensive scheme of education, a
mission press established and the medical work has been one of the most effective agencies in disarming opposition and reaching the people. Other stations occupied are Lekawn (1885); Maang Pré (1893), Nan (1894), Chiang Rai (1897). Lampun was occupied in 1891, but on account of its proximity to Chiang Mai it was united to that station.

The Mission is anxiously looking forward to work among the other Lao tribes, particularly those in French territory, but is hampered by the objections of the French Government. The report (1903) shows 23 outstations, 40 missionaries, 28 native workers, 16 outposts with 2,706 communicants, 17 schools with 300 pupils, 4 hospitals and 4 dispensaries with 7,632 patients.

IV. South America: The first mission work of the Presbyterian Church in South America was undertaken in Buenos Aires in 1827, but was soon abandoned; another attempt in 1853 was also without permanent results. In 1856 a missionary was sent to Colombia, reaching Bogota in June. The next step was to Rio de Janeiro in 1860. In 1873 work which had been established in 1850 by the Jesuits in Christian missions was assumed by the Presbyterian Board, and that again was followed in 1897 by the opening of a station in Caracas, Venezuela. The work in Brazil developed so that a division seemed best into Central and Southern Brazil Missions.

(1.) Colombia: The early years of this mission from its commencement in 1856 were times of great difficulty on account of opposition of the Roman Catholic Church. The revolution in 1860, however, threw the government into the hands of the Liberals, and by the new constitution the Jesuits were removed, and the people were found to be civil and friendly. There was, however, constant surveillance, and aggressive work was scarcely possible. Meanwhile, there was opportunity for studying the language, and Dr. Hepburn devoted himself to it, laying the foundation for the states of Bahia, Sergipe and parts of others. The stations are: Bahia (1851), capitulated (1872), Sergipe (1886), Villa Nova da Rainha (1900). Work in this section has presented unusual difficulties, yielding less fruit than any other of the mission fields in Brazil, owing partly to the population, principally made up of blacks and their descendants, and partly to the power of the ecclesiastical element. The hope is to extend the work into the interior provinces, inhabited exclusively by Indians, some independent tribes, others semi-civilized and varying greatly in character. Appropriations were made in 1899 for this work, but Mr. George Withers, who was assigned to it, and an associate, were both smitten by fever, and it was for the time being postponed. The report (1903) shows 39 outstations, 13 missionaries, 4 native workers, 7 organized churches, with 467 communicants, 11 schools with 400 pupils.

In 1888 the missions of the Northern and Southern Presbyterian churches were united in the Synod of Brazil, which meets every three years and is entirely independent of the General Assemblies in the United States. The Synod has a vigorous Home Mission Society, and supports the theological seminary at Sao Paulo. At its triennial meeting in 1900 a membership of 7,000 communicants was reported, a gain of ten per cent. in the three years. In view of the excellent work of this Synod the American societies are reaching out toward the distant regions as yet unevangelized.

(4) Chile: The first American missionary in Valparaiso was the Rev. D. Trumbull, representing the Seamen’s Friends Society, and the American and Christian Foreign Union. He labored chiefly for the English-speaking people; but others came to enter upon Spanish work. A Spanish paper was established, and a school and orphanage conducted. The Presbyterians took charge of it in July, 1873. Other stations are: Santiago, occupied first in 1861; Constitucion (1885), Concepcion (1880), Chillan (1892), Talca (1896), Copiapo (1888). Aside from the educational, publication and general evangelistic work, much has been done in the outlying sections, and in the mining regions. The work in Chile has shared in the change that has come over so many of the South American states in the control of Liberals, and in 1888 the mission received a special charter. The report for 1903 shows 34 outstations, 12 missionaries, 29 native workers, 10 churches, 522 members, 4 schools, 560 pupils.

(5) Japan: While the Christian Church was watching the opening of Japan, the Presbyterian Board requested Dr. McCartee, a missionary in China, to visit that country and make inquiries preparatory to mission work. He was, however, unable to reach Japan, and as the treaty opening the ports of Yokohama and Nagasaki was to take effect in July, 1859, in the previous April, the Board commissioned Dr. J. C. Hepburn and wife, formerly of China, to reach Japan early in October and settled at Kanagawa, a few miles from Tokio. The Buddhist temple was obtained as a residence, the idols were removed, and the people were found to be civil and friendly. There was, however, constant surveillance and aggressive work was scarcely possible. Meanwhile, there was opportunity for studying the language, and Dr. Hepburn devoted himself to it, laying the foundation for
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by these two missions, together with that of the speaking residents of all denominations in Yokohama, and a Union College in 1883. In 1886, a dispensary and hospital were opened. Other missionaries arrived, and gradually the field of work enlarged. In February, 1869, three converts were baptized. This development accelerated the political revolution which changed the entire policy of Japan toward the outer world, and which brought into prominence as leaders several young men who had come under the influence of Dr. Hepburn, and Dr. Verbeck, of the Reformed Church in America, and others.

In January of 1872 a week of prayer was observed by all of the missionaries and English-speaking residents of all denominations in Yokohama, and the result was a great manifestation of spiritual life. Two years later there were still more marks of divine favor. Churches were organized, and the Presbyterian and Reformed Missions worked together in cordial sympathy. In 1876 a movement was initiated by these two missions, together with that of the United Church of Christ in Japan, an independent self-governing Japanese Church, in which the missionaries were only advisory members. An effort, in 1889, to unite the Congregational churches with this body failed, and soon after the term "United" was dropped from the title.

In 1877 a Union Theological School was organized, and a Union College in 1883. In 1886 these were united, and with the special department then organized became the Meiji Gakuin "College of the Era of Enlightened Principles."

The unprecedented advance of these years was followed by a reaction of intense prejudice against foreigners and foreign teaching, which again was largely overcome by the bearing of the Christians during the war years later, and has been more recently followed by a renewed increase of interest.

(1) **Eastern Japan Mission**: The work commenced at Yokohama has resulted in two self-supporting churches. But the headquarters of these missions were changed in 1869 to Tokyo, capital, where the first church was organized in 1873. The mission work includes open-air evangelistic work, a Training School for Bible Women, a Girls' Boarding School, and a Training School for Nurses. Other lines of work connected with this mission include the work in Hokkaido and the Kurile Islands. The headquarters of this section are at Sapporo (1887), but several other places are occupied. In one, Otaru, the work began as a Sunday school for the fishermen's children. There is now a church and an excellent school, with two kindergartens, and three Sunday schools. The report in 1903 shows 24 outstations, 31 missionaries, 59 native workers, 8 schools with 882 pupils.

(2) **Western Japan**: The first station occupied on the Western coast was by the Reformed Missions, at Otaru (1869), followed by Hiroshima (1887), Kioto (1890), Yamauchsi (1891), Fuku (1891), Matsuyma (1901). In all of these places the mission work includes evangelistic and educational departments, and Hiroshima is peculiarly attractive but the occupation of opportunities for work among the soldiers and sailors. Educational work at Kioto is especially interesting, while from Yamaguchi efforts are being made to reach the neighboring island of Kishiu. The report for 1905 shows in Western Japan, 26 outstations, 30 missionaries, 77 native workers, 8 schools, 463 pupils. The church statistics for both missions are 36 churches, 5,825 communicants.

**VI. Africa.** (1.) **Liberia**: Presbyterian work in Liberia was commenced in 1825 by Rev. J. B. Finney, especially for the establishment of schools. Missions were established along the Kr6o coast near Cape Palms. The climate proved so fatal that the experiment was tried of sending colored ministers, but it was found that these were not exempt from fever, and lacked the ability to organize and superintend. Other white men were sent out, including Rev. D. A. Wilson, and among the colored men Rev. E. W. Byden, and several new stations were occupied. In 1857 there came a great encouragement through a revival. As the Methodists, Dutch, and Presbyterians had no chapels, the Episcopal has been more recently followed by a renewed increase of interest.

(2.) **West Africa**: In 1842 the ABCFM occupied the station of Baraka in the Gabun district, sending out Rev. J. L. Wilson, Rev. Benjamin Griswold, Rev. Albert Bushnell, and Rev. William Walker. Eight years later the Presbyterian Board established a station on the island of Corisco, sending out Rev. J. A. M. Jennings, Rev. C. De Heer, and Rev. Ibta J'tkenge. On the union of the old and new school branches, in 1870, the mission of the ABCFM was transferred to the Presbyterian Board, and the two missions became known as the Gabun and Corisco Mission. Subsequently, on the extension of the work into the interior among the Fang tribe, the name was changed to the West Africa Mission.

The work of the American Board was extended to several stations, and there was good success among the Dikele people, north of the coast by the French brought special restrictions, and the unhealthy climate and the hostility of the people combined to reduce the work so that there remained but the one station at Baraka at the time of the transfer. Similarly the work in Corisco suffered from the Spanish Government (which forbids the teaching of any religion except the Roman Catholic), the unhealthy climate and the tribal quarrels, and there, too, the four stations were reduced to one, tho the native church is a strong one.

In 1866 the Rev. George Paull founded Mbade station on the Benito River, north of Corisco, and on his death, after thirteen months, the work was taken up by Rev. R. H. Nassau, the patriarch of the West Africa Mission. The next field to be occupied was on the Ogowe River south of Corisco; and Mr. Nassau opened a station at Belambia (1874), which was later (1876) removed to Kangwe. In pursuance of a plan to form a line of stations to the Congo, Talaguga was occupied in 1882 and three years later Rev. A. C. Good entered upon his work. Several churches were organized and the mission was progressing favorably when the interference of the French
Government, forbidding any language but French, in the schools, and hampering the evangelistic work, became so serious that the Board decided in 1892 to transfer its work to the Paris Evangelical Mission Society. The removal caused the development on the North. Batanga, at first an outstation of Benito, was made a regular station in 1889, and to this station was transferred the work which had been commenced on the Ogowe River. Under the German Government work has been less difficult, and the most fruitful results have been obtained in the missionary stations near the border lines of the German and French Governments. The extension of the mission from Batanga includes Efula (1899), Elat (1898), MacLean Memorial Station, Lolodorf (1897). This last station is the result of a report by Dr. A. C. Good of a visit to the dwarfs. Miss Margaret MacLean, of Glasgow, Scotland, had become interested in these people through Stanley's letters, and offered to support a mission among them under the auspices of the Board. The work is extremely difficult because of the climate, the diversity of languages, and the timidity of the little people.

The report (1903) shows 39 outstations, 24 missions, 136 native workers, 1,716 communicants, 22 schools with 984 pupils, 2 hospitals, and 2 dispensaries with 1,900 patients. VII. Syria: Mission work in Syria was commenced under the ABCFM, by Pliny Fisk and Levi Parsons, who went to Jerusalem in 1821, but were unable to stay there. In 1823 Messrs. Bird and Goodell arrived at Beirut, and except for a time when (1828-1830) they withdrew to Malta on account of political disturbances, this has been the center of mission work. The other stations occupied were Aboih (1843), Tripoli (1848), Sidon (1851). After the transfer of this mission from the ABCFM to the Presbyterian Board (1870) an extension of work into the Lebanon was planned and the station of Zahleh opened in 1872. This city had paid attention has been for education and publication. Messrs. Bird and Goodell brought with them a printing press and immediately commenced translation and publication. Dr. Eli Smith commenced a translation of the Arabic Bible, completed by Dr. C. V. A. Van Dyck, which is one of the finest in existence. Schools were established in Beirut in 1824, including one for girls. From these grew seminaries in Beirut, Sidon, and Tripoli, while the Syrian Protestant College at Beirut is one of the finest educational institutions in the country. Many and immediately connected with the mission, it has always, nevertheless, been in closest sympathy with evangelistic work. Medical work under the head of Dra. Van Dyck and Post has from the first had a prominent place in the medical department of the mission and has furnished physicians for the entire Arabic-speaking sections of Western Asia and Northern Africa.

Evangelistic work has been always rendered difficult by the peculiar situation of the country, the rivalry of the different communities, the hostility of the Government, and of the Roman Catholics, especially the Jesuits, who have taken advantage of French influence in Syria to hinder, so far as possible, the work of Protestant missions. The churches have suffered also from emigration. Still there has been good progress and the advance in the number of communicants from 294 in 1870 to 2,542 shows good results. The report for 1903 shows 106 outstations, 33 missionaries, 207 native workers, 29 churches, 2,542 communicants, 128 schools, 5,982 pupils, 1 hospital, and 1 dispensary with 6,625 patients, while the press issued 23,395,410 pages. In this last item appears a hint of what is, after all, the greatest work of the Syria Mission. As a center from which the whole Arabic-speaking world may be reached, the fruits of the labor here are found all over Asia and Africa, and in the East Indies. In some cases only other mission in the world do the actual, immediate returns, as given in statistical tables, give some view of the real results.

VII. Persia: The first American missions to Persia grew out of a visit of Messrs. Eli Smith and H. G. O. Dwight of the ABCFM in 1829. On their representations that Society determined to establish a mission in Persia for the Nestorians, and appointed Justin Perkins the first missionary. He sailed in 1833 and reached Tabriz a year later. In 1835 he was joined by Dr. Asahel Grant, and a station was established at Urmia, in November, 1835. One of the most intelligent of the Nestorian bishops, Mar Yohanan, gave Mr. Perkins instruction in the language. For some years there was considerable discouragement, but then came a revival, and for twelve years it continued, the number of converts being very large. At first the effort was to reform the old Church, but a separation became absolutely essential, and in 1852 the first Conference was held, and a confession of faith adopted, as also rules, discipline, etc. In 1870 this mission was transferred from the ABCFM to the Presbyterian Board, and then commenced a policy of extension. Tehran was occupied in 1872, Tabriz in 1873, Hamadan in 1880. Distance between the stations and the diversity of language makes necessary the division into two missions, a Western and an Eastern. Urmia and Tabriz constituting the former, and Tehran and Hamadan the latter.

(1.) Western Persia Mission: The work in Urmia is chiefly among the Nestorians of that city, the surrounding plains and in the Kurdish Mountains. It is the seat of a college, originally established at Mt. Sei, and for which David Tappan Stoddard did much; more lately removed to a fine location in the plain near the city. This college has exercised a great influence throughout the entire section. Fisk Seminary also has become well known throughout that whole region. The missionary press established here has been successful, and the work of Bible translation and the preparation of Christian literature commenced by Dr. Perkins and more lately carried on by Dr. Benjamin Labaree, has been very effective. Medical work has always been prominent. Originally started by Dr. Grant, and carried to a high success with a hospital and a training school by Dr. Cochran, it has been one of the most effective agencies employed. More than once the medical men of the mission have been its protectors in times of stress. The greater number of churches connected with the Nestorian work are in the plain, but there are quite a number through the moun-
tains, extending across the Turkish border into Mesopotamia. For a time the work among the Syrians of Mosul was taken over by the Presbyterian Board from the ABCFM, but was afterward given to the CMS. Considerable distance, the difficulty of access, etc. The work in Tabriz, as also in the outstation of Samas, is largely among the Armenians. Work for the Muslims has been carried on with some success, although the number of converts is not great. The missionaries felt the hostile influence of Russian officials, as Russian political power has developed in North Persia; also the unfortunate effect of the number of independent workers, who have won support from Plymouth Brethren, German Lutherans, and others.

The report (1903) shows 117 outstations, 28 missionaries, 178 native workers, 21 churches with 2,653 communicants, 99 schools with 2,279 pupils, 3 hospitals and 2 dispensaries with 26,312 patients.

IX. Eastern Persia Mission: The city of Teheran was occupied in 1872 by the Rev. Jas. Bassett, after an extended tour, including Tabriz, Teheran, and Hamadan. Educational and medical work has been carried on successfully, and the recognition of the physicians by the Governor of Teheran, the presbyteries of the City of Teheran, and the native churches has been most effective. The number of catechumens and adherents was 146 outstations, 23 stations, 24 missionaries, 44 native workers, 4 churches, 244 communicants, 6 schools, 513 patients, 1 hospital and 4 dispensaries with 8,393 patients.

X. Mexico: In 1872 the General Assembly voted to open work in Mexico, and in September of the same year Messrs. Thomson, Phillips, and Pitkin, with their wives, went to Mexico City. There they found a large body of Mexican believers of anti-prelatical convictions, gathered in nine independent congregations, largely the result of the work of Miss Rankin, Mr. Riley and others. Most of these joined one or another of the different missions that entered the country and furnished the nucleus for their work. The next year Zacatecas and San Luis Potosi were occupied, then Saltillo (1884), Zitacuaro (1893), Chilpancingo (1894), Jalapa (1897). The work in Saltillo is the immediate successor of Miss Rankin's work at Monterey. The story of the mission contains many incidents of great heroism, in bitter persecution, especially in Guerrero and Zitacuaro. Educational and publication work has had a prominent place, and the press at Mexico City has been a most effective evangelistic agency. For a time there were two missions, Northern and Southern. In 1884 these were united, and the native churches have been organized in three presbyteries, Zacatecas, Mexico City, and the Gulf. The Mexican Home Mission Board, organized in 1890 by the Presbytery of the City of Mexico, supports two evangelists in Guerrero and Mexico.

The report (1903) shows 146 outstations, 23 missionaries, 81 native workers, 45 churches, 3,902 communicants, 29 schools, 683 pupils.

X. Guatemala: Work was commenced in Guatemala in 1882 in response to special appeals for Protestant teaching and the assurance by President Barrios of sympathy and full freedom of action. The first work was on account of the great distance, the difficulty of access, etc. The work in Tabriz, as also in the outstation of Salmas, is largely among the Armenians. Work for the Muslims has been carried on with some success, although the number of converts is not great. The work has felt the hostile influence of Russian officials, as Russian political power has developed in North Persia; also the unfortunate effect of the number of independent workers, who have won support from Plymouth Brethren, German Lutherans, and others.

The report (1903) shows 117 outstations, 28 missionaries, 178 native workers, 21 churches with 2,653 communicants, 99 schools with 2,279 pupils, 3 hospitals and 2 dispensaries with 26,312 patients.

XI. Korea: The first mission work in Korea was by Messrs. Ross and McIntyre, of the Scotch Presbyterians, in 1884, and the number of conversions resulted, and it was evident that a good basis for mission enterprise existed. In 1880 a Korean of high rank, representing the Government in Japan, became a Christian and begged earnestly for missionaries for his country. In response to this appeal the Presbyterian Board, in 1884, appointed Dr. H. N. Allen, then a medical missionary in China, to go to Korea. He was appointed physician to the United States Legation at Seoul, and thus was assured safety and favorable reception. His influence soon became very great, and he was received as physician to the royal household and placed in charge of the Government hospital. Some months later Dr. Horon and Rev. H. G. Underwood joined the mission. For several years the work was chiefly medical and educational. The first convert was baptized in 1886, and the first church organized in 1887. After 1890 the advance was marvelously rapid. In the "Presbyterian Council" including the two Presbyterian Missionaries, the one from Canada, and the Woman's Union of Victoria, the number of catechumens and adherents was over 22,000 in 1903. The opportunities for direct preaching have so absorbed the energies of all that schools have been less prominent than in some other missions, yet there is a well-established system of education. Medical work has developed so that there are three hospitals at Seoul, Iusan, and Phing-yang, and all powerful evangelistic agencies. In addition to the work at Seoul, other stations have been opened at Iusan (1891), Phing-yang (1893), Taiku (1898), and Syen-chun (1901).

At the time of the terrible cholera epidemic in 1895, the missionaries of all the Boards turned their attention to hospital work, and were able not merely to save many lives, but to overcome much of the hostility to mission work. The work among the women has from the beginning had phenomenal success, and the general indications for permanent church life are most satisfactory.

The report in 1905 shows 340 outstations, 64 missionaries, 140 native workers, 3 organized...
churches (312 incompletely organized churches), 5,481 communicants, 66 schools, 1,082 pupils, 2 hospitals and 5 dispensaries, with 2,524 patients.

The printing press at Seoul has done most excellent work on over 1,000 pages.

The Presbyterian Church in the United States, like all the denominations, has been a part of the solution of the foreign mission problem. It has contributed to the work of the church abroad in a variety of ways. The Presbyterian Church in America has been active in the mission field through its Board of Foreign Missions, which was established in 1814. The Board has a history of more than 150 years of service, and has played a significant role in the development of the Presbyterian Church's mission work.

The Board has been involved in a number of different missionary societies, and has also been involved in the establishment of a variety of mission boards. The Board has been involved in the establishment of the Presbyterian Board of Foreign Missions, which was established in 1814. The Board has also been involved in the establishment of the Presbyterian Board of Home Missions, which was established in 1864.

The Board has also been involved in the establishment of a number of mission boards, including the Board of Home Missions, the Board of Foreign Missions, and the Board of Education. The Board has also been involved in the establishment of a number of mission societies, including the Board of Home Missions, the Board of Foreign Missions, and the Board of Education.

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in 1867, and where he was joined the following year by several associates, including Rev. M. H. Houston. Others are Su-chau (1872), Hsin-chang (1892), Kiang-yin (1896), Kia-luang (1895). In common with other missions this one suffered interruptions during the Boxer uprising, but less loss than those in the north. During their enforced absence from the interior stations the missionaries improved the opportunity to study and work among the sailors and natives at Shanghai. Since their return, the various departments of work, including the girls' boarding school at Hang-chau, other schools at the different stations, and the medical work have been resumed with success.

(2.) Northern Kwangtung: This mission includes the stations of Chin-kiang (1883), Su-tsien (Suchien) (1894), Taung-kiang-pu (1887), Huai-ngan-fu (Whai-an-fu) (1897), and Hen-chau-fu (1897). Here also the missionaries were obliged to withdraw during the Boxer troubles, but native workers remained, and except for a few weeks, services were continued. Since the reopening of active work this mission has shared with others the increased interest on the part of the natives and the larger opportunities for each department of work.

The report (1902) shows for the Mid-China Mission 24 outstations, 42 missionaries, 36 native workers, 7 churches with 448 communicants, 10 schools with 204 pupils. North Kwang-si Mission, 6 outstations, 26 missionaries, 10 native workers, 1 church with 95 communicants, 1 school with 12 pupils.

II. Brazil: (1.) Southern Brazil: This includes the stations of Campinas (1869), Lavras (1892), Araguary (1895), São Paulo (1895), São João del Rei (1895). As in so many cases, the early history of the mission was one of patient labor in the face of great difficulties, but of late there has been considerable improvement. The organization of the Synod of Brazil, by the cordial cooperation of the Northern and Southern Presbyterian Churches in the U. S., has been a distinct advantage and the single theological institution at São Paulo for both boards has been very helpful. The development of Mackenzie College also has made possible a concentration of educational work. The 16 missionaries, besides their care of schools and press work, supervise 60 outstations, and report 1,316 communicants.

(2.) Northern Brazil: The work in this mission was commenced in 1873 at Recife (Pernambuco). In 1882 Fortaleza or Gera was occupied, followed by Maranhão (1882), Paraíba (1894), Natal (1898), Caxias (1899). An indication of the difficulties encountered is found in the statement in the report for 1902 that even at Pernambuco it is still rare for services to be conducted in the chapel without stones being thrown at the windows. The prevalence of gambling and intemperance makes work very difficult and the general poverty of the people hampers the sale of Bibles and other books. There are (1902) 14 missionaries, 18 native workers, 17 outstations, 10 organized churches, 1,114 communicants, 3 schools with 127 pupils.

III. Mexico: The work in Mexico was commenced in 1874 at Brownsville, Texas, and the city of Matamoros, just across the Río Grande River. It has since been extended to include Victoria (1880), Linares (1887), and Monte-morelos. The 5 missionaries and 11 native helpers care for the work in 53 outstations, with 10 organized churches and 602 communicants. As the country is sparsely populated there is a large amount of traveling necessitated. As in Brazil, the church work (1902) shows 7 missions.

The Presbyterian Boards (North and South) in Mexico united in 1901 in the Synod of the Presbyterian Church in Mexico. The movement has had the cordial support of the Board and the churches have already felt the advantage from the union.

IV. Cuba: In response to an earnest appeal from Protestant Christians in Havana, the Executive Committee sent Mr. Graybill of the Mexico Mission to Cuba in the summer of 1890. This visit resulted in the organization of two Presbyterian churches, one in Havana and one in Santa Clara, a town in the interior of the island. Mr. Graybill also licensed and ordained to the work of the Gospel ministry Sr. Evaristo Collazo of Havana.

The disturbed condition of the country seems to have interfered with the continuance of the work, but at the close of the Spanish War in 1899 the Board took up the field again and placed a missionary, Rev. J. G. Hall, at Cardenas. Work has also been undertaken at Cabaibre and Remedias. The report (1902) shows for the Board 12 missionaries, 2 native workers, 1 organized church, 63 communicants. Attention is paid to education, and in one instance the missionary gained access to a large private school, with free permission for Bible instruction in return for lessons in English.

V. Japan: The first station founded in Japan by this Board was Kochi (1883). Then followed Nagoya (1887), Tokushima (1889), Kobe and Okazaki (1890), Takarazuka (1893) and Susaki (1898). There are also 80 outstations, and the missionary force of 28, with 35 native helpers, reports (1902) 4 organized churches, with 1,458 communicants. These churches are identified with the Church of Christ in Japan. The strength of the mission is given to evangelistic work, and the 20th century forward movement under the auspices of the Japan Evangelical Alliance has had manifest good results in uniting the churches, giving them greater courage and success, and emphasizing before the community the essential unity of the Japanese Churches.

VI. Africa: For many years the Southern Presbyterian Church had cherished a desire to plant a mission in Africa. During the latter part of his life, the Rev. Dr. J. Leighton Wilson, the father of the mission work of his Church, and who had himself labored nearly twenty years in Africa, earnestly laid this matter before the General Assembly; but various obstacles prevented the accomplishment of his heart's desire until he had passed to his rest. In the mind of the Southern Church there was an abiding conviction that because of the large negro population within her own bounds she was specially called of Providence to undertake this work. Accordingly, at the meeting of the General Assembly in 1889, the Executive Committee of Foreign Missions was directed to take steps looking to the opening of the long-templated mission in the "Dark Continent." Early in 1890 the Rev. Samuel N. Laplaye (white), of the Synod of Alabama, and the Rev. W. H. Sheppard (colored), of Atlanta, Ga., were commissioned and sent forth with instruc-
tions to found a new mission in the Congo Free State. The appointment of Mr. Sheppard (who had already proved himself a most valuable worker) was of special interest, since he was the first fruits of a long-cherished desire on the part of many in the Southern Church to see some of this race bearing the Gospel to the land of their forefathers. He was also the first fruits, in the work, of the Missionary Society, of Tuscaloosa, Alabama, which had been established some years before by the Southern Presbyterian Church exclusively for the purpose of training a colored ministry. Proceeding first to England, and then to Brussels in Belgium, they received every encouragement and assistance in preparation for their work. King Leopold himself granted Mr. Lapsley a personal interview, in which he expressed the deepest interest in his mission. They have gone on as pioneers, with instructions that their station be sufficiently separated from other missions to give it the character of a thoroughly independent work. They were instructed to seek a locality as healthy as possible, on some highlands removed from the coast, and yet not too distant from the basis of supplies. Luebo, near the southwestern border of the Congo State, and the junction of the Luebo and Lubua rivers, was selected and has been the headquarters of the mission. In 1897 Ibauzi, a short distance from Luebo and a point of convergence for the trade of a large section of territory, was occupied. The missionaries are enthusiastic over the outlook, hoping for results as remarkable as those manifest in Uganda, as the tribes already reached seem peculiarly accessible to the Gospel. The report (1902) shows 9 missionaries, 20 native helpers, 8 outstations, 854 communicants, 226 pupils in the 2 schools. A noticeable fact is the addition of 382 members in a single year.

VII. Korea: The first work of the Board in Korea was in 1892, but the present location was not made until 1896, when the station of Chungju was opened, followed by Kunsan (1896) and Mokpo (1898), all on or near the west coast south of Seoul. There are (1902) 18 missionaries, and special attention is paid to medical work, one of the physicians from the Woman's Board reporting 1,250 visits from women patients at towns. There are 5 missionaries and 4 native workers, 6 outstations, and 2,628 professed Christians, of whom 1,292 are communicants. Station also of the SPG (1870), with (1903) 3 missionaries. Station also of the Swiss Romande Mission (1897), with (1903) 2 missionaries, one of them with his wife; 1 woman missionary, 1 place of worship, 1 printing house, 2 day schools, and 36 professed Christians. Station also of the WMS, with (1903) 5 missionaries, 25 native workers, 5 outstations, 7 Sunday schools, 3 day schools, 1 theological class, and 680 professed Christians, of whom 412 are communicants. Station also of the African Methodist Episcopal Missionary Society.

PRIMITIVE METHODIST MISSIONARY SOCIETY: Publishing House, 48 Aldersgate St., E. C., London. The Primitive Methodists are a body which arose in England in 1810. Finding themselves gaining strength, they organized in 1843-44 a foreign missionary society, adopting Canada, New Zealand, and Australia as their fields of labor. These fields were afterward transferred to Methodist bodies in those countries, and the Society, existent from its home department, carries on foreign work in West Africa (Fernando Po), South Africa (Cape Colony), and Central Africa (Upper Zambesi). The work in Fernando Po was commenced in 1870, in response to an appeal by a sea captain and carpenter who visited Santa Isabel and found a small community gathered by an English Baptist missionary who had been driven away by the Spaniards. Spanish law having changed, the Missionary Committee of the Primitive Methodist Connexion sent two missionaries, Revs. R. W. Burnett and H. Roe, with the object of opening a station at Santa Isabel. They met with a hearty welcome. In 1871 Rev. D. T. Maylott joined them, and an attempt was made to open a new station along the west coast. The plan met with some difficulties, but in 1873 George's (or San Carlos) Bay was occupied.

Associated with Mr. Maylott in this mission was the Rev. W. N. Barleycorn, one of the first converts of Santa Isabel, and his work among the Babus was very successful, the first convert of the west mission being baptized in 1874. Since then several new missionaries have been sent out, and stations have been opened at Banni, Bottlenose, Idua, Jamestown, Urua Eye, and Ikot Nteka, and schools have been established in a number of towns. There are 5 missionaries and 4 native teachers.

In 1869 an appeal for help came to the Missionary Committee from Aliwal North, a town in the Transvaal Colony, self-sustaining. In 1874 work was commenced among the Greeks at Athos, extending afterward to Bolo and Salonica. Later it was confined to the last two towns. There are (1902) 18 missionaries, and special attention is paid to medical work, one of the physicians from the Woman's Board reporting 1,250 visits from women patients at towns. There are 3 churches with 124 members, and one of the most interesting features is the employment of a native evangelist by a few of the native Christians.

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harn (formerly at Aliwal North) and Mrs. Buchen-
ham, with Rev. A. Baldwin and Mr. J. Ward, 
sailed for Africa and opened the way for the 
establishment of four stations: Nkala, Nanzela, 
Momba, and Walker's Drift, besides several 
outstations. It is still largely pioneer work, 
even in the work of reducing the language of the 
Sajobas to form. Schools are successful and 
medical work has brought many within reach of 
the saving gospel.

There were in the three missions in Africa, in 
1900, 39 missionaries (including wives), 10 sta-
tions and 11 outstations, 1,463 communicants, 
and 2,600 adherents. A Woman's Foreign Mis-
ionary Society, organized in 1897, is auxiliary 
to the general society.

PRINCE ALBERT: The chief settlement of the 
district of Saskatchewan, Canada, on the North 
Saskatchewan River, about 35 miles above its 
confluence with the southern branch. Station of 
the Canada Presbyterian Church (1866), with 
(1903) 1 woman missionary, 1 Sunday school, 
and 1 Sunday School reader. Station of the 
ABMU (1854), with (1903) 1 missionary, 2 native 
workers, 3 outstations, 3 day schools, 1 college, 
and 426 professed Christians, of whom 167 are communicants.

PROTESTANT COMMUNITY: In Turkey the 
system of civil administration requires each tribe 
or race, or other division of the people to have a 
chief to whom the Turkish officials can look for 
its proper control. From the time of the con-
quest of Constantinople the religious heads of the 
various sects found in the Turkish empire have 
been recognized as political chiefs of their respec-
tive flocks, with certain official rights and privi-
elges. In 1843-47 the prelates of the Armenian 
Church withdrew from their friendly attitude 
toward the American missionaries and excommuni-
cated and boycotted those who adopted the idea 
of independent study of the Bible, using their 
position as political chiefs to turn the Turkish 
police force upon the work of extirpating the 
heresy.

To secure the Evangelical Armenians against 
such persecution, the British Ambassador at 
Constantinople obtained from the Sublime Porte 
recognition of the "Protestant Community" as a 
separate political body, having a civil head 
(called in Turkish "Vekil," or representative), and 
liberty of conscience in matters of religion for all 
who might place themselves under protection of 
the new political organization. In 1850 an 
imperial edict confirmed these arrangements, 
placing the Protestant community upon the same 
political footing as the Greek Church or the 
Armenian Church.

This community now numbers about 100,000 
Souls, adherents of the various evangelical 
denominations in different parts of the empire. 
All of these "Protestants," or evangelicals, look 
to their civil head, or Vekil, to represent them and 
their civil and political interests at the palace of 
the Sultan, and to inform them of their sovereign's 
wishes or commands.

Anderson (R.), Mission to the Oriental Churches, 
Boston, 1879; Dwight (H. G. O.), Christianity 
Revived in the East, New York, 1850.

PROTESTANT EPISCOPAL CHURCH IN THE 
UNITED STATES OF AMERICA: 1. Domestic 
and Foreign Missionary Society. 2. American 
Church Missionary Society. The American 
Protestant Episcopal Church, being, in its early 
history, a mission itself, generations passed 
before it felt strong enough to found missions on 
a large scale, either within or without its own 
boundaries. In the beginning of the 19th century 
interest in missionary work became manifest in 
the American Church, one of the prime movers 
in the cause being Bishop Griswold, who, in cor-
respondence with the Secretary of the Church 
Missionary Society suggested that an American 
d clergyman be sent out by that Society into the 
foreign field. The American Missionary Society 
(1817) urged the formation of an American 
Board and offered pecuniary aid. This advice 
was acted upon, and the Domestic and Foreign 
Missionary Society was instituted in 1820, the 
Rev. J. R. Andros being the first of the American 
clergy to offer himself for the foreign field.

I. Domestic and Foreign Missionary Society: 
Altho organized in 1820 as a society it was not 
until 1835 that it assumed its present character 
and became but another name for the Church 
Itself. Previous to that time the administra-
tion of the Society's work had been committed 
to a Board of Directors, who through its Execu-
tive Committee had made several attempts to 
found missions in heathen lands, but had only 
succeeded so far as to appoint a lay teacher in 
Africa and two clergymen to China. They had, 
however, sent two clergymen to Greece in 1830.
In 1835 a change was made in organization, 
which provided that the Society should be consid-
ered as "comprehending all persons who are 
members of this Church," to whom the Board of 
such persons are members of this Church. This action placing 
general mission work immediately under the 
direction of the Church, was hailed with enthu-
siasm, the newly awakened interest being par-
ticularly manifested in the marked increase in the 
contributions.

The Board of Missions meets triennially and is 
composed of both Houses of the General Conven-
tion and the Board of Managers. The Mission-
ary Council meets annually, except in conven-
tion years, and is composed of all the bishops, 
the Board of Managers, such other clergymen and 
laymen as the convention may select, and one 
presbyter and one layman from each diocese or 
missionary district, to be chosen by its conven-
tion or convention. The Board of Managers, 
selected by General Convention, consists of 16 
bishops, 16 clergymen and 15 laymen. The 
other bishops, and the Secretaries and Treasurers 
of the Domestic and Foreign Mission Society, and of 
the Board of Managers, are members ex officio, 
but have no vote.

The first foreign field chosen by the Society 
immediately on its organization was Africa, but 
it was not until 1836 that work was actually 
begun in Mbronoria, where the American Coloniza-
tion Society had founded a colony of free colored 
people.

In 1830 Greece was chosen as a field where gen-
eral Christian intelligence and education were
sorely needed, and Athens was decided upon as the most favorable point for location.

In 1834 the Society voted to make China a field for missionary labor, and in 1835 Rev. F. R. Hanson and the Rev. H. R. Lockwood were accepted as labors for that field.

In 1839 Rev. Messrs. C. M. Williams and J. Liggins, the first Protestant missionaries to Japan, were sent there by the Society of the Protestant Episcopal Church of America. In 1835 a mission commenced by a clergyman four years before in Haiti was transferred to the Society of the Protestant Episcopal Church, and became one of their fields of active labor.

Africa: The mission work in Africa is confined to the Republic of Liberia. Mr. and Mrs. J. M. Thompson (colored), residing at Monrovia, were appointed as missionary teachers in 1835, and in 1836 Rev. Thomas S. Savage, M.D., the first foreign missionary, landed at Cape Palmas. During the early years of the mission frequent difficulties occurred between the colonists and the native “bushmen,” and the missionaries and mission property were often in danger. In 1846 Rev. John Payne was appointed the missionaries at Cape Palmas to abandon the town and take refuge on a U.S. ship, and the school at Cavalla, an outstation, had to be closed. The next year found the work going on quietly, but in 1845 the disturbances again threatened the mission; still in spite of the political troubles there were substantial proofs of the progress of the mission. In 1849 the corner-stone was laid of the first Episcopal church edifice of Liberia, and in 1850 Rev. John the Rev. J. H. Hill. The principle on which the mission was established was that of not attempting to make proselytes, or to withdraw the people from their own Church, but simply to spread Scriptural truth among them in the expectation that this would lead eventually to the reformation of the Church by the Greeks themselves. The first mission begun by the object of the Mission was afterward extended to the other Eastern Churches. The mission in Greece has been wholly educational, and after the death of Mr. Hill the Society ceased to consider it a part of its field.

China: The China Mission dates from the landing at Canton of the Rev. Messrs. Hanson and Lockwood in 1835. They proceeded, however, to Java, to labor there, at Batavia, among the Chinese. The third missionary, the Rev. W. Boone, M.D., reached Batavia in 1837. In February, 1840, he really began work on Chinese soil by the opening of a station at Amoy. Four years later he was consecrated as the first bishop of the Anglican communion in China. In 1845 the mission moved from Amoy to Shanghai, and in 1846 Mr. Kong Chai Wong, afterward a clergyman, was baptized, the first convert, on Easter Day. In 1868 stations were opened in Wu-chang, capital of the province of Hu-pei, and in Han-kau. The work is now divided into two districts, Shanghai and Han-kau. The former includes, as stations, Kia-ting (Kia-ting) (1882), Shanghai City and Tsing-pu (1902). The latter, besides Han-kau and Wu-chang, Shasi and Ichang (1886), Han-chuan (1892), and Wu-hu (1891), Kin-kiang (1901) and Nga-king.

Aside from the evangelical work which is pushed energetically, St. John’s College, at Shanghai, one of the best in China, and hospitals at Shanghai, Wu-chang and Nga-king are kept up to a high grade of efficiency.

The missionary staff includes (1903) 3 bishops (one, the venerable Dr. Schereschewsky, residing in Japan), 34 Presbyters (19 foreign, 15 Chinese), 13 deacons (2 foreign), 8 physicians (foreign), 21 missionary teachers (foreign), 25 wives of missionaries, and 157 other native workers.

There are 56 places of preaching, 1,494 communicants, 45 day schools, and 9 boarding schools, with about 1,500 pupils. English services are also conducted at several places.

Japan: This mission was established in 1859 by the Rev. Messrs. C. M. Williams and J. Liggins, who were the first Protestant missionaries to settle in the empire. The first baptism was reported in 1866. Until 1874 the Mission was under the jurisdiction of the Bishop of China, but in that year, owing to the increased extent of both fields, it was decided to separate them into two dioceses, Rev. C. M. Whistler, the Bishop of China, was appointed Bishop of Japan, and a new bishop set over China. With the growth of the work Japan was divided into two dioceses: Tokio and Kioto. The former includes the stations of Tokio (1873), Matsuysana, Takasaki, Mayebsahi (1888), Fukushima (1890), Sendai (1894), Hiroaki (1897), besides a number of subordinate stations. The diocese of Kioto includes Kito (1889), Nara (1887), Osaka (1875), Kanazawa (1897), and a number of subordinate stations.

Holy Trinity Cathedral, at Tokio, has a full series of offices in Japanese, and a church house is arranged for near the Imperial University, as a center for work among students. There also are Trinity, Divinity, and Catechetical School, St. Paul’s College, and St. Margaret’s School, all rapidly growing schools. The medical department includes St. Luke’s Hospital, Tokio, and St. Barnabas Hospital, Osaka.

The missionary staff includes (1903) 3 bishops (one, Bishop Williams, retired), 34 Presbyters (14 Japanese), 9 deacons (7 Japanese), 2 physicians, 39 other foreign workers, including wives of missionaries, 135 other native workers. There are 74 places of preaching, 2,033 Japanese communicants, 19 schools, with 1,357 scholars.
nevertheless, regular assistance is given by the war, pestilence, and famine; yet, considering the enrolled as missionaries; there are 22 places of Missions commissioned Bishop Brent to take reorganized as an independent church, but, in regard to Domestic Missions, an agreement for mutual appointment and approval of missionaries has been made. The foreign work of the Society is in Brazil. There are 8 clergy, including the bishop, 7 churches or chapels, 488 communicants. The headquarters of the mission are at Port Alegre, and among other places occupied are Pelotas, Jaguerdo, and Rio Grande. The Society has also taken up work in Cuba, where it occupies Havana and Matanzas with 5 clergy, who take charge of the work by the Society to it as a Church in communion with the Protestant Episcopal Church. Aside from the Bishop, 12 clergymen are enrolled as missionaries; there are 22 places of preaching, 677 French-speaking and 41 English communicants, 9 day schools with 185 pupils. There is also some work among the Spanish-speaking people of Santo Domingo. The work of the Society in Mexico is carried on both among Spanish-speaking and English-speaking people. Among the Church representatives are 10 presbyters and 7 deacons, all Mexicans, who minister to 871 communicants. There are also several schools.

**The Philippines:** In the fall of 1891 the Board of Missions commissioned Bishop Brent to take charge of work in the Philippine Islands, and he arrived at Manila in May, 1902. Already two clergymen were at work there and a lay worker. One of these was assigned to English services and the other took up Spanish work. Later a missionary was appointed to labor among the Chinese population. In 1899 there was a formal agreement in which the Church and its representatives are 10 presbyters and 7 deacons, all Filipinos, who minister to 871 communicants. There are also several schools.

**PROVINCE WELLESLEY:** A strip of territory on the west coast of the Malay peninsula, opposite Penang, 45 miles in length, with an average width of about 8 miles, including a total area of 270 square miles. It forms part of the British Colony of Straits Settlements. Station of the SPG (1879), with (1903) 1 missionary, 8 native workers, 2 places of worship, 5 day schools, 2 boarding schools, and 256 professed Christians, of whom 158 are communicants. Station also of the SPG, with (1903) 28 native workers, 16 places of worship, 9 day schools, 2 boarding schools, and 591 professed Christians, of whom 193 are communicants. Some write the name Pudukotei.

**PUEBLA:** A city in Mexico, 76 miles east-southeast of Mexico City. The sacred city of Mexico, containing many religious and charitable institutions. Population, 15,384, Hindus, Muslims, Christians. Station of the Leipzig Missionary Society (1849), with (1903) 2 missionaries and their wives, 2 native workers, 7 places of worship, 5 day schools, 3 boarding schools, and 256 professed Christians, of whom 158 are communicants. Station also of the SPG, with (1903) 28 native workers, 16 places of worship, 9 day schools, 2 boarding schools, and 591 professed Christians, of whom 193 are communicants. Some write the name Pungo Ndongo.
PUNJAB: One of the great provinces of British India; its highest northern point is in latitude 35°, its most southern, 27° 39'. Its limits of east longitude are 69° 35' and 78° 35'. The area of that portion of it under British administration is 97,209 square miles; population, 20,330,000. But there are 34 native states whose territory is intermingled with that of the British possessions—al! of which are under the political supervision of the Punjab Government, tho each has its own native chief (see article Native States, which the relations are explained more at length), and the area of these swells the total area of the Punjab to 133,741 square miles, and its aggregate population to 21,000,000. The Punjab is governed by a lieutenant-governor, under the general supervision of the governor-general and viceroj of India. It contains one-fifth of the Mohammedan population, but only one-tenth of the Hindu. The name means “Five Waters,” and is derived from the fact that its Ludhiana, where, besides the usual work of preaching, there are 11,000,000 Mohammedans, 8,000,000 Hindus, and 1,500,000 Sikhs. There of the natural area of the Punjab, tho now to disregard, altho there has not been hope of accomplishment, the Punjab missionaries to labor among Mohammedans. The Afghans speak Peshawar. Lahore was the first, and the Punjab, in Sialkot, and adjoining districts. The Punjab was finally made a part of the English dominions. The city of Delhi, which indeed lies outside of the natural area of the Punjab, the now within its political area, stands on the site of Indraprastha, a prehistoric Hindu capital, the foundation of which is said to go back to the 7th century B.C. It was in 1849 that the Punjab was finally made a part of the English dominions.

Classifying the people by religions, nearly 60 per cent. are Mohammedans; about 40 per cent. Hindus; 7 per cent. Sikhs. In round numbers, there are 11,000,000 Mohammedans, 8,000,000 Hindus, and 1,500,000 Sikhs. There are nearly 38,000 Jains, and over 40,000 Christians, of whom less than 5,000 were natives. The preponderance of Mohammedans is explained partly by the fact of early and long Mohammedan possession of the Punjab by rulers of that faith (as just described), and partly by its propinquity to the Mohammedan countries on the northwest, whence immigration is so easily accomplished.

The people of the Punjab are largely agriculturalists. A sixth of the population of British Punjab is thus returned. The commercial and artisan classes number nearly 1,500,000. The rainfall is slight; in some parts of the province artificial irrigation is resorted to with good results. The rivers swell with the melting of the mountain snows, and when they subside leave well-watered strips of alluvial land enriched with the fresh deposits of each season. Education is in a tolerably forward state. It is stimulated somewhat by the existence of the Punjab University, which dates only from 1882, with which a number of colleges are affiliated. The language of the Hindus is Punjabi—allied to Hindi. Hindustani and Persian are used by the Mohammedans. The Afghans speak Pashto. Missionary work in this province began in 1834. The American Presbyterians were first on the ground, and their earliest station was at Ludhiana, where, besides the usual work of preaching, schools were at once begun, and a printing-press established, in which has since issued multitudes of books and tracts, including Biblical translations. Many other places have since been occupied. The Church Missionary Society occupied Amritsar in 1851. In 1870 that Society began a theological school at Lahore for training native preachers, which was the first school of the sort in India, it is said, to include Hebrew and New Testament Greek in the curriculum of study for native Christian students. The United Presbyterianists of America have a mission in the Punjab, in Sialkot, and adjoining districts. The Church of Scotland has a station at Chamba. Several leper asylums have been founded in connection with one another of these missions, but these are now managed by the "Mission Lepers in India."

The Moravians, true to their instincts of selecting the most difficult, laborious, and apparently unpromising fields, started a mission in 1855 at Kailang, far up among the Himalayas, in British territory, among the Tibetan mountaineers. Their work has involved severe hardship and unusual self-denial, but it has not been altogether without its direct results. Circumstances have impelled the Punjab missionaries to labor among Mohammedans probably to a greater extent than has been attempted elsewhere in India. More than half the population being Mohammedans, opportunities have been constantly presented for meeting them, which it has not seemed right to disregard, altho there has not been hope of great success. Several of the missionaries of the Punjab have studied the religion of Mohammed profoundly, and have published scholarly works in elucidation of it, while not neglecting the preparation of other works designed to commend Christianity directly to the Muslims themselves. Their labors have resulted in the conversion of many Mohammedans, some of whom have become able and fearless preachers of the Gospel.

PUNJABI LANGUAGE: A language spoken by Sikhs and others in the Punjab, India. The number using this language is estimated at over 20,000,000. The language belongs to the Indic group of the Aryan family, but it has much profited by borrowing from Arabic as well as Persian. It is written with characters called Gurmukhi and derived from the Sanskrit Devanagar.

PURDIE, Rev. Samuel Alexander: Born in the
QUALIFICATIONS OF THE MISSIONARY: In missions, as in all human enterprises, the man is the central factor. "One Paul did more for the spread of the Gospel than the ten Apostles." That is true and but expresses in the concrete the supreme importance of the selection of men. Livingstone wrote: "The sort of men wanted for missionaries are men of education, standing, enterprise, zeal, and piety. It is a mistake to suppose that any one, so long as he is pious, will do for this office. Pioneers in everything should be the ablest, best qualified men, not those of small ability and education. This is especially applicable to the first teachers of truth in regions which may never before have been blessed with the name and Gospel of Jesus Christ." Qualifications are more important than numbers. "Missionaries must be weighed and not counted." This who is to represent Christ and the Church before heathens, should be Christ-loving and Christlike, should have a passion for the salvation of souls, and should not hesitate to give up luxury and during the great festivals of Jagannath, which are held here, there are 100,000 pilgrims added to the ordinary residents. Station of the BMS, (1825), with (1903) 1 missionary and his wife, 11 native workers, 3 outstations, 3 Sunday schools, 4 day schools, and 645 professed Christians, of whom 300 are communicants.

PURNEAH. See PURNIAH.

PURNIAH: A town in Bengal, India, and capital of the district of Purniah, 56 miles N. E. by N. of Bhagalpur. It has a large jute trade. It is subject to severe epidemics of fever. Population (1891) 14,600, of whom 9,600 are Hindus and 4,800 are Mohammedans. Station of the BMS (1899), with (1903) 1 missionary and his wife and 2 native workers. Some write the name Purneas.

PURULIA: Capital of the Manbhum district, Chota Nagpur, Bengal, India. Population, 5,695. It has good public buildings, a hospital, and considerable trade. An important center for mission work among the Kols. Station of the Gossner Missionary Society, with 4 missionaries, 37 native workers, 7 places of worship, 5 Sunday schools, 1 boarding school, 1 home for untainted children of lepers, and 1,673 professed Christians, of whom 870 are communicants. Station of the Mission to Leperos (1887), aiding the leper work carried on by the Gossner Society.

PUTIKI: A town and port of North Island, New Zealand, situated 79 miles S. E. of New Plymouth, on the Wanganui River, crossed by an iron bridge 600 feet long. It is the principal port on the W. coast and has sawmills, warehouse the town is a Maori college for the education of native youths. Population, 5,000. Station of the CMS, (1899), with (1903) 1 missionary and his wife, 16 native workers, 1 day school, and 320 professed Christians. The district appears in report sometimes as Wanganui.

PYENG-YANG. See PHYENG-YANG.
Qualifications

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clearly to indicate their importance to the future church. The following are some of the characteristics specified as essential to ministerial usefulness:

1. A bishop must be anapliptos (I. Tim. iii: 2) or anepiskopos (Titus i: 7), both of which are translated "blameless." These terms mean, that his character should be such that an enemy can take hold, or against which he can hurl an accusation.

2. He must be "apt to teach," capable, by natural gifts and scholarly attainments, of imparting instruction to others.

3. He must be "sober," a balanced, judicial judgment, that can view everything to good account.

4. "Temperate," having such a control of all powers of body and mind as can utilize them to the best advantage, resulting in that mental poise, that self-reliance which is the mark of a "winner." "Victims" have "eyes and ears open to see and hear," and turn everything to good account.

5. "Zealous," fervent in spirit—that enthusiasm that can concentrate on one thing—under the constraint of love.

6. An affectionate disposition (I. Thess. ii: 7-12) which wins affection in return and secures sympathy for the message he has to give. Such references as these to missionary character are scattered throughout the New Testament, and their careful study and classification will repay any candidate for this sacred calling.

Instead of more minute inquiry in that direction, however, it may prove even more profitable to gaze upon the features of the Master Himself, who was the great missionary and is the model for all missionaries. Certain salient characteristics of His life are regarded as essential and fundamental, and, indeed, inclusive of all others that fill in a complete equipment.

1. Jesus Christ was called to the work. He was sent of the Father. "As the Father sent me, even so send I you." 

2. He called is the result of habitual meditation. They were not mere effort of memory, but a profound anticipation of victory.

3. "Temperate," having such a control of all powers of body and mind as can utilize them to the best advantage, resulting in that mental poise, that self-reliance which is the mark of a "winner." "Victims" have "eyes and ears open to see and hear," and turn everything to good account. 7. "Zealous," fervent in spirit—that enthusiasm that can concentrate on one thing—under the constraint of love.

8. An affectionate disposition (I. Thess. ii: 7-12) which wins affection in return and secures sympathy for the message he has to give. Such references as these to missionary character are scattered throughout the New Testament, and their careful study and classification will repay any candidate for this sacred calling.

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1. Jesus Christ was called to the work. He was sent of the Father. "As the Father sent me, even so send I you." How that call is to be recognized and distinguished is one of the complexities of many an earnest life, and an exceedingly important problem. With the call of God assured, to fall back upon, courage will not fail in the darkest hour, but without that certainty, there will often be misgivings lest after all there may have been a mistake. How can the mind of the Master be known in this matter? To Paul the call received on the way to Damascus was in childhood that became apparent. He breathed the atmosphere of the Prophets. In the brief record of His earthly life preserved to us, so many quotations are found as to indicate familiarity with every part of the Old Testament, to which He constantly referred as the Scriptures that can never be broken. Such familiarity, needless to say, was not mere effort of memory, but a profound appreciation of the value and relations of truth, the result of habitual meditation. He was more precious than gold or silver, and His meditation all the day. To Him the Scriptures were divine in origin, and the final appeal, "What saith the Scriptures?" "Search the Scriptures." "The Scriptures cannot be broken." "That the Scriptures might be fulfilled." He staked His all upon their integrity, and instilled the same confidence into the minds of His disciples. They, too, quoted freely in their epistles, and the addresses of Peter at Pentecost, and of Stephen
before the Council were but rehearsals of the Old Testament story. The Scriptures are the sword of the Spirit, the weapon used by the Apostles and by the Church in all the ages. There is no other weapon. The success of any Gospel ministry must depend upon the ability to use the revealed truth of God. The missionary should accept it as axiomatic that his mind must be steeped in the truth, that his whole nature must be charged with a sense of the glory of the Message, and the magnitude of the interests at stake. It ought not to be necessary to say that this does not consist simply in a knowledge of theological books, nor even in an acquaintance with the mechanism of the books of the Bible, all of which may be very important in their way. It is an experience of the heart and life, so that, like the Apostles, he must speak it out. "We cannot but speak the things we have seen and heard."

4. Jesus Christ emptied Himself. He made Himself of no reputation, and took upon Him the form of a servant. By right His place was in the glory wherefrom eternity He dwelt with the Father that He may be exalted. He must empty Himself of His power. What an emptying that was, that He might in His heart and life, so that, like the Apostles, He must speak it out. "We cannot but speak the things we have seen and heard."

This is hard doctrine. Who can receive it? The old nature dies hard. Yet it is the only way. It is the cross of Christ in all its phases. The missionary who will take up his cross and follow Christ in this respect will share with Him the victory, while the other way leads to failure and defeat. Among the supposed sayings of Jesus found in Egypt, is this sentence: "Unless ye fast from the world ye shall not find the Kingdom of Heaven." Whether the saying is authentic or not its testimony is true. Love not the world, neither the things of the world; set your affections upon the things that are above where Christ sitteth. The missionary life is exposed to peculiar temptations in this respect. He labors among a people intellectually and morally beneath him. He naturally shrinks from the closest identification with such people and craves the companionship of those above. He might have commanded twelve legions of angels, could have delivered essays that would have become the literary classics of all the ages, but He emptied Himself of His power. He who knew that all things were given into His hands, and that He was come from God and went to God, girded Himself with a towel and washed the disciples' feet. He who could have commanded twelve legions of angels, allowed Himself to be bound and buffeted and scourged. He emptied Himself of His power. What an emptying that was, that He might in due time be exalted! He became the perfect High Priest through suffering, and now is seated at the right hand of God, a Prince and Savior.

5. Jesus Christ had faith in the future. He had no misgivings as to the ultimate triumph of the Kingdom. His hopes were built upon the eternal promises that could not fail. He saw in vision Satan fall from heaven, and the judgment and destruction of his vast multitudes. He knew that very soon the final results would be wrought out. Sometimes encouragements seem to be at hand, when suddenly they vanish as the early dew. Converts are disappointing, and public sentiment is against them. They are the objects of unkindly criticism, and sometimes of hostile attack. Climatic and physical conditions are depressing, and health is not buoyant. It is natural that under the strain body and mind should lose elasticity and hopes should die. Yet when that happens strength and usefulness are impaired. It should be said that they are only overthrown if their lives are anchored in the unchangeableness of the living and true God. The missionary is but a small part of a mighty movement, and his contribution will not be lost. His works will follow him. Other men may reap what he has sown, but they will rejoice together. It is a winning conflict in which the Church is engaged, and the joy of ultimate victory should thrill and inspire every missionary with ever-increasing energy and hopefulness.

6. Jesus Christ had power in prayer. Prevaling prayer is the partial law of His kingdom. Indeed, if in anything He might seem to be chargeable with rash and extravagant statement, it is in this connection. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John xv: 7). "Whatsoever ye desire, when ye pray, believe that ye receive them and ye shall have them" (Mark xi: 24). This is surely giving men an unlimited privilege of drawing upon infinite resources, yet it is the plane on which He himself moved. At the grave of Lazarus He said to the Father, "I know that thou hearest me always." In that confidence His requests were made known. He lived in this as in all other respects up to the standard of His teaching. He understood the secret, and without it, even He would have failed. Praying properly is one of the most important parts of His mission. Pray with perseverance and with the faith of a child. As Andrew Murray quaintly says, He did not teach His disciples to preach but taught them to pray. Is it not true that they who can preach well are more in number than they who can pray well? The greater the gift the greater the sacrifice necessary to acquire it. Never will "the largest results be reached until the Church has a ministry at home and abroad that has been divinely taught how to pray. Some men stand out prominently in history who had, and because
they had, learned this art. The Acts of the Apostles are punctuated with prayer. It is from the “Prayer Watch” that the remarkable record of the Moravian Church sprang. Louis Harns and Gossner and Fiedler and Brainerd and Muller and Hudson Taylor are admonitions as well as encouragement to the Church to take advantage of this power, which she is invited to exercise. The extent of the field, the vastness of the work to be done and the inadequacy of the forces at work, ought to impress every thoughtful man and woman with that absolute dependence of the Church upon the help that comes from above. If men are to be born into new life, it must be done through the creative power of the author of life. He hears and answers prayer; therefore, pray without ceasing.

7. One more qualification must be mentioned, as the most important of all. Jesus Christ acted under the constraint of love. It was love that impelled the Father to give His Son. And it was love that constrained the Son to give His life a ransom for many. Even as His Father loved Him, He loves sinful men. That is the motive that will abide. There are many other considerations, such as the civilizing power of the Gospel, the moral and spiritual condition of the heathen, commercial and political advantage, the success of Missions—all of which have weight, but will not make an足以 sufficient qualification, nor will they make a missionary church.

When Peter the Hermit aroused Europe to attempt the rescue of the Holy Land from the hand of the infidel, his battle cry was, “It is the will of God.” “It is the will of Christ” is our battle cry. The constraint of the love of Christ is alone strong enough to maintain this conflict. Dr. Griffith John says that he often thought of Paul and the Yang-tze together. The great river in its way to the sea encounters many obstacles and flows in varied channels. Now it dashes against the rocks like a mad thing and then rushes through a narrow gorge at a wild race speed. It then emerges into a wider and more even channel, and flows quietly, calmly, and majestically, but it flows on continuously on irresistible. Try to turn it back, and you will find it impossible. Ask it to stop, and it will tell you it cannot. Ask why, and it will tell you, “Almighty law has taken possession of me and I cannot help myself. The law of gravity constrains me.” So with Paul, a mighty law, the law of love, took hold of him and he could not stop. “The love of Christ constraineth me.” The same writer quotes the advice given to a novice by a senior missionary in China. “Try as fast as possible to learn to love the Chinese for Christ’s sake, for you will find it very difficult to love them for their own sake.”

The heathen are His and He loves them and for His sake even the most unlovely can become the object of our affection. A heart overflowing with much love will not find it hard to associate with as encouraging, among the downcast and fallen, and will quickly elicit a response. Love is the world’s need and hope.

In conclusion, let it be said there is work for all; and missionary training should vary with the class of men and the work they are expected to do, yet the qualifications specified above should be common to all. Certain attainments in scholarship may be beyond the reach of some who, nevertheless, would be useful in the foreign field, but all can acquire and none will be useful without the Christ-like spirit.

There are many points of a physical, intellectual, and practical nature that deserve mention, and will claim the attention of earnest candidates, but need not here be detailed. On the other hand, there are points that deserve notice in order that they may be avoided, which, tho in themselves apparently trivial, have been stumbling-blocks, and have brought disaster into many a mission. Good men have sometimes come under the influence of peculiar views as to questions of economy, or salary, or prophecy, that have impaired, if not wrecked, their usefulness. Better judgment might still have entertained these views, while not offensively obtruding them upon others, and thus the loss of influence would have been avoided. A loving, prayerful spirit will ever be on the alert lest the enemy gain an advantage. “Lo, I with you always” is the guarantee of wisdom and guidance in every time of need. The missionary above all men needs to realize the apostle’s prayer: “To be strengthened with might by His spirit in the inner man, that Christ may dwell in your hearts by faith, that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God.”

Sonerville (Andrew), Lectures on Missions and Evangelization, Student Volunteer Movement; Call, Qualifications and Preparation of Missionary Candidates, New York, 1901; Ecumenical Conference on Foreign Missions, Vol. I., pp. 301—324, New York, 1900.

QUEENSTOWN. See KOCANARS.

QUEENSTOWN: A town in British Guiana, South America, situated on the W. bank of the estuary of the Essequibo River. Station of the PB, with 1 missionary and his wife and 1 woman missionary.

QUEPE: A river in Chile, South America, which gives the name to the Agricultural and Industrial station of the SAMS at Maquehue Reserve, situated about 30 miles S. E. of Cholchol, and 10 miles S. of Temuco. The people reached by this mission are Mapuche Indians. The station has (1903) 2 missionaries, 1 native worker, 2 day schools, 1 dispensary, 1 hospital, and 1 industrial school.

QUESUA: A settlement in Angola, West Africa, situated about 185 miles E. by S. of S. Paolo de Loanda. Station of the ME, with (1900) 2 missionaries and their wives, 1 boarding school, 2 Sunday schools, 4 native workers, and 44 professed Christians, of whom 25 are communicants.

QUETTA: A town in Baluchistan, India, situated about 190 miles N.W. of Shikarpur, in the Northwest Frontier Province, India, with which it is connected by railway. Station of the CMS (1886), with 4 missionaries, three of them with their wives, 8 native workers, 1 place of worship, 1 hospital, and 42 professed Christians. Station of the CEZ (1895), with (1903) 2 women missionaries, 10 native workers, 3 day schools, 1 boarding school, 1 hospital, and 50 Zenana pupils.

QUEZALTENANGO: A town in Guatemala, Central America, situated about 123 miles N.W. of Guatemala city, nearly destroyed by an earthquake in 1902, and it is not now a missionary residence. Station of the PN (1898), with 1 missionary and his wife and 1 outstation.
QUICHUA LANGUAGE: A South American language spoken by various tribes of Indians in the western and northwestern part of the continent. The name is applied by the Indians of Peru to any mountaineers, and at the time of the Spanish conquest the dominant race in Peru was the Quichua Indians. The Jesuit missionaries gave the name to the Indian language. Quichua is still spoken in parts of Peru distant from the coast. It is found also with variant dialects among the Indians of Ecuador, Colombia, and, perhaps, in Bolivia and Argentina. It is written with Roman letters.

QUIHONGOA: A town in Angola, West Africa, situated about 160 miles S. E. of S. Paulo de Loanda. Station of the ME, with (1903) 3 missionaries, one of them with his wife; 1 place of worship, 1 Sunday school, 1 printing house, 1 industrial school, and 150 professed Christians.

QUILON: An ancient town and seaport in Travancore, South India, situated on the Malabar coast, 40 miles N. of Trivandrum. It had a trade with China as early as 851. Portuguese established a trading post here in 1503, which was afterward seized by the Dutch. Population, 35,000. Station of the CMS (1821), with (1903) 1 missionary and his wife, 78 native workers, 20 outstations, 24 Sunday schools, 1 boarding school, 44 day schools, and 2,515 professed Christians, of whom 472 are communicants.

RABAI: A town in British East Africa, situated about 10 miles N. W. of Mombasa, on the mainland. Station of the CMS (1849), with 1 missionary and his wife, 15 native workers, 1 place of worship, 2 day schools, 1 boarding school, 1 dispensary, and 839 professed Christians, of whom 399 are communicants.

RAGHAVAPURAM: A village in Madras, India, situated between the Kistna and Godavari Rivers, about 50 miles E. of Kumbakonam. Station of the CMS (1872), with (1900) 1 missionary and his wife, 16 native workers, 1 place of worship, 15 day schools, and 2,608 professed Christians, of whom 461 are communicants.

RAIATEA: One of the Society Islands in the South Pacific, situated N. W. of Tahiti. It played an important part in the early history of the LMS mission to Tahiti, having yielded almost the first encouragement in the depressing period of early effort. Station of the Paris Evangelical Mission Society, with 2 missionaries, 4 native workers, 4 places of worship, 1 day school, and 646 professed Christians at four different villages on the island.

RAINY: A settlement in W. Pondoland, Cape Colony, South Africa, situated 40 miles N. W. of Port St. Johns. Station of the UFS (1897), with (1903) 1 missionary and his wife, 21 native workers, 15 outstations, 1 place of worship, 12 day schools, and 183 professed Christians. Some use the old name Eltubeni.

RAIPUR: A town in the Central Provinces, India, situated in Chatisgarh division, about 150 miles W. by S. of Sambalpur. Population, 24,948. Station of the German Evangelical Synod of N. A. (1880), with (1903) 2 missionaries and their wives, 36 native workers, 16 outstations, 11 places of worship, 1 Sunday school, 8 day schools, 1 boarding school, 1 dispensary, 1 orphanage, and 910 professed Christians. Station also of the ME, with (1903) 1 missionary and his wife, 22 native workers, 1 outstation, 2 places of worship, 8 Sunday schools, 4 day schools, 2 orphanages, 1 industrial school and 524 professed Christians, of whom 88 are communicants.

RAJAMAHENDRI: A historic town in Madras, India, on the left bank of the Godavari River, 32 miles W. by N. of Cocanada. Population, 24,555. The surrounding country is rich and the people are prosperous. Station of the General Council, Evangelical Lutheran Church in N. A. (1898), with 1 missionary, 15 native workers, 1 place of worship, 1 Sunday school, 1 printing house, 2 boarding schools, 1 industrial school, 1 dispensary, 1 hospital, and 139 native workers. Some 35,000. Station of the General Council, Evangelical Lutheran Church in N. A. (1898), with 1 missionary, 15 native workers, 1 place of worship, 1 Sunday school, 1 printing house, 2 boarding schools, 1 industrial school, 1 dispensary, 1 hospital, and 139 native workers. Some write the name Rajahmundry.

RAJGANJPUR: A town in Chota Nagpur, India, situated in the Gajjpur district, on the Bengal and Nagpur Railway, about 75 miles S. W. of Chaibasa. Station of the Gossner Mission Society, with (1903) 1 missionary, 39 native workers, 2 day schools, 31 Sunday schools, and 1,912 professed Christians, of whom 194 are communicants.

RAJ NANDGAON. See NANDGAON.

RAJPUTANA: A vast territory in the northwest of India, which derives its name from the Rajput clans who inhabit it. The word "Rajput" means "son of a king," and the Rajputs trace their origin from the princely families among the original Aryan invaders of India. Some of these clans have had their abodes here from time immemorial. The exact boundaries of Rajputana it is difficult to give. In a general way it may be said to lie between Sindh on the west, the Punjab on the northwest, the United Provinces on the northeast and the Mahrratta states of the Galkwar, Sindhis, and Holkar on the south. Its limits of north latitude are 22° and 30°, and of west longitude 69° 30', and 78° 15'. Its area is supposed to be about 127,541 square miles, containing a population (1901) of 9,729,301 people. The population is prevalingly Hindu, only about 10 per cent. being Mohammedan and about half as many Jains. Those of other faiths furnish a mere sprinkling in the total mass. There are many wild jungle tribes—especially Bhils, of which any exact enumeration is well nigh impossible; the Bhils, however, are supposed to number nearly 200,000, included mostly among the Hindus, whose religion they follow. Much of the territory of Rajputana, especially in the western part, is mere desert. The southeastern portion is more fertile. The chief city is Jaipur, capital of the native state of the same name. Population (1901), 160,000. Missionary
work in Rajputana is chiefly that of the United Free Church of Scotland, and dates from 1860. The principal stations are Jaipur, Ajmere, Nasirabad, Deoli, Beawar, Todgarh, Udaipur, Alwar, and Jodhpur. Much attention has been given to medical work, and the diligence of the missionaries in relieving distress during famine has given them a firm hold upon the hearts of the people. There is a mission press at Ajmere.

Education is making fair progress, though female education is neglected. The Rajputs, who have given their name to the country, and who constitute its aristocracy, furnish only about half a million of the population.

RAKAI: A town in Uganda, Central Africa, situated in the province of Koki, on the west shore of Lake Victoria Nyanza and about 135 miles S. W. of Mungo. Station of the CMS (1895), with (1903) 2 women missionaries, 35 native workers, 1 day school and 631 professed Christians, of whom 200 are communicants.

RALUANA: A settlement at the E. end of the Island of New Britain (now called New Pomern) E. of New Guinea. Station of the Australian Wesleyan Methodist Mission Society, with (1901) 1 missionary, 83 native workers, 4 outstations, 29 places of worship, 2 Sunday schools, and 29 day schools, a theological class, and 502 professed Christians.

RAMA CAY: An island on the Mosquito Coast, Nicaragua, situated about 15 miles S. of Bluefields. The name comes from the Rama Indians, who inhabit the island. Station of the Moravian Mission, with (1901) 1 missionary and his wife, 5 native workers, 1 place of worship, 1 day school, 1 Sunday school, and 244 professed Christians.

RAMACHANDRAPURAM: A town in Madras, India, situated in the Godavari district, 18 miles S. W. of Cocomada. Station of the BOQ (1892), with (1901) 27 native missionaries, 15 outstations, 12 day schools, 12 boarding schools, 23 Sunday schools, and 67 Sunday communicants. Station also of the SPG, with (1902) 1 missionary and his wife, 5 native workers, and 3,750 professed Christians.

RAMAILANDRO: A town in Imerina, Madagascar, situated about 55 miles S. W. of Antananarivo. The mission there was sacked and destroyed by rebels in 1895. Station of the SPG (1882), with (1900) 1 missionary, 3 native workers, and 402 professed Christians.

RAMALIANE: A village in the Transvaal, South Africa, situated in Lichtenburg district, 45 miles N. W. of Klerksdorp. Station of the Hermannsburg Missionary Society (1872), with (1902) 1 missionary and his wife, 6 native workers, 3 outstations, 5 places of worship, 6 day schools, and 1,470 professed Christians.

RAMALLAH: A village in Palestine, Turkish Empire, situated about 5 miles N. of Jerusalem. Station of the AFFM (1860), with (1900) 2 missionaries and their wives, 22 native workers, 7 outstations, 1 place of worship, 4 Sunday schools, 4 day schools, 2 boarding schools, 1 dispensary, and 34 professed Christians. Station also of the CMS (1877), with (1903) 1 missionary and his wife, 2 women missionaries, 2 outstations, 1 day school, and 1 dispensary. Church statistics of the station are included in Jerusalem statistics of CMS.

RAMAPATAM: A town on the Bay of Bengal, India, about 43 miles N. of Nellore. Climate not unhealthy, but generally debilitating. Mission station of the ABMU (1869), with (1903) 3 missionaries and their wives, 1 woman missionary, 26 native workers, 5 places of worship, 4 Sunday schools, 5 day schools, 1 boarding school, 1 theological class, and 2,000 professed Christians, of whom 727 are communicants. The name is also written Ramapatam.

RAMAD: A town in Madras, India, situated about 65 miles S. E. of Madura, near the line of the line of islands stretching toward Ceylon, or Sinhala, which are known as "Adam's Bridge." Of this "bridge" the princes of Ramnad used to be the guardians. Station of the SPG (1825), with (1903) 1 missionary, 24 native workers, 6 places of worship, 6 day schools, 3 boarding schools, 1 industrial school, and 666 professed Christians, of whom 217 are communicants.

RAMPART CITY: A settlement in Alaska, within the Arctic circle, situated on Porcupine River at the frontier of British Columbia. Station of the PE, with (1903) 1 missionary, 1 native worker, and 1 place of worship, 1 hospital, and 25 professed Christians.

RANCHI: A town in Chota Nagpur, Bengal, India, capital of Lohardaga division. Population, 13,000. Station of the Gossner Missionary Society, with (1903) 7 women missionaries, 98 native workers, 38 places of worship, 27 Sunday schools, 8 day schools, 2 boarding schools, 1 theological class, 1 dispensary, 1 hospital, and 8,200 professed Christians, of whom 4,446 are communicants. Station also of the SPG, with (1903) 3 missionaries and their wives, 2 women missionaries, 178 native workers, 1 place of worship, 5 day schools, 2 boarding schools, and 13,867 professed Christians, of whom 6,200 are communicants. These statistics include the district with the town.

RANGOON: The capital of Burma, British India, situated on the left bank of the Rangoon River, 26 miles from the sea. It was annexed by Great Britain after the war of 1852. Much internal and foreign commerce is carried on here. The most magnificent and venerable one is the Shoay Dagoba, said to be 2,300 years old. It is heavily decorated with gold, and is the receptacle of relics of the last four Buddhas, including eight hairs of Gautama.

Much internal and foreign commerce is carried on in Rangoon, as it has communication by rail and by water with the upper provinces. An English newspaper is published here. Population (1901), 234,881. Station of the SPG (1882), with (1900) 19 missionaries and their wives, 13 women missionaries, 332 native workers, 29 outstations, 150 places of worship, 67 Sunday schools, 75 day schools, 3 boarding schools, 2 theological classes, 1 printing house, and 9,196 professed Christians. Station also of the SPG (1864), with (1903) 3 missionaries and their wives, 62 native workers, 4 day schools, 4 boarding schools, and 3,750 professed Christians. Station also of the Leipzig Missionary Society (1878), with 13 native workers, 7 outstations, 1 place of worship, 1 day school, 2 boarding schools, and
325 professed Christians, of whom 272 are communicants. Station also of the ME, with (1903) 2 missionaries and their wives, 4 women missionaries, 40 native workers, 5 Sunday schools, 3 day schools, 2 boarding schools, and 496 professed Christians, of whom 218 are communicants. The YMCA has 1 missionary and 1 Young Men's Christian Association here, and the YWCA has 3 women missionaries and 1 Young Woman's Christian Association. The BFBS also has an agent here, with 3 native Bible workers.

RANIGANJ: A town in Bengal, India, situated on the railway 55 miles N. W. of Burdwan. Population, 19,578. Station of the Mission to Leper Sufferers, with 131 communicants. The place is said to be unhealthy, and the leper work of the WMS. Station of the WMS, with (1903) 2 missionaries, 14 native workers, 5 outstations, 9 places of worship, 6 Sunday schools, 7 day schools, 1 orphanage, 1 leper asylum, and 262 professed Christians, of whom 241 are communicants. Some write the name Ranipettai.

RAO-CHAU. See JAO-CHAU-FU.

RAROTONGA. See HERVEY ISLANDS.

RAROTONGAN LANGUAGE: One of the Polynesian languages, and one of several spoken in the Hervey or Cook's Islands. It is the dialect found in those islands, selected by the missionaries for printing, and has been reduced to writing in Roman letters.

RATNAGIRI: A town in Bombay, India, and capital of the district of Ratnagiri, situated 82 miles N. W. of Kolhapur. Population, 12,616. Station of the PN (1873), with (1903) 1 missionary and his wife, 2 women missionaries, 81 native workers, 35 outstations, 30 places of worship, 24 Sunday schools, 1 boarding school, 1 hospital, and 1,565 professed Christians, of whom 406 are communicants. Some write the name Ranipettai.

RAO-CHEE-CHU. See JAO-CHAU-FU.

RAWAL PINDI: A town and military post in Punjab, India, situated about 88 miles E. S. E. of Peshawar. Because of its broad, straight, handsome streets, and its excellent drainage and sanitary arrangements, it is said to present a cleaner appearance than any other town in Northern India. Trees have been freely planted, and give the place a very pleasing appearance. Bishop Milman was buried here. Population (1901), 87,688. Altitude, 1,652 feet. The place is now fortified in a very elaborate manner. Station of the CEZ (1894), 1 British, 1 missionary, 2 native workers, 1 college, 1 hospital. Station also of the CMS, with (1903) 2 missionaries, 2 native workers, 6 outstations, 1 Sunday school, 6 places of worship, and 83 professed Christians.

REBBMANN, John: Born in Germany; was appointed, in 1846, by the CMS to the East African Mission. On his arrival at Mombasa, the remarkable Central African discoveries. They brought to light a new country highly favorable for missionary labor, and three groups of mountains, from 4,000 to 5,000 feet high, enclosing the Taita country. In 1847 Mr. Rebmann made a new journey to Kadiaro in the Taita country, and in 1848 he explored the country beyond the Taita, called Jaggia or Chagga, 300 miles inland, the Switzerland of East Africa, traveling on foot for seven days in a thorny jungle infested by wild beasts. On May 11 he discovered the magnificent mountain, Kilima Njaro. Rebmann and Krapf, tho giving much time to exploration, were above all missionaries. Their grand aim was the spreading of the Kingdom of God. Yet their regular work led to great results for science. Their remarkable journeys and their interior were the basis for many years of both missionary and scientific enterprises in East Africa. In 1856 Rebmann, being alone at Rabai, was driven from the place by an incursion of the Masai, who destroyed the station and dispersed the Wa-Nika people. Retiring to Zanzibar, he continued his linguistic studies for two years, and then, returning to his old station, resumed his labors. Until 1875 he was there alone. He finally became blind. When the mission was reenforced in 1875, he returned home. An attempt to restore his sight was unsuccessful. In 1883 he was again for Madras in January, 1824, to arrange for printing his Kanarese and English dictionary. The same year he sailed for England; reembarked for India in 1827, and was stationed at Bangalore. In 1831 he went to Mysore to superintend the printing of his Kanarese and English dictionary, which, being completed, he returned to Bangalore. In 1834, on account of ill-health, he left
with his family for England. He died at Bristol February 14, 1850.

**Reformed (Dutch) Church in America, Board of Foreign Missions:** As early as 1643 missionary work was carried on by ministers of this body among the Mohawk Indians, and the interest grew with the years. In 1816 the Church united with the Presbyterian and Associate Reformed Churches in forming the United Missionary Society, which sent missionaries to the Indians, until 1826, when it was merged in the ABCFM. In 1832 the General Synod elected "the Board of Foreign Missions of the Reformed Protestant Dutch Church," which, the operating through the American Board, was allowed to conduct its missions according to the ecclesiastical polity of the Church. It continued its connection with the American Board until 1837, when the Synod, for the purpose of advancing its work, took place, due to no dissatisfaction, but to a growing conviction that more would be accomplished if the two Boards acted independently. In the same year the American Board transferred to this Board the mission at Amoy, in China, and the Arcot Mission with the individual missionaries composing them. The contributions, which were in 1857 but $10,076, rose the next year to $25,034; and have since gone on increasing, till in 1902-3 they reached the sum of $158,895.

**Constitution and Organization:** The Board of Foreign Missions of the Reformed Church in America consists of 27 members, ministers and laymen, of whom at least one-half shall be ministers, chosen by the General Synod, and regularly incorporated under the laws of the State of New York. Its members are elected for three years, and are divided into three classes, so that one-third of the membership is elected each year. In addition to the regularly constituted Board, each Classis nominates from its own members a missionary agent, subject to the approval of the General Synod, for the purpose of advancing the interests of foreign missions within the bounds of the Classis. These agents are, by act of General Synod, authorized to attend any or all meetings of the Board, and to participate in its proceedings. They act as a very useful medium of communication between the Board and the churches, and in developing and fostering a greater interest in missions throughout the churches.

In 1875 "The Woman's Board of Foreign Missions of the Reformed Church in America" was organized. In 1880 it assumed the support of the work of the Church Board for women and children in all its mission fields, including the maintenance of several seminaries for girls in China, India, and Japan. Its contributions have steadily increased, and have usually been more than sufficient for the purpose named. In 1875 it received $2,891; in 1905, $50,911, and in the twenty-eight years of its existence, $631,691.

**Development of Foreign Work:** The foreign missions of the Reformed Church have been six in number, of which five are now maintained. The earliest mission was established on the island of Borneo in 1836. Four missionaries, with their wives and an unmarried woman, sailed for Borneo in that year. Two stations were established at Sambas and Pontianak, with schools and preaching services in three languages. The first missionaries were joined at different times by five others, and part of the force began work among the Chinese colonies in Borneo. In 1844 two of the missionaries, Messrs. Pohlmans and Doty, were transferred to the more promising field of Amoy; others were obliged, from ill-health, to return home, and the mission was abandoned.

**China:** The Mission of the Reformed Church in Amoy was the first in that field. It was commenced by Rev. David Abeel. In 1844 Amoy, at the close of the opium war, became an open port, and was reinforced in 1844 by Messrs. Pohlmans and Doty, who had been laboring among the Chinese colonies in Borneo. The district occupied by it is about 60 miles square, and has a population of 3,000,000. In this district are four stations and forty-three outstations and preaching places. There are at present in the mission 6 ordained missionaries and one unordained, and 16 women (eleven unmarried). The first church was organized with eleven members in 1851, and there are now (1903) in the field 12 churches, of which all are practically self-supporting, with a total of 1,389 communicants. The contributions from these churches during the year amounted to $7,051 Mexican. A medical and educational work is carried on. During the year 1889 a hospital was built in the station of Sio-ke. Connected with the hospital force is a native helper, and to all who come for treatment and medicine the Gospel is preached. In 1898, Hope Hospital and the Netherlands Women's Hospital were opened at Amoy, the latter built and supported by friends in the Netherlands, but conducted by the Mission. The educational work of the Mission is represented by 13 day schools with 298 scholars, a Bible school where native women are fitted to become Bible workers, 3 seminaries, one male and two female, and a union theological seminary, which is carried on by the American Reformed and English Presbyterian Missions conjointly.

**India:** The Arcot Mission was organized in 1853 by Revs. Henry M., William W., and John Scudder, three sons of Rev. John Scudder, M.D., one of the pioneers of American missions among the Tamils. The Mission occupies chiefly the Arcot districts of the Madras Presidency, with an area of 8,323 square miles, and a population of about 2,400,000, nearly equally divided between Tamils and Tdugus. The people are divided into three general classes or castes, and the intense caste feeling forms one of the great difficulties of the mission work. The Brahmans, alto but 4 per cent. of the population, are by far the most influential section. The Sudras form 75 per cent. of the population and are virtually the people. They are, like the Brahmans, tenacious caste-holders. The Pariahs, or outcastes, form 29 per cent. of the population, and are in a most pitiable condition, being little more than slaves. Much of the success of mission effort has been among this class.

The mission has 8 stations and 163 outstations. These outstations are placed under the care of native pastors and catechists, who also preach in the surrounding villages. The catechists are unordained helpers, but perform the same labors as a pastor, with the exception of administering the offices of the Church. There are now on the field 9 ordained missionaries, 3 of whom are physicians, and 1 unordained, together with 16 women (6 unmarried). The number of churches is 20, and of communicants, 2,511, of which number 105 were received last year. There are in the Mission 8 boarding schools (4 male and 4 female), 18 caste girls' schools, and 171 day schools.
There is also at Palmanér a theological seminary, opened March, 1888, for which a special endowment fund of about $50,000 was raised by Rev. Jacob Chamberlain, D.D., while in the United States in 1887. The Mission has also a hospital and dispensary at Ranipet, near Arcot, and the Memorial School Hospital for Women, at Vellore. At Vellore is also the Elizabeth R. Voorhees College, with more than 1,000 students.

A mission to Japan was begun in 1859, when Rev. G. F. Verbeck and Rev. S. R. Brown, with Dr. D. B. Simmons, sailed for that Empire. Mr. Verbeck went to Nagasaki, and Dr. Brown to Kanagawa, and later to Yokohama. In 1889 the Mission was divided into the North Japan Mission, having its center at Tokio-Yokohama, and the South Japan Mission, with its headquarters at Nagasaki.

The North Japan Mission has a force of 20 missionaries, six ordained men and one unordained; seven married and six unmarried women. It occupies five principal stations: Yokohama, Tokio, Nagasaki, Hakodate, and Kohoku. It has 24 outstations and preaching-places. Many churches have been gathered and organized, with thousands of communicants, which have no longer any formal connection with the Mission, and of which no record can be made. The churches or congregations at present directly under its care are two, with 498 communicants, whose contributions, in 1901, amounted to $1,059. Its principal institutions are the Ferris Seminary at Yokohama, a boarding school for girls, with 96 pupils, and the Meiji Gakuen at Tokio, the support and conduct of which it shares with the Board of Foreign Missions of the Presbyterian Church.

The South Japan Mission has its field in the large southern island of Kyushiu. Eleven missionaries are connected with it, five ordained men, two married and four unmarried women. It occupies four stations: Nagasaki, Saga, Kagoshima, and Kumamoto. It has 4 churches under its care, with 339 communicants, whose contributions amounted to $900. At Nagasaki are located the Steele College for boys and young men, having 100 students, and the Sturges Seminary for girls, with 54 students.

The Arabian Mission was established as an independent and denominational Mission in 1889 for special work among Mohammedans. It was adopted by the Reformed Church in 1894. Its stations, on the west coast of the Persian Gulf, are three: Busrah, Bahrein, and Muscat, with two outstations at Amara and Nasarlyeh. In all the territory occupied by it there is no other mission. It has access to a population estimated at 1,600,000. Its missionaries are 13, seven married and six unmarried women. It has 3 churches under its care, with 54 students.

The Mission Field, monthly; The Mission Gleaner (Women's Board), monthly; Neglected Arabia (Arabian Mission), quarterly.

Reformed (German) Church in the United States; Foreign Missions of the: The Synod of the United States and the Foreign Missions of the Reformed Church in the United States was organized on September 29, 1838, at Lancaster, Pa. The suggestion came from the Home Missionary Society, and met with a most cordial response.

From 1840 to 1865 the Board had no foreign missionary of its own, but was a regular contributor to the ABCFM toward the support of Rev. Benjamin Schneider, D.D., missionary in Turkey.

Beginning with 1860, the Synod became dissatisfied with this method, and in 1865 it decided to establish its own mission, applying its funds to the support of the India Mission, and to the work among the Winnebago Indians in Wisconsin. In the year 1873 the Board was reorganized, and laid the foundation for its present flourishing mission in Japan.

The first missionaries, the Rev. A. D. Gring and his wife, settled in Yokohama in 1879, but it was thought best to remove to Tokio, and there, in May, 1884, he organized the first church. Other fields of labor in Japan have since been Fukuoka, Sendai, North and South Miyagi, Yama-gata, and Akita. The report (1901) shows 19 missionaries in charge of about 50 places, where work is conducted in the different fields, assisted
by 10 ordained ministers and 25 evangelists. The church membership was 2,142, and there were 40 schools, with 130 teachers and 1,420 pupils. The Mission suffered a serious loss in the burning of the girls' school building at Sendai, but the result has been enlargement rather than retrenchment. The Industrial Home at Sendai is another important feature in the work.

In 1899 the Board commenced work in China, sending out Rev. Mr. Hoy and, later, Rev. Frederick O'Connor to Y-n-chow, in the province of Puck, under the medical missionary and his wife, also a physician, who were recently appointed.

Auxiliary to the Foreign Mission Board is the Woman's Missionary Society, General Synod of the Reformed Church in the U. S., with headquarters at Tiffin, Ohio.

REFORMED PRESBYTERIAN (Covenanter) CHURCH IN NORTH AMERICA; Foreign Missions of the: At a meeting of the Synod of the Reformed Presbyterian Church in North America held in 1818, a committee was appointed to inquire into the expediency of establishing a foreign mission. No action was taken, however, and it was not until 1841 that the question was seriously studied, and plans for foreign work proposed. In 1843 a committee was chosen to select a field for cultivation, and the island of St. Thomas, in the West Indies, was chosen. In 1844 this spot was abandoned in favor of Haiti, and a mission commenced in 1847, which, however, was discontinued in 1849.

At a meeting of Synod, held in 1856, interest in missions was revived, and it was resolved to recommence foreign work. The Rev. R. J. Dodds and Joseph Beattie were chosen missionaries, and with their families sailed for Syria in October, 1856. After spending some time in Damascus and Zahleh, Latakia, on the Mediterranean, was selected in October, 1859, where the mission was permanently established.

In 1867, the United Presbyterian Church of Scotland having abandoned its mission to Aleppo, Dr. R. J. Dodds took charge of it until his death in 1870. The work was extended to Southern River Quarters in 1875, to Tarsus in Cilicia, in 1882, and later to Mersine. The Latakia Mission has also undertaken work on the island of Cyprus. Within recent years a Chinese mission has been in progress in Oakland, Cal., and Indian missions have been established at several points in the United States, and more recently a station has been opened at T'peh-ning-chau (Tak-hing-chau), in the western part of the province of Kwang-tung, China.

The work in Syria has been chiefly among the Nusairiyeh, who, while nominally Muslims, are really pagan people. They are the lineal descendants in race and religion of the Canaanites who fled before Joshua, and are as yet almost absolutely inaccessible to any Christian influence. Holding to their ancient faith with a pertinacity that is wearisome, yet also compelled by a relentless oppression to cover their belief under the forms of a hated religion, they have developed a power of deceit and dissimulation probably not equalled in the history of any race. They have repelled, in their gloomy isolation, all Christian workers, except the sturdy Scotch Covenanters, who, with persistency not less dogged than their own, but with a faith which lays hold on the power of the highest, have commenced their attack.

The missionary force consists (1900) of 20 missionaires, 48 native workers, in 4 stations and 9 outstations, with 310 communicants, and 730 pupils in 14 schools. In China there are (1903) 8 missionaires (2 physicians). The work is yet in its infancy.

REGIONS BEYOND MISSIONARY UNION
(Formerly known as the East London Institute for Home and Foreign Missions): In 1873 the Rev. H. Grattan Guinness, D.D., a Baptist minister in London, organized the East London Institute for Home and Foreign Missions, for the special purpose of training for missionary service those anxious to enter it, but unable to do so for lack of means. An old-fashioned house on Stepney Green was secured, and during the first year 32 students were received. A second house was taken, and as the needs increased a third was added, as also a wing to the original building, known as "Harley House." From the beginning the enterprise has been strictly undenominational, its property vested in a board of trustees representing different Christian bodies, and has had the cordial support and counsel of such men as Rev. F. B. Meyer, G. E. Morgan, Esq., of London, of the Reformed Presbyterian Church in North America, and the Rev. George Hanson, D.D., R. Wright Hay, and others. More than eleven hundred men and women have had a longer or shorter training in this institute, and have gone to the foreign field in connection with about forty missionary societies, or as independent, self-sustaining missionaries. They have represented various nationalities: English, Scotch, Irish, and American, French, German, Italian, Spanish, Swedish, Danish, Russian, Bulgarian, Syrian, Egyptian, Kaffir, Negro, Hindu, Parsee, Kurd, and Hebrew. They have gone out into all parts of the world: to China, India, Syria, Armenia, Egypt; to France, Spain, Portugal, Italy; to the east and west coasts of Africa, Natal and Cape Colony; to Prince Edward's Island, Cape Breton, Canada, and the Western States of America; to the West Indies, Brazil, and the Argentine Republic; Australia and New Zealand.

In addition to this foreign work, a large home-missionary work is carried on in the East London district of Bromley, where students and deaconesses receive practical training in evangelistic and medical mission work, and a large amount of helpful influence is brought to bear upon the neglected masses of the great city.

For some years the attention of Dr. and Mrs. Guinness was confined to the institute, but with the opening up of the Congo there arose an earnest desire to send the Gospel into the interior far beyond the points upon the coast then occupied. Rev. A. Tilly, of Cardif, one of the directors of the BMS, invited the cooperation of the institute in an attempt to send a few evangelists right into the interior. Messrs. Cory, of Cardif, and Irwine, of Liverpool, promised assistance, and the publication of Stanley's letters, in the fall of 1877, it was decided to attempt an entrance into Africa by the new route, the friends above named formed for themselves into a committee for the conduct of the enterprise, to which was given the title, The Livingston Inland Mission. The Mission was to be evangelical, but undenominational, and it was hoped at first that it might be made self-supporting; but this idea was soon relinquished by the committee. Funds to start with having been contributed chiefly by the committee, volunteers were furnished by the Institute. Mr. Tilly acted as Secretary for the first three years, but in 1880...
and the work had so increased as to require more time than he could spare from his pastoral duties, and Dr. and Mrs. Guinness were asked to undertake the sole responsibility of the Mission and its support as a branch of the East London Institute, the committee to resign all share in its management, and act only as an advisory council. Dr. and Mrs. Guinness consented to this plan, and the Mission was thus conducted for several years.

In 1883 the ABMU turned its attention to the Congo, and outposts were made to it by the Institute to take up the work, which was already well established, and leave the English organization free to go to the "regions beyond." The policy of the ABMU was one of concentration and radiation from a center, while the idea upon which the Livingstone Inland Mission was organized was a chain of stations to reach far into the interior. The Union and the Livingstone Mission, with its extreme stations, 800 miles apart, would give them room enough and to spare for several years to come, and they were unwilling to extend operations beyond the equator. The directors, on the other hand, were constantly asking what of the region beyond, with its tens of millions of people yet to be evangelized? And at length, in 1888, they resolved to take up the African work again, extending it farther up the Congo and along the tributary rivers. Thus the Congolese Mission was formed to be in perfect harmony with, but independent of, the ABMU.

The Swedish missionaries, when the mission passed under American management, formed a separate society and continued work on the north bank of the cataract of the Congo, one of their number, Nils Westlind, translating the entire New Testament into the dialect used there. In 1886 Dr. Harry Guinness became associated with his father and mother in the work of the Institute, and in 1891 sailed for the Congo to study the conditions and possibilities of missionary service in Central Africa. Subsequently he turned his attention to Central and South America. Gradually the scope of the Society's work enlarged until in 1899 it assumed the name of The Regions Beyond Mission Union, by which it is now known; the central thought was to reach lands beyond those already within the sphere of missionary labor. Dr. Guinness visited Panama, Ecuador, Peru, Bolivia, and Chile, crossed the Andes and descended the Amazon. The result was the establishment of mission work at Cusco, in Peru, and in Argentina. The last field occupied by the Union is in India, where it commenced work in 1899 in Behar, one of the darkest and most needy sections of the empire.

Livingstone Inland Mission: The pioneer of this mission, Mr. Henry Craven, with a Danish sailor, who was quickly recalled as unworthy, reached Banana, at the mouth of the Congo, in February, 1878. A passage in a trading vessel was secured to Boma, 70 miles up the river, and by canoe to Yele, 20 miles farther. After the Bantu African experience a landing stage was built at Matadi, at the end of the lower river navigation, and a station formed at Pala Vala, 15 miles inland on a plateau 1,800 feet above the sea, where the population were, in the main, friendly. Two associates joined the mission in the summer, and seven more by the end of the year, and a station was formed at Bansa Manteka. The question of transportation became a most difficult problem, and several of the company that preceded them had died; but they pressed on toward Stanley Pool. In 1881 the little steam-launch "Livingstone" was sent out with another band of volunteers. The vicissitudes of the work, the sickness of many, and the loss by death of five, led to doubts as to the wisdom of continuing the attempt. The experience of other societies, however, encouraged them, and new stations were formed until, when in 1884 the mission was transferred to the ABMU, seven stations were in working order: Mukimocka, Palabala, Bansa Manteka, Mukimbunga, Lukunga, Leopoldville, and Equatorville. The "Henry Reed" was afloat on the Upper Congo, and twenty missionaries, four of them married, formed the working staff of the mission. Since the foundation of the work nearly fifty had volunteered for it and had been sent out. A few proved unfit and were recalled, some were broken in health, and eleven had given up their lives on the Congo.

Congo Balolo Mission: Until early in the 19th century, the dwellers on the southern bank of the Upper Congo were peaceful members of the Bantu race. At that time a great nation came traveling westward, and took possession of the lower bank of the stream, turning out the former occupants and bringing in a new language, customs and people. The powerful invaders were significantly called Balolo, Irompeople, or the strong tribe. The country which the invaders conquered, and have since kept and dwelt in, is nearly five times as large as England, and fills the horseshoe bend of the Congo—extending from the Lomami in the east to Lakes Mantumba and Leopold on the west, and from Lopori on the north to the headwaters of the Bosira and Jaupa on the south. In 1888 Mr. John McKittrick, of the Livingstone Mission, returned to England on furlough from the advanced outpost of the mission, Equator Station, with an intense interest in the Balolo, and also a living specimen of the race, a Balolo boy named Bompole. The result of this apparently accidental visit was the organization of the Balolo mission. When the pioneer party for the new field was ready to sail a farewell meeting was held at Exeter Hall, in March, 1889. Many speeches were made—one at least unexpected and unpremeditated. It was spoken by Bompole's dark lips, and in his high, shrill voice. Hundreds of listeners in the great hall were hushed into silence to hear the few and ignorant words framed into broken sentences, for Bompole's vocabulary was very limited, and of grammar he knew nothing. The little lad said: "People "wanted Gospel," and then asked, "Isn't it a shame—shame to keep Gospel to yourself? Not meant for English only! Isn't it a shame? My people wanting gospel! Isn't it—they would have done it all! How different the experience of this party from that of the pioneers of the Livingstone Mission! The hearty cooperation of the missionaries already in the field not only facilitated the journey, but also averted the...
danger from exposure and inexperience to which
the earlier workers in so many cases had suc-
cumbed. No fatal illness occurred on the jour-
ney, and the missionaries have since their arrival
continued in good health. Early in 1890 the
second vessel arrived, and with the Mission's
own steam-launch, the "Pioneer," which had
been built in London, and was to be recon-
structed as the "Henry Reed" had been, at
Stanley Pool. This was followed in 1902 by the
"LIVINGSTONE," a much finer boat than its prece-
dessor. Of the 96 missionaries who, in the
thirteen years, 1889-1902, entered the service of
this mission, 30 have died, 3 remain on the mis-
sion staff, 6 are in the home work, 8 have joined
other missions, 9 broke down in health and re-
tired, and 8 proved unsatisfactory. The results
in the field have not been as apparent as in some
other sections, notably the cataract region, where
the ABMU and the Swedes are working; but
later reports show spiritual awakening, and
there are classes of enquirers numbering 100. In
the cases, we are about 1,500 children, and to
these the missionaries look for the best fruit.

Argentina and Peru: The work of the Regions
Beyond Missionary Union in South America was
the result of the visit to that continent of Dr.
Harry Guinness, after his visit to Africa. There
seems to have been no definite enterprise, as in
the case of the Congo-Balolo Mission, but a num-
ber of those who had graduated at Harley House
went out independently, and afterward were
gathered into two missions in Argentina and
Peru, the without any very complete organiza-
tion. In Argentina, partly evangelistic,
partly educational, is carried on at Buenos Aires,
Las Flores, Coronel Suarez, and Tres Arroyos,
in each case under the care of a missionary and
his wife, with the assistance of native evan-
gelists and teachers. The schools are on the pay
system and the income contributes materially
toward the expense of the mission work, the
RBMU meeting deficiencies. In Buenos Aires
a group of nurses has been established, especially
for maternity work, and access being thus gained
to families, a wider influence is secured. Through-
school, 2 day schools, and 1,209 professed Chris-
tians, of whom 484 are communicants.

Relief Work: The object of Christian Missions
is to extend the spirit and teaching of Christ.
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Relief Work of Missions in Public Calamities: In the limits prescribed, it will be impossible to give any history or statistics of
missionary relief work. This article will treat
only the necessity, principles and wider results
of such effect.

I. Necessity: The object of Christian Missions
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the part of missionaries, officers of boards, and the Christian public, a firm and glad acceptance of the proposition that philanthropy is always a legitimate feature of missions, and that in seasons of need, when wide-spread distress, famine, flood or earthquake, through pestilence or war, relief work may rightly, for the time, absorb the strength of an individual or even of a whole mission, to the apparent detriment of the regular literary, educational or even evangelistic work of service.

II. Principles Governing Mission Relief. 1. Fidelity: It goes without saying that funds placed in the hands of missionaries for relief should be not only sacredly guarded, but also applied in accordance with the exact wishes of the donors. It is a great tribute to the integrity of missionaries the world over that, so far as the writer's knowledge goes, no questions are raised as to their fidelity in handling the vast sums of money that from time to time are thrust into their hands. This is the more striking in view of the fact that relief work is with them a self-imposed task, that they are almost invariably people with no support except a small living salary paid them for other less arduous services, and that they are under no bonds, nor any supervision, as to the management of the trusts committed to them. Because of the confidence reposed in them, and as a justification of its continuance, missionaries should always, from the outset of any relief effort, keep exact accounts of all moneys received and expended, and render them accounts, duly audited, to the boards, committees, periodicals, or individuals through whom the funds have been transmitted. Many such reports are remarkable for detail and accuracy, especially when we consider the many and pressing cares resting on those who prepared them.

2. Selection of Beneficiaries: The first and, in general, the principal consideration should be that of need. In questions of life or death no tests of race or creed should hold. Help should be given to the starving Kurd or Armenian, and to the plague-stricken Christian or Hindu or Chinaman on the same principle that the Father "maketh his sun rise on the evil and the good." Such impartiality is especially imperative where relief funds have been raised by appeals to the general public on purely humanitarian grounds, to which people of all classes have responded. The missionary should resist any temptation to use funds so given in such a way as to directly favor the institutions or the spiritual results which he himself, make special provision for "them who are of the household of faith." and after the crisis of a calamity is over, and the relief problem ceases to be that of saving life, the missionary will be freer to continue the relief on more limited lines, both as to its nature and recipients. Popular funds will then dwindle, and the money that continues to come will be from people who are in full sympathy with the aims of the mission and who will approve of orphanages, industrial schools, etc., which shade into the regular work of the missionary.

3. Methods of Relief: In order to know who are most in need, some sifting process is necessary. This may be done either by actually going to the homes of the people, finding out their exact circumstances, and giving them money and provisions, or, on the other hand, by providing remunerative labor under such conditions that only those most in need will apply for it. The latter method has much in its favor. In the first place, it will save much time and expense. Secondly, by a process of natural selection it will eliminate impostors. Thirdly, it avoids pauperizing, an evil second only to the calamity itself. Fourthly, it can make relief funds go further by being used over and over. For instance, raw cotton, when sent out, may be sold by one set of poor people, the proceeds of which go directly to those who prepared them. This may be attained by setting the people to work digging wells, reservoirs and canals, to insure a better water supply; or making roads for better transportation; or by erecting buildings for orphanages and hospitals; or by teaching new and improved arts and trades, by which the people can earn a livelihood. This is a splendid proof of their wisdom emphasized above need to be exercised in a spirit as sympathetic as it is wise, and to their discretion as to their fidelity in handling the vast sums of money placed in the hands of missionaries for relief work. This end may be attained by setting the people to work digging wells, reservoirs and canals, to ensure a better water supply; or making roads for better transportation; or by erecting buildings for orphanages and hospitals; or by teaching new and improved arts and trades, by which the people can earn a livelihood.

4. Spirit: But the fidelity, impartiality and wisdom emphasized above need to be exercised in a spirit as sympathetic as it is wise, and as patient as it is masterful, if the work is to bear spiritual as well as material fruits. Even in the conduct of well-organized charities and asylums in Christian lands it is necessary to guard against a hard, selfish, and demoralizing tendency among the employees. The poor, faint, and distracted victims of disaster will appreciate what is done for them all the more if done in a gentle and kind way.

III. Wider Results of Missionary Relief Work. 1. On the Missionary: The first and most apparent result may be the exhaustion and possible breakdown of some of the missionaries under the great strain, physical, mental, and moral. This should be foreseen by the Boards and needed rest provided at the earliest moment,
with a complete change of scene if possible. Barring a breakdown, the missionary will find himself equipped for the future. The closer intimacy with the people should give him a better understanding of their conditions of life, sentiments, and moral qualities. Missionaries have frequently developed greater efficiency through the calling out of latent faculties under the stress of apparent responsibility. The need of thoroughly practical and common-sense methods is brought out by these crises, and the lessons they teach should be fruitful in correcting defects of the missionary system. Industrial schools and manual training, now widely maintained with enthusiasm and success, are in many cases the direct outgrowth of relief work. The product of these schools cannot fail to be a more manly and competent type of convert, who will help to solve the problem of self-support.

2. On the Native Christians: There is every reason to believe that the above influences affecting the missionary for good are felt also by the native Christians. A despiritualization of the churches in connection with the relief work has been reported in some cases. This may be true to some degree, especially when, as in Armenia, the relief work necessitated by the massacres was not only so great as very seriously to interfere with the regular work of the churches and schools, but also had to be continued so long as to lose something of the sacred character. Religious societies sometimes arise among church members over the selection of distributors of relief, and the handling of large sums of money proves a temptation to some, as it does in every land. Another unfortunate result is said to be an impression that the missionaries have unlimited means at their command, and hence that they should be less urgent about native contributions.

3. Evangelistic Results: The effect on the unevangelized is generally reported to be highly beneficial. This is the case in proportion as the people understand that missionary relief funds are not supplied by any government treasury, but are free gifts from the people of Christian lands, made and dispensed without any proselytizing, but in the spirit of loving service personified by Christ. So conducted, relief work does not encourage “rice Christians.” That no money sticks to the fingers of the missionaries is an object lesson not lost in lands where official corruption is the rule.

4. Reflex Influence: The effect on the constituencies of the boards is helpful, first, by stimulating sympathy and overcoming the selfishness which is chiefly responsible for the niggardly gifts of many to missions. There is abundant evidence that relief funds are not disadvantageous to the treasuries of the boards. The gifts of regular contributors are not lessened by these special appeals, while many whose first gift is for relief become interested in the missionaries and the support of their regular work. Secondly, these crises are of great educational value through the popular interest aroused in the cause, and connection with races that are the objects of missionary effort. Thirdly, the dark background of a great calamity often serves to show, in strong relief, if only for a moment, the noble and truly great personality of missionaries who by their nature of their calling must be in places where much has to escape the recognition they richly deserve.

The effect on the general public is also most salutary, resulting as it does in the exercise and consequent strengthening of the nobler sentiments. Every relief effort is a practical assertion of the brotherhood of man. There is no doubt that relief from one or many lands to another in distress is productive of international good feeling and hastens the day when the nations shall not learn war any more.

“We hate those whom we have injured,” said a philosopher of heathen Rome. It is equally true that we love those whom we have befriended. Every wisely conducted relief effort may therefore be encouraged both as a cause and an effect of the coming of the Kingdom.


RELIGIOUS TRACT SOCIETY (1799): During the outbreak of missionary enthusiasm that marked the close of the 18th century, a group of practical Christian men, among whom were Rowland Hill and the Rev. G. Burder, met at St. Paul's churchyard and founded a society for the dissemination of Christian literature, which became known as the Religious Tract Society. From the beginning it has been unsectarian in principle, always selecting its committee from churchmen and nonconformists equally. It works through its agents and colporteurs, and by means of special grants to missionary and tract societies throughout the world.

It was not till 1818 that the Society made its first grant for foreign work, to aid the French Protestants, which led to the founding of the Paris Tract Society (1829), and of the Toulouse Book Society (1835). In the beginning of its work most of the foreign publications were prepared at the central office in London, but at an early date the greater part of the work for France was transferred to Paris and Toulouse, while the decision as to what should be published still rested with the London committee.

Assisted by the missionaries of the various evangelical denominations, the Society has printed books and tracts in 250 languages, dialects, and characters; the circulation of this literature being carried on as far as possible without the expense of agents. The sale of publications has been made to cover all expenses of manufacture, and the whole amount of contributions has been applied to the circulation of publications. The Society aids the various organizations engaged in philanthropic and missionary work in the home field, and makes grants to parochial, congregational, and individual workers throughout the country, and especially to Sunday and day school libraries. Work is done also in connection with hospitals, infirmaries, and other institutions, and for soldiers, sailors, fishermen, hop-pickers and navvies.

The Deports are maintained by the Society upon the Continent of Europe, at Lisbon, Madrid, Budapest, Vienna, Gratz, and Warsaw. Publication work at large centers, such as Paris, Toulouse, Baden-Baden, Florence, Rome, Berlin, and Constantinople, has been aided by liberal grants. In the mission fields of the world, where the help given takes the form of large grants of money, printing paper and of publications, wherever possible, such grants are made only to auxiliary book and tract societies, under the control of committees representing the evangelical denominations. Where there is no such organization, the Society aids individual workers.
In France the society makes grants in aid of the Dépôt Central, the Paris Tract Society, the McAll Mission and smaller grants to individual Christian workers. The Geneva Evangelical Society of Switzerland and the Belgian Evangelical Society of Belgium both receive small grants. In Italy the depot at Rome and the Italian Evangelical Publication Society, Florence, have received annual grants. Since 1877 the depot of the Society in Spain has been carried on from Madrid as a center, with subdeports at Barcelona, Saragossa, Seville, and Gibraltar. In 1902 those at Saragossa and Seville were closed. Colporteurs are employed to visit the villages with Bibles and tract literature. A depot is maintained at Lisbon, and a subdepot at Oporto, but in 1902 it was decided to discontinue the latter. Colporteurs are employed, and the publications of the Society are scattered through the country. At St. Miguel (Azores), and St. Vincent (Cape Verde), depots are maintained without expense to the Society.

In Germany grants are made to the German Evangelical Book and Tract Society; the Baden Christian Colportage Union, the Society for the Free Distribution of Holy Scriptures and Religious Literature, the German Book and Tract Society of Hamburg, and the German organization aided in Christian work. In 1902 the committee of the Society became convinced that the time had come to place upon the Protestants of Germany the task of carrying on their evangelical work, and decided to reduce the annual grants to German organizations. Individual grants are made to Christian workers in Holland and Denmark, chiefly for distribution among sailors. In Sweden the Society has made an annual subsidy to the National Evangelical Society of Sweden, one of the most active centers of religious publications in Europe, but in 1903 it was decided to discontinue this grant. In Norway the Society has assisted the Christian Home Mission. In Russia every opportunity for disseminating Christian literature has been seized, and the committee under the superintendence of Dr. Kopeczek, Dresden, has been aided in Christian work. A depot is maintained in Poland at Warsaw, and grants are made to individual workers; assistance has also been given the Bible-Bag Mission of Finland. In Greece the only regular work of the Society for some time has been tract publication work, which has been carried on under the superintendence of Dr. J. G. Kalamara, of Athens. In Austria work is carried on in Vienna in conjunction with the British and Foreign Bible Society, and at Graz and Budapest. Subdeports were for many years established at Lemberg, Trieste, Bucharest, and Belgrade, but were discontinued in 1902. Aid has been given an active evangelical pastor in Prague, Bohemia. For over 35 years the Society has had a depot in Hungary, but not until 1902 was it granted a legal existence by the government, and able to work openly without hindrance.

In Turkey the Society has made grants to the publication work in Constantinople under the American Board, to the Mission Institute in Samokov, Bulgaria, and to individual missionaries in Turkey in Asia, especially at Aintab and Maraş. In 1871 the Society had an important publication work through the American Press at Beirut in Syria, and special grants have been made to individual workers in Syria and Palestine. Since 1813 the Society has made grants for the preparation of a vernacular Christian literature in India, and many large auxiliary tract societies have been formed in various parts of the empire, all of which have been aided by the Society. Perhaps the most important of these organizations is the Christian Literature Society, for India, which cooperates with the RTS. The Calcutta Book and Tract Society has been aided annually since 1831. The North India Christian Tract and Book Society, Allahabad, has received grants of money and printing paper. The Bombay Book and Tract Society, founded in 1831, has received yearly grants from the Society since its formation. The Gujarat Tract and Book Society and the Orissa Tract Society receive annual grants of printing paper. The Madras Religious Tract and Book Society, auxiliary societies, the oldest existing organization of this kind in India, has received grants since its formation in 1818. Other societies in India receiving regular aids of money or printing paper from the RTS are the Banglore Tract and Book Society, the Malayalam Religious Tract Society, the South Travancore Tract Society, the Ceylon Christian Literature and Religious Tract Society, while grants of stock have been made to the depots in Burma, at Rangoon, Maulmain, and Mandalay. Publications connected with the various missions in India have been aided and grants have been made to individuals working in the empire. The Decennial Conference of Indian Missionaries convened at Madras in 1902 sent to the Society an acknowledgment of the services it had rendered in India: "Without the books, tracts, and literature published with the aid of this and kindred societies, mission workers would be seriously crippled." In China the Society cooperates with the Society for the Diffusion of Christian and General Knowledge among the Chinese, and works through the various auxiliary organizations of the empire. The Chinese Tract Society of Shanghai receives grants in aid of the vernacular publication work, and in 1899, with the support and encouragement of the London Committee of the RTS, published an annotated Bible for the Chinese—one of the greatest works ever undertaken by the missionary body in China." For twenty-six years the Central China Religious Tract Society has been at work, with centers at Hankow, Wuchang and Hanyang. It is managed by a committee representing four nationalities and six missions, of which the British and the RTS, of London, yearly grants having been made for its work ever since its formation. Annual grants are made to the Hongkong Religious Tract Society, and to the Bible, Book, and Tract Depot in that city, to the Religious Tract Society of Canton, Amoy, and West China; to the North China Tract Society, and the Manchurian Tract Society. Special grants have been made for the colportage work of the National Bible Society of Scotland, the China Inland Mission, and individual missionaries of other denominations in China. In Japan the Society makes large grants to the Japan Book and Tract Society, located in Osaka, and made a special grant in 1903 to be expended on Christian literature for the visitors of the Osaka exhibition. Few organizations have such a far-reaching scope as the Religious Tract Society. Besides its work in the larger countries of Europe and Asia, it makes grants to workers in the Straits Settlements, in Persia, in North Africa, Algiers and Tunis; Eastern and Central Africa, through the CMS workers. In South Africa the Port Elizabeth Railway Mission is supplied with literature.
at reduced rates, the South African Auxiliary of the Bible Society received grants of tracts for hospital use; books were granted at half price for the Dutch Girls' Home, at Cape Town; and for Sunday school libraries in six or more denominations, as well as grants of pictures, tracts, etc., for individual workers. In West Africa grants of books, tracts, pictures, electrotypes, etc., have been made to missionaries of various creeds and nationalities. In Madagascar a grant of paper aids the LMS Mission Press; tracts and pictures have been sent to Mauritius, and a single grant has been made to a worker on Ascension Island in the South Pacific. In Canada grants are made in aid of the Montreal Auxiliary Religious Tract Society, the Bible Society Auxiliary of Quebec and to individual workers. In Nova Scotia the British American Book and Tract Society of Halifax receives annual grants of tracts and favorable terms on books for Sunday school libraries for colportage work in the coast of Newfoundland and Labrador. Special grants have been made to individual workers in Newfoundland. A single grant of tracts was made in British Columbia, and to the American Seaman's Friend Society, at New York, applied for by the Secretary.

In Mexico the United Tract Committee of Mexico City received aid for Spanish tract printing and workers have been aided in British and Spanish Honduras and in Costa Rica. In South America at British Guiana, Brazil, Argentine Republic, Chile, and Colombia, to individual workers. In the West Indies grants of books for colportage work have been made, for Sunday school and day school libraries, and tracts for general distribution at Jamaica, Antigua, Bahamas, at Bermuda. In Australia the same grants have been made to New South Wales, Victoria, South Australia, Western Australia, and Tasmania. In New Zealand grants have been made of publications at reduced rates to the Scripture Gift Association of Auckland; the New Zealand Bible Tract and Book Society at Dunedin and Woodville for use in the Bush country.

The LMS Mission Press of New Guinea receives grants of printing paper. In Samoa a like grant is made. The Wesleyan Missionary Society has been aided with literature, and in Tahiti a missionary of the Paris Evangelical Society has received grants of French and English publications.

During 1903 the total circulation from the Home Depot, including books, tracts, periodicals, cards, and miscellaneous issues, was 29,481,210, of which 14,034,350 were tracts. The total issues from the foreign depots have been estimated at 20,000,000, making about 49,481,210 issues for the year, a grand total of 3,540,196,440 since the formation of the Society. The receipts of the Society from all missionary sources amounted to £19,501 to the General Fund, and £1,474 to the Centenary Fund. Grants of money, paper, electrotypes, books, tracts, and other publications in Great Britain and Ireland, £11,175; similar foreign grants, £7,084; a total of £18,259.

REW A: A settlement in the Fiji Islands, situated on the E. coast of Viti Levu. Station of the Australian Wesleyan Methodist Missionary Society, with (1900) 1 missionary, 620 native workers, 23 outstations, 220 places of worship, 480 Sunday schools, 627 day schools, 1 theological college, and 6,729 professed Christians.

REW A, Samuel Audley: Born at Blountville, Tenn., January 23, 1827; graduated at Knoxville University, 1847; Union Theological Seminary, New York, 1847; sailed as a missionary of the ABCFM March 4, same year, for the Nestorian Mission. In 1851 Mr. Rhea went to the station at Gawan, among the mountain Nestorians. His health broke down under the strain of that lonely and arduous life, and he was obliged to return to the United States for recuperation in 1859. After his return in 1860 he was stationed at Urnia. He was well versed in Hebrew and Syriac; spoke the modern Syriac with great accuracy and fluency; was able to preach in Azerbaidjan Turkish with acceptance to the Armenians and others. While at Tabriz he pursued investigations in the Eastern Turkish, with the view of translating the Scriptures into that tongue, having already rendered in it the Sermon on the Mount. While in Kurdistan he studied Kurdistan and wrote a valuable synopsis of the grammar. He was treasurer of the mission, and its business agent in general. He also had the charge of evangelistic work in fifteen villages, some of them very large. His travels among the wilds of Kurdistan were often extremely perilous. In 1865 he fell ill as a result of exposure while touring. The next day he appeared convalescent, and started to return to Urnia, but died at the roadside village of Ali Shah, September 2, 1865.

RHEES, Rev. Henry Holcombe: Appointed a missionary of the ABMU July 13, 1878, and went immediately to Tokio, Japan, where he built the first American Baptist Mission house in Japan. In 1882 he moved to Kobe, where the remainder of his missionary life was passed. He visited America in 1889 and 1891, and the latter year he received the degree of Doctor of Divinity from Shurtleff College, Alton, Ill. The writer of these words met him at Kobe in the year 1895, and was deeply impressed by his intelligent views on the mission work in Japan, his indefatigable spirit, and his self-sacrificing service for his Master. For years he was the senior missionary of the Baptist Mission in Japan; and it was this consecrated servant of God in all departments of the work that was potent and permanent. He fell in sleep at Kobe, May 10, 1899.

RHENIUS, Charles Theophilus Ewald: Born November 5, 1790, at the fortress of Gaudens, West Prussia. He was led to become a missionary by reading the writings of the Moravians. He sailed for India as a missionary of the CMS, February 22, reaching Madras July 4, 1814. He soon proceeded to Tranquebar, his appointed station. At the end of five months he was sent to Madras to found a new mission, being the first to labor there under the CMS. During the five years of his residence in Madras he was constantly employed preaching the Gospel in public meetings, conversing with individuals, holding discussions with Brahmins or other learned men, studying the Tamil and Telugu, and making frequent tours to various cities and towns. It was then decided by the committee that Mr. Rheenius should establish a mission in Tinnevelly district, and in June, 1820, he removed to Palamcotta, the chief city of the district. Mr. Hough, the English chaplain, having left Palamcotta in 1821, Mr. Rheenius held an English service on the Sabbath for English residents until the arrival of another...
chaplain. In 1822 a seminary was established for the education of youth, which has furnished catechists and schoolmasters for the mission. A distinguishing feature of this mission, largely due to Mr. Rhenius, was the formation and settlement of Christian villages. In order to withdraw the converts from the influence of heathenism, pieces of land were purchased, those for which idolatry were located on them, and formed into a Christian congregation. A catechist was appointed, a school established, and a small mission erected. But when in 1825, and the following years, the Christian villages had increased in number, to relieve the missionary of the burden of their management an association of natives was formed called "The Native Philanthropic Society," having for its object the settling of native Christians in villages, the building of schoolhouses, the acquisition of grounds, etc., for these purposes, and the rendering of other assistance to the native Christians in their external affairs. In 1832 an unhappy controversy arose between Mr. Rhenius and the CMS on the subject of the form of ordination to be used for native ministers. This led to his dismissal from the service of the Society, and his continuance in the same field as an independent missionary, often at variance with his former associates. He continued this independent mission work until June 5, 1836, when he died of a stroke of apoplexy.

Mr. Rhenius was one of the greatest missionaries working in India in the first half of the 19th century. He had extraordinary power over those natives who came under his personal influence. The happy union of cheerful piety and masculine energy with a bodily constitution capable of great and sustained exertion rarely appears in the missionary field. In addition to this, Mr. Rhenius was an accomplished scholar and a master of the Tamil language. To him it was given to revise and improve Fabricius' version of the Tamil Scriptures. The New Testament was printed in 1828, but the Old Testament was left unfinished at his death. Differences of opinion as to the principles of translation led him to publish in 1826 a valuable essay of 60 pages on the Principles of Translating the Holy Scriptures. He also prepared in Tamil a Harmony of the Gospels, which remains in general use. Other works were The Essence of the True Veda, A Summary of Divinity, and a very useful Tamil Grammar.

RHENISH MISSIONARY SOCIETY. See Germany; Missionary Societies in.

RHODESIA: A British territory and sphere of influence in South Central Africa, comprising the region lying to the north and west of the Transvaal Colony and Bechuanaland, bounded on the east by Portuguese East Africa, on the north by the Congo Free State and on the west by German Southwest Africa. Total area is estimated to be about 600,000 square miles. It is divided by the Zambesi River into Northern and Southern Rhodesia.

Northern Rhodesia was first opened by David Livingstone. It is divided into Northern Rhodesia and Northwestern Rhodesia, both provinces being administered by the British South African Company, the defense of the territory being assumed by the British Central African Protectorate. Northeastern Rhodesia has about 120,000 square miles, and a population of about 339,000. It comprises the region lying between Lake Nyasa and Lake Mweru, with its affluent, the River Luapula, and extends from Lake Tanganyika nearly to the Zambesi.

Northern Rhodesia, or Barotseland, with an indefinite area, somewhat larger than Northeastern Rhodesia, extends from the Congo Free State southward to the German territory and the Zambesi, and is bounded east and west respectively by Northeastern Rhodesia and Portuguese West Africa.

Southern Rhodesia, with an area of 144,000 square miles and a population of about 500,000, embraces the territory from the Zambesi to the Transvaal and Bechuanaland, extending westward from Portuguese East Africa to the German territories. It includes Mashonaland and Bechuanaland. It is especially in the line of the British immigration and mining movements of Central and South Africa, and is fast being explored and exploited. In Mashonaland about 15,000,000 acres of land, and in Mashonaland about 12,000,000 acres, have been surveyed. Townships to the number of 12 have been organized. In 1901 there were about 11,000 Europeans in the territory. Lines of railway, built and projected, connect the chief centers with Cape Colony. There are about 100 miles of telegraph, and the territory has deposits of gold. The vast tableland of the north and northeast has an elevation of about 5,000 feet, and is well watered, with a rich soil and fine climate. The Matabili, so called from an immense shield behind which they were "hidden" in war, were originally a band of Zulu warriors, whose ranks were recruited from the lands they conquered. They are very fierce, daring, and proud. The Makalaka and Mashona were the former masters of the land. The former were nearly exterminated, the latter form the substratum of the northern population, and are very industrious. The Banyai are distinguished by their physical strength, light complexion, cleanly habits, and by the respect paid to women.

In 1896 there was a native revolt in Matabililand, immediately followed by a similar disturbance in Mashonaland. Both these were thoroughly quelled.

The Missionary societies operating in Rhodesia are the LMS with 8 stations, the SPG with 7 stations, the Paris Society in the N. W., the ME and the ABCFM, Total area is estimated to be about 600,000 square miles. It is divided by the Zambesi River into Northern and Southern Rhodesia.


RIBEI: A settlement in British East Africa, situated near the coast about 15 miles N. of Mombasa. It stands on a high tableland, with a fine view over the ocean. Station of the United Free Methodist Churches (1861). The estate belonging to the UMFC Mission is about 750 acres. There are (1903) 2 missionaries, 8 native workers, 2 outstations, 5 places of worship, 2 day schools, 5 Sunday schools, and 359 professed Christians.

RIBEIRAO PRETO: A town in Brazil, South America, situated in the State of Sao Paulo on the railway, about 200 miles N. by W. of Sao Paulo city. Station of the MES (1895), with (1903) 2 missionaries and their wives, 2 women missionaries, 2 native workers, 3 outstations, 2...
places of worship, 3 Sunday schools, 2 boarding schools, and 550 professed Christians.

RICHARDS, William: Born at Plainfield, Mass., U. S. A., August 22, 1792; graduated at Williams College 1819, Andover Theological Seminary 1822; sailed November 29 same year as a missionary of the ABCFM for the Sandwich Islands, accompanied by four natives educated in the United States. He was stationed at Lahaina, on Maui. In 1837 he visited his native land with his wife and six children, arriving in May and returning in November. In 1838 the king and chiefs requested him to become their teacher in the science of government and laws, and also their chaplain and interpreter in their intercourse with foreigners. The code of laws adopted by the nobles and people was translated into Hawaiian by Mr. Richards, occupying 226 pages. From 1842 to 1845 he was absent on a mission to secure the acknowledgment of the independence of the islands by Great Britain, France, and the United States. After this recognition by foreign powers, he was sent as ambassador to England and other courts. On his return he was appointed minister of public instruction, which office he held till his death, November 7, 1847. His influence with the king and government was very great.

RICHMOND: A settlement on one of the small islands of the Fiji group, S. of Viti Levu Island. About 320 miles E. of Angra Pequena. Station of the Australian Wesleyan Missionary Society, with (1900) 1 missionary, 228 native workers, 11 outstations, 76 places of worship, 150 Sunday schools, 150 day schools, and 2,331 professed Christians.

RIETFONTEIN: A settlement in Bechuana-land, Cape Colony, South Africa, situated on the frontier of German Southwest Africa, about 320 miles E. of Angra Pequena. Station of the Rhenish Missionary Society, with (1900) 1 missionary, 228 native workers, 11 outstations, 76 places of worship, 150 Sunday schools, 150 day schools, and 2,331 professed Christians.

RIFFIAN LANGUAGE: The tribes inhabiting the Rif Mountains in the northern part of Morocco, which belongs to the Hamitic group of the African languages. It is probably to be classed as a Berber dialect, although often spoken of as a distinct language. So far as it is written the Arabic alphabet has been used for the purpose.

RIGGS, Elias: Born at New Providence, N. J., November 19, 1810. Died at Constantinople, Turkey, January 17, 1901. During his early years he showed decided linguistic talent, and while at college he applied himself especially to the mastery of Hebrew, Syriac, Arabic, Chaldean and modern Greek, and produced an Arabic grammar and Chaldean manual. While he was completing his last year at Andover Theological Seminary he was invited by the American Board to join its mission in Greece, and on September 20, 1852, he was ordained. With Mrs. Riggs, on October 30, 1852, he sailed from Boston, and the next day forward joined Rev. Jonas King at Athens. For six years he labored at Argos, largely along educational lines, in Greece; and in 1844, because of governmental restrictions, he was transferred to Smyrna, Turkey, where he continued his work among the Greeks in that city. In 1844 he was assigned to the Armenian branch of the mission; and the greater part of his time from 1845 to 1852 was engaged in the work of translating the Scriptures into Armenian. In 1853 he was transferred to Constantinople, and for three years he was in charge of the Greek department and instructor in theology in the Bebek Training School. He visited the United States in 1856, and after filling the position of instructor of Hebrew and Zoroastrian Seminary, he was offered a professorship in that institution. Upon his return to Constantinople he began the translation of the Bible into Bulgarian, another language he had mastered, and the complete edition of this work was issued in 1871. In 1873 the American and British Foreign Bible societies appointed a committee to revise the Turkish translation of the Bible, so as to make it acceptable both to the mass of the people and to the educated. The members of the committee were Dr. W. G. Schaufler, Rev. George F. Herrick, Rev. Robert Weakley, and Dr. Riggs. In 1878 the work, which has become the standard, was issued in both Arabic and Armenian characters. Besides his more important translations, Dr. Riggs wrote numerous tracts, school-books, and devotional books; and he produced during his long missionary life, either as translations or originals, no less than four hundred and seventy-eight hymns in the Bulgarian language alone. To give an idea of the linguistic attainments of Dr. Riggs, it may be stated that he had a working knowledge of twenty languages, and was a master of twelve. There are four nations reading the Word of God as he translated it for them; and as Dr. Herrick says: "The homes, the schools, the churches, where Dr. Riggs' translations of the Word of Life are read, and where the hymns he has translated are sung, are numbered by the tens of thousands, and extend from the Adriatic to the Persian Gulf, from the snows of the Caucasus to the burning sands of Arabia."

RIGGS, Stephen R.: Born Steubenville, Ohio, U. S. A., March 25, 1812; graduated at Jefferson College; studied theology at Alleghany Seminary; ordained April 6, 1837; went at once, with Mrs. Riggs, under appointment of the ABCFM to the mission among the Dakotas. Here he labored with great zeal and success in missionary and literary work at various places till the Sioux outbreak of 1862, when, barely escaping with his life, he fled to St. Paul, returning soon as the outbreak. After a long and painful illness he died, August 24, 1883, aged 71, having spent over 45 years in active and successful work among the Indians. Dr. Riggs reduced the Dakota language to a written form, organizing and adapting it to religious expression, and translated it into nearly the entire Bible. He prepared also a Dakota dictionary of more than 16,000 words, which was published by the Smithsonian Institution. Upward of 50 volumes of religious and literary, partly translated, partly original, were prepared by him for the use of the Dakotas in their language. He lived to see ten churches organized and efficient, under native pastors. Of his eight children, five entered the missionary field, four among the Indians and one in China.

RIO DE JANEIRO: The capital of Brazil and the most important commercial city of South America. It is situated on one of the finest harbors of the world, 75 miles west of Cape Prá. The bay is land-locked and is
entered from the south. It extends inland 17 miles, with a greatest breadth of 12 miles, and is said to be the most spacious and secure bay in the world. The city itself, like Rome, is built on seven hills, and the houses, with their white walls and red roofs, clustering on the valley sides, 12 miles from the sea, and is surrounded by a mountain three miles southwest of the city. The climate is tropical, ranging from 54° in August to 97° in December. The annual rainfall is about 40 inches, one-fifth of the whole amount falling in February. The commerce of Rio de Janeiro is great and steadily increasing. As Brazil is the greatest coffee-producing country in the world, Rio is the largest coffee-exporting city. The population consists largely of Portuguese, with a mixture of negro blood, and is estimated (1900) at 750,000. Station of the MES (1878), with (1903) 3 missionaries, 1 of them with his wife; 2 women missionaries, 2 native workers, 2 outstations, 1 place of worship, 4 Sunday schools, 1 printing house, and 345 professed Christians. Station also of the SBC (1884), with (1903) 1 missionary and his wife, 4 native workers, 3 outstations, 1 place of worship, 1 printing house, and 233 professed Christians. Station also of the SDA (1891), with (1900) 5 missionaries, 4 of them with their wives; 1 woman missionary, 6 native workers, 25 outstations, and 697 professed Christians, 18 Sunday schools, 4 day schools. The YMCA (1892) has a printing house, and 233 professed Christians, of whom 575 are communicants. The name is also written Ruatan.

ROBBINS, Elijah: Born at Thompson, Conn., March 12, 1828; graduated at Yale College 1856, and East Windsor Theological Seminary 1859; ordained August 3; sailed as a missionary of the ABCFM September 29 of the same year for the Zulu Mission, where he labored for nearly thirty years. He was stationed first at Umzumbi, but the latter portion of his life was spent in connection with the Mission Training School at Amanzimtole. He died there June 30, 1889. This seminary for training Zulu men for the Zulu Mission is in a great measure the fruit of Mr. Robbins' zeal and perseverance. The quality of the native laborers in the field testifies to the thoroughness of their teacher.

ROBERT COLLEGE, Constantinople: Robert College is an outgrowth of American missions in Turkey. It was founded in 1863 by Christopher R. Robert, a merchant of New York, in connection with Rev. Cyrus Hamlin, D.D., who became its first president. The aim was to establish at Constantinople something as nearly as possible like a first-class New England college, thoroughly Christian, but not sectarian, and open to young men of all the nationalities and religions of the East, with the English language as the common ground upon which all could meet. The College was opened in an old mission building at Bebek, with four students, all English or Americans. It was transferred in 1871 to its present location on a commanding eminence on the Bosphorus, six miles from Constantinople, where it owns some fifteen acres of land, secured to it by an imperial charter. It now has three large stone buildings, one of which is used for classrooms and dormitories, a second for scientific instruction and public assemblies, and a third for the preparatory department. Besides these a gymnasion is now (1903) in process of erection, and other buildings are projected. The College also owns a president's house and two professors' houses.

Incorporated under the laws of the State of New York, it is governed by a Board of Trustees, residing in or near the City of New York, who have charge of its funds and appoint its president, professors and tutors. Local affairs are administered by the president and faculty, and also all other teachers are appointed. Its endowment fund is now about $250,000, and the value of its real estate at Constantinople is estimated at about the same amount. Of this total sum Mr. Robert contributed somewhat more than $400,000. Its board of instruction consists of 36 persons, of whom 15 are Americans. The students now number over 300 annually, representing from 12 to 15 nationalities, chiefly Portuguese, with a mixture of negro blood, and is estimated (1900) at 750,000. Station of the MES (1878), with (1903) 3 missionaries, 1 of them with his wife; 2 women missionaries, 2 native workers, 2 outstations, 1 place of worship, 4 Sunday schools, 1 printing house, and 345 professed Christians. Station also of the SBC (1884), with (1903) 1 missionary and his wife, 4 native workers, 3 outstations, 1 place of worship, 1 printing house, and 233 professed Christians. Station also of the SDA (1891), with (1900) 5 missionaries, 4 of them with their wives; 1 woman missionary, 6 native workers, 25 outstations, and 697 professed Christians, 18 Sunday schools, 4 day schools. The YMCA (1892) has a printing house, and 233 professed Christians, of whom 575 are communicants. The name is also written Ruatan.

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Armenian, Bulgarian, Greek and Turkish. The number of languages which must be taught in the College is eleven, and more or less instruction is given in half a dozen more. The common language of the College, however, is English, in which all public exercises are conducted and in which the students after the third preparatory year become proficient.

There are two departments in the College, the preparatory, with a three years' course, and the collegiate, with five classes. The collegiate course is modeled on that of the smaller American colleges, according to the student's a certain amount of choice between classical and scientific or commercial studies, and leading up to the degree of A.B. or B.S. About 20 students now graduate each year. The aim of the College is, however, to give to those who are unable to take the full course, thorough general education in accordance with American ideas and Christian principles. As the majority of them expect to become business men a course has recently been organized which, while retaining the more important liberal studies, includes a number of commercial subjects, but omits Latin and the more advanced mathematics. Arrangements have also been made for more thorough instruction in the physical sciences. In the appointment of instructors great care is exercised to obtain men who are in cordial sympathy with the Christian purpose by which the founders of the College were animated. While there is no interference with the religious beliefs of the students, it is the earnest effort of the faculty to develop in them a manly, Christian character. All are required to be present at morning prayers, and all boarders at the Sunday services. They also meet regularly for the study of the Bible, and the different nationalities have their separate YMCAs, while there is one general association whose exercises are conducted in English. It is its moral, quite as much as its intellectual, tone which has given the College such wide renown throughout the East and which attracts to it Mohammedans and Jews, as well as members of the Greek and Armenian churches. It has not only sent out many Christian men, but has exerted an important influence upon these churches, as well as upon the political and social development of the countries from which its students come and to which they return.

About 2,500 young men have spent an average of three years in the College, and it has graduated in all 414, who have become preachers, teachers, government officials, judges, editors, lawyers, physicians, army officers, civil engineers, and business men in all parts of the world. Some 80 of them now fill official positions in Bulgaria.

Since the resignation of Dr. Hamlin in 1877, Rev. George Washburn, D.D., LL.D., who had previously been connected with the College for eight years, has been its president. Its success has been in large measure due to the eminent ability and his thorough knowledge of oriental languages. In 1891 he reached the age of seventy years, he resigned the office, and, on his nomination, Rev. C. Frank Gates, D.D., LL.D., formerly president of Euphrates College at Harpoot, was chosen to succeed him. Dr. Washburn continues to give instruction as before, and it is hoped that the College may long have the benefit of his wisdom and his large experience.

The officers of the Board of Trustees are:

President, John S. Kennedy; Secretary, Rev. Edward B. Coe, D.D.; Treasurer, Frederick A. Booth.

ROBINSON, Rev. John Alfred: Born in 1859 at Kewsham vicarage, Somerset. Died, 1891, at Lokoja. Educated at Liverpool College, and at Christ College, Cambridge, where he took the Carius University. Greek Testament Prize. He received his B.A. degree in 1881, and his M.A. degree in 1884. During 1882-84 he was curate of the parish church at Trowbridge, and from 1884-1887 he was House Master of Neuenheim College, Heidelberg. In 1886, September 13, he was accepted as a missionary under the CMS; on February 5, 1887, he was appointed Secretary of the Niger Mission; and in 1889 he was transferred at his own desire to the new Sudan and Upper Niger Mission. He devoted much of his time to the study of the Hausa language, and left contributions on the subject, with a translation of St. Matthew's Gospel. At the time of his death, he was writing a new Hausa grammar and preparing a revision of Dr. Schön's dictionary. His researches into the dialectic differences of the Hausa language have brought to light much that is quite new, and the results of his studies have been a great aid to other missionaries. In a short while he, by his charm of manner, gained a great influence over the natives, and, as one said, he might have been a Hausa born, so perfectly was he at his ease among them. He was a brief but brilliant career as a missionary of the Cross.

ROCK SOUND: A settlement on the E. of Eleuthera Island in the Bahamas, lying 50 miles E. of Nassau. Station of the WMS, with (1903) 4 native workers, 4 Sunday schools, 1 place of worship, and 182 professed Christians.

ROGBERE: A village in Sierra Leone Colony, situated about 45 miles S. E. of Port Loko. Station of the CMS (1866), with (1903) 1 missionary and his wife, 4 native workers, and 2 outstations.

ROMAN CATHOLIC MISSIONS: Under this head are included those missions which have been undertaken since the Reformation by Roman Catholics as distinct from Protestants. While it is probably true, in a considerable degree, that the Roman Catholic missions among the heathen were undertaken to make good the losses of Rome from the great Protestant defection, the prime motive was the sudden enlargement of opportunity offered by the Spanish and Portuguese discoveries. From the very first the Spanish Church and the Spanish State were zealous to convert the newly discovered natives, and to protect them against the rapacious adventurers who poured out from the Iberian peninsula, and both efforts were unremitting and slowly effective, the not until great multitudes had been swept away.

Rome has never claimed the right to compel unbelievers to receive baptism. Thomas Aquinas distinctly disavows this right for the Church, and even in Spain the bishops at various times rebuked the zeal of the princes for forcible proselytism. But as the rebukes of Alcuin did not deter Charles the Great from his policy of forcing Christianity upon the Saxons, so those of the Spanish bishops were often equally ineffective to prevent the forcible proselytism of Jews and Moors. In the south, as in the north, religious unity was esteemed by the rulers the only certain foundation of civil unity, and the
The Inquisition was soon transplanted and arieties. They came first in 1522 from Ghent. One reluctance to accept the forms of the conquering people possess a peculiar skilfulness, I can truly say that there are among them good copyists, your Majesty's chapel. In a school and Indian and the Peruvian, were treated mildly, or kindness they allured the natives from the cliffs at least with comparative mildness, except in the came Augustinians, Antony de Roa being the most distinguished. In 1572 came Jesuits, who version in motion, was neither extensive nor deep succeeded by the Franciscans and some lesser orders to secure the conversion of the Indians. The Jesuits, judging that the Spaniards needed that in six years they had incorporated 200,000 souls with the Church of Christ; in eight years the Archbishop of Mexico is said to have been metropolitan of a million Christians. This splendid see was refused by Musa, and so by the Emperor Charles the Fifth's near relative, Pedro de Ghent, likewise a simple lay-brother. He writes to his imperial kinsman: "Because the people possess a peculiar skillfulness, I can truly say that there are among them good copyists, perhaps, who have been allured by the common sight of music and sacred songs."

The missionaries, apparently becoming convinced that the reformation among the Spaniards, the sufficient to set the good work of Indian conversion in motion, was neither extensive nor deep enough to make them, or the whole, desirable neighbors for their converts, obtained from the King of Spain the right to govern their 200,000 or 300,000 neophytes with entirely independent authority. Under their mild control the Guarans enjoyed a hundred and sixty years of simple happiness until the Jesuits were expelled in 1767. The withdrawal of personal and minute supervision and leadership, as in other Roman Catholic Missions, resulted here in the loss of all that had been gained, and the Indians relapsed into their idolatry and savagery.
North America: In 1526 Pamphilus de Narvaez, a Spanish explorer, set out to conquer Florida. Accompanied by a number of Franciscan monks, he landed at Pensacola Bay April 16, 1528. Disease caused by exposure, suffering, and death of several monks, forced him to turn back after a few months, they had reached the coast of Florida. He built four sea-going canoes in which he intended to reach Mexico. They reached land, only to perish later on from starvation, sickness, or at the hands of the natives. Little is known of the work of the missionaries who went westward with Narvaez.

In 1565 a mission was established among the Indians known to the French as the Abnakis. In all the early French missions, beginning with that of Father Labour, the French Jesuits, in 1551, and continuing until 1763, and had during this time over six hundred converts.

In 1573 by the Spanish Franciscans. This mission continued until 1763, and had during this time over six thousand converts to Christianity. So rapid had been the progress among these missions that large numbers of the Indians could read and write before the Puritans had begun missionary work in New England.

The first religious body to do missionary work among the Indians of Canada and of the West was the French Jesuits. In the early French explorations the missionary idea was as prominent as that of the extension of territory.

Cartier’s commission authorized him to explore “in order the better to do what was pleasing to God, our Creator, and Redeemer.” De Monts was also required to have the Indians “instructed, invited, and impelled to a knowledge of God, and the light of faith and Christianity.”

In 1608 De Monts planted his first settlement at the mouth of the St. Croix, on Bonn Island. A short time later this mission was transferred to the Nova Scotia shore, where it received the name of Port Royal. This was the first foothold of France and the Catholic Church in the North.

In 1611 two Jesuit missionaries began work among the Micmacs of Nova Scotia, removing a little later to Deer Island, near the mouth of the St. Croix River. In order that the Abnakis might be instructed, invited, and impelled to a knowledge of God, and the light of faith and Christianity.

In 1680 Father Le Caron began labors among them. War with England resulted in the destruction of the mission; the country was devastated; missionaries lost their lives, and after the English finally occupied Quebec in 1763 the Mission was abandoned. In the War of the Revolution the Abnakis sided with the Americans.

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Lawrence, seeking a French alliance and asking for French missionaries. Two missionaries started back with the expedition, but were captured by the Iroquois. Father René Menard, although then an aged man, in August, 1680, renewed the attempt, setting up his little cabin one hundred miles west of Sault Ste. Marie, near Keweenaaw. The following summer he was either murdered by hostile Indians or died of exposure. In 1689 Father Sulpice Allouez went to take up the Mission left vacant by the death of Menard. After two years of labor on the shores of Lake Superior, Allouez returned to Quebec, staying there only two days, and returned, taking with him Father Lesueur, Nicholas Dage. During that fall and winter they received into the faith eighty converts. In the spring of 1688 the celebrated Father Marquette left Quebec, in company with Father Le Boesme, to join the Ottawa mission. In 1689 Father Claude Dablon was appointed Superior of the missions, and Allouez proceeded to Green Bay, where he spent the winter and spring in ministering to the needs of the Sac and Fox, the Pottawatamies, and the Winnebagoes. Later, in the early summer, he went to the Monomines, and then to the Winnebagoes. In 1670 two new missionaries were sent to the Ottawa tribes on the islands and shores of Lake Huron, and Sault Ste. Marie. In the meantime, Marquette had opened communication with the Sioux, but war prevented work in that direction. In 1671 Marquette established the Mission of St. Ignatius at Michilimackinac. The Jesuit mission work in the Northwest came to a close in 1781. It had been the fond hope of the Jesuit fathers for many years to extend their work to the Dakota or Sioux tribes. In 1680, while Father Hennepin was ascending the Mississippi on a voyage of exploration, he was captured by a band of roving Sioux, and for several months remained a captive among them, acquiring something of their language, but accomplished little as a missionary. Other attempts were made later, but the Jesuits never succeeded in planting a mission among this people. Following these efforts of the missionaries for half a century, the Indians of the Northwest were engaged in war, and ultimately not only the missions, but many of the results of the mission work were obliterated.

The early history of the French Jesuits who went out from Montreal and Quebec to work among the Iroquois is one of terrible suffering, bloodshed, and death; and yet, after all this, a very hardy missionary bore every hardship for the love of God and men. The heroism, both natural and regenerate; the humbleness and unwaveringness of devotion to the most dreary and unfruitful field of labor, the patience and endurance of the missionaries, and the fruits of their labors, were worthy of all the greatest of the Roman Church, who explored and sought to reclaim these vast and pathless wilds, form one of the noblest chapters of its history. Almost or quite all the original missionaries died as martyrs, commonly under atrocious tortures, which they always forebore, but from which they never shrank. The heroic Brebeuf, before his martyrdom, which he suffered conjointly with Pere Lallemont, had baptized 7,000 Hurons. Even the most friendly historians, however, lament the meager results at which the Jesuits accomplished themselves, never to Indian fierceness or immorality, but too often to the grossness of Indian superstition. But such writers also condemn the blind hatred with which the English followed them up in the inhospitable regions in which they labored, with all the hearts, the highest feelings and ideals being bound up with its teachings.
had, in Paris, been brought over by his fellow-
Spaniard and fellow-Basque, Ignatius Loyola, from visions of earthly glory to a burning zeal
for the cause of Christ and of Rome, which in his
mind were absolutely one, that there is no reason to suppose that even the shadow of a
suspicion of any possible divergence between them
ever fell upon the simple loyalty of his
mind. Of Jesuit astuteness and accommodation to
a worldly standard, as they afterward de-
veloped themselves both abroad and at home, there
does not appear to have been a trace in Xavier.
Sunny frankness was the essence of his char-
acter. Himself one of the original Jesuits, he
followed the wise temperance of its policy, and
neither affected nor shunned privations or austerities.
For the most part, however, he trod the
way of hardship. He watched through the
night with the sick; visited the prisons; trod
half-shod the glowing sands of the Indian coast
to care for the spiritual and the temporal wants of
the oppressed pearl-fishers; met their savage
oppressors with dauntless courage, with only the
cross in his hand, and, in the might of the spirit,
by the simple power of his rebuke, inspired them
with such terror that they fled. No wonder
that, himself, as it were, a visible Christ, he soon
courd more satisfactorily to popular instruction,
while the modern missionaries have become con-
vinced that they can only break up heathen super-
stition by a more thorough education, and are
now behind none in their zeal for it.

The results of these early labors in India were
scarcely satisfactory, even to the friends of the
Jesuits, and the enormous difficulties presented
by Mohammedanism, at that time the imperial
 tho the prevailing creed of India, and the
immoveable prejudices of Brahmanical caste,
finally led the Jesuits into a system of accommo-
dation which lasted for a while with a brilliant out-
ward success, but in the end showed its hollow-
ness by its collapse.

A Jesuit, Robert de Nobili, of one of the most
illustrious families of Tuscany, and who, there-
fore, had all the aristocratic habits which fit-
ted him to play his new part to perfection, gave
himself out for a Brahman of the West allied to
princes (the last assumption being the truth);
perfected himself in Sanskrit, Telugu, and Tamil;
performed the usual Brahmanical ceremonies;
suffered only men of high caste to approach him,
and received these seated on a throne; produced a
Sanskrit book which he declared to be a recovered
fifth Veda, and produced the sworn attestation of
his fellow-Jesuits that this audacious forgery had
been received by them from the god Brahma,
containing a mysterious wisdom which alone
could give life. The result of this unscrupulous
falsehood and accommodation to the ways of
heathenism was that in three years he had gained
over seventy leading Brahmans, who accepted the
Christian doctrine of God, creation, immortality,
and the general teachings of Christian morality,
and abandoned their idols, but who
retained all the haughtiness of caste, and were permitted to sign themselves with the sacred
ashes, interpreted, of course, as having only a so-
cial significance. They were allowed to baptize their children by the old heathen names
does not signify so much, as in the early Church no
one scrupled to use such names as Phebe, De-
metrius, Diotrephes, Apollo, Hermes, and the like.
The accommodations of De Nobili and his
followers did not disguise from the Brahman
at large that the sages of Rome proposed to
them a fundamentally new religion. Angry
oppositions arose, but before long 30,000 con-
verts had been gathered. Separate churches
were built for the higher and lower castes, the
latter being rigorously forbidden to join with
the former in their worship, while the pariahs,
or outcasts, were forbidden even to approach
the priests. Even the last sacraments were
administered to them at the end of a staff, so
that they were not converts.

One of Robert de Nobili's chief associates was
Juan de Brito, son of the viceroy of Brazil. He
brought great numbers to the faith in the
dominion of Marava, and died a martyr in 1693.
Another associate, Veschi, was equally able,
learned, successful, and heroic, and barely escaped
martyrdom. He lived to become a mortal antag-
onist of the more enlightened Danish missionaries,
dying in 1747.
The accommodations of Robert de Nobili and the
Jesuits to heathenism could not fail to arouse
great scandal at home. The rumor even spread
that De Nobili had apostatized. His kinsman,
the great Cardinal Bellarmine, himself a Jesuit,
the better informed than to suppose this,
expressed his grief over such principles of pro-
ceeding, saying: "The Gospel needs no such
coloring; that Brahman스 are not converted is of
much less account than that Christians should not
preach the Gospel with joyful openness. The
preaching of Christ crucified was once to the Jews
a scandal, and to the Greeks foolishness; but St.
Paul did not therefore cease to preach Christ,
and him crucified. I will not," he continues,
"argue as to individual points, but cannot refrain
from declaring that the imitation of Brahmanical
haughtiness is sadly at variance with the humility
of our Lord Jesus Christ, and that the observance
of their usages has something exceedingly dan-
gerous to the faith." Unhappily the pressure
of his order brought this great and good man at
length to something very much like a retraction
of these sound and evangelical principles.
The other orders were naturally scandalized
over the Jesuit policy. While, as yet, it was
represented at Rome that nothing was intended
beyond an allowance of certain harmless national
usages, Gregory XV., in 1623, had issued a bull
not unfavorable to the Jesuits. But these took
occasion, whereby, it is said, to push their com-
pliances farther and farther, until at last, in 1708,
the Pope sent Cardinal Tournon to India, where,
after thorough investigation, he suggested the
decree by which, in 1710, Clement XI. rigorously
forbade all accommodations whatever to heathen
usages.
The Jesuits, however, paid scarcely the least attention to the decree, and soon obtained from a later Pope, Clement XIII., a new determination. But Father Moreto, of the Capuchins, came to Rome, and there opened the matter with so much insight and unsparingness that Benedict XIV., in the bull Omnium sollicitudinum, of October 7, 1744, condemned and forbade the Jesuit practices in India. When these were almost as numerous as the Indian people themselves. Nevertheless, when Catholic missions were resumed over a million converts, it has been claimed, were found to have remained steadfast to the great truths of creation and inerrant redemption, though, of course, their minds had become greatly obscured as to all secondary Christian doctrine, and overspread with many heathenish superstitions. These numbers, however, must be too large, as the official statements of the Church make the number of Roman Catholic Christians (1901) to be only 1,214,415. About 600,000 of these are proselytes from the Syrian Church of India, not of negroes were baptized, so that, as with in Siam, 1662; Tonkin, 1627. These have.

The M'adura diocese comes first with 206,000; the Church make the number of Roman Catholics is little more than a shadow. This closes the first period of the Congo Mission.

In 1294 the Pope sent the Franciscan Fathers, "were something of which they were very willing to hear. But when we began to preach the moral virtues to them—that was another matter." A persecution even unto death, and headed by the newly baptized king, broke out. But the crown prince Alphonso, soon coming to the throne, displayed a steadfast zeal for Christianity. He even became, the noted a zealous preacher. It appears, however, that he did not demand that his subjects should forsake their polygamy, but did demand, on pain of death, that they should forsake their idolatry. That rude mixture of superstition, Gospel and force, as characteristic of Catholic medievalism, was shown here in its perfection.

Portugal, with the profound selfishness which distinguishes all her early dealings abroad, took advantage of this new influence in Congo to secure enormous supplies of slaves. Depend as they were on Portugese protection, the priests made faint opposition to this iniquity, and even became accomplices in it. Soon they declined in zeal, and the princes and the people in Octoro became a wild, bloodthirsty people. It is said they quarreled with their bishop, and went back to Portugal with great substance. Yet baptisms went on, and soon Congo was proclaimed "wholly Catholic!" The court relapsed into the deepest dullness, which remained proof against the efforts of the few Jesuits who came to Congo about 1520, although these did a good deal, temporarily, for religion and education among the people. But after 150 years, Christianity is little more than a shadow. This closes the first period of the Congo Mission.

The second period opens in 1640, when the Capuchin friars arrived, and set about counteracting the heresy of the Dutch, with the help of persecution. They, however, fell into the evil ways of their predecessors in many respects, and neither they nor the Benedictines were able to accomplish anything. In 1816 an English explorer, Captain Tuckey, found "no trace of Catholicism, except some crucifixes and relics, strangely intermingled with the amulets and fetishes of the country. A single man claiming to be a priest, with some sort of a certificate, announced himself as having a wife and five concubines."

Within the last quarter of a century, however, the Roman Catholic Church has been able to redeem the errors and failures of the past. Missions have been established in all parts of the continent, and the report for 1901 shows 53 provinces (mostly vicariates apostolic, and prefectures), with 481,782 members, 1,084 churches and chapels, 1,172 priests, 87 schools, and 287 charitable institutions. The largest communities are: Madagascar, 67,500; Egypt, 56,180; Victoria Nyanza (Uganda), 39,586; Benin, 16,400; the five Congo provinces, 15,081, etc. In this work the White Fathers of Algeria, under the lead of Father Lavigerie, have been the most important factor; and the British, who have been clashing between them and the Protestant missionaries, due to political ambition, there has been much noble work done. In Madagascar especially the record of Roman Catholic work too nearly of kin to the type that caused the failure of the earlier period.

China: In 1294 the Pope sent the Franciscan John de Monte Corvino to Peking, of which Rome
afterward appointed him archbishop. He was a genuine missionary, spared no pains in giving the people the Word of God in their own language, and in encouraging the education of the children, as well as training up missionary priests. He had, during his residence in this place, baptized from five to six thousand; and he believed that, had it not been for the many plots laid against him by the Nestorians, he would have succeeded in baptizing above thirty thousand. Finally, however, the reassertion of the Chinese mission, was received in Peking, and the overthrow of the friendly Mongols, drew after it the destruction of Christianity, of which every trace seems to have disappeared.

In 1517, Europeans, in the persons of the Portuguese, returned to China this time by way of the sea. In 1556, for services rendered against the pirates, who have always been so formidable on the waterways of China, the Portuguese received the islands of Sancian (Chang-chwen) and Macao. It was on Sancian that, in 1552, Francis Xavier closed his heroic life. “Rock, rock, when wilt thou open?” expressed the spirit of his last sighs, the words were those of an earlier missionary, in front of the frowning seclusion of the great heathen empire.

The first Roman Catholic missionary who came to China in this second era was the Provincial of India, Nuñez Barreto, S.J., who, traveling to Japan in 1555, twice spent a short time at Canton. Neither he nor his immediate Jesuit, Franciscan, and Spanish successors, however, were permitted to remain long. At last, in 1582-3, the Jesuit Michael Roger, after some five or six fruitless visits to China, obtained, with Pez and Matteo Ricci, who was afterward so notable in China, leave to remain, and many privileges from the viceroy of Canton. The first public baptism was given in 1584. In 1586 there were 40 Christians, but then persecution broke out. After the Jesuits had adopted the dress of the mandarins they were less annoyed. In 1598 Ricci, already in high repute for his scientific attainments, now the independent Chinese mission, was received in Peking, and established himself permanently there in 1601, dying in 1610. He is accused of having carried the conformity to Chinese usages to such a length as to have dispensed himself from his vow of celibacy, and to have married a Chinese woman, who bore him two sons. But the animosity of the other orders toward the Jesuits had become so great that we are not to be too sure of the justice of any particular accusation against these. This animosity, which seems to have been strongest in the Dominicans, had various grounds. Jesuism had an alertness and flexibility that reached attainments in literature and science, and drew public favor to them, and showed a wise consideration of circumstances which was in marked contrast to Dominican practice. The first actual martyr was the Jesuit Francis Martinez, murdered in 1606. The Dominican Francis de Capillas was beheaded in 1648. In 1665 five Christian mandarins were beheaded. The regent who commanded this persecution was, however, soon after punished by the young emperor with death. During the persecution caused by the decree of Benedict XIV., issued a peremptory and irrevocable decision, forbidding every accommodation that could be interpreted as a concession to paganism. Then the persecutions broke out more violently than ever, and the Christian faith was almost rooted out. This stand of the Pope, however, seems to have been taken with such haughtiness, such a contempt of the imperial representations, and such a determination to carry through the right position by overbearing will, that the emperor, the mandarins, and the people gathered the deep impression that if they would become Christians they must cease to be Chinese.

At various times the devoted Roman Catholic missionaries in China underwent various persecutions—banishment, imprisonment, scourging, and even death. The first actual martyr was the Jesuit Francis Martínez, murdered in 1606. The Dominican Francis de Capillas was beheaded in 1648. In 1665 five Christian mandarins were beheaded. The regent who commanded this persecution was, however, soon after punished by the young emperor with death. During the persecution caused by the decree of Benedict XIV., the Dominicans, Peter Sanz, Ferraro, Roys, Alcober Diaz, and the catechist, Ko (Sanz being a bishop), and the Jesuits Anthéris and Henríquez, suffered death in 1747.

Only obscure accounts are accessible as to the subsequent resuscitation of Roman Catholic missions in China. There were still hundreds of families in which Christianity had become hereditary, and there have doubtless been many conversions in this century. In 1805 there was a cruel persecution; also in 1816 and in 1820. In these later persecutions three or four priests suffered death, one of them being Vicar Apostolic of the Fieux apostolic See, and Bishop in partibus. The first movement toward the conversion of the Chinese people, as far as we can learn, was the attempt of the Jesuit Francis Aquilla, who, in 1614, was permitted to remain at Beijing.

As in Africa, so in China the last few years have seen a great advance. Roman Catholic missions now cover the entire empire, and report (1901) 720,540 members, 4,126 churches and chapels, 904 missionaries, 471 native priests, and 3,584 schools.

In the Boxer outbreak the Roman Catholics
suffered with the Protestants and maintained the early record of faithfulness. To what degree the political ambitions of the leaders have been responsible for the troubles it is difficult to say, but something of the same nature appears to have been manifest. Japan: Japan had scarcely opened to Europeans when St. Francis Xavier, with some companions, hastened thither to plant the standard of the Cross. For a long while the preaching of the Franciscans was successful, and in less than 40 years there were more than 200,000 Japanese Christians, with 250 churches. Even three Daimios were baptized. At last, however, the Shogun Taiko, or Takaoasa, gradually became jealous of the missionaries, suspecting them of being agents of Portugal, and, after the temporary union of the two Iberian crowns, agents of Spain for reducing Japan to dependence. Taiko began to persecute the Christians about 1582. The stedfast chastity of Christian maidens is said to have been one of the causes which inflamed the wrath of the imperial volupturny. The incon siderate zeal of some Franciscans, also, who, persisted in public preaching after the Jesuits had discontinued it, is said to have increased his displeasure. On the 5th of February, 1597, the Franciscans were ordered to leave the country. Of the 17 other Christians were crucified. With the sound of psalms these heroes and followers of Christ breathed out their souls. From 1598 till 1611, under a new Shogun, there was a respite. But then a fearful revolution of sentiment in the Shogun's mind brought him and his three successors to that persevering and concentrated cruelty toward the Christians which finally rooted out their religion. The guilt of this is laid by the Catholics on the Dutch, who revenged the cruelties of Spain toward them by stirring up the slumbering jealousies of the government toward Spain and Portugal, and toward the Jesuits, until its rage was so great that all common forms of torment being too little for the wrath of the rulers, they exhausted their ingenuity in devising new tortures. It has well been said that the Roman amphitheaters never witnessed, in men, women, or children, more resolute heroism of martyrdom. Here again, for a good while, the blood of the martyrs was the seed of the Church. From Taiko's death in 1597 to 1614 the Jesuits baptized 100,000 converts, and for many years afterward they baptized several thousand yearly. Some apostasies took place, but in general all the Christians—princes, nobles, men, women, and children—went joyfully to their doom. "Children endured the most terrible deaths, without giving a sign of suffering." When any were conducted to the crown of martyrdom so greatly desired, they would be accompanied by many thousand Christians, who followed in triumphal procession, praying, praising, and bearing lighted tapers in their hands. But persecution raged incessantly, and finally outstripped the increase of the Church. At last, in desperation, 37,000 Christians seized the fortified place Simbara, succeeded to the Mount of Martyrs, and there, after a long defense, were at length slain almost to the last man. Then were published the edicts forbidding "the God of the Christians, on pain of death, to reenter Japan." Then, too, was introduced the requirement, maintained till within a few years, that all the subjects of the realm should, once a year, trample on the crucifix. When Japan was reopened by the Americans it was discovered that there were hundreds of concealed Roman Catholics in one province. A number of martyrdoms have taken place even since then, but none, of course, that rules and records could be learned. In the absence of Bibles, which unhappily, Rome, as usual, had neglected to provide, these secret Christians had even forgotten the baptismal formula, and used to baptize their children "in the name of the Holy Jerusalem." A Jesuit asked whether such a rite would be valid: "No, the Church must have her rules. But God is very much kinder than the Church." The present number of Roman Catholic Christians in Japan (1901) is 53,400, and there are 115 missionaries, 32 native priests, 28 schools, and 20 charitable institutions. In Korea there are reported (1901) 32,200 members, 39 missionaries, 9 native priests, 60 schools, 5 charities; in Java, 49,800 members, 30 missionaries, 29 schools; in the Pacific Islands, New Zealand, etc., 219,210 members, 742 churches and chapels, 421 missionaries, and 479 schools. In Persia, Turkey, and the Balkan States, the work of Roman Catholic missions is confined to the different branches of the Eastern Church. They have been somewhat successful among the Jacobites by methods which are too distinctly political, but elsewhere they have not won over many. It is difficult, indeed, impossible, to give statistics, as the figures in the "Missiones Catholicae" for those countries include the Roman Catholic communities of Armenians, Maronites, etc. Missionary Organization of the Roman Catholic Church: Rome divides the whole world into two great sections, terra catholica and terra missionis. Within the former her missionary organization has, properly and ordinarily, no application; within the latter it controls all ecclesiastical persons and processes whatever, archbishops and bishops themselves being subject to it. Terra catholica (more properly terra catholicae) is definable as including all those countries whose governments lend the support of the secular arm for the coercion of all baptized persons, whether Catholics, heretics, or simple schismatics, into obedience to the Holy Roman Church; that is, to the Roman Bishopric, which claims a maternal superiority to all other churches, that is, bishoprics, and claims the right to instruct them, and by inference to govern them. All schismatics or heretics, therefore, within the limits of any bishopric, may (it is held by the prevailing opinion) be lawfully compelled to yield obedience to their Catholic bishop, and in him to the Supreme Bishopric of Rome, which possesses throughout the Church both an ordinary and an appellate authority. The latter is chiefly in use, but the former may at any time be exercised. Wherever, then, the civil government, being apprised by the Holy Office of the Inquisition (a commission of Cardinals, of which the Pope himself is the Prefect) that heresy or schism is prevailing within its jurisdiction, lends its authority to crush it, there, and there only, is terra missionis. All the rest of the world—Christian, Muslim, and heathen—is terra missionis. Thus in Europe, Great Britain, Holland, Norway, Sweden, Denmark, Germany, the Balkan States and Greece are mission lands; in America, Canada, the United States, British and Dutch
of the papacy, have raised a question as to the sacraments of Baptism and Matrimony. She states, as well as the loss of the temporal power of all the ordinary means of grace except the sacramental intention is sound, and sufficiently being few, have never been organized into a consideration and abstract possibilities. And every ecclesiastical precept not included in the Roman Catholic Church.
THE ENCYCLOPEDIA OF MISSIONS

Roman Catholic

himself cannot dispense. If the mission flourishes, and there is a call for a superintendent, with power to ordain to the priesthood, the Prefecture Apostolic becomes a Vicariate Apostolic. The cardinal's rank enjoyed by the present Archcouncil, whose decrees, when ratified by the Pope, when ad nutum, have binding force.

If the Church has won or recovered such a following (especially in Protestant countries) as to warrant it, the Pope proceeds to organize a regular hierarchy of diocesan bishops, usually arranged in metropolitan provinces, each under the presidency of an archbishop, who, besides his ordinary diocesan authority, has a certain right of determining appeals from his suffragan bishops, and always presides in the Provincial Council, whose decrees, when ratified by the Pope, have binding force.

The diocesan bishops of England and America are not, like more vicars apostolic, removable ad nutum, but are understood to enjoy fixity of tenure, like those of Catholic lands. The cardinal's rank enjoyed by the present Archbishop of Baltimore greatly increases his influence, but adds nothing to his episcopal or metropolitan authority. As cardinal he has no jurisdiction outside the city of Rome; and as belonging to a missionary jurisdiction, he, and all other American bishops, are still controlled by the Propaganda, due regard, of course, being had to the more developed character of their sees. The bishops enjoy the same powers as vicars apostolic, of dispensing from ordinary canonical restrictions. These powers, granted from Rome, for terms of five years, are known as the Quinquennial Faculties.

Previous to the institution of the Propaganda missions were pursued in a somewhat disorganized way. Each order sent out its missionaries for itself, who rendered account of their activity only to their own provinces and general assemblies. These latter, doubtless, frequently communicating with the Holy See, and obtaining from it such suggestions, exemptions, consecrations, pecuniary aid, and other aids as it might be inclined to grant and to receive. But since 1622 the control of all missions among heretics, schismatics, and pagans has lain in the hands of the Propaganda. Yet the bonds of connection within each monastic order are so strict, the authority of its superior so unbounded, its policy and spirit, and even its doctrinal tenor, so specific, and the character attributed to each of the elder orders so sacred, that the comparatively new Congregatio de Propaganda Fide has, doubtless, to accommodate itself largely to this distinctness of action. In what way, and how far, the missionary operations of the orders, especially the Jesuits, have been actually subordinated to the Propaganda is not clear. It must suffice us to know that even the missionary—Jesuit, Benedictine, Franciscan, Dominican of whatever order or of the secular priesthood—is subject to the supreme and universal episcopate of the Pope as ordinarily exercised through the Propaganda.

The orders, notably the Dominicans and Capuchins over against the Jesuits, have carried on their mission, especially in India and China, with far more bitterness of controversy against each other than has prevailed between Protestant denominations the most widely remote. The Jesuits, indeed, long seemed disposed, both among Catholics and Protestants, almost to claim a monopoly of conversions, and if any one of another order, especially among the heretics, was guilty of a success, their animosity would sometimes go to great lengths. These internecine wars came near to ruining Roman Catholic missions in the Far East, but since the suppression and restoration of the society, which has now an almost uncontested right of control in the Church, and which, in its turn, has doubtless learned wisdom by its tribulations, these dissensions no longer appear. The Jesuits, at least, take whatever fields of activity they wish, and leave the rest to others.

There appear to be among the missionaries but few secular priests; that is, priests who, like the ordinary parish clergy, are subject only to the general authority of the Church, and not to that of any monastic order. The native clergy from among the heathen are probably for the most part seculars.

The Propaganda has been richly endowed, but has lost many of its resources, especially since the loss of the power of the temporal lands. The present (1901) income, about $135,000, is barely sufficient to support its personnel, college, university, and printing establishment. Roman Catholic missionaries on the field are expected, so far as possible, to secure their support among the people they are evangelizing, but where this is impracticable, they are provided for through charitable associations founded for this purpose. Of these there are several, the most important being The Society for the Propagation of the Faith, with headquarters at Lyons, France. There are also: The Association of the Holy Childhood; the Association of Oriental Schools in France; the Society of St. Francis Xavier in Aix-la-Chapelle; The Association of St. Peter Claver, in Salzburg; The Leopoldsverein, in Austria; The Ludwigsmissionsverein, in Bavaria. These all, however, as well as some others, are limited in aim or nationality, the only one which can, in truth, be called a general missionary society being the one at Lyons, and this deserves special mention.

The Society for the Propagation of the Faith: In 1815 Bishop Dubourg, of New Orleans, during a visit to France, interested in his work a widow, Mrs. Petit, and suggested the founding of a charitable association to aid in supplying the spiritual needs of Louisiana, fixing the contribution of members at twenty-five cents a year. The suggestion was enforced by earnest appeals for aid from missionaries in the East, and an effort was made, by the Seminary for Foreign Missions of Paris, to revive a union for prayer, which had been disbanded by the French Revolution. The benevolence of Christians in Lyons, in 1820, was thus turned to several separate objects. Two years later a visit to Lyons of the Vicar-General of Louisiana excited special interest in that field of labor. It then became clear to those interested in missions in Bavaria, that if an aid society would be permanently successful it must undertake to aid all needy Roman Catholic missions, and so combine all interests. On this basis those engaged in helping one and another mission enterprise united, and the "Work of the Propagation of the Faith" was organized at Lyons, May 3, 1822. This name is commonly
translated into English as “Society for the Propagation of the Faith,” and so produces in the minds of Protestant readers confusion with the great Congregatio de Propaganda Fide as it really is. The Americans “Society for the Propagation of the Faith” is at Baltimore, Md. The trustees of the American “Society for the Propagation of the Faith” is at Baltimore, Md. The trustees of the American branch are the Archbishops of Baltimore, Cincinnati, Philadelphia, and St. Paul, and four other clergymen. Members of the Society are called “Associates” in the work. The conditions of membership are two: (1) The recitation daily, for the assistance of Roman Catholic Missionaries, of one Our Father and one Hail Mary, with this invocation: St. Francis Xavier, pray for us; (2) the giving of at least five cents monthly, or sixty cents a year, in alms for the missions. The usual method of collecting these funds is one that Protestant missionary societies might well consider and adapt to their purposes. Corporations are formed into bands; each band, one of whom is authorized to act as promoter, with the double duty of collecting the offerings of the band for the local or central representative of the Society, and the less important duty of circulating among the members of the band the periodical Annals of the Propagation of the Faith. Promoters are provided with membership certificates to be given new members, and with cards on which to record collections. The efficiency of the system and, in fact, the success of the whole work, rests upon the faithful diligence of the promoters. The Society has fixed a day in May and another in December as a time of special prayer and thanksgiving. Various popes have granted benefit of indulgences to associates in this work, and missionaries offer prayers and special masses for the associates. In the merits and prayers of the missionaries, and in masses said by them, both living and dead associates share.

The Society has two councils, chiefly laymen, at Lyons and Paris, respectively, and these, for ordinary purposes, divide the entire field of missionary work, but act on common consent in the distribution of funds. No funds are invested, and at the beginning of each year the entire receipts of the Society for the previous year are distributed.

In 1822 the Society, through its central body at Lyons, collected about $4,000, of which one-third was sent to the Eastern missions and two-thirds to Louisiana and Kentucky. Other diocesan councils, also aided, and up to 1900 the Society had expended nearly $8,000,000 in missionary work in the United States. In 1827 gifts were sent to Africa and the Hawaiian Islands, and today it aids more than 300 dioceses, vicariates, and prefectoral see, in all parts of the world. Its total distribution, from 1822-1900, was $65,090,017. Of this sum $1,120,420 went to the Society for the Propagation of the Faith, bi-monthly. Lyons, France, in French and in English, is the Catholic Missionary monthly, with a strong personality, was a powerful preacher, was especially gifted in opening up new work, and showed marked ability. He passed from his earthly labors at Rangoon, July 5, 1896.

ROSE, Rev. A. T., D.D.: Appointed missionary among the Burmians by the ABMU in 1851, and at the time of his death in 1896 he was one of the oldest missionaries on the staff of this Society. Most of his missionary life was spent at Rangoon; and, besides his influence as a faithful missionary, to him is largely due the development of the Burman Bible Training School, which became the Burman department of the Theological Seminary at Insein. Dr. Rose possessed a strong personality, was a powerful preacher, was especially gifted in opening up new work, and especially wise in his assistance to new missionaries, and in educational matters he showed marked ability. He passed from his earthly labors at Rangoon, July 5, 1896.

ROSE BELLE: A village in the island of Mauritius, situated about 150 miles S. E. of Port Louis, with which it is connected by railway. Station of the CMS (1856), with (1903) 1 missionary, 3 women missionaries, 1 orphanage, 2 day schools, and 162 professed Christians, of whom 45 are communicants.

ROSS: A settlement in Cape Colony, South Africa, situated in Tembuland in Manganzi District, about 25 miles E. of Clarkebury. Station of the UFPS, with (1903) 1 missionary and his wife, 26 native workers, 7 outstations, 14 day schools, and 364 professed Christians.

ROTUMA: An island about 300 miles N. N. W. of the Fiji Islands, to which colony it was annexed in 1880. It is 16 miles long and 4 or 5 miles wide, of volcanic origin and inhabited by about 2,500 people, who export a considerable quantity of copra. Mission work was commenced there in 1841 by the WMS missionaries stationed at the Fiji Islands. The people are now Christians.
with 21 places of worship, 37 schools and 460 church members, and 35 native workers in connection with the Australasian Wesleyan Methodist Missionary Society.

ROUMANIAN LANGUAGE: A language spoken in the island of Rotuma, which lies north of the Fiji islands. It belongs to the Melanesian type of languages and has been reduced to writing by missionaries with the use of the Roman letters.

ROUMANIA: A kingdom formed in 1878 from the united principalities, Wallachia and Moldavia. Its independence from Turkey was proclaimed by its people in 1877, and was confirmed by the congress of Berlin in 1878. Its area is estimated at 48,307 square miles. On the northeast it is separated from Russia by the River Pruth and the Kuban mouth of the Danube, which latter river forms its southern boundary west of Silistria. The Transylvanian Alps and Carpathian Mountains form its western and northwestern boundaries. That portion which lies between the Danube and the Black Sea is called the Dobruja, and differs greatly from the rest of the kingdom. The climate has great extremes of temperature in winter the winter winds are very trying, while in the summer the southwest wind is scorching in its intense heat. The rainfall is not abundant. Agriculture is the principal occupation of the people, and the cultivation of crops is of great importance. The population of Roumania is of very mixed origin. Besides the Roumanians, who have settled in Macedonia speak a closely allied language to Latin. Walachs from Roumania who have settled in Macedonia speak a dialect known as Macedonian Roumanian, which is also a written language.

ROUMELIA: Name applied by some European writers to European Turkey in distinction from Anatolia, or Asiatic Turkey. The name is derived from the usual Turkish appellation of European Turkey: Rum-ti, which means "the Roman People" (or territory).

RUSSIA; Empire of: A vast dominion, next to Great Britain the largest in the world, which includes eastern Europe, the whole northern part of Asia, and a considerable portion of Central Asia. It occupies fully one-sixth of the land surface of the earth, but is peculiar among the great empires of the world in possessing no colonies detached at any distance from the main mass of its territory. Its area is 860,282 square miles and its population (1897) about 128,932,173. The purpose of this work does not require an extended topographical description of the Russian Empire. In population Russia comprises a greater variety of races than any other European state. While the Slavonic stock predominates in European Russia, the Finnish race is strong in the north and east, extending southward throughout the length of the Ural Mountains; many Turkish tribes are found in the valley of the Volga and in Russian Asia; other tribes of Tatar origin are found in the Crimea and the regions bordering the Caspian; Circassians, Georgians, Kurds, and Armenians people the Caucasus and Trans-Caucasia, while Mongols, differing but little from the Tibetan type, roam over vast spaces of territory north and east of the Central Asian provinces.

The government which holds this vast collection of races together is an unlimited monarchy. The Czar of Russia is the autocrat, head of the church and of the legislative, executive, and judicial systems, as well as of the military and naval forces of the empire. The Holy Synod, composed of men selected by the Czar from among the higher clergy of the Russian Church, has control of the interests of religion.
throughout the empire, a procurator, or minister representing the Czar in its deliberations, and reporting its views to the Emperor for assent or otherwise. A council of state, whose members are chosen by the Czar, in a similar manner the political affairs of the State, is a Secretary of State reporting to the Czar its plans and receiving his orders. There is nothing exactly corresponding to a cabinet of ministers, as the term is understood in other European countries. Each minister in charge of a department of affairs prepares all plans for its administration independently of other ministers, and submits them to the Czar for his supreme permission. It often happens that two departments, for lack of joint responsibility, may pursue different and inconsistent, and even opposing, lines of policy. As to legislation, the Czar's approval must precede any elaboration of new laws; and after the council has discussed it, the Czar's decree alone makes a new law binding. This decree approving a new law may effectively issue even tho the council has disapproved it. At the will of the Czar the ordinary procedure of justice may be suspended and a criminal may be punished by "administrative process," which is resorted to especially in political cases. Notwithstanding its undesirable characteristics, a sufficiency of joint responsibility, a sufficient degree of self-government is permitted the different village communes and tribal organizations. The tendency increases, however, to centralize authority by taking away or restricting such local privileges, and also by supplanting languages that have been recognized as a part of local privileges. The Poles, the Jews, the Finns and the Armenians have all suffered intensely from the determined effort of the Russian Government to extinguish their separate speech, and separate historical traditions, if not their separate religious belief and guaranteed liberties.

The religion of Russia is that of the Greek (Eastern) Church. All existing religions, however, are tolerated, and refusal to profess the State religion does not disqualify one for office or enjoyment of civil rights. No Russian subject may become a "Christian." Any missionary propaganda except that of the Russian Church is strictly forbidden; and any attempt by dissenters to teach religion to members of the Russian Church is a misdemeanor punished most severely. Through such laws Protestant missionary operations in Russian territory are made impossible, and the Russian and Mongolian populations of Asiatic Russia are walled in against the Gospel, unless the Russian Church gives it to them. It often does, but not very effectively. At the same time the Russian Government permits and even encourages the circulation of the Scriptures in certain prescribed versions.

Mission work has been attempted at different times in different parts of this empire by the Basel and Moravian Missions, the London Missionary Society, the Scotch Church, etc., but it has never been of long duration, owing to the repressive action of the Russian Government. The American and British and Foreign Bible Societies have accomplished a good deal in the form of Bible distribution.

Russians: The Russians are the most numerous Slavic nation, numbering over 65,000,000. They are divided into three branches: Great Russians, Little Russians, and White Russians. The Ruthenians or Red Russians, living in Austria, are also classed as a branch of the Russians. The distinctions between these various branches are rather historical than national. While the great mass of the Russians belong to the Eastern Church, 3,108,000 are Uniates (members of the Eastern, who have united with the Roman Church), 500,000 Catholics, and the number of dissenters (Russokolitsy) is variously estimated from 3,000,000 to 11,000,000 and even 15,000,000.

The Orthodox Russians use the Slavonic language in their church services; so also do the Uniates and the Dissenters, while the Roman Catholic Russians use the Latin literature. In their literature all the Russians use the alphabet invented by Cyril, the "Apostle to the Slavs." The Russian language belongs to the southeastern branch of Slavic languages, and is related to the Bulgarian and the Servian. It is divided into three dialects: the Great-Russian, the Little-Russian, and the White-Russian. The first of these dialects forms the Russian literary language of the present day; the Little-Russian may be considered as a distinct language, related to the Great-Russian, while the White-Russian occupies a middle place between the Great-Russian and Little-Russian, and contains elements of both these and of the Polish language. The language of the Ruthenians in Austria is Little-Russian.

The origin of the Russians has been traced back to a group of Slavic tribes who inhabited the country around Kieff. They lived in separate communities, and were united into one government when Rurik, with his Varangian companions, came to rule over them. During the reign of Prince Vladimir (976-1015) Christianity was introduced into Russia from Byzantium, and with it the productions of Byzantine literature found their way into the country. Owing to the very close proximity then existing between the Bulgarian and Russian languages, the Russians copied also several of the productions of the ancient Bulgarian literature. The most ancient monument of this literature is "Ostro-mirov's Gospel," of 1563. In 1224 the Mongols invaded Russia and ruled over her for more than two centuries; and although their rule did not denationalize the people, it left its imprint upon the civil administration of the country, upon the social condition of the people, and upon their language. The Mongol dominion retarded the onward progress of Russia, and it was only in the reign of Peter the Great (1689-1725) that Russia began its emancipation from its semi-Asiatic, semi-barbaric condition, and became fit to take rank among the European powers.

The reforms of Peter the Great could not be executed without producing discontent in the land. Before his reign the Patriarch Nikon, one of the greatest men on the patriarchal throne in Russia, roused the indignation of the people by attempting to revise the Bible and the liturgical books, and to purge them from the errors that had crept into them through the ignorance of the transcribers. Nikon was denounced as a
SABÆANS or MANDÆANS: An ancient people of whom remnants are found in the lower Euphrates and Tigris regions of Mesopotamia. There is a group of people calling themselves Sabæans in the Hauran, Syria, but Chwolsen says they have no real relation to the Mesopotamian Sabæans. As to the Sabæans of Mesopotamia, they are also called Nasoræans, Zabians, and Christians of St. John. Some of their peculiarities have been expressed in theories formed as to the origin of their name. Gesenius derives the name Sabæan from Tzaboth (Heavenly Hosts), because they worship stars; Niebuhr and others derive the name from the Syriac Subba (wash, baptize), because they practise baptism with diligence. They seem to be entirely distinct from Jews, Christians, and Mohammedans. They are isolated from other races, not marrying outside of their own body. They are quiet and industrious people, occupied in raising cattle, and some follow trades like boat-building; some of them, too, are good silversmiths. In physical appearance they are tall, well made, with good features and fine black beards; the women go about unveiled and seem to be taller and rather more masculine than Mohammedan women. On feast days they all dress in white. Their language, which is known in Europe as Mandæic, is a dialect of Syrian written with characters peculiar to itself. Priests only read and write the language and they refuse absolutely to teach it to strangers. Some Mandæic manuscripts exist in European libraries which, however, are no more ancient than the 16th century. The Sabæans of lower Mesopotamia were numerous when Mohammedanism came into being in the 7th century, and under the A拔asid Caliphs they had some four hundred places of worship in the regions about Baghdad. The Koran mentions the Sabæans along with Christians and Jews, as people who have a divinely inspired book. They themselves have a tradition that they are descended from the Egyptians of Pharaoh’s host lost in the Red Sea. Sabæans are mentioned in the Bible, but none of the three people there called by this name can...
be certainly connected with those in Mesopotamia. During the brief era of literary and scientific activity among the Mohammans of Baghdad, many of the philosophers and astronomers patronized by the Caliphs were really Sabean, according to Chev Eisen; it having been the practice for the Caliphs to bring together learned men from outside of the Mohammedan fold. The Sabean have a sacred book which they hold in high veneration. The main points of their belief in regard to God are that all things proceeded from Chaos or the Great Abyss. Chaos was the "Spirit of Glory," or the King of Light; he called into being the Hayye kadima, "the primal life," who is the supreme God in Sabean theology. From him proceeded Yushamin, Jehovah, and Manda Hayye, "the Messenger of Life." It is from the latter that they derive the name Mandaeans, and he holds the place in their theology of mediator between man and his Creator, but is generally believed to have been carnate in Abel, Seth and other Biblical characters down to John the Baptist. The Mandaeans also believe in a host of demons or demons in the under-world, which has numerous hells and vestibules and guardians, and from which spring the evil of the world and the various powers that control the sins of men. The polar star is regarded as the central sun of the sky, and when the people meet for prayers they always face the north star. They do not have fixed places of worship, but construct low houses of hurls for each occasion. As to their relations with other religions, they declare that all the prophets of the Bible were false prophets, including Jesus Christ. They have deep reverence for Abel and Seth, and they hold that Abel was incarnate in John the Baptist, and that he baptized Jesus by mistake. They hold that Mohammed was a false prophet. As to religious rites, there is a feast-day and a feast-day and perform the rite of baptism every Sunday, primarily, somewhat as the Mohammedans do, with the idea of preparing for worship. These Sunday baptisms are by immersion. They have several religious feast during the year, the chief one lasting five days, when all of them are baptized, by sprinkling, three times a day. Their most important service has been described as held at midnight, when every one on arriving at the appointed place goes into the hurdle hut provided for the purpose, bathes in water and puts on white clothes before joining the circle of worshipers. The sacred book lies open on the altar, the priest takes one of two pigeons, holds it up to the north star and sets it free, while reciting a prayer of adoration of the "Living one." Then while the assistant reads from the book, the High Priest takes fresh baked cakes, and, cutting the throat of the other pigeon, drops four drops of blood on each cake arranged in the form of a cross; he then puts a cake into the mouth of each worshiper, saying, "The pigeons who have been put to the Living one." The pigeon is then buried with ceremony behind the altar. This curious process appears to be dying out. It is estimated that there are between four and five thousand living near Amara, Suk- es-shiuk, Basra, and Mohamernr.


SACHIAPURAM: A village in Tinnevelly, Madras, India, situated N. by W. of Tinnevelly town. Station of the CEZMS (1851), with (1903) 2 women missionaries, 37 native workers, 11 day schools, and 481 Zenana pupils. The place is called North Tinnevelly by the Society.

SAFED: A town, formerly of considerable note, on a hill overlooking the western coast of the Lake of Tiberias, Asiatic Turkey, 65 miles west of Damascus. Station of the London Jews Society (1843), with (1903) 1 missionary and his wife, 1 day school, 1 dispensary and 1 hospital. Station also of the UPJ Jewish Mission Committee (1899), with 1 missionary and his wife, 2 women missionaries, 10 native workers, 3 day schools, and 1 dispensary. Also station of the CA.

SAFFI: A town and seaport of Morocco, situated on the W. coast, about 70 miles N. E. of Mogador. Population, 9,000. Station of the Southern Morocco Mission (1892), with (1903) 1 missionary and his wife and 1 dispensary.

SAGA: A town on the island of Kiushiu, Japan, situated 45 miles N. E. of Nagasaki. Population, 25,000. Station of the Evangelical Lutheran Church in the South (1883), with 3 missionaries and their wives. Also station of the RCA (1895), with 1 missionary and his wife, 9 native workers, 1 place of worship, 1 Sunday school, 12 out­stations, and 150 professed Christians.

SAHARANPUR: A town in the United Provinces, India, situated in the Meerut division, 130 miles S. E. of Lucknava. A large town, rather substantially built, and steadily improving in appearance and increasing in importance. Owing to its low, moist situation it was very unhealthful, but modern sanitary improvements have somewhat remedied this evil. Station of the PN (1836), with (1903) 2 missionaries and their wives, 1 woman missionary, 13 native workers, 3 outstations, 2 places of worship, 6 day schools, 1 boarding school, 1 theological class, 1 industrial school, 1 dispensary, 2 leper institutes, 1 orphanage, and 101 communicant Christians. Some write the name Saharanpore.

SAINT ANN: A town and seaport in Jamaica, West Indies, situated in the central part on the coast of the island. Station of the YC (1838), with (1903) 1 missionary, 40 native workers, 5 places of worship, 3 Sunday schools, 3 day schools, and 358 professed Christians, of whom 281 are communicants. The name is sometimes written Saint Ann's.

SAINT AUGUSTIN: A village in Madagascar, situated on the S. W. coast, 15 miles S. by E. of Tullear. Station of the United Norwegian Missionary Society, organized first (1840) by Pastor Spittler and the PN (1836), with (1903) 1 missionary, 40 native workers, 3 places of worship, 12 outstations, and 289 Christians, of whom are 3 male, 3 female, 1 man and 1 woman are 288 communicants, 35 of which 33 and 2 are baptized. The name is sometimes written Saint Ann's.

SAINT CHRISTINA PILGRIM MISSION (Pilger Mission von St. Christina bei Basel): This Society, organized first (1840) by Pastor Spittler of St. Chrischona, as a mission school, developed about 1860, a well-known and rather ambitious project for missions in Abyssinia, one feature of which was the "Apostelstrasse" (Road of Abraham), consisting of a series of stations which were to connect Jerusalem and Abyssinia. The selection included Alexandria, Cairo, Assuan, Khartum, and Metemmeh. Only two, however, Cairo and Alexandria, were occupied, and the severity of conditions in Abyssinia, and the
Sudan led to the giving up of the work. The institute continued, but sent its graduates to other societies and interested itself more especially in evangelistic work. Since 1895, however, it has resumed foreign work as a recognised branch of the China Inland Mission. It occupies (1902) 4 stations, with 5 missionaries, and reports statistics through the CIM.

SAINT CUTHBERT'S: See Teolo.

SAINT CROIX: One of the West Indies. It has been a Danish possession since 1716. It has an area of 74 square miles and an estimated population of 18,000. The inhabitants are mostly free negroes, and are engaged in the raising of sugarcane and the manufacture of rum.

The Moravian Brethren commenced their mission to the Danish West Indies at this island in 1754. and now have stations at Friedensthal, Friedensberg, and Friedensfeld. The Danish Lutheran Church has also a mission here.

SAINT EUSTACHE: One of the Dutch West Indies, and forms part of the colony of Curáçao. It contains a population of 3,000 in its area of 7 square miles. Mission station of Wesleyan Methodist West Indian Conference.

SAINT HELENA: An island belonging to Great Britain in the Atlantic Ocean, 1,200 miles west of Africa and 2,000 miles east of South America. Area, 47 square miles. Population, 5,000, negroes and half-breeds. Mission field of the SPG: 3 stations, St. Paul's, Jamestown, Longwood, with 450 communicants. There are also 1 Roman Catholic and 2 Baptist chapels.

SAINT JAN, or SAINT JOHN: One of the Dutch possessions in the West Indies; has an area of 21 square miles and a population of about 1,000, among whom the Moravian Brethren commenced work in 1754, with stations at Bethany and Emmaus (see St. Thomas). Mission field of the Danish Missionary Society.

SAINT JOHN'S: The chief town on the island of Antigua, West Indies, situated on the W. coast. It is the seat of government for the British colony of the Leeward Islands. Population, 10,000, chiefly pure negroes and mulattoes. A station of the Moravian Brethren, opened in 1756 by a missionary from the Danish Islands, who was employed by the miserable spiritual condition of the negro population in Antigua to come to their assistance. He accomplished much, and his work is now (1903) being carried on by 3 missionaries and their wives, 1 woman missionary, 31 native workers, 2 outstations, 3 places of worship, 3 Sunday schools, 2 day schools, 1 theological school, and 87 communicant Christians.

SAINT KITTS, or SAINT CHRISTOPHER: One of the Leeward Group of the British West Indies. Its greatest length is 23 miles, and it contains an area of 85 square miles, with a population of 45,000. The island is of volcanic origin, the scenery is rich and beautiful, and the soil is fertile and well watered. Basseterre, with a population of 7,000, is the capital. Mission field of the Moravian Brethren, with stations at Bethesda, Bethel, and Eastbridge. The Wesleyan Methodists have been for years active on this field.

SAINT LUCIA: One of the Windward Islands, British West Indies, has an area of 122 square miles, with a population about 50,000, principally negroes and half-breeds. Chief town, Castries.

Little success in the Protestant Mission on this island. A number of schools have been established, with many pupils in attendance.

SAINT MARY'S ISLAND: A large island off the coast of Gambia, West Africa, at the mouth of the Gambia River, east of Cape St. Mary. The principal city on the island is Bathurst. Mission station of the Wesleyan Missionary Society, with a force of 6 missionaries, 40 native helpers, 6 chapels, and 5 schools containing about 1,000 pupils.

SAINT PETER'S (Indian Settlement): A village in Canada, situated on the S. end of Lake Winnipeg, about 40 miles N. E. of Winnipeg. Station of the CMS, with (1903) 1 missionary and his wife, 17 native workers, 1,135 professed Christians, of whom 355 are communicants; 6 day schools, and 1 Sunday school.

SAINT PAUL DE LOANDA: Capital of the province of Loanda, in the Portuguese Colony of Angola, on the west coast of Africa. It is situated on a beautiful landlocked harbor, sixty miles by sea north of the mouth of the Quanza. Its population, estimated at about 20,000, consists of a few hundred Portuguese, and the rest are negroes.

SAINT THOMAS: A town on the island of St. T., West Indies. It is picturesquely situated on three hills on the south coast, overlooking a fine harbor. For many years it was the terminus of several steamship lines, a depot for the surrounding islands, and a port of call for vessels of all nations; but the laying of West India submarine telegraph cable greatly changed these conditions, and its commercial importance is rapidly declining. It is the residence of the Danish governor. The inhabitants are largely negroes. In 1843 the Moravian Brethren, who had hitherto confined their labors to the sugar plantations, found it necessary to provide instruction for the many converts who had come to the town to live, and a place of worship was procured near the center of the town, where a school and preaching services were held. In 1860 the building was completed, and was a memorial church of the 150th anniversary of the beginning of Moravian Missions. The Danish Government provided schools and churches for the people at a very early date in their occupancy of the island. The Moravian Mission now (1903) has there 1 missionary and his wife, 14 native workers, 1 place of worship, 1 Sunday school, 1 day school, and 421 communicant Christians. The town is also known as Charlotte Amalie.

SAINT THOMAS: One of the West India Islands belonging to Denmark (1716); has an area of 23 square miles and a population of 14,350, mostly negroes. Sugar, and rum are the products.

SAINT THOMAS' MOUNT: A town in Madras, India, situated in Chengelpat district, 7 miles S. W. of the Government House in Madras. It is also a military station. On the summit is a Portuguese Church, on the spot where in 1547 the "Mount Cross" was found. Population, 13,000, of whom 6,000 are Hindus. Station of the WMS, with (1903) 56 native workers, 12 outstations, 3 places of worship, 19 Sun-
day schools, 20 day schools, and 292 professed Christians.

SAINT VINCENT: One of the Windward Islands, West Indies; is a British colonial possession (1763), under an administrator and colonial secretary. Its area is 122 square miles. Population (1888), 46,872, mainly Negroes and half-breeds. Kingston is the capital; population, 5,393. Mission field of the WMS and SPG.

SAKANJIMBA: A settlement in Portuguese West Africa (Angola), situated in Benguela about 35 miles N. of Bailundu. Station of the ABCFM (1893), with 1 missionary and his wife, 1 woman missionary, 5 native workers, 4 outstations, 2 day schools, 1 dispensary, 1 kindergarten.

SALATIGA: A town and district in Java. Dutch East Indies, situated in the central part of the island, about 35 miles S. by E. of Samarang. Station of the Neukirchen Mission Institute (1893), with (1903) 1 missionary and his wife. Christian missions are included under Samarang.

SALEM: A town in Madras, India, situated in the Salem district, 110 miles W. by S. of Cuddalore. Population (1901), 70,621, nine-tenths of whom are Hindus. The manufactures of Salem are carpets and cutlery, the last-named being famous. Station of the LMS (1827), with (1903) 4 missionaries, three of them with their wives; 2 women missionaries, 71 native workers, 14 outstations, 7 Sunday schools, 18 day schools, 1 boarding school, 1 theological class, and 717 professed Christians, of whom 321 are communicants. Also station of the SPG (1875), with (1903) 3 women missionaries, 3 native workers, 1 place of worship, and 205 professed Christians, of whom 90 are communicants.

SALEM: A settlement in Dutch Guiana, South America, situated on the seacoast, about 90 miles W. of Paramaribo. Station of the Moravian Missions (1840), with (1903) 1 missionary and his wife, 2 native workers, 2 outstations, 3 places of worship, 3 Sunday schools, and 346 professed Christians.

SALMAS: A district in Persia, north of Lake Urmia, half way between Tabriz and Urmia and near the eastern boundary of Turkey. (It is spoken of as a city, tho there is really no city of that name.) Climate unusually pleasant and equable. Population, 35,000, Armenians, Muslims, Nestorians, Jews, and Kurds, each speaking its own language, and generally Turkish also. Station of the PN (1884), with (1903) 1 missionary and his wife, 6 Sunday schools, 6 day schools, 1 boarding school, and 436 communicants. Also station of the SPG (1876), with (1903) 6 missionaries, 3 native workers, 1 place of worship, and 205 professed Christians, of whom 90 are communicants.

SALONICA: A city in Europe, capital of the frontier state of Coahuila, 60 miles W. of Monterrey. Climate, mild, temperate, and healthful. Population (1901), 23,996, mixed Spanish and Indian, speaking Spanish and Indian dialects. Station of the SBC (1880), with (1903) 1 missionary and his wife, 5 native workers, 5 Sunday schools, 5 places of worship, 5 Sunday schools, 2 day schools, and 482 communicant Christians. Also station of the SPG (1884), with 2 missionaries and their wives, 2 women missionaries, 15 native workers, 6 Sunday schools, 6 day schools, 1 boarding school, and 436 communicants. Also station of the MES (1887), with (1903) 3 women missionaries and 1 native worker.

SALUR: A town in Madras, situated in the Vizagapatam district, about 50 miles N. W. of Chicasole. Population, 10,633. Station of the Breklum Missionary Society (1884), with 2 missionaries, 1 of them with his wife; 2 women missionaries, 25 native workers, 2 outstations, 1 place of worship, 1 Sunday school, 4 day schools, 1 dispensary, and 326 professed Christians, of whom 313 are communicants.

SALVADOR: A republic of Central America, bordering on the Pacific coast for 160 miles from the mouth of the Rio de la Paz to the mouth of the Osos; an area of 7,723 square miles, about nine times as dense as the average of the Other Central American countries. The inhabitants are of aboriginal or mixed races; only 12,000 are whites, or descendants of Europeans. The natives are engaged principally in agriculture, tho there is much mineral wealth as yet undeveloped. The climate is mild and pleasant. Roman Catholicism is the state religion, but there is tolerance of other religions. Education, which is under the care of the government, is carried on in free schools, attendance upon which is obligatory. Railway, telegraph and telephone lines are being built, and the resources of the country are being developed. The ABS is doing effective work in Salvador.

SAMARANG: A commercial center of great importance in Java, Dutch East Indies, situated on the N. coast of the island about 150 miles E. by S. of Batavia. Population (1900), 89,286, of whom 4,800 are Europeans, 12,372 are Chinese, 1,688 Arabs and other Orientals, and 70,426 are native Javanese. Station of the ABCFM (1893), with (1903) 1 missionary, 1 place of worship, and 500 professed Christians. Also station of the ABCFM (1893), with 1 missionary and his wife, 105,000: Greeks, Bulgarians, Wallachians, Turks and Spanish Jews. Station of the ABCFM (1894), with (1903) 2 missionaries, 1 of them with his wife; 20 native workers, 22 outstations, 12 places of worship, 10 day schools, 27 Sunday schools, and 490 professed Christians. Also station of the Church of Scotland Jewish Committee, with 1 missionary and his wife and 1 day school.

SANTO DOMINGO: See SAINT DOMINGO.

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SAMOA: A group of islands in the South Pacific Ocean, 14 in number. The western islands belong to Germany, and those east of the 174th meridian to the United States of America. The people are of the finest Polynesians to be found in the Pacific. The men are above the average height, with straight, well-rounded limbs and erect bearing. The women are slight, symmetrical and graceful in all of their movements. The natives are all nominally Christians—Protestants and Roman Catholics, with a few Mormons. Nearly all the population over seven years of age can read and write. In short, the islands offer one of the illustrations of the wonderful fruits of missionary enterprise. The chief islands of German Samoa are Upolu, Manono, Apolima, and Savaii. There are some smaller islets. All of these islands are mountainous, very fertile and quite populous. Upolu is the second in size of the islands, with a population (1901) of 18,345. Apia, the seat of government, is a seaport of this island, with a German Imperial Governor, supported by a native high chief and council. The LMS began its missions in Upolu in 1836 and now (1903) has stations at Apia (3 missionaries, 38 native workers, 8 schools, 1 industrial school, and 5,119 professed Christians); Malua (3 missionaries, 9 native workers, 10 schools, 1 boarding school and training institution, 1 printing house, and 2,123 professed Christians); Aana (1 missionary, 41 native workers, 21 schools, and 4,790 professed Christians); Falealili (1 missionary, 55 native workers, 31 schools, and 4,790 professed Christians). Savaii: Lying west of Upolu, has an area of 660 square miles and a population (1901) of 13,291. It was occupied by the LMS in 1830, which now has in the island stations at Fassoleleiaga (1 missionary, 49 native workers, 33 schools, and 4,949 professed Christians), and Matautu (1 missionary, 32 native workers, 33 schools, and 5,145 professed Christians). Manono and Apolima are smaller islands, with a population, together, of barely 1,000.

American Samoa: This consists of the islands of Tutuila, Manua, and some smaller islets. The whole taken together is officially known as the Tutuila naval station. Tutuila is high and mountainous, of volcanic origin, thickly populated, and very fertile. The bay of Pago Pago is the coaling station which made the place desirable to the United States. The area of Tutuila is 54 square miles, and the population about 4,000. Manua is a smaller island, with about 2,000 inhabitants. The LMS has (1903) on Tutuila 3 missionaries, and on Tutuila and Manua together 38 native workers, 42 schools, and 5,366 professed Christians.

SAMOKOV: A town in Bulgaria, European Turkey, Situated on a mountain plateau about 55 miles S. by E. of Sofia. Climate healthful. Station of the ABCEF (1886), with (1903) 4 missionaries, 3 of them with their wives; 4 women missionaries, 25 native workers, 9 outstations, 9 places of worship, 9 Sunday schools, 1 day school, 2 boarding schools, 1 theological class, 1 college, 1 kindergarten, 1 industrial department, and 300 professed Christians.

SAMSOUN: A city on the Black Sea, Asiatic Turkey, 500 miles E. of Constantinople. Population, Turkish, Greek, and Armenian. It is the port through which passes the greater part of the trade between Constantinople and northern and eastern Asia Minor. A carriage road has been built connecting it with the principal cities in Eastern Turkey, except Erzerum, and the missionaries for those cities as a rule lands at Samsoun. It is very malariaous, and continued residence has been impracticable for the missionaries. There is a thriving native church connected with the Marsovan station.

SAMULCOTTA. See Chamalarakota.

SANDOWAY: A very ancient town in Arakan, Burma, on the Sandoway River, 15 miles from its mouth. Climate, except in the town itself, unhealthful, owing to mangrove swamps. Before the Pegu province of Burma was taken by the English, Sandoway was the headquarters of the Bassein Karen Mission, and thousands were baptized there. Population about 2,000. Station of the ABMU (1888), with (1903) 1 missionary and his wife, 2 women missionaries, 42 native workers, 19 outstations, 18 Sunday schools, 8 day schools, 1 boarding school, and 460 communicant Christians.

SANDY LAKE: A settlement in Northwest Canada, situated in the territory of Saskatchewan, about 50 miles N. W. of Prince Albert. It is also called Assiniboia. Station of the CMS (1876), with (1903) 1 missionary, 1 native worker, 2 day schools, and 260 professed Christians, of whom 86 are communicants.

SAN FERNANDO: A town in Trinidad, West Indies, on the W. coast, about 23 miles S. by E. of Port of Spain. Station of the UFS (1850), with (1903) 1 missionary and his wife, 1 native worker, 1 outstation, 2 Sunday schools, and 218 professed Christians, of whom 80 are communicants. Also station of the PCC (1870), with (1900) 2 missionaries and their wives, 1 woman missionary, 13 native workers, 2 outstations, 23 Sunday schools, 17 day schools, 1 industrial board school, 1 theological class, 1 college, and 218 professed Christians. Station also of the AME, with 1 native worker.

SANG-HIA-CHUANG: A town in Shen-si, China, situated about 55 miles W. of Hsi-ngan-fu. Station of the CIM (1894), with (1903) 1 woman missionary, 3 native workers, 1 place of worship, 1 Sunday school, and 2 professed Christians. Some write the name Sang-kia-chuang.

SANGI or SANGIR Islands: A group of islands in the Dutch East Indies, lying between Celebes and Mindanac. The area of the group is about 350 miles, and the population about 45,000. The largest of the islands is called Great Sangit. Its characteristic feature is the volcano of Gunung Abu, which belongs to a terrible history of destruction. This island is also the center of evangelistic effort now supervised by the "Sangir and Talaut Islands Committee," whose seat is in Batavia. Other stations of this committee's Mission are in the islands of Siauw and Talaut, in the group of islands forming the Maluku Islands. Taking the Sangir group and the neighboring Talaut islands together, the number of professed Christian adherents found there (1901) is about 44,000.

SANG-YONG: A village in Fo-kien, China, situated about 55 miles N. of Fu-chau-fu. Station of the CEZ (1894), with (1903) 3 women mission-
boarding school. Societies, both European and American.

Swatow. Station of the PCE (1895), with (1903) 3 missionaries, two of them with their wives; 1 place of worship, and 1 dispensary. Some write the town Simpoa.

SANTALS: A people of British India, a remnant of the pre-Hindu Kolarian population, and numbering (census of 1901) 1,470,000 in Bengal, and 23,000 in Assam. Santaliala, or the land of the Santals, lies on the extreme eastern edge of the tableland of Eastern India, where it slopes down into the Ganges valley of lower Bengal, extending southward from the Ganges at Bhagulpur. In this region two distinct aboriginal tribes reside. The Paharis, of Dravidian origin, live on the hill tops, and were a terror to the whole country until the 18th century, when they were subdued and tamed by the young civil officer, Augustus Cleveland. As, however, the Hindus were still afraid to occupy the valleys below the Pahari, the government in 1852 encouraged the Santals, who lived further south, to occupy them and the adjoining lowlands, marking off for their use the adjacent lowlands, marking off for their use the territory 23° 48' to 25° 19' latitude, and 86° 30' to 87° 88' longitude, called the Santal Parganas, which became the home of the race. Colonization has taken place to Assam and to the Santalpur district, at the foot of the Himalayas, 250 miles northward.

The Santals have very dark skins, round faces, flat noses, large mouths, with protruding lips, and straight black hair. They wear almost no clothing. They are strongly built, simple, tractable, devoid of caste, and, judged by the standards of India, honest and truthful. They are nomadic farmers and are in demand as laborers on the indigo plantations and railways of Bengal, and the tea plantations of Assam. The women are notable, cl not for beauty of form, but for grace of limb, the laden with brass rings. They are on a higher plane socially than most heathen women. It is customary for each family to live by itself within an enclosure of intertwined hedge. Santali is a more developed speech than the other Kolarian dialects, but was first reduced to writing by the missionaries. Bengali is taught in the schools. Their religion is ancestor and nature-worship, human sacrifices being offered until the extinction of the brutal custom by the British Government in 1859.

The earliest mission in Santaliala was that begun in 1859 among the Paharis, by the Church Missionary Society, under Rev. E. Droese, who continued at Bhagulpur for 36 years. Attention was especially drawn to the Santals by their terrible insurrection in 1855 against the extortion of the Hindu money-lenders, which proved a turning-point in their history. Commissioner George Yule, who restored order, encouraged Droese to open schools among them, obtaining grants for this purpose, and he and his successors did much for their material and moral improvement. The CMS opened a mission to the Santals in 1859. The following year, E. L. Puxley, a British officer and Oxford graduate, who had volunteered for India, was interested in the Santals by the missionaries, and visited the Santalpur district, at the foot of the Himalayas, 250 miles northward.

The stations named, all in the N. E. of Santaliala, together with Santalpur, where 880
Christian colonists are settled, constitute the centers of the CMS Mission to the Santals, which in 1901 reported, including Pakhatis, 4,130 Christians.

"The Home Mission to the Santals," founded in 1867, and led for 35 years by Boerresen, the Danish missionary, at Ebenezer, in eastern Santals, reported in 1902 11,345 Christians, who are already trained to a considerable degree of independent activity.

The Free Church of Scotland entered the field in 1871, and has three centers in the S. W. (Panchamba, Tondoo, and Chakal), reporting, in 1901, more than 1,300 Christians. The Bethel Mission, in the southern section, had enrolled, in 1900, 1,500 Christians. According to Warnecke (1902) there are, in connection with these and other small Santal missions, 18,000 Christians.

Santal Language: The Santals inhabit a considerable section of Bengal, India, lying north-west of Calcutta. Their language is not of the Aryan family, and is commonly classified with the Kolarian group of Dravidian languages.

SANTIAGO DE CUBA: A town and seaport on the E. coast of Cuba, W. I., formerly capital of the island. Population (1903), 14,060. Station of the Baptist Home Missionary Society (1899), with (1900) 2 missionaries and their wives, 3 women missionaries, 3 native workers, 4 outstations, 1 place of worship, 5 Sunday schools, 1 industrial school, 1 kindergarten, and 109 professed Christians. Station also of the MES, with (1903) 2 missionaries, 2 women missionaries, 1 native worker, 1 day school.

SANTO DOMINGO: Republic of: A country in the island of Haiti, W. I., also called the Dominican Republic. It has an area of about 18,000 square miles, comprising about two-thirds of the whole island, the republic of Haiti occupying one-third in the western part. It was separated from the republic of Haiti in 1844, after a bloody struggle. Spain held it from 1861 to 1865. In 1869 a treaty was signed with the President of the United States for its annexation to the great republic, but the treaty failed of ratification by the United States Senate. It has suffered from wars and revolutions, and is very backward in its civilization. Its government is after the model of that of the United States, with a President chosen by an electoral college, who holds office for four years. Its population is estimated (1888) at 610,000, chiefly of mixed Spanish and Indian blood, with some pure negroes and mulattoes and a certain number of whites. The language is Spanish. French and English are also spoken in towns. Religion is Roman Catholic, but all religions are tolerated. From the time of the revolt of Haiti against French control until 1864, the Roman Catholic clergy withdrew from the island, which was placed under the ban of the Church. The people reverted in many instances to ancient heathenish superstitions, which have considerable sway in the smaller settlements. Protestant missions in the Dominican Republic are represented by the Protestant Episcopal Church of the U. S., which have one station; in charge of a colored minister from Haiti, and by the Wesleyan Methodists of the West Indies, who have four stations; these latter stations were passed over to the charge of the WMS in 1903.


SANTURCE: A town in Porto Rico, W. I., situated about 20 miles W. of San Juan. Station of the American Missionary Association (1888), with 4 women missionaries, 1 Sunday school, 1 day school.

SÃO JOÃO DEL REI: A town in Brazil, situated in the state of Minas Geraes, about 130 miles N. W. of Rio de Janeiro. Station of the PS (1895), with (1903) 1 missionary and his wife, 2 native workers, 40 professed Christians.

SÃO PAULO: Capital city of a province of the same name in Brazil. It is an important city, and has developed much within recent years, being the most active and enterprising town in the country. It is the center of the railway system of the province, and is distant only 36 miles from Santos, and 220 miles S. W. from Rio de Janeiro. Tho the streets are narrow, they are well paved, and are lighted with gas. Sewers and water mains have been constructed. It stands on a high, but not quite healthful, plain. Altitude, 1,935 feet. Population (1903) 225,000. Station of the MES (1884), with (1903) 1 missionary and his wife, 1 woman missionary, 2 native workers, 2 outstations, 2 places of worship, 6 Sunday schools, and 953 communicant Christians. Station also of the PS (1863), with (1903) 1 missionary, 1 woman missionary, 4 native workers, 2 outstations, 3 Sunday schools, 1 day school, 1 college. Station of the Southern Baptist Convention (1899), with 2 missionaries and their wives, 3 native workers, 2 outstations, 1 Sunday school, 1 theological class, and 73 communicant Christians.

SÃO PEDRO, OR RIO GRANDE DO SUL: A town in Brazil, situated in the state of Rio Grande do Sul on the sea coast, about 40 miles S. E. of Pelotas. Station of the American Church Missionary Society (1891), with (1900) 1 missionary and his wife, 1 woman missionary, 2 native workers, 1 outstation, 3 places of worship, 1 Sunday school, 1 theological class, and 106 professed Christians. Also station of the Seventh Day Adventist Church, with 1 missionary and his wife. Church statistics included in Rio de Janeiro.

SAPPORO: A town in Japan, situated near the W. coast of Hokkaido Island and about 350 miles N. by E. of Tokio, 95 miles N. E. of Hakodate. It is connected with Otaru, its port, by railway. Its streets are wide. Climate cold. Population, 13,500. Station of the CMS (1893), with (1903) 1 missionary and his wife, 1 woman missionary, 22 native workers, 1 outstation, 1 place of worship, 5 day schools, 1 boarding school, and 1,612 professed Christians, of whom 388 are communicants. Also station of the ME, with (1903) 1 missionary and his wife, 2 women missionaries, 11 native workers, 5 outstations, 7 places of worship, 7 Sunday schools, and 468 professed Christians, of whom 308 are communicants. Station also of the ABCFM (1895), with (1903) 1 missionary and his wife, 1 woman missionary, 10 native workers, 1 outstation, 5 Sunday schools. Station also of the PN, with (1903) 3 women missionaries, 3 outstations, and 1 boarding school.

SARAWAK: A district on the northwestern coast of Borneo, ruled by Rajah Sir Charles Brooke, under protecorate of the British Government. The population is about 350,000, composed of Malays, Dyaks, Kayans, and other
tribes, together with Chinese and other settlers. The SPG has (1902) 5 stations in Sarawak, with about 2,500 baptized Christians.

SARENGA: A village of Bengal, India, situated in the Suri district, N. by E. of Bankura. Station of the WMS (1901), with 1 missionary, 19 native workers, 2 Sunday schools, 4 places of worship, 6 day schools, 1 boarding school, and 76 professed Christians, of whom 66 are communicants.

SAREPTA: A village in Cape Colony, South Africa, situated about 20 miles N. E. of Cape Town. Station of the Rhenish Missionary Society, with (1903) 1 missionary and his wife, 6 native workers, 1 outstation, 1 Sunday school, 2 day schools, and 65 professed Christians, of whom 200 are communicants.

SARGENT, John: Born at Newark, N. J., 1710; died July, 1749; graduated at Yale College 1729; was tutor 1731-1734. He was contemporary with David Brainerd, and taught him the Algonquin language. July, 1735, he was settled as a missionary to the Indians on the Housatonic River and the next month ordained at Deerfield in presence of the governor and council and a large number of English and Indians. Mr. Sargent acquired the native language with facility and so well that the people said he spoke it better than themselves. He translated into their language parts of the Old Testament, and all the New except the Book of Revelation. He introduced many of the arts of civilized life, interested them in singing, taught them Biblical history and doctrine, and brought into the mission school many Mohawk and Oneida children from the province of New York. Regarding the education of the youth as essential to his success, he had formed the plan of a manual-labor school, in which the pupils should contribute to their own support. Provision had been made for the education of several boys, land procured, a school-house built, and some boys were collected; but the death of Mr. Sargent prevented the consummation of the plan. Mourning over the Indians, who loved him as a father and friend, he died at the early age of 39. Their improvement through his labors had been great. He found them but 50 in number, living miserably and viciously in wigwams, widely scattered, and roving from place to place. He left them about 800 in number, settled in a thriving town, with twenty families in frame houses, and many having farms cultivated, fenced, and well stocked. He had baptized 182, and 42 were communicants.

SARGENT, Edwin: Born at Paris, France, 1815; died October 10, 1889. Spent the early part of his life at Madras; went in 1835 to Palamcottta, Tinnevelly, as a missionary of the Church Missionary Society; in 1839 he went to England, studied three years in the Church Missionary College at Islington; was ordained in 1842, and the same year returned to his work in Tinnevelly. The first eight years he was located at Suvasekhalipuram, having charge of a missionary district. In 1850 he was transferred to Palamcottta, and two years later appointed principal of the Preparandi Institution, which had a high character for discipline. In 1855 he received the head of 700. More than 500 young men were instructed by him, many of whom are now pastors of native Christian churches in the towns and villages, and many more are catechists and schoolmasters. In 1874 he was nominated a suffragan or coad-jutor bishop to the Bishop of Madras, and on March 11, 1877, consecrated in Calcutta by Bishop Johnson, assisted by the bishops of Madras, Bombay, and Colombo. He had charge of eight of the ten districts into which the Society's Tinnevelly Mission was divided. In these districts were 51,000 Christians, 66 native pastors, and many catechists and schoolmasters, all under his care. During the first fifty years of the bishop's missionary service, the number of villages containing Christians in the Church Missionary Society's portion of Tinnevelly rose from 224 to 1,018, the Christians and catechists from 8,603 to 56,287, and the native clergy from 1 to 68. In the earlier period native Christians did nothing for the support of the Gospel among themselves; at the later period their contributions for church work amounted to over 33,000 rupees annually. The affairs of the church are now managed to a very large extent by the Christians themselves, and no native clergyman draws his stipend from the Missionary Society. The success of church work is due very largely, under God, to the patient, untiring zeal, and loving labor of Bishop Sargent. He had a remarkable knowledge of the vernacular.

SARON (Dutch Guiana): Part of Paramaribo.

SART LANGUAGE: A dialect of the Eastern Turkish, spoken by the dwellers in cities of the parts of Central Asia S. of the Aral Sea. It is but little different from the Uighur, or Turkish of culture, in these Eastern regions.

SATTANAPALLI: A town in Madras, India, situated in the Kistna district, about 63 miles N. by E. of Ongole. Station of the ABMU (1895), with (1903) 1 missionary and his wife, 14 native workers, 1 day school, 1 Sunday school, and 1,879 professed Christians, of whom 876 are communicants.

SATTELBERG: A settlement in German New Guinea, situated on high land near the E. coast and about 10 miles N. W. of Simbang. Station of the Neudettelstern Mission Society (1892), with (1903) 4 missionaries, 1 of them with his wife; 1 woman missionary, 1 day school, and 1 place of worship.

SATTHIANADHAN, William Thomas: A native of India, of the Vishnurtite Sudras. Died at Sinnupunthurai, Tinnevelly, February 24, 1892. Educated at the native English school and Palamcotta Preparandi Institution. He was stationed in North Tinnevelly, and afterward had charge of the Southern pastorate at Madras, and was Chairman of the Madras Native Church Council. In 1881 he formed the Chintadrepetta Christian Association; in 1884 he was elected Fellow of the University of Madras, and in 1885 he received the degree of D.C.L. In 1887 he was elected bishop of Canterbury, on the recommendation of the Bishop of Madras, in recognition of his linguistic and other labors. He was the author of a Church History in English and Tamil, and he edited a Tamil Commentary on the New Testa-
ment. He also ably conducted two periodicals, and the power of his pen was felt among a large circle of readers. Mrs. Satthianadhan had the superintendence of a large school for high-caste women, and carried on Ženana work for many years in connection with the CEZMS and Female Education Society.

SATUPAITEA: A settlement in the Samoan Islands, situated on the S. side of Savaii. Station of the Australia Wesleyan Missionary Society, with (1903) 1 missionary and his wife, 164 native workers, 7 outstations, 24 places of worship, 28 Sunday schools, 28 day schools, 1 boarding school, and 1,050 professed Christians.

SAVAI: The westernmost of the Samoan Islands. Area, 700 square miles. Population, 13,000. Station of the LMS (1830), with (1903) 1 missionary, 44 native workers, 1 outstation, 63 Sunday schools, 63 day schools, 2 boarding schools, and 5,555 professed Christians, of whom 276 are communicants.

SAVAS: An island of the East Indies, southwest of Timor Island, southeast of Java; has estimated population of 16,500, more than half of whom are nominally Christians. They are visited twice a year by the Dutch Government assistant pastor residing at Kupang, Timor.

SAWYERPURAM: A village in Madras, India, situated in Tinnevelly district, a short distance S. of Palamcottta. Founded in 1814 by Mr. Sawyer, an English trader, who bought the land in order to make a refuge for persecuted converts. Station of the SPG (1826), with (1903) 1 missionary, 57 native workers, 21 places of worship, 10 day schools, 1 boarding school, and 2,789 professed Christians, of whom 1,027 are communicants.

SCHAUFFLER, William Gottlieb: Born in Stuttgart, Germany, August 22, 1798. Died January 26, 1883. His early life was spent at Odessa, in Russia, where he worked at his father's trade as a turner. At the age of twenty-two he confessed his faith in Christ. He early became interested in foreign missions; and in 1826, meeting the famous missionary, Dr. Joseph Wolff, his enthusiasm was further kindled. Finding, however, the plans of Dr. Wolff impracticable, he went to Constantinople, and thence to Smyrna, where he met Rev. Jonas King, who induced him to go to America for an education. He entered the Andover Theological Seminary, where he remained five years, studying often fourteen and sixteen hours a day. He says: "Aside from the study of Greek and Hebrew, and general classical reading, I studied the Chaldee, Syriac, Arabic, Samaritan, Rabbinic, Hebrew-German, Persian, Turkish, and Spanish; and, in order to be somewhat prepared for going to Africa, I extracted and wrote out pretty fully the Ethiopic and Coptic grammars. For some years I read the Syriac New Testament and Psalms for my edification, instead of the German or the English text." He also sided the professors in their translations. He was ordained November 14, 1831, a missionary of the ABCFM to the Jews of Turkey. He studied Arabic and Persian with De Sacy, and Turkish with Prof. Kieffer in Paris, and then went to Constantinople. There he preached in German, Spanish, Turkish, and English. In 1838 he visited Odessa, chiefly on Mrs. Schauffler's account, and was much engaged in evangelistic work, resulting in many conversions. He translated the Bible into Hebrew-Spanish, that is, Spanish with a mixture of Hebrew words and written with Hebrew characters, for the Jews in Constantinople, descendants of those who had been driven from Spain. Dr. Schauffler, besides being a translator, was an earnest evangelist preacher, his Sunday services in English and German for local residents being greatly blessed. He delivered in Constantinople a series of discourses, which were published in a volume by the American Tract Society, entitled "Meditations on the Last Days of Christ." In 1840 he became interested in foreign missions; and in the Jewish Mission covering that field. This decision, and the entrance of the Armenian Mission to the field, decided, after the Turkish Government refused liberty of conscience to Muslims, not to belong allowed by the Government to profess Christianity except as a member of the Greek Church, went to Constantinople and was by him baptized. In 1839 he went to Vienna to superintend the printing of the Hebrew-Spanish Old Testament. There he resided three years, and many striking conversions occurred through his labors. He presented to the emperor, in a private interview, his printed Bible, on which his labor. The Jews having pronounced a favorable verdict upon it, a second and larger edition was printed. Journeying from Vienna he spent ten days in Pesth, where many of the better class of Jewish families embraced the Christian faith. The Jewish Mission having been relinquished in 1855, he was requested by the Scotch Free Church, to which it had been transferred, to take charge of the work, but he declined. He declined also the proposal to enter the Armenian field. About this time he was asked by the Prudential Committee, and Dr. Schauffler, with the approval of the mission, decided to enter that field. To fit himself for this new work, he applied himself to the Turkish language anew. In 1857, a paper on the Turkish and Bulgarian work, prepared by Drs. Schauffler and Hamlin, was sent to the Prudential Committee, and Dr. Schauffler was appointed by the mission to present, in America and England, the claims of the new mission to the Turks. After thirty-one years of absence he set sail for home. His appeals met with a generous response. The Prudential Committee, however, decided, after the Turkish Government refused liberty of conscience to Muslims, not to continue the separate mission to Mohammedan Turks, but to have the Armenian Mission cover the whole field. This decision, and the entrance of the SPG into Turkey, led Dr. Schauffler to resign as a missionary of the Board, but he pursued his Bible translation in the employ of the American and British and Foreign Bible Societies. His great work was the translation of the whole Bible into the literary Turkish, the language of the books as distinguished from that of the common people. This occupied him eighteen years. He published an ancient Spanish
version of the Old Testament, revised by himself, with the Hebrew original in parallel columns, a popular translation of the Psalms into Spanish, a grammar of the Hebrew language in Spanish, a Hebrew-Spanish Lexicon of the Bible. He contributed also articles in Spanish to a missionary periodical in Salonica. He was a remarkable linguist, able to speak ten languages and read as many more. His rare scholarship, and especially his translation of the Bible into literary Turkish, led the Universities of Halle and Wittenberg to confer upon him the degrees of D.D. and Ph.D., and Princeton College the degree of Doctor of Laws. For his great services to the German colony of Constantinople the King of Prussia conferred upon him a decoration. He left Constantinople in 1874, and went to New York with his wife to live with his two youngest sons. He was in the active missionary work for nearly fifty years.

SCHEMACHI: A large and important city of Eastern Transcaucasia, Russia. Population about 25,000, of whom a large number are Armenians. As a result of the work of the Basel Missionary Society, a congregation of evangelical Armenians was organized here, which did not lose its power after the missionaries were obliged to leave. Its leader received some education at Basel Seminary, and, by his rare skill and earnest piety, succeeded in keeping his little band together. Notwithstanding the law of Russia, which insists that proselytes shall join the Greek Church, the Protestants grew in numbers and in strength, until they became one of the most influential communities in that section of the Caucasus. From Schemachi the work spread to Shusha, Lenkaran, and Baku, in each of which places congregations were gathered, which now form a recognized body of Christians.

SCHIALI. See SHIYALI.

SCHLESWIG-HOLSTEIN Missionary Society in Breklum. See Germany; Missionary Societies.

SCHMELLEN, John Henry: Missionary of the LMS in South Africa. Born in Germany, 1777; died at Komaggas, Little Namaqualand, July 26, 1848. Mr. Schmellen arrived at his field of labor in 1811, and opened the stations at Steinkopf and Pella, south of the Orange River, spending some time exploring the regions about the mouth of the river, and on its north side, toward Damaraland. In 1814, on invitation of the Namaquas, he crossed the Orange River and opened a new station at Bethany, 200 miles north of Steinkopf. Here he laborediously carried on his most difficult work of reducing the Namaqua speech to writing, and translating the Gospels into that language. In one of his long tours he encountered Mr. Barnabas Shaw, of the WMS, who was sent out to establish a mission in the Namaqua country. It was characteristic of the man that he at once put himself at the disposal of the new missionary, took him to the Kamiesberg country, introduced him to the tribesmen there, and then, having seen him properly settled, went on to his own field, distant four weeks' journey. In 1814 he visited Cape Town to see his Namaqua Gospel through the press, and as an accompaniment he spent some time exploring the coast regions of Little Namaqualand, finally establishing a new station at Komaggas. There he completed the translation of the Gospels, and took them to Cape Town to be printed. In the meantime he was growing old, and called in vain for an associate to take up his work. His associate came at last in 1840, a missionary of the Rhenish Missionary Society, the LMS having transferred its Namaqua work to that Society. The closing years of his life were devoted to a mission college of helping with his experience and counsel the missionaries of the new group, who were to press forward the work for his beloved Namaqua people.

SCHEIDER, Benjamin: Born at New Haven, Pa., January 18, 1807. Died September 14, 1877. Graduated at Amherst College, 1829; theological seminary, 1833; ordained as a pastor, October 2; sailed for Turkey as a missionary of the ABCFM December 12, 1833, the supported by Reformed (German) Churches. He was stationed first at Brousse, where he preached the first evangelical sermon ever preached in the Turkish language. In 1849 he removed to Aintab, where he laid the foundation of two flourishing churches. After the death of his wife in 1856 he visited the United States, and on returning to Turkey in 1858, was again stationed in Brousse. His health failing, he made a second visit home in 1865. On call for help in Turkish and Greek work in the missionary seminary at Marsovan induced him, tho advanced in years and in feeble health, to return, reaching Marsovan March, 1874. But from nervous prostration he was compelled to relinquish the work, and in 1875 he left for Switzerland, thence for his native land.

For more than forty years he was connected with the Turkey missions, laboring in almost every department of missionary service—preaching, translating, preparing young men for the ministry. Few have traveled more extensively as pioneers; few have more cheerfully endured the privations of the service; few are the native churches in Turkey where his name is not known and revered. Even amid the intense sufferings of the last two years of his life his eye would brighten and glow with delight at the bare mention of the missionary life. He acquired languages with great facility. He spoke German, Greek, and Turkish, almost as if each were his vernacular, the latter with an ease and fluency seldom equaled by foreigners. Even in his old age he wondered at his marvelous flow of thought in idiomatic phrases, easily understood by all; for he chose simplicity of style, tho at home in the higher and more complicated forms of expression.

He received the degree of D.D. from Franklin and Marshall College, Lancaster, Pa., 1850.

SCHREIBER, August: Born at Bielefeld, Westphalia, August 11, 1839; died at Harman, Germany, May 22, 1903. After graduating at Gutersloh, he studied theology at Halle and Erlangen, returning to Gutersloh for two years' further study, and for theological examinations. Having decided to become a missionary in the foreign field, he spent a year in London and Edinburgh, studying church organization and missionary methods used by the different societies. He also took a short course in medicine. In 1865 he offered himself to the Rhenish Missionary Society and was appointed missionary to Sumatra by that Society, in 1866. Since he had found means, before going out, to study the Batta language he was able to enter the active work almost as soon as he arrived on the field. He was compelled to leave Sumatra and return to Germany by his wife's illness in 1873. During
the seven years of his missionary career in Sumatra he was occupied with organizing a better system of training native helpers, and also with translating the Scriptures into Batta. He completed the translation of almost the whole New Testament before he returned to Germany. On arriving at Banten, Dr. Schreiber was usefully occupied in the Rhenish Mission House, and, in 1884, he became second "Inspector" of the Rhenish Missionary Society. In 1889 he was made first "Inspector" (Foreign Secretary) of the Society. Dr. Schreiber represented his Society at the London Interdenominational Conferences of 1878 and 1888. He made extended visits to the fields of the Society in South Africa and the Dutch East Indies, and China. In 1900 he represented sixteen German Missionary societies at the Ecumenical Conference on Foreign Missions, held in New York. Many who were present at that Conference long carried in their memory the spare figure of Dr. Schreiber, with his bright, genial manner, and the lucid and effective method of his addresses, as he took part in several of the discussions of the Conference. Dr. Schreiber was a man of fine quickness of judgment, and of the broadest sympathies. He believed in missions most heartily as the great practical proof of the vigor and, therefore, of the sincerity of Christendom.

SCHWARTZ, Christian Friedrich: Born in Sonnenburg, Prussia, October 28, 1726. Died February 13, 1789. At the age of twenty he went to the Halle University, where he became established in the faith of Christ, and resolved to devote himself wholly to Him. Dr. Schultz, who had left India from failure of health, was at this time preparing to print the Bible in Tamil, and advised Schwartz to learn that language in order to assist him. Professor Francke, hearing of his great success in acquiring the language, proposed to him to go as a missionary to India. He decided to go, declining an advantageous position in the ministry at home. He was dained at Copenhagen, with the view of joining the Danish Mission at Tranquebar, where he arrived July 30, 1750. In four months he preached his first sermon in Tamil in the church of Ziegenbalg. From the first he devoted much time and attention to the religious instruction of the young.

In twelve years Schwartz had baptized 1,238 in the city. He labored also faithfully for the English garrison, for which no religious instruction was provided. The salary of £100 which he received as chaplain of the garrison, from the Madras Government, he devoted the first year to the building of a mission house and an English Tamil school, and afterward gave a large part of it in charity.

In 1776 he went to Tanjore to found a new mission, and here he spent the remaining twenty years of his life. Even in this favorite abode of the Hindus, where was the most splendid pagoda of India, he had great success, two churches having been established in 1780. He won the high esteem of the English Government, which employed him in important political transactions with the native princes. When the powerful and haughty Hyder Ali of Mysore refused to receive an embassy from the English, whom he distrusted, he told him he would treat with them through Schwartz. "Send me the Christian," meaning Schwartz; "he will not deceive me." Urged by the government, he consented to undertake the mission. Through his intercession Cuddalore was saved from destruction by the savage hordes of the enemy. On his return a present of money was forced upon him by Hyder, which he gave to the English Government, requesting that it be applied to the building of an English orphan asylum in Tanjore. The Mohammedan's regard for Schwartz was so great that he issued orders to his officers, saying: "Let the venerable padre go about everywhere without hindrance, since he is a holy man, and will not injure me." While Hyder was ravaging the Carnatic with an army of a hundred thousand, his humblest ministers were feasting in dismay to Tanjore, Schwartz moved about unmolested. In the famine caused by the war more than 800 starving people came daily to his door. He collected money and distributed provisions to Europeans and Hindus. He also built there a church for the Tamil congregation. The rajah a few hours before his death requested Schwartz to act as guardian to his adopted son Serfogee. The trust was accepted and faithfully discharged.

After a protracted and severe illness, during which he delighted to testify of Christ and to exhort the people, he expired in the arms of two of his native converts. At his funeral the effort to sing a hymn was suppressed by the noise of the wailing of the heathen, who thronged the premises. Serfogee lingered, weeping, at the coffin, covered it with a cloth of gold, and accompanied the body to the grave. The small chapel in which he was interred outside of the fort has been demolished, and a large one erected. The grave is behind the pulpit, covered with a marble slab bearing an English inscription:

To the memory of the

REV. CHRISTIAN FRIEDRICH SCHWARTZ; Born Sonnenburg, of Neumark, in the kingdom of Prussia, The 28th October, 1726, And died at Tanjore the 13th February, 1798, In the 72d year of his age.

Devoted from his early manhood to the office of Missionary in the East; The similarity of his situation to that of The first preachers of the gospel Produced in him a peculiar resemblance to The simple sanctity of the Apostolic character. His natural vivacity won the affection As his unspotted probity and purity of life Alike commanded the reverence of Christians, Mohammedans, and Hindus: For sovereign princes, Hindu and Mohammedan, Selected this humble pastor As the medium of political negotiation with The British Government; And the very marble that here records his virtues Was raised by The liberal affection and esteem of the Rajah of Tanjore, Maha Rajah Serfogee.

Another beautiful monument was erected to his memory by the East India Company in the Church of St. Mary, Madras, part of the inscription on which is as follows:

On a spot of ground granted to him by the Rajah of Tanjore, two miles east of Tanjore, he built a house for his residence, and made it an Orphan Asylum. Here the last twenty years of his life were spent in the education and religious instruction of children, particularly those of indigent parents—whom he generously maintained; and here, on the 15th of February, 1798, surrounded by his infant flock, and in the presence of several of his disconsolate charges, he closed his truly Christian career in the 72d year of his age.

SCHWIFAT. See SHWIFAT.

SCIENCE; Contributions of Missions to: It has been the custom of the old and thoroughly established Mission Boards to send out, for the
most part, only men of the broadest university training. These have gone into regions of the earth where educated Americans or Europeans have but seldom if ever penetrated. The earlier missionaries were in many countries, and in some sections of these countries, the only explorers. Not a few of these regions were entirely unexplored.

Moreover, the missionaries entered these countries for permanent residence. They established their homes. They mastered the vernacular of the country and thus put at their disposal, to aid in their investigations, all the wisdom the people themselves possessed. In this way they became identified with the people and the country. The facilities of the missionaries, therefore, for careful, accurate, and continuous investigation of the scientific phenomena all about them were unsurpassed. Many missionaries have been in regular correspondence with the leading scientists, who have made suggestions which the missionaries have carried out, and in turn the missionaries have reported the results of their observations and investigations to scholars, connected with American and European universities, who have sent back their interpretations.

The missionaries have not given their time and strength to scientific pursuits as an end in themselves. In some cases a particular branch of investigation has been the occupation of a hard-working missionary; in other cases, independent scientific investigation has been a part of the regular work in the training in the missionary colleges abroad, while in a majority of instances perhaps the most valuable scientific results have been collected and transmitted by missionaries connected with American and European universities, who have sent back their interpretations.

In this article space does not permit of citation to any extent of specific cases. Such exhaustive citations would greatly increase the value of the article, but it would also necessarily add to its length many fold. We can but state the facts, leaving the illustrations to be supplied by the reader.

Geography: Probably no other department of science owes more to the missionaries than does geography. The missionaries have been the pioneers in most countries. The interests of their work, as well as the necessity of making intelligent reports to their committees, boards and constituencies, demanded that accurate information be given regarding the physical condition of the countries occupied. The first communications of the exploring missionaries in all countries have been full of geographical data, which have necessarily been the beginning of all the concrete information we to-day possess. about these countries.

Franciscan and Jesuit missionaries, more than six centuries ago, traveled through Central and Eastern Asia, and even into China, and described the topography of the country. They prepared the best maps of those countries then known. Spanish and Portuguese missionaries contributed much of the first knowledge of Africa and America. They wrote the first accounts of the Congo and Abyssinia. The Danish missionaries gave us our first and best accounts of Greenland and Iceland. It is impossible even to catalog the names of the societies and distinguished missionaries who, previous to the beginning of the 19th century, made large and important contributions to the science of Geography.

During the 19th century the missionaries have not been less active in their explorations. The Sandwich or Hawaiian Islands were opened to the world and explored and mapped out by them. The South Sea Islands are known to us largely through the initial work of missionaries who explored for the sake of missionary operations. Africa and Australia were first made known to the scientific world through the report of missionaries published in missionary magazines, in independent books or in the columns of the various geographical societies. The most valuable contributions to the geography of Syria were made by a missionary, and the interiors of Asia Minor, Mesopotamia and Persia were explored for us by resident missionaries. During the first half of the last century the world was introduced to India as a country, apart from its resistance to foreign invasion and its value to commerce, through the extended reports of missionaries regarding the country, its outlines, products and people. China was a missionary country in its first introduction to the world. In 1856, when the British fleet bombarded Canton, its action was directed by a map of the city and suburbs prepared by a missionary. The best work on China, which is still a classic on the Middle Kingdom, was prepared by a missionary.

Undoubtedly the files and libraries of the missionary societies which have been in operation for half a century or more contain a more abundant supply of facts regarding the countries of the world, outside of North America and Europe, than can be found in the non-missionary part of the archives of all the geographical societies taken together. The missionary societies in their regular periodicals have published much of this material, so that the foreign missionary magazines really belong in the libraries of the geographical societies.

Rev. Dr. William Adams, of New York, has said: "I believe more has been done in philology, geography, and ethnology indirectly by our missionaries than by all the Royal and National societies in the world that devote themselves exclusively to these objects." The Princeton Review says (Vol. 38, p. 622): "Our missionaries have rendered more real service to geography than all the geographical societies in the world."

Carl Ritter, the prince of geographers, confessed that he could not have written his magnum opus, "Erdbildung", without the aid and material collected and transmitted by missionaries. Mr. L. H. Morgan in his Preface of the Smithsonian Contributions to Knowledge, Vol. XVII, says: "No class of men have earned a higher reputation as scholars or philanthropists than our missionaries. Their contributions to history, ethnology, philology, geography and religious literature form their enduring monument." Mr. G. M. Powell, of the Oriental Topographical Corps, in a paper read before the American Institute, 1874, says: "Probably no country has contributed so much to the geographical knowledge of this department has been so vast, varied and prolific as the investigations and contributions of missionaries."

Philology: The study of the languages of the people to be evangelized is the first work of the missionary. The successful missionary may have but a slight knowledge of the geography or the history of the country, but he can accomplish little or nothing unless he makes himself master of the spoken vernacular. Language—and that of the people among whom he works—is the
In order to make missionary effort permanent, it has been necessary to reduce to writing all languages not so reduced, and to prepare grammars and lexicons of the same in order to teach the people themselves the proper and scientific use of their own tongue. Upon this basis a literature has been built up. This is the natural and only method of missionary conquest in every uncivilized country of the world.

The cases are few, indeed, where men other than missionaries have ever mastered an unwritten foreign tongue, reducing it to writing and preparing for it grammar and lexicon. The languages so reduced by missionaries would require more space than is allotted to this part of the subject. In the first six volumes of the *Journal of the American Oriental Society* out of a total of 2,927 pages 1,215 are filled by 47 missionaries, and that, too, chiefly as to subjects connected with philology. Prof. Whitney, in his *Language and the Study of Language*, says: "The extraordinary activity of missions in Africa within a few years has directed study towards African dialects. A great mass of material has been collected and examined sufficiently to give a general idea of the distribution of races in this continent."

Next to the value of discovering and crystallizing the language of a people in a scientific classification and arrangement, is the production of a common literature in the spoken tongue. In this way dialectic differences in the language spoken by the same races in different parts of the same country have been broken down and the spoken tongue of the entire race has been unified. The philological unification of races and nations by the production of a general Christian literature in a pure form and in the spoken language of the masses of the people, has been one of the greatest scientific triumphs of the last century of modern missions. It has unified the people, made wider and more general literature possible, and opened the way for the scientific classification of the languages themselves. Comparative philology owes far more to the work of missionaries than to any other class of people. They are the masters of the science.

Ethnology: The missionary has been the discoverer of peoples. For this he was commissioned and sent out into strange lands. The limits of this article would be exceeded if an attempt were made to even enumerate and briefly describe the different races that have been introduced to the world, studied, and classified by foreign missionaries. The very work the missionary is sent to accomplish has compelled him to do this. No one else has ever had such opportunities for observation and study and no one else has been invested with this work by such a permanent incentive. Whenever a missionary hears of a strange or unknown race or people, there is immediately drawn. He cannot cease from his study until he learns all he can of the physical, mental, social, moral and religious characteristics of the people and the history of observation and operation. The chances are that he will take up his residence in the midst of that people and give his life to understanding them, in order that he may adapt to their peculiar conditions and needs the Gospel of Jesus Christ.

If we should eliminate from our English literature all that has been inspired and written by foreign missionaries in the line of descriptions of the peoples of Africa, Asia, South America, parts of Europe, and the islands of the world, we would quickly discover how little remains upon which we can place any dependence. The missionaries have been the collectors of data, patiently recording the facts as they observed them. It has fallen to the lot of others to collect, classify, and compare the data. missionaries have not extended, but within these he stands without a peer. The results of his studies are given to the world and from this date the most of our knowledge of the races of the world has come. Ethnology and Philology are kindred sciences, and both, in a peculiar sense, are missionary sciences, owing almost everything to the discoveries of the missionaries.

Natural History and Geology: The contributions of missionaries to the sciences of Geology, Botany, and Natural History have been considerable. By the aid of native students, collections of specimens have been made, some of which can be found in the best known museums of the world. A missionary prepared the best existing work on the flora of Syria; and the collections of fresh-water mollusks of the Hawaiian Islands, which stands to-day as the most valuable collection of its kind in the world, was made by a missionary. The same is true of a collection of the moths and butterflies of Japan. Another missionary received an honorary degree for distinguished researches in geology in the Balkan Peninsula.

Archaeology: Missionaries not a few have become archaeologists of no little repute. There are few museums in Europe and America that do not possess objects discovered by missionaries, and in many cases these finds have been interpreted by them and given to the world. In the last fifty years a greater part of the archaeological discoveries of Asia Minor have been made by missionaries who have been residents there. As discoverers of rock inscriptions, ancient cities, coins, cylinders, manuscripts, and a variety of other objects, all of which have a distinct archaeological value, the missionaries have a place uniquely their own.

They have had facilities for doing this that is enjoyed by no one else. With their residence in the country, having under their tuition a large number of young men in collegiate training, and compelled in the regular routine of their operations to cross and recross the country by infrequent routes, it is not strange that they should learn of the existence of inscriptions, manuscripts, and ruins, and should take pains to visit the same and make careful record of all they discovered. As soon as the people become acquainted with the fact that the missionaries are interested in these things, they bring all sorts of portable antiquities to them and report to them the location of what cannot be transported. In multitudes of cases antiquities which the natives, for superstitious reasons, conceal from a stranger seeking them, are freely exhibited to the missionary, who is well known and the only trusted. There is no doubt that the contributions of missionaries to the archaeological wealth
and knowledge of the world are large and valuable.

**Medical Science:** The practice of medicine has occupied an important part of the missionary operations of all the regular Mission Boards. This has been especially true in the pioneer work of those societies. For the Medical Department of mission operations the best trained physicians, both men and women, have been sent out. They have opened dispensaries, built, and equipped hospitals, and conducted a general medical practice among the natives of all countries where mission work has been carried on during the last century. The initial development of the modern science of medicine in China, Japan, India, Turkey, Africa, and the Pacific Islands has been accomplished almost entirely by the missionaries.

Medical schools have been opened and conducted according to modern principles of medical and surgical practice, and both South and North countries have been taught the science and are to-day, by the thousands, practising the same among their own people. To accomplish this, text-books have been prepared in the vernacular of the people for the use of students not familiar with the English language. In connection with the mission hospitals, training classes for training native nurses have been opened and they constitute one of the popular departments of medical work.

Medical missionaries, owing to their location among hitherto unknown people and in climate conditions unknown to the medical fraternity of England, Germany, France, and the United States, have made extended and continuous observations upon diseases that are entirely unknown in the modern medical world. Medical work has not infrequently led to scientific conclusions as we witness to-day in the application to English and American infirmities of the modern science of medicine in China, Japan, India, Turkey, Africa, and the Pacific Islands. Medical missionaries have advanced the science and amassed valuable results that have preceded the consul, minister, and ambassador. When later the official representative of the missionary's government has been conciliatory and liberal. They have been eminently successful. It is well known that not a few of the common remedies now in constant use in our most civilized countries were discovered by medical missionaries and given to the world. Medical work has initiated the social-settlement method of representative of the missionary's government.

**Social Science:** The social-settlement method of reaching certain classes of people in our larger cities is the application to English and American life of foreign missionary methods of operation that have been in vogue ever since that work began. The foreign missionary enters upon the work for life, and is usually located in a section of country where he is expected to devote his life to the civilization, education, and Christianization of the native peoples all about him. The missionary establishes his home among these people to whose elevation he has given his life. He does not a few years, but a span of years, the life of the people, with their politics, and their ambitions and trials. They learn to recognize him as one who is interested in whatever interests them and as suffering under conditions that bring afflictions upon them. In famine and plague, in war, pestilence, and massacre, the missionary remains at his post, and not infrequently lays down his life in his endeavor to shield and help the people whom he serves. Civilized countries seldom witness such examples of self-surrender carried to such conclusions as we witness to-day in actual operation in every country of the world where foreign missionaries are operating. They were the pioneers this method of reaching a people, and by them the science has been marvelously developed during the past century. In the face of what missionaries have done and are accomplishing by this means, our American and English operations seem but child's play, and the results obtained almost too meager for record. Missionaries are the masters of this science, and are in a position to demonstrate its value to the world. Because of the circumstances here outlined, questions of class, caste, poverty and wealth, employer and employed and, in fact, all questions that arise in the social life of various peoples, come before the missionaries and compel to some practical solution. They constantly aim to change for the better all social conditions and so to set in operation forces that will remain after the missionaries have preceded the consul, minister, and ambassador.

Dr. James S. Dennis embodies extended observations and research in this line in his masterly work, *Christian Missions and Social Progress.* He says: "It may not be in harmony with the current naturalistic theories of social evolution, yet it is the open secret of missionary experience that the humble work of missions is a factor in the social progress of the world which it would be intellectual dishonesty to ignore and philosophic treason to deny. The entrance of missions into the modern life of ancient peoples is a fact of the highest historic, as well as ethical and religious, significance. They are the heralds of a new era of beneficent progress to the less favored nations of the earth. The social scientist who discounts Christian missions as of no special import is strangely oblivious to a force which has wrought with benign energy and unexampled precision in the production of the best civilization we have yet seen in the history of mankind."

**Diplomacy:** The missionaries' part in shaping the diplomatic relations now existing between the civilized and the non-civilized countries of the world has been large and important. In most cases missionaries have preceded the consul, minister, and ambassador. When later the official representative of the missionary's government appeared, the missionary of long residence, not infrequently well versed in the language and conditions of the country, has been compelled to advise, in no small measure, the official representative of his country and, in fact, shape the diplomatic relations of the two countries. The Protestant missionary influence in the settlement of diplomatic questions, and in the drafting of treaties for the control of future relationship, has always been conciliatory and liberal. They have been from the beginning, in all countries to-day, as trusted advisers of the accredited representatives of the great powers in delicate international questions. As much of the diplomatic influence of the missionary has been in the role of confidential adviser, it would be most undiplomatic to make any public record of the same, but it is safe to state that the work of the missionaries in
aid of wise and conservative diplomatic relations among the nations of the world, civilized and uncivilized, has been emphatic and invaluable.

Philanthropy: The missionary's legitimate profession is, perhaps, that is primarily philanthropic in any limited use of the term. He does not take up his residence in distant, unknown countries for the purpose of distributing charity to the people who seem to be in need of it. And yet, during the last century of modern missionary enterprise, not one class of philanthropic institutions have been called upon to administer larger relief funds than have the foreign missionaries. Famine and pestilence, plague, war, and massacre have, at different times, swept over countries where missionaries have been living, and they were the only trustworthy people upon the ground both able and willing to distribute the funds that were raised abroad for the relief of the suffering people. Consequently, missionaries have so systematized methods of benevolence as to reduce a minimum of the paupering effect of the same upon the people who received the aid. They have undoubtedly demonstrated to the world that relief funds can be distributed to a people desperately in need, while leaving upon the people the impression that the aid received has been earned by their own labors. The science of philanthropy must be studied largely from the standpoint of the experiences of the foreign missionary, in order to be understood in its widest and most important relations to the moral character of the people and the fullest development of industry and thrift.

Comparative Religion: One of the chief studies of missionaries has been the religions of the people among whom they live. As they have been sent out to change the religion of the people, and to induce them to accept Christianity in place of that which they had, it is clear that, in order to accomplish this, the missionaries must understand, as far as possible, their present beliefs and religious practices. All missionaries have not given the same attention to the investigation of the religious beliefs of the people for whom they are to work. But many of the most intelligent and observing of the missionaries of the leading Boards of the world, by a careful study of whatever religious literature the people possessed, by making painstaking observations of their religious customs and habits and by continual inquiries of the most intelligent devotees, have gathered together a mass of thoroughly trustworthy material that has become the basis for the general science of religion.

There are many tribes and races whose religion would not be known now were it not for the information given by missionaries living among them. The fundamental beliefs and practices of the great ethnic religions would be little known today were it not for the mass of information furnished by the missionaries who have given a lifetime, even to the second and third generation, to a thorough and exhaustive study of these religions, upon the ground and amid their daily practices. The results of these studies and observations have been published in missionary, scientific, and popular magazines, and other periodicals. It is not exaggeration to say that missionary literature has done more for general education, in the line of the religious practices and beliefs of the people of the world, than all other sources combined. In fact, it is impossible for this subject to be studied now with any degree of thoroughness and accuracy without the free use of the material furnished by the missionaries. One cannot but glance through missionary articles in the magazines, as well as books they have published, to be convinced of the measureless value of the contributions of foreign missionaries to the science of Comparative Religion.

But space will not permit a citation of individual cases. In short, educated missionaries in all parts of the world during the last century have been active and valued contributors to nearly every scientific subject that has attracted the attention of the scholars of the last century.


General History: In contrast to Luther, John Knox, in the first confession of the Church of Scotland (1560), recognized the message of missions. In 1647 the General Assembly recorded the desire for "a more firm consociation for propagating it (the Gospel) to those who are without, especially the Jews," and on the occasion of the Scotch expedition to Darien (1699) the assembly counseled the ministers who went with it to labor among the heathen. Ten years later, the Society in Scotland for Propagating Christian Knowledge was founded, having chiefly in mind the needs of the Highlands. Later it enlarged its scope somewhat to include work in America, Africa, and India. In 1724 Robert Millar, a Presbyterian minister in Paisley, published a History of the Propagation of Christianity and the Overthrow of Paganism in India, with the prayer as the first word means for the conversion of the heathen world. Then came the first Secession in 1733, followed by that of the Relief Church in 1761, while, in the meantime (1746), there went from Scotland and England to America the plea for united prayer.

The effect of Carey's sermons and the formation of the BMS and the LMS was manifest at once in Scotland, when two societies were organized in 1796, the Scottish (later called the Edinburgh) Society and the Glasgow Society. In both of them the Established and Secession churches were represented, and to the Scottish Society belongs the honor of sending out the first martyr missionary of modern times, Peter Greig, a gardener, and a member of the Secession Church of Donibristle, Inver Keithing, who was murdered in the Fulah country in West Africa. The same society undertook a mission to the Tartars at Karass, in the Caucasus. This was stopped by the Russian Government, and the Society turned its attention to India and the West Indies, afterward, in 1836 and 1847, transferring them to the Established and the United
churches, and passing out of separate existence. The Glasgow Society joined the Scottish Society in Sierra Leone, but not successfully, and in 1821 it withdrew from work in Kaffraria, which developed well. At the time of the Voluntary Controversy (1837) two presbyteries were formed, of which one, in 1844, joined the Free Church, and the other, in 1847, the United Church.

1. Missions of the Established Church of Scotland: When the Scottish (Edinburgh and Glasgow) Societies were carrying on their work, the not very effectively, a strong effort was made, led by Thos. Chalmers and Dr. Inglis, to secure action by the Church. In 1825, Dr. Inglis, then convener, succeeded in persuading the General Assembly to appoint a foreign mission committee of ten men, but little interest was aroused until in 1829, when, largely through the influence of Chalmers, Alexander Duff was sent to Calcutta as head-master of an educational institution of which Dr. Inglis had succeeded in persuading the Assembly to approve. From that time the interest increased. In 1835 the Mission established by the Scottish Society in Western India by John Wilson, J. Murray Mitchell, and others was taken over by the Church Mission, and on the earnest appeal the work was continued in Madras.

In 1843 came the Disruption, and the pure body of missionaries, led by Duff and Wilson, gave in their allegiance to the Free Church. Thus the Established Church found itself with a large amount of property and one missionary—a lady. As soon as possible others were sent out, and before long the institutions in the three presbyteries were running on the same basis as before. In 1874 the Church commenced work in East Africa, and in 1878 in China.

1. Asia: From 1845 until the Mutiny, the work in India was confined chiefly to the three centers in Calcutta, Madras, and Bombay. Then, however, as with other societies, a new impulse was given, and stations were opened in the Punjab, and afterward in Independent Sikkim, on the border of Tibet. This last work has been carried on in close affiliation with a missionary association of the four Scotch universities. The work at Bombay was afterward given up, and the educational work of higher grade developed in Calcutta, Madras, and Sialkot.

In 1863 (1863) showed 17 stations, 623 native workers (aside from teachers), 17 stations, 2,309 communicants, 3 colleges, and 185 schools, with 5,187 scholars.

2. Africa: In response to the earnest appeal from Livingstone the Established Church started a mission at Blantyre, south of Lake Nyasa, in 1874. Other stations near by were also occupied, and in 1854 Domasi and Zomba, while in 1901 work was commenced in the Kikuyu country, British East Africa. In the African mission special emphasis is laid upon medical and industrial work. The report shows 25 missionaries (not including wives) of the Church Board and 38 of the Women's Association, a total of 64; 189 native workers, 857 communicants, 6 schools in Alexandria, Beirut, Constantinople, Smyrna, and Salonica; 10 in all, with 2,337 scholars.

Church of Scotland Women's Association for Foreign Missions: In 1837 a Ladies' Association for Foreign Missions, including Zenana work, was organized. This afterward became "The Scottish Ladies' Association for the Advancement of Female Education in India," then, in 1883, "The Church of Scotland Ladies' Association for Foreign Missions." More recently the above title has been adopted. The Association works in connection with the Church Foreign Mission Committee, employing 49 missionaries, 17 assistants, 134 native teachers, 28 Bible readers, 9 nurses, and 59 other agents. It has 3,316 pupils on the rolls of 51 schools, and carries on medical work in all the fields occupied by the Church Missions.

2. Missions of the United Free Church of Scotland: A. The Free Church: Immediately upon the organization of the new body the missionaries set about reestablishing their work. A merchant in America sent Duff £500, a physician in Calcutta gave him £200, and other large gifts followed, and by January 4, 1845, he had a larger number of school buildings than before, free of debt, and more pupils—1,257. As gifts came to him he sought to share them with the mission stations in Bombay and Madras, but they were not needed. Even before reaching Scotland on his furlough, Wilson wrote: "We must enlarge our work," and a new mission was established at Nagpur, to which a British official in Madras gave £500. Soon after (1844) the Committee took over the South African Mission of the Glasgow Society. At a time when the resources of the Free Churches were strained to the utmost to provide for home needs they gave more liberally to missions than ever before. The very next year the gifts of the Free Church alone exceeded those of the entire church before the Disruption by about £3,000, and there has been a steady advance since.

In India, to the work in Calcutta, Bombay, and Madras was added Nagpur, with Hilsop College, on a par with the institutions in the other cities, and a work among the Santals of Bengal. In Arabia the Society took charge of the Keith Falconer Mission at Aden (Shelby Oldham). In Africa it added to its work in Kaffraria, received from the Glasgow Society, work in Natal and among the tribes of Lake Nyasa. It established a mission in Syria, shared with the Presbyterians of Canada work in the New Hebrides, while not neglecting work at home, on the Continent of Europe, among the English communities, and for the Jews in numerous cities of the Levant. In 1909 the Free Church joined the United Presbyterian Church in the United Free Church of Scotland, and the mission work of the united body was put in the hands of a committee of the General Assembly, representing each branch.

B. United Presbyterian Church of Scotland: In 1847 the Secession and Relief Churches united in the United Presbyterian Church of Scotland, with the exception of a few churches which retained their organization as the United Original Secession Church.

The first mission undertaken was that started by the Scottish Society in Jamaica in 1835, which had already developed so that the colored people inaugurated a work for their fel­lows in Africa, and helped to found the Calabar Mission on the
West Coast; and in Trinidad, where two stations were opened. The division in the Presbytery of South Africa, started by the Glasgow Society, had resulted in one section joining the Free Church in 1844, and the other, on the organization of the United Church in 1847, identified itself with that movement. The events of the Mutiny in India (1857) led the Church to open work in Rajputana and the Northwest (United) Provinces. It prospered from the beginning, and the founding of the first station, Beawar, was followed by that of Nasirabad (1861), Ajmer (1862), Todgarh (1863), Jaipur (1866), and several others. The next step was into China. A medical missionary of the UP Church worked (1862-1870) in Ningpo, and then Dr. Alex. Williamson opened a station at Chi-fu. The great work of the Church in Eastern Asia, however, has been that in Manchuria, commencing by Rev. John Ross and Rev. Joan MacIntyre in 1873. The first stations, New-chwang, Hai-chung, and Liao-yang, were followed by Mukden and several others. The work in China had proper roots given up that this might strengthen Japan also was entered in 1863, but on the organization of the United Church of Christ in Japan, in and view of the presence of so much other societies, the Church withdrew its force and focused its efforts on other fields.

I. India: The United Free Church. The five missions, Bengal (with its Santal branch), Western India, Nagpur, Madras, and Rajputana, reported (1903) 158 missionaries, 257 native workers, 28 organized churches, 114 outstations, 3,676 communicants. The educational work shows 4 colleges, with 1,871 students, and 344 other schools, 899 teachers, 17,485 scholars. The colleges are Duff College, at Calcutta; Wilson College, at Bombay; Hislop College, at Nagpur, and the Madras College. There are 21 medical missionaries, with 66 assistants, 232 hospital beds, and 24 dispensaries. Over 160,000 individual cases were treated, while the number reached by preaching was over 420,000. The mission has fallen heir to a branch of the work founded by Carey in the old Dutch town of Chinsurah, and has always been the attention paid to the preparation and dissemination of Christian literature. The best known work of these missions is the Madras Religious Tract Society, reports the issues of both societies for the year nearly 2,500,000, while £5,608 ($28,000) was realized from the sale of books.

2. Arabia: The Mission in South Arabia, founded by the Hon. Ion Keith Falconer at Sheikh Othman, Aden, in 1855, works especially among the Mohammadians of the vicinities, but has done good work for Galla captives released from the slaves. There are reported 3 missionaries and 5 native workers. The work is still, to a considerable degree, pioneer in the Kaffir, and is attended by the organization of a church. The school, with its 16 pupils, is a nucleus for good; but the great evangelistic work is in the medical department, in which 4,600 patients were treated by the 2 medical missionaries and 2 assistants, while the audiences at the medical services numbered nearly 20,000.

3. China: The Manchuria Mission suffered heavily during the Boxer outbreak, but chiefly in the general disturbance of work. The missionaries in Hai-cheng, Liao-yang, Mukden, Kui-yuen, Lie-ling, and Hai-mai-tai, reached New-chwang in safety, while those in Ashio escaped to Vladivostock. The two native pastors escaped, the several evangelists and a large number of the native Christians lost their lives. Churches, hospitals, mission houses, schools, and a great many private homes were destroyed, and there was much suffering, as well as complete disorganization of work. With the return of peace the missionaries were able to go back to their stations, and, after two years, the work has resumed its normal character. In the fall of 1902 the severe trial of the Church was followed by a special spiritual revival, with a new spirit of consecration.

The report (1903) shows 37 missionaries, 97 native workers, 12 organized churches, 15 stations, 5,994 communicants. The college at Mukden has 106 students, including 16 in the theological department, and in 38 other schools there are 349 pupils. In the medical department the 10 missionaries and 8 assistants treated over 4,000 cases, reaching nearly twice that number by their services.

The future of this mission will be watched with much interest as Russian power in Manchuria grows stronger.

4. Africa: (1) South Africa, including 3 missions: Kafiraria, Transkei, and Natal. The first Scotch missionary to South Africa accompanied a Glasgow colony in 1821, and started work on the Chumie River. In less than two years five Kafirs were baptized, and the work progressed, new stations being occupied, the most important being Lovedale (1830). In 1844 came the transference of the work to the Free Church, and every department received a new impulse. The Kafir war (1846) broke up the mission temporarily, but a new start was made and encouraged. The Transkei Mission is still unorganized. Kafiraria, south of the Kei River, while that on the North was called the Transkei Mission. Still later (1847), in response to a special appeal from Dr. Duff, who visited the field, another mission was established in Natal. Among the important stations are Kafiraria, Lovedale, Burnhill, Fire, Macfarlan, etc.; Transkei, Cunningham, Paterson, Buchaan, etc.; Natal, Pietermaritzburg, Impolomeni, Gordon Memorial, etc.

The best known work of these missions is that of the Lovedale institution, which has furnished the model or the inspiration for a great many efforts in mission lands to develop industrial training in the Christian communities. Its principal, Rev. Robert Stewart, D.D., has been a leader in this department of mission activity. Lovedale, however, is but a mere industrial school. It is a college and a theological seminary as well, and being distinctively non-sectarian, it is a great power in all the mission fields of South Africa. The kindred institution at Clifton, in the Transkei Mission, was established at the earnest request of the natives, who themselves contributed £4,500 for it.

The three missions reported (1903) 96 missionaries, 146 native workers, 28 organized churches, 32 outstations, 14,895 communicants.
12,066 communicants, 64 schools, 7,130 scholars.

In 1839 the Free Church sent some missionaries to Syria, who located at Shweir in the Lebanon, and developed a considerable educational work in the schools under the auspices of the United Presbyterian Church, but especially representing the Scotch Synod. To some extent the hope that the West Indies would conduct this work has been realized, but the control of it came into the hands of the Scotch Synod, and in the union with the Free Church it became a part of the united work. The first missionaries were made welcome by the native chiefs, reduced the language (Efik) to writing, established schools, and despite the fact that the section is one of the hardest for evangelistic work in Africa, there has been good success. There are (1903) 41 missionaries, 38 native workers, 8 organized churches, 13 outstations, 750 communicants, 32 schools, with 611 scholars.

There is a training institution, with 114 pupils, and medical work is represented by 2 physicians, 4 assistants, and 4 dispensers.

The Free Church reports as its share of the work of the Scotch Synod 37 missionaries, 29 native workers, 8 organized churches, 207 schools, with 15,765 scholars. There is a training institution, with 114 pupils, and medical work is represented by 2 physicians, 4 assistants, and 4 dispensers.

The first work of the United Presbyterian Church in 1835 was on the island of Barbados, and in the union of 1847 organized a mission in Jamaica. Later stations were opened at Arouca and San Fernando. There were (1903) 4 missionaries, 1 native pastor, 4 churches, 168 communicants, 30 schools, with 262 pupils. The Lovedale Institute has 830 pupils, and the Blythwood 291. Synod 4 missionaries, 2 native pastors, 3 churches, 20 native workers, 8 organized churches, 13 outstations, 750 communicants, 32 schools, with 611 scholars. There is a training institution, with 114 pupils, and medical work is represented by 2 physicians, 4 assistants, and 4 dispensers.

The work commenced in Jamaica in 1835, and the United Presbyterian Church in 1847 was to take over from the Scottish Missionary Society in Central Africa. Livingstonia Mission: Headquarters, Kondowi, a more eligible site. The mission extended to Bandawe, Karonga, and particularly into Ngoniland, among a tribe of Bantus. Notwithstanding the wild character of the people there has been exceptional success in the work. There were (1903) 32 missionaries, 4 native workers, 7 organized churches, 2,027 communicants, 207 schools, with 15,765 scholars. The medical work is more fully developed than in the other African missions, and with excellent results.

New Hebrides Mission: Here the United Free Church reports as its share of the work of the Synod 4 missionaries, 2 native pastors, 3 churches, 7 outstations, 156 communicants, 30 schools, 348 scholars.

West Indies. (1) Jamaica: The first work of the United Presbyterian Church in 1847 was to take over from the Scottish Missionary Society the work commenced in Jamaica in 1835, and which had already developed until four stations were occupied. The work suffered from pestilence, hurricanes, etc., and for some little time was not pressed, owing to the demands in other fields. With the impulse to work in West Africa, there came new life into the mission, and the report (1903) shows 37 missionaries, 29 native workers, 64 organized churches, 22 outstations, 12,066 communicants, 48 schools, 7,130 scholars. There is a complete church organization, including 6 presbyteries, and the work is scarcely foreign mission work, except in its history.

(2) Trinidad: This island was first occupied in 1835 at Port-of-Spain. Later stations were opened at Penal and San Juan. There were (1903) 4 missionaries, 1 native pastor, 4 churches, 688 communicants.

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Roman Catholic and heathen countries. It was, however, the first Society to appoint a special agent for Japan, Mr. Robert Lilley, who served there for ten years, and it has taken a prominent share in the arrangements by which the three Bible Societies of England, Scotland, and America carry on the work there conjointly.

The circulation for 1902 was:

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<tr>
<td>Foreign</td>
<td>42,382</td>
<td>15,942</td>
<td>66,531</td>
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<td>112,688</td>
<td>24,156</td>
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<td>788,005</td>
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More than half the entire distribution was in China, 562,609, the great majority being portions. Next to China came India, 112,089; Japan, 48,944, while in Germany, 56,213 were distributed, and in Spain, 33,281.

SCOTTISH EPISCOPAL CHURCH, Foreign Mission Agency: Formerly the Episcopal Church of Scotland, now becomes a joint agency for the Church of England Missionary Societies, but upon the consecration of Bishop Cotterill as Bishop of Edinburgh the contributions of the churches in the seven Scottish dioceses were devoted to missions in India and South Africa through their own Society of Foreign Missions of the Scottish Episcopal Church, the new form of their "Association for Foreign Missions." The SPG even went so far as to hand over to the Scottish Society contributions from Scotland over and above a fixed amount each year. This latter arrangement, however, was annulled in 1900. Bishop Cotterill, having labored as a missionary of the CMS in India for twelve years, and for another twelve in South Africa—Kaffraria—where he had been consecrated bishop, felt a peculiar interest in those two fields of his former efforts, and organized a permanent union with them. This board sends out contributions every year to Kaffraria for the general purposes of the CMS, and to the Board of the Reformed Dutch Church. In 1864 Dr. Scudder returned to America, and was pastor of prominent churches in San Francisco, Brooklyn, and Chicago. In 1887 he joined his son and daughter in Japan and here he rendered excellent service. He died at Winchester, Mass., June 4, 1895. He was a man of great abilities, of fine address, and of commanding power in the pulpit.

SCUDDER, John: Born at Freehold, N. J., September 13, 1798; graduated at the College of New Jersey in 1811, and at the College of Physicians and Surgeons of New York City in 1815. While in professional attendance on a lady in New York he took up the anteroom and read the tract, The Conversion of the World, by which he was led to give his life to the missionary work. He sailed June 8, 1819, under the ABCFM, for Ceylon. He was ordained in 1821 by the brethren of the Mission, Baptist and Wesleyan missionaries taking part in the service. In 1836 he was transferred to Madras to found a new mission with Dr. Winslow. From 1842 to 1846 he was in the United States. In 1854, his health having failed, he went by medical advice to the Cape of Good Hope. When the mission of the CMS over and above a fixed amount each year. This latter arrangement, however, was annulled in 1900. Bishop Cotterill, having labored as a missionary of the CMS in India for twelve years, and for another twelve in South Africa—Kaffraria—where he had been consecrated bishop, felt a peculiar interest in those two fields of his former efforts, and organized a permanent union with them. This board sends out contributions every year to Kaffraria for the general purposes of the CMS, and to the Board of the Reformed Dutch Church. In 1864 Dr. Scudder returned to America, and was pastor of prominent churches in San Francisco, Brooklyn, and Chicago. In 1887 he joined his son and daughter in Japan and here he rendered excellent service. He died at Winchester, Mass., June 4, 1895. He was a man of great abilities, of fine address, and of commanding power in the pulpit.

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Avec, 1865-1876; Vellore, 1876-1877. In 1878, when Mrs. Scudder, he returned to America, after seventeen years of continuous service on the field, and took up his residence for four years in Nebraska. In 1882, returning to India, Mrs. Scudder following a year later, Dr. Scudder was stationed as follows: Arni, 1882-1885; Tindivanam, 1885-1892, building there the commodious mission house and church; Vellore 1892-1894. In this latter year he and Mrs Scudder made their second journey to America, taking up their residence for three years in New Brunswick. In 1897 Dr. and Mrs. Scudder returned to India and were again stationed at Vellore. It was in connection with this portion of the field that Dr. Scudder's last work was done. Dr. Scudder's children have, with a single exception, followed his footsteps into the ministry, and three of them into missionary service.

**SCUDDER, William W.:** Born in 1823. Died March 18, 1894. Son of Dr. John Scudder, who gave seven sons and two daughters to the missionary work in India. Coming to this country in his boyhood, he was converted during a revival in Springfield, Mass., in the winter of 1835-36. In 1839 he united with the Presbyterian church at Lancaster, Pa. Entering the College of New Jersey, at Princeton, he graduated in 1841. Then, entering the Theological Seminary at that place, he pursued the regular course of study for two years. By special permission, he devoted the third year to studies most adapted to fit him for the missionary work. In 1846 he returned to Ceylon, under appointment by the American Board, where he continued until 1851, meantime being stationed at three different places. After a brief visit to America, he sailed for India in 1852, and with two of his brothers, Henry Martyn and Joseph, established the Arcot Mission of the RCA and organized the Classis of Arcot. He remained in India for twenty-two years, diligently doing his work and occupying in turn several stations of the mission. In 1873 family circumstances demanded a return to this country necessary, and in December of that year he accepted a call to the Congregational church at Glastonbury, Conn., which he served for eleven years. In 1885, the over sixty years of age, the way being opened for a return to India, he sailed thither, labored for nine years, first at Madras, and later at Palmares, relieving Dr. Chamberlain; and then at Palkonam, as General Synod's professor of theology in the seminary in the Arcot Mission.

**SEAMEN; Missions to:** As early as the latter part of the 17th century some sermons were preached in England on behalf of work for seamen, but it was not until 1780 that a society was organized, a society called "The Bible Society," whose special field of the work, but which was made to include the navy, and become "The Naval and Military Bible Society." In 1814, prayer meetings for sailors were started in London, and in March, 1817, the first Bethel mission began to function, the first called "The Zephyr" of South Shields. The next year saw the Fort of London Society formed, and 1819 the Bethel Union Society. The Sailor's Magazine was started in 1820, yet still so strong was the prejudice against the work that even in 1828 the King was petitioned to abrogate an order by the Lord High Admiral prohibiting the distribution of tracts in the navy.

Existing seamen's missionary societies in the empire of Great Britain, distinct from local organizations, which limit the prosecution of work to their own ports, are: (1) The British and Foreign Sailors' Society (at Sailors' Institute, Shadwell, London, England), (2) The London Missions to Seamen (Established Church of England), whose operations are, for the most part, carried on aboard. Its chapels are at fifty-two English and eight foreign seaports. Local English societies for seamen are at Liverpool (formed in 1821), Glasgow, and at other ports.

Evangelical Lutheran missions to seamen are prosecuted by societies with headquarters in Scandinavia, was found in 1875, and lain the foundation for the larger number of sailors for the world's mercantile marine.

The Norwegian Society—Foreningen til Evangelie Forkyndelse for Skandinaviske Sømænd i fremmede Havne (or, in English, the Society for the Gospel's preaching to Scandinavian Seamen in Foreign Harbors)—was organized at Bergen, Norway, 1864, and does an extended work.

The Danish Seamen's Mission Society also has stations in different countries, employing ordained pastors; there are missions connected with several of the Swedish and Norwegian societies; and there is a specific Seamen's Society in Finland.

**American Missions:** The first Society for Seamen in the U. S. was formed in Boston in 1812, but did not continue long. A movement was started in New York City in 1816 which resulted in 1817 in The Marine Bible Society. The Society for Promoting the Gospel among Seamen in the Port of New York, commonly known as the New York Port Society, a local organization, was formed in 1818. The work was broadened the scope of such work to include, not merely the spiritual, but moral and physical, well-being of the sailors. Its object, as stated, is to secure this "by promoting in every port boarding-houses of good character, savings-banks, register-offices, libraries, museums, reading-rooms and schools, and also the ministration of the Gospel and other religious blessings." It commenced foreign work very early, sending Rev. David Abel to Canton, China, in 1830. Since then it has extended its work all over the world, having chaplains and Bethesda in various ports of Europe and South America, India and Japan, as well as in the U. S.

There is also a Seamen's Friend Society in Boston, Mass., for a time auxiliary to the New York Society, but in 1888 the Church Missionary Society for Seamen in the city of New York represents the work of the Protestant Episcopal Church. The other societies are undenominational. Mention should be made of the extended work of the WOTC, and of a large number of Seamen's Rests and Bethel's under private management. The various tract societies also assist in furnishing libraries for use on ships. Especially since the war with Spain...
the International Committee of the YMCA has had a most successful work of this kind. The YPSC and similar organizations have also had a share in the work.

**SEBABALA:** A settlement in Basutoland, South Africa, situated at the S. of the Orange River, about 63 miles S. E. of Mafikeng. Station of the Paris Evangelical Missionary Society (1885), with (1903) 1 missionary and his wife, 31 native workers, 19 outstations, 1 place of worship, 1 Sunday school, 22 day schools, and 795 professed Christians.

**SECUHANA LANGUAGE:** Belongs to the Bantu family of African languages. It is used by the Bechuana tribes forming a large portion of the native population of South Central Africa, from the Orange River to the Zambesi. It is written of.

**SECUNDERABAD:** A military cantonment in the native state of Haidarabad, India; situated 6 miles N. N. E. of the city of Haidarabad, and covering 19 square miles of territory. The largest military station in India. Climate during rainy season very unhealthy; at other times hot, but not insalubrious. Altitude, 1,787 feet. Population (1901), including troops, 74,000. Station of the SGP (1842), with (1903) 14 native workers, 1 place of worship, 2 day schools, 2 boarding schools, and 786 professed Christians, of whom 297 are communicants. Station also of the ABMU (1875), with (1903) 2 missionaries and their wives, 3 women missionaries, 18 native workers, 1 outstation, 1 place of worship, 6 Sunday schools, 1 boarding school, 4 day schools, and 210 professed Christians, of whom 196 are communicants. Station also of the LMS (1899), with (1903) 3 missionaries, 1 woman missionary, 36 native workers, 3 outstations, 3 places of worship, 1 Sunday school, 8 day schools, 1 boarding school, and 368 professed Christians, of whom 213 are communicants.

**SECUNDERDA:** A town in the United Provinces, India, situated 5 miles N. of Agra; contains many historical remains, among which is the tomb of the Emperor Akbar (1566), a grandson of Baber, Turkish conqueror of India. Station of the SGP (1842), with (1903) 1 missionary and his wife, 28 native workers, 1 place of worship, 9 day schools, 1 industrial school, 1 orphanage, and 484 professed Christians, of whom 76 are communicants.

**SEFULE:** A village in British Central Africa, situated in the Barotsi region, about 15 miles N. E. of Nalde, on the chain of hills bordering the Barotsi plain. Station of the Paris Evangelical Missionary Society (1886), with (1903) 3 missionaries and 1 dispensary. Some write the name Selufo.

**SELANGOR:** A state in the Malay Peninsula belonging to the group of Federal States under British protectorate. It lies south of Perak, and has an area of about 500 square miles of territory. The capital is Kuala Lumpur. Station of the PB, with (1900) 3 missionaries and their wives and 2 women missionaries. Station of the SGP, with (1903) 2 missionaries.

**SELEPENG:** A settlement in the Bechuanaland Protectorate, South Africa, situated on Fati River, about 22 miles N. W. of Francistown station on the Bulawayo Railroad. The people belong to the Barahote tribe, who are somewhat inclined to move the sites of their villages, to the discomfort of missionaries, whose homes are less portable. Station of the LMS (1899), with (1903) 1 missionary and his wife, 1 Sunday school, 11 native workers, and 487 professed Christians, of whom 115 are communicants.

**SELWYN, George Augustus:** Born at Hampstead, England, in 1809; died, April 11, 1878. Studied at Eaton; graduated at Cambridge University in 1831. He was the fine vigor of his preaching, that made him one of the most successful boat race in 1829. He was ordained deacon in 1833, and took the curacy of Boveney; ordained priest in 1834; became curate of Windsor in 1839; was consecrated Bishop of New Zealand in 1841; received the degree of D.D. the same year, from both Cambridge and Oxford; and on his see December 26, 1841. He early saw a great truth, too often neglected by missionaries, which he later expressed in this form: "The surest way to spread the Gospel to the uttermost parts of the earth is by building up the Colonial churches as missionary centers." His whole heart was in the work to which he was called, and he became at once a tower of strength for the evangelization of New Zealand and all the surrounding regions. When he preached his farewell sermon before leaving England, his words deeply impressed a boy of fourteen who was present, named John C. Patteson. In 1855, when Bishop Selwyn returned to Auckland, after a visit to England, he had with him, as a missionary, the fruit of that early sermon in the person of Mr. Patteson, afterward the martyr Bishop of Melanesia.

Bishop Selwyn arrived at Auckland in 1842, and in 1843 he established there St. John's College for the education of a native ministry. On the voyage out he had spent much of his time in compiling from the Rarotonga, Tshiti, and Maori New Testament a comparative grammar of these three dialects. He was, therefore, somewhat prepared to supervise the work of educating a native ministry. In his farewell sermon before leaving England, he had said: "The surest way to spread the Gospel to the uttermost parts of the earth is by building up the Colonial churches as missionary centers." His whole heart was in the work to which he was called, and he became at once a tower of strength for the evangelization of New Zealand and all the surrounding regions. When he preached his farewell sermon before leaving England, his words deeply impressed a boy of fourteen who was present, named John C. Patteson. In 1855, when Bishop Selwyn returned to Auckland, after a visit to England, he had with him, as a missionary, the fruit of that early sermon in the person of Mr. Patteson, afterward the martyr Bishop of Melanesia.

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bishops at the Lambeth Conference, in 1867, which he attended. While from his social position, talents, and accomplish ments he might have commanded the highest ecclesiastical appointments, he chose the obscurity, peril, privation, and drudgery of a missionary life among degraded savages for the sake of his Master. He thus spent 27 years among the heathen, content if by any means he might save some. At last, on the earnest request of the Archbishop, he accepted the bishopric of Lichfield in 1868. He twice visited the United States, and exercised a powerful influence by his impressive addresses.

In 1876 he was taken ill, was soon partially paralyzed, and continued to fall until the 11th of April, when he died, saying, "It is all light."

**SENGA**: A settlement in British Central Africa, situated in the Bwati region on the Zambezi river about 210 miles N. W. of Shesheke. It stands in a picturesque region at the point where the mountains leave the river and open to view the great Barotse plain. A great population is found in scattered villages in the region. Station of the British Evangelical Missionary Society (1898), with (1903) 1 missionary and wife.

**SENDAI**: A town on the main island of Japan, situated on the N. E. coast, 12 miles from its port, Shigasaki, and 200 miles N. of Tokio. It is the chief city of the region. Population (1898), 83,325. Mission station of the ABMT (1882), Asian Church (1887), FCMBS (1891), ME, PE, and RCSUS, with all together (1903) 26 missionaries, men and women; 12 women missionaries, 70 native workers, 55 outstations, 23 places of worship, 51 Sunday schools, 4 boarding schools, and 2,366 professed Christians. The girls' boarding school of the RCUS was destroyed by fire in 1902, but has been rebuilt.

**SENEGAL**: A French colony in W. Africa, lying between the Sahara and the river Gambia. With its adjacent inland protectorate it has an area of about 90,000 square miles, and a population of about 1,600,000. It is a fertile country, rich in natural products. There are 4 communes and 9 "circles," all represented in the French parliament by one deputy. There is a transport service on the Senegal River for 400 miles from Saint Louis. The Negro races, which form the bulk of the population, include the Wolofs, very black, brave, and superstitious, mostly Mohammedans, inhabiting most of the territory bounded by the Senegal, Faléne, Gambia, and the seacoast; the Serers, akin to the Wolofs, and on their southern borders; the Sankoles of the Middle Senegals, akin to the Mandingas, of a wild disposition and an important element in the population. Senegal has 520 miles of railway and 1,400 miles of telegraph lines. The principal language of Senegal is the Wolof, which is the language of commercial intercourse, and has grammars, dictionaries, etc.; the related Gereres, the Mandinga, and the Fulah. The French Protestant Church and the Roman Catholics have mission work in Senegal.

**SENEGAMBIA**: A territory or sphere of influence of France in Western Africa, lying on the upper Senegal River and the Niger. The northern regions were formerly included in French Sudan, a terminology no longer used. A permanent delegate, representing the French home government, resides at Kayes. A railroad is being constructed from Kayes eastward to the Senegal.

**SENGELPAT**: See Chengalpat.

**SEONI**: A town in Central Province, India, situated in the Hoshangabad district, 24 miles S. W. of Hoshangabad. Seoni contains large public gardens, a fine market-place, and a handsome tank. Climate healthful; temperature moderate. Population, 16,000. Station of the United Original Secession Church (1872), with (1903) 1 missionary and his wife, 5 native workers, 1 outstation, 16 places of worship, 2 day schools, 1 boarding school, 1 orphanage. Also station of the FFMA (1890), with (1903) 3 missionaries, one of them with his wife; 1 woman missionary, 9 native workers, 2 outstations, 3 places of worship, 5 Sunday schools, 4 day schools, 1 industrial school, 1 dispensary, and 1 orphanage. Some write the name Sioni Malwa.

**SEOUl** : Capital of Korea, situated about 30 miles E. by N. from its port, Chemulpo, on the right bank of the Han river, in a hollow surrounded by rocky fortifications. The city was founded by the first king and founder of the present ruling dynasty of Korea, who chose the site for the beauty and strength of its situation. The city is shaped like an irregular oblong, and lies lengthwise in a valley whose trend is from northeast to southwest. The dimensions of the city are roughly stated, 3 by 24 miles. On the north is a succession of magnificent granite hills, culminating in granite peaks 3,500 feet high. On the south side is a chain of hills reaching the height of 1,506 feet. The most striking work of art in the landscape is the city wall, which crosses river, plain, and hills, and climbs the mountains on the south, encircling the whole city proper. At intervals are massive and imposing gates, all appropriately named, and through the largest of which the great highways, starting from the royal palace, run to all parts of the kingdom. In the military system of the country this walled city is the center of a group of fortresses which, before the days of rifled cannon, were strong and trustworthy. The scenery from the walls of the city, and indeed from many points in the city, is magnificent, and the natural situation is one of the best for health and safety. An affluent of the Han river, with branches that run into nearly every part of the city, traverses Seoul from east to west, and is utilized as a drain and for washing clothes.

To most travelers the aspect of Seoul is uninteresting, shabby, and squalid. Nevertheless, the gay costumes, full of varied color, clean and brilliant with starch, and the peculiar gloss which the Korean women contrive to confer upon the male garments, make the streets in fair weather wear a very bright and animated appearance. The houses are about 8 or 9 feet high, built of stone and mortar, and mostly roofed with tiles. The windows are under the eaves. A long street, about 200 feet wide, divides the city into nearly two equal portions. In the northern half are the walled enclosure containing the king's palace, and the more important public buildings. The main entrance gates face the south and are three in number. From the bottom of the hill, a principal gate runs a street 60 feet wide into the main square, intersecting it at right angles and dividing the northern section of the city into eastern and
western quarters. This point of meeting of these two streets is regarded as the center of the city. Here stands an imposing pavilion, the Cheng-kah, or belfry, in which is hung a large bell over seven feet in height, which is rung every morning and evening. It is sounded from the bell of the Great South Gate as wide as the main street. It was at the corner of this bell-tower that the regent, in 1886, erected an inscribed stone denouncing as traitors to their country all Koreans who were friendly to European intercourse.

Another feature in this center of the city is the rows of large warehouses, two stories in height, the lower portions of which are divided into small shops opening into a central court, instead of into the streets. These large storehouses are not private property, but are owned by the trading guilds, which enjoy a notable monopoly. Along most of the main streets there are thousands of peddlers’ booths erected, at which most of the retail trade of the city is done. These shabby-looking, temporary structures greatly mar the appearance of the great thoroughfares. Outside of the buildings in the royal enclosure there are three palaces—two belonging to the king and one to his father. The dignity of the several mansions is shown in the relative amount of land and gardens around them. The offices of the foreign ministries, or government departments, are small houses, differing but slightly from the better sort of dwellings. Since the residence of foreigners in Seoul a number of the native dwellings have been altered into good-looking houses, the European influence making itself felt in the Chinese and Japanese quarters.

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The population within the walls is estimated at 260,000, with about 50,000 living outside the walls; in June, 1892, Seoul was evacuated by the king and court, and the Manchu general. In 1653 Hawel and his fellow-Dutchmen visited Seoul as shipwrecked prisoners, finding other Hollanders there. In 1777 Christianity entered Seoul through some members of the embassy to and from Peking; in 1801; in 1839, shepherded 9,000 believers, and was decapitated September 21 in that year. In March, 1801, nine French priests were executed on the river flats in front of the city, and on March 25 from the French war-vessels, “Désoullées” and “Tardis,” piloted by an escaped French bishop and native Christians, the flag of France floated, causing a cessation of all business for several days. The French invasion took place in October, when two native Christians were beheaded and their blood poured into the river over the place of the anchorage of the French ships. The riot and attack on the Japanese Legation July 28, 1882, the coup d’état and battle of the Chinese and Japanese troops December 4 to 7, 1884, the funeral of the ex-queen, a spectacle of unprecedented magnificence of the Korean sort, on an autumn day of 1899, are among the notable historic events in Seoul. The following missionary societies have establishments in Seoul (1884), with (1900) 10 missionaries and their wives and 4 women missionaries, 20 native workers, men and women; 43 places of worship in the district, 10 day schools, 1 boarding school, 1 dispensary, 1 hospital, 1 printing house, and 1,430 professed Christians; ME (1885), with (1903) 2 missionaries and their wives, 6 women missionaries, 8 native workers, 3 places of worship, 7 outstations, 1 printing house, and 624 professed Christians, of whom 453 are communicants; SPG (1896), with (1905) 3 missionaries, 2 places of worship, and 37 professed Christians, of whom 13 are communicants; MES (1896), with (1901) 2 missionaries and their wives, 2 women missionaries, 2 native workers, 9 outstations, 7 Sunday schools, and 262 professed Christians. The YMCA has established an agency here (1901).

SERAMPUR: A city in Bengal, India, on the banks of the Hugli, some 15 miles above Calcutta, who on the opposite (west) bank of the river. Serampur was a Danish station, but in 1846 all the possessions held by the Danes in India were ceded to the East India Company. It was to Serampur that Carey, Marshman, and Ward, the great Baptist missionaries of the early part of the 19th century, retired; and there, under the Danish flag, they found an asylum from the opposition of the English authorities at Calcutta, who, until the intervention of Parliament in 1814, were unwilling that missionaries should find a foothold in their possessions. The new charter contained a clause legalizing the residence in India of missionaries and their families. The Baptist missionaries not only worked diligently in preaching the Gospel in Serampur and surrounding towns, but established a press, printed books and tracts, assembled their translators from many parts of India, prepared and published versions of the Bible in the principal languages of Hindustan, and even in Chinese. These versions were afterward found to be of comparatively small value, owing to the haste with which they were prepared, and the inadequate facilities enjoyed for correct translation into the idiom of the various Indian tongues; but nothing can better illustrate the diligence, zeal, and energy which have made the Baptist Mission at Serampur famous in the annals of modern missions than the fact that they were made at all. A church, college, schools of higher grade, and a good library were established at Serampur, and the mission is still in active and successful operation. The wide influence of this mission has been well summarized as covering the following points of development.

India owes to the Serampur mission, besides the first translation of the Bible into many of its northern dialects, the first newspaper in Bengali; the first steam-engine, paper-mill, and large printing press; the first efforts at education of native girls and women, the first savings bank, and many other benefits directly or indirectly the
result of the labors of Carey, Marshman, Ward, and their associates.

The Servians: A kingdom in Europe, bounded by Austria on the north, Rumania and Bulgaria on the east, Turkey on the south, and Bosnia on the west. In general, the surface is mountainous and covered with dense forests. The Danube and several other large rivers drain the country. Its maximum area is 18,855 square miles, of which over half is under cultivation. Cereals and grapes are the principal products.

The independence of Servia was secured by the Treaty of Berlin (1878), and since January, 1889, it has been a kingdom. The legislative authority is exercised by the king, together with the national assembly, which is composed of deputies elected by the people, indirectly and by ballot. Personal liberty, liberty of the press and conscience are guaranteed. Population in 1902, 2,600,000.

The Servians, or Serbs, belong to the most spirited of the Slavonic races, and are noted for the love of freedom and bravery. Poverty is rarely seen, for even the poorest have some sort of freehold property. Thus 97 per cent. of the country is under cultivation. The Greek Church is the state religion of Servia, and the alphabet invented by Cyril in the 6th century was adopted. The Church-Slavonic and Servian, with the elements of the Bulgarian, from which it differs, however, considerably in vowel sounds. Many Turkish, Greek, and Albanian words have entered into the formation of the modern Servian language. Under the influence of their ecclesiastics and their ecclesiastical literature, the Servians in the beginning of the 19th century used in their literature a language called Slavonic-Servian, a mixture of Church-Slavonic and Servian, with the elements of the former predominating. Thanks to the genius and efforts of Verk Karadjitch, a self-made man, the Servian alphabet was modified to a certain extent to suit the pronunciation of the spoken language of the people, which was raised to the dignity of a literary language. In this way the Servian orthography became the most phonetic of all Slavic orthographies, and, in spite of the opposition the reforms of Karadjitch met with, they were officially sanctioned by the government in 1868, and accepted by all the Servians who use the Cyrillic alphabet. Karadjitch translated also the New Testament into the common language of the people, while some years later Danitchitch, a well-known Servian philologist and a follower of Karadjitch, did the same thing for the Old Testament, and both these versions have been accepted and are used by the British and Foreign Bible Society.

SERVIAN LANGUAGE: The Servian, which belongs to the Slavonic branch of the Aryan family, is spoken in Servia, Bosnia, Herzegovina, Montenegro, Croatia, Slavonia, Dalmatia, Albania, and is more akin to the Russian and Wend than to the Bohemian and Polish. It is rich in vowels, and free from the accumulation of sound clusters.
of consonants which render the other Slavonic tongues so harsh to the ear of a foreigner. Its sound is very soft, and one of the best Slavonic scholars of our age, Prof. Schafarik, in comparing the different dialects of the Slavonic family, makes the following remark: "Servian song resembles the tone of the violin; Old Slavonic that of the organ; Polish that of the guitar. The Old Slavonic in its psalms sounds like the loud rush of the mountain stream; the Polish like the bubbling and sparkling of a fountain; and the Servian like the quiet murmuring of a streamlet in the valley." The Servian is written with the Slavic (Cyrillic) Alphabet, and is beginning to possess a modern literature of its own.

**Sesheke**: A settlement in British Central Africa, situated in the S. W. part of that region, on the Zambesi River, about 400 miles W. of Salisbury in Rhodesia. The climate is very trying to Europeans because of malaria. Station of the Free Evangelical Missionary Society (1885), with (1903) 2 missionaries, one of them with his wife; 1 woman missionary, 1 place of worship, and 1 boarding school.

**Seychelles**: A group of islands in the Indian Ocean; a dependency of the British colony of Mauritius. Missions are carried on by the SPG (1843), with 2 missionaries; 1 district teacher and 260 Christians in native churches. At Mahé the CMS has a mission station, and works, mainly by its schools, among the negroes.

**Shafesbury**: A settlement in the N. W. of Canada, situated on Peace River, in the S. W. part of Athabasca. Station of the CMS (1888), with (1903) 11 missionaries, 1 native worker, 1 day school, and 26 professed Christians, of whom 10 are communicants.

**Shahjahanpur**: A town in the United Provinces, India, situated in the Rohilkhand division, about 55 miles N. W. of Sitapur. Manufactures much sugar. Population (1901), 76,458, of whom 37,000 are Mohammedans and 36,000 Hindus. Station circuit of the ME, with (1903) 2 missionaries and their wives, 1 woman missionary, 42 native workers, 5 places of worship, 1 boarding school, 1 orphanage, 15 day schools, 29 Sunday schools, and 985 professed Christians.

**Shanghai**: The most important emporium in China, situated on the Hwang-pu rivers, the latter emptying into the Yangtse at Shanghai, give it communication with the rest of the world. The first railroad in China was opened in 1876 between this city and Wu-sung, at the mouth of the river; the Chinese Government bought it the ensuing year, tore it up, and sent the material to Fort-843. It has been rebuilt, nevertheless, and has in use since 1898. From this port is carried on the most important trade in China, the value of it having risen from 65,000,000 taels in 1868 to 240,000,000 taels in 1901. It is the center for the export of tea and silk.

Along the water front are vessels which carry goods to and from the interior. The streets are narrow and paved, the houses, a tit of brick, and sloped, eating-houses, and the usual temples and Buddhist shrines common to all Chinese cities are found here in abundance, but none of the public buildings or temples are peculiar to this city any more than to other cities of the empire. The population is estimated at 420,000, but probably the estimate is low. The climate varies greatly—from an intense heat in summer to freezing cold in winter, and great changes of temperature in 24 hours are common in the spring and autumn. The mean temperature, like that of Rome, is 59° (F.). Heavy rainfalls and floods in the near are limited from September to May the climate is delightful.

(2) The Foreign Settlement is a municipality, and is divided into the English (and American) and French concessions, is governed by municipal officers, and there is a mixed court where cases involving natives and foreigners are tried before both Chinese and English officials. Spacious docks line the river front for three miles. The streets are broad, overhung with trees, lighted with electric light, and nearly all the comforts of modern civilization are to be found. The streets are divided by broad streets and wheelbarrows, provide abundant means of transportation, and horses and equipages of the latest European style are to be seen on the streets, especially along the Bubbling Well Road, the fashionable drive. Hundreds of native boats ply for hire on the river, and with the shipping, the steam-tugs, and small boats, the water presents a most animated appearance. The land of the concessions belongs really to the Emperor of China, to whom a mere nominal rental is paid. The domestic and foreign mails are handled at seven post offices—at the consulates—in connection with the Chinese customs. Clubs, libraries, museums, in addition to the various mission establishments, present attractions to the visitor. Telephone service is provided. The great northern line of telegraph was connected with the settlement in 1871, and the city is now in cable communication with the rest of the world. The first railroad in China was opened in 1876 between this city and Wu-sung, at the mouth of the river; the Chinese Government bought it the ensuing year, tore it up, and sent the material to Fort-843. It has been rebuilt, nevertheless, and has in use since 1898.

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According to the census of 1890, the population of the municipality, exclusive of the French concession, was 168,129; of the French concession, 94,722; the foreigners numbered only 4,985, of whom 444 were in the French quarter. Such a wide range of nationality is seldom found in any Oriental settlement; while the bulk of the foreign population is British, American, French, and German, yet twenty-one other nationalities are represented in varying numbers. Together with the estimated population of the native city, the total population of Shanghai is (1901) 620,000.

Shanghai is the literary center of the foreigners in China. Here is published the best English daily paper, together with a considerable number of the missionary publications in China. At the Presbyterian Mission Press books are printed in
Chinese—not only religious, but scientific; and the Chinese Religious Tract Society issue from here their periodicals in Chinese, and the Chinese Recorder and the Messenger are published in English. On account of its central location, the beauty of its situation, the hospitality of the foreign community, it has been the place of meet ing for the great Missionary Conferences.

It's importance as a center for religious work was early appreciated, and a larger force of missionaries, or representatives of more denominations, probably not met with elsewhere in China. Mission societies now represented at Shanghai, with the last available statistics, are: LMS (1843), CMS (1845), PE (1848), Seventh-Day Baptists (1847), MES (1848), FN (1850), CIM (1854), WU (1858), FCMS (1891), and German General Protestant Missionary Society (1886); altogether these societies now (1903) have 106 missionaries, men and women; 130 native workers, men and women; 46 places of worship, 6 hospitals, with dispensaries; 3 printing houses, and 189 professed Christians. The BFBS and the ABS have each a center for their Bible work. The YMCA (1898) also has an agency here, with (1901) 2 men and their wives and a Young Men's Christian Association.

SHANGPOONG: A village and district in Assam, situated on the Jaintia Hills, Station of the Welsh Calvinistic Missionary Society, with (1902) 1 missionary and his wife, 31 native workers, 57 outstations, 57 places of worship, 52 Sunday schools, 57 day schools, and 2,683 professed Christians, of whom 677 are communicants.

SHANG-TSING: A town in Kiang-si, China, situated 68 miles S. E. of Nan-chang-fu. The Taouist pope resides here. Station of the CIM (1898), with (1902) 1 woman missionary, 5 native workers, 2 places of worship, 1 day school, and 36 professed Christians.

SHAN STATES: A name given to some of the hill provinces which lie on either side of the boundary between Burma and Siam, and are tributary to the one or to the other. They are inhabited by the Shans, Laos, and other tribes.

SHANS: The Shans are now principally found on the mountain plateaux between the Salwen River and the great Burman plain. They are one division of the great Tai family, which extends from Tonquin on the east to the confines of Assam on the west, and from Southwest China on the north to the Gulf of Siam on the south.

The kingdom of Siam is the only independent state, Nan Chao, had arisen, which maintained as the first half of the 7th century a strong Tai dominion over a vast area which included the Shan country, and as far west as the borders of the Chines Empire.

The Shan language, however, maintains itself in the interior mountain regions. In the Shan province of Siam, the language is still spoken. It is the language of the people that mission work must be carried on in the Burmese language. The Shan language, however, maintains itself in the interior mountain regions.

The migration of the Tai into Burma was by the branch which we know under the name of Shans, and probably began about 2,000 years ago, at which time the Chinese commenced to push their conquests south of the Yangtze-kiang. Shan and Burman tradition places the beginning of the migration still earlier, and this tradition may be correct, tho of no political importance, as the restlessness of the Shans has always led them to frequent changes of residence.

But the wars of Chinese aggression must be responsible for the great migration which found its first home in the valley of the Shweli River, and thence spread over plateaux southwest of China, and across the part of the plateau of Burma to Assam, and to the headwaters of the Irawadi. As the oldest branch of the Tai family, the Shans have always been called Tai Long, or Great Shans, by the other branches of the family.

In the 7th century, out of this migration grew a large Shan kingdom, with a capital at Mong Maw Long in the Shweli valley. This kingdom maintained itself for several centuries with varying degrees of prosperity, until Anawratta, the Burman King of Pagan, by a victorious military career, established Burman supremacy for a time over much of the territory of the Shan princes.

After the death of Anawratta, the Shan kingdom regained power, and later, in the times of Sam Kham Hpa and Sam Long Hpa, extensive military campaigns increased the territory of the kingdom to a size that it has never attained before. The prosperity of the Shan kingdom soon began to wane. From the 14th to the 16th century there was a gradual decadence of power. Distant dependencies shook off its suzerainty.

Wars with Burma and China were frequent and weakened the central authority, and in the confusion many of the stronger principalities became semi-independent. In 1694 the Shan royal line ended. From that time Shan principalities became tributary to Burma, and Shan history merges into Burmese history.

It was an evil day for the Shans when Burman suzerainty was established. In the Shan principalities west of the irawadi and the mountains bordering on the eastern side of the Burman plain, successful efforts to Burmanise the people by the destruction of Shan books and the enforcement of study of the Burmese language in the monasteries were put forth by the Burman government for many decades. The Shan lingers as a patois m any country places in these regions, but the Burmese language has become so thoroughly the language of the people that mission work must be carried on in the Burmese language. The Shan language, however, maintains itself in the interior mountain regions.

Another cause of decadence was the frequent desolation of both border and interior principalities by war. The Shans, always restive under Burman rule, engaged in frequent rebellions put down by the Burmese with merciless cruelty, and also in civil wars fostered by Burman policy. These wrought such a great loss of life that the interior principalities became sparsely populated, except in a few important centers. With the decline in population, for a century the wave of Kachin migration has moved from the Himalaya region southeastward as far as Hsien and Mong-Mit, and has driven the Shans from much mountain country between Burma proper and China.

The Shans show their Chinese affinities in their physical characteristics and language. They have the Chinese type of face. Their complexion
Christian literature prepared. The prospect is on the south side of the Bay of Hang-chau, about warm and somewhat malarious. Surrounded by rapid development.

The Shans are a thrifty people. They are good agriculturists, but they excel in trading, for which purpose they visit Burma, Shan, and Western China. In this way they supply themselves with food and merchandise not obtainable in their mountainous country. In time of peace they are cheerful and hospitable, but in time of war they are cruel and vindictive, not only seeking to put to the sword all men of a hostile region, but slaughtering male children who fall into their hands.

The Shans are zealous Buddhists. Current legends about the introduction of Buddhism are manifestly untrustworthy. The looser Buddhism of the Northern Vehicle was doubtless the first form of that religion to be introduced into Upper Burma from Northern India. At the time of Anawratta's succession to the throne of Pagan, if Buddhism was so exceedingly corrupt in doctrine and in practise, it must have been as bad if not worse in the more northern Shan kingdom. Anawratta became a zealous religious reformer and introduced the stricter doctrine and practice of the Southern Vehicle. Wherever Burman influence has predominated in the Shan principalities, the people have become strong Buddhists, proud of their religion and tenacious in adhesion to it.

This strong adherence to their ancestral religion makes mission work among them slow and difficult. Buddhism, as held and practised by them, does not have much unpleasant restraining power over their lives. Every male child must, by religious law and by inflexible custom, be placed for a time in a monastery, where the tenets of Buddhism are diligently instilled into his mind. His mind thus becomes tenacious in adhesion to it.

After his first ten years of service in Persia, Shedd, John H.: Missionary of the American Presbyterian Board (N.). Died, Urmia, Persia, April 12, 1895. The first years of Dr. Shedd's missionary life were spent in pioneer work. His youthful energies seemed to know no limit in the tasks assumed. He shrunk from no hardships. Given some special work to be done requiring vigorous action, self-denial, large resourcefulness, and he was pretty sure to be in it. His tours in the wild, rugged mountains of Kurdistan year after year marked well his character as a missionary, resolute, devoted, wise. Restricted as to times and seasons between the pathless winters and the fever-breeding summers, he would push in at the earliest possible moment of spring, abandoning his mule when he found the roads still closed, and with a Kurd as a porter to carry his quilt and a small change of clothing, he marched upon the snow crust, over the perilous passes and down through the valleys, visiting the little congregations, counseling and strengthening them in the name of the Lord Jesus. And scarcely had he returned home when he was ready to move with his family back again to the outer bounds of the mountains for the summer, drawing the native workers around him for additional instruction and training.

After his first ten years of service in Persia, Dr. Shedd returned to the United States.
furlough. There he received a call to a professorship in Biddle University, which he accepted in view of conditions of health in his family which forbade his returning to the mission field. In a few years he threw all his energies into the freedman's work.

Upon his return to Persia he was put at the head of the college at Urmia, taking a large share, at the same time, in the supervision of the church work. In both these relations his remarkable abilities for organization found ample scope. He came to be looked upon by the native preachers as a leader whom they could safely follow. On one occasion, when taunts were freely flung at the native Protestants because they lacked a bishop or head, one of the foremost pastors hurled back the answer, "Tell them we have in Dr. Shedd priest, bishop, and patriarch." His revised Confession of Faith and Manual of Church Worship and Government are a monument to his thorough study and broad-minded views of the needs of the nascent Church of Christ in Persia.

Dr. Shedd's last year of service will be remembered by his associates as one of the most important in his life in connection with his conspicuous efforts in organizing and carrying through the Missionary Conference in Hamadan. In his comprehensive outlook upon the Persian field, with his bright faith in God's gracious purpose for the redemption of that land to Christ, he conceived it of pressing importance to gather a representative work of the missionary workers to study the divine leadings. The high standard of spiritual interest and power which characterized the deliberations of the conference more than met his expectations. Out of his gratified soul he wrote at the close, "All are full of faith that God is to bless this land. There is an uplift in all our hearts toward a closer union with our Lord."

SHEFAMER: A village in Palestine, Asiatic Turkey, situated about 7 miles S. W. of Acca. Station of the CMS (1899), with (1903) 2 women missionaries, 1 day school, and 1 dispensary.

SHEIKH OTHMAN: A village in the southwest part of Arabia, 16 miles from Aden, and within the British lines. It is on high ground, and is used as a residence for escape from the intense heat of the town of Aden. Station of the UFS, with (1903) 2 missionaries, one with his wife; 8 native workers, 2 places of worship, 1 boarding school, 1 dispensary, 1 hospital, and 7 professed Christians.

SHELLA: A small town of 5,000 people in the Khazia hills, Assam, which gives name to a district of the mission of the Welsh Calvinistic Methodist Society, with (1903) 2 missionaries, one with his wife; 32 native workers, 23 outstations, 37 places of worship, 34 Sunday schools, 34 day schools, and 1,631 professed Christians, of whom 614 are communicants.

SHELMAN: A village in the Lebanon, Palestine, Turkey, situated about 10 miles S. by E. of Beirut. Station of the British Syrian Mission Schools (1858), with (1900) 2 women missionaries, 2 native workers, 2 outstations, 1 day school, and 1 boarding school.

SHEPSTONE. See NORTH AND SOUTH SHEPSTONE.

SHERBORO ISLAND: An island on the W. coast of Sierra Leone, West Africa, about 70 miles S. of Freetown. Station of the CMS (1822).
History and Origin: In earlier times Shi'ite doctrines were by no means confined to Persia. Under the Caliphs we find them again and again asserting themselves in Arabia, Egypt, and Mesopotamia. But whenever this occurred it was on a small scale. It is not too much to say, therefore, that Persia is the original home of Shi'ite belief, and that the enmity subsisting between Sunnites and Shi'ites is the continuation of the ancient hostility between Arab and Persian (Greeks and Arians—which may be compared with Greek and Barbarian) on the one side, and on the other, Persian and Turk (Iran and Turan), who, in the Persian traditions, have always been mortal enemies. These feelings were still more excited on both sides, and especially on that of the Persians, when the Arabian conquest of their country (642-643) compelled them to save their lives by outwardly professing Islam. Furthermore, skepticism and mysticism are natural to the Persian character, but alien to Arabian conservatism and devotion to the literal interpretation of the Koran and Tradition. It is no wonder, therefore, that the two races have developed differences in credo.

Another historical cause of the schism between Sunnites and Shi'ites may be found in the rivalry between the Hashimites and the Ommayites, house of Ommayah and that of Hashim. Husein's descendants, and there gradually grew up the belief that Ali should have succeeded Mohammed. He was the rightful successor, and this does not in the least affect the claim of the Caliphs to have succeeded him. The Sunnites hold that Abu Bekr, Omar and Othman, each in turn, became "Vicegerent of the Apostle of God" (generally abbreviated into Vicegerent-Khalifah—and corrupted in English into Caliph). The Shi'ites, on the other hand, hold that these three men usurped the position which belonged to Ali. The Shi'ites think it a sacred duty, therefore, to curse bitterly the memory of the first three Caliphs, and to refuse to acknowledge any Caliph except Ali himself. After Ali's death, his authority was transmitted, they hold, to his sons: Hasan and Husein, and so on through the line of their descendants. But they style Ali and his eleven successors, not Caliphs, but Imams—"the word Imam denoting a leader in religious worship. The twelve Imams are: 1. Ali-ul-Riza; 2. Hasan; 3. Husein; 4. Ali-ul-Asghar (the less); 5. Mohammed-ul-Baqir; 6. Jafar; 7. Musa; 8. Ali-ul-Riza; 9. Mohammed-ul-Jawwad; 10. Ali-Akbar; 11. Hasan-ul-Khadim; 12. Mohammed-ul-Mahdi."

It may be remarked in passing that rigid Shi'ites regard the government of the Shah of Persia as a usurpation, holding that all temporal and spiritual power should be in the hands of the Imam in this technical sense, and that of the Imam in this technical sense, and that of the Imam in this technical sense. But this development was not clearly evident until some generations after Ali's death.

The more moderate Shi'ite party, which is that now prevailing in Persia, and with which this article deals exclusively, gradually grew in numbers and influence until it became supreme in Persia in the 10th century of the Christian era. The Mongols in the 13th century at first showed no inclination to interfere with the religious views of the conquered Persians. Mohammed Khudabandeh (1303-1316) professed himself a Shi'ite. A period of depression afterward ensued, but Shah Ismail I., the descendant of the seventh Imam, Musa, founded the Safevi dynasty in 1499, and was a warm supporter of Shi'ite views. His war with Selim I. of Turkey was undertaken to avenge the slaughter of some 40,000 persons for rejecting the Sunnite in favor of the Shi'ite creed. The other sovereigns of the Safevi line supported the Shi'ite faith as the established religion of the country. The Afghan conqueror, Mahmud, was a Sunnite, and Nadir Shah, who declared the Shi'ite faith as the established religion of the country. The Afghan conqueror, Mahmud, was a Sunnite, and Nadir Shah, who, in his turn, became "Vicegerent of the Apostle of God" (generally abbreviated into Vicegerent—Khilafah—and corrupted in English into Caliph). The Shi'ites, on the other hand, hold that these three men usurped the position which belonged to Ali. The Shi'ites think it a sacred duty, therefore, to curse bitterly the memory of the first three Caliphs, and to refuse to acknowledge any Caliph except Ali himself. After Ali's death, his authority was transmitted, they hold, to his sons: Hasan and Husein, and so on through the line of their descendants. But they style Ali and his eleven successors, not Caliphs, but Imams—"the word Imam denoting a leader in religious worship. The twelve Imams are: 1. Ali-ul-Riza; 2. Hasan; 3. Husein; 4. Ali-ul-Asghar (the less); 5. Mohammed-ul-Baqir; 6. Jafar; 7. Musa; 8. Ali-ul-Riza; 9. Mohammed-ul-Jawwad; 10. Ali-Akbar; 11. Hasan-ul-Khadim; 12. Mohammed-ul-Mahdi."

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Sunnites, and any one falsely claiming such descent is liable to very severe punishment. The proper dress of the
devotees. More highly honored by the Shi'ites than by the Sunnites is green, or at least their turbans are of that color, whereas in Persia the

The proper dress of the
shades of green differ, according to the sect to which the wearer belongs. The standard color of the Sunnite is black, that of the Shi'ite is green; but both

The Shi'ite movement may, from an intellectual point of view, be regarded as an Aryan revolt against a Semitic faith forced upon the people of Persia at the point of the sword. Islam is utterly destitute of proof, and the Persians are naturally intellectual and skeptical, so that the same time very much inclined to mystical and pantheistic conceptions, like their brethren, the Aryans of India. Mysticism, increasing superstition, credulity, and fanaticism have played an important part in the history of the Shi'ite system. It was largely opposition to the 'orthodox' doctrines upheld by the Ommayad Caliphs that led the Persians to ally themselves with the Hashimite partisans of Ali. It was convenient to protect and to develop the Manichæan, Dualistic, Gnostic, Pantheistic, and other doctrines that still lingered in the East when Islam appeared under the form of an Aryan school of thought. Thus the strong political party, which was gradually formed to maintain the claims of Ali and his house, became committed to alliance with this whole medley of doctrines; and hence we find that the person most revered under the name of Ali is rather a mystical character than the historical person of the name. This will be especially noticeable in examining the views of the extreme Shi'ite sects.

To the ordinary Mohammedan profession of faith, "There is no god, but God, Mohammed is the Apostle of God," the Shi'ites often add the words "and Ali is (God's appointed) governor." Theoretically Mohammed should be accounted superior to Ali, but practically Shi'ites have put Ali in his place. Ali is invoked in Persia twenty times more frequently than Mohammed.

Obliged to make the pilgrimage to Mecca at least once in his life, if at all possible, the pious Shi'ite, when prevented from doing so, visits instead the supposed tomb of Ali at Najaf, or that of Husein at Kerbela, or that of Ali Riza at Mashhad, and their festivals are of great importance to the Manichæans. The Shi'ites observe many other festivals than those celebrated by the Sunnites. Thus the "Feast of Sacrifice" (Id-i-Kurban), the Shi'ites devote the greater part of Moharram, to mourning for the deaths of Hasan and Husein. On the tenth day of that month mournful recitations (Taziyehs) descriptive of that sad scene are given before great crowds of people in all places where the Shi'ites are to be found in any numbers, and the wailing and beating of the breast which then take place are very moving, even to non-Muslim spectators. Religious fanaticism is easily excited on such occasions, and outbursts against Babis, Jews, and Christians are liable to occur. In Bombay the police have to take extreme care to prevent the Sunnites and the Shi'ites, both of whom have processions on that day, from attacking one another.

In recent times, and especially during the last few years, the Mullahs in Persia have endeavored to increase the number of festivals observed by the Shi'ites, with a view to keep up their interest in their faith. Yet none can be said to be generally recognized, except the two already named. There is also the great secular festival of New Year's Day (Nawruz), during which the Mullahs in the new school of thought now enter upon their duties. This is celebrated with pomp in Persia, and attempts have been made to give it a religious significance as the day on which Mohammed is said to have named Ali as his successor. But it is a national Persian festival of great antiquity, and the effort to connect it with Islam cannot be said to have succeeded.

The Sheikh-'l Islam has not nearly the same authority and influence among the Shi'ites that the holder of the same position possesses among the Sunnites. In Persia every large city has such a functionary, but he is in many cases completely overshadowed by some other Mujtehid, not infrequently the Imam of the chief mosque in the city.

Properly speaking, Islam recognizes no atonement for sin. But the instinctive yearnings of the human heart are too strong to permit this great lack to remain entirely unsatisfied. The Shi'ites, therefore, hold that the deaths of Hasan and Husein were an atonement for the sins of true believers. This is a matter of no little importance, as it enables the Christian missionary, when dealing with Shi'ites, to find common ground on which to show the need of an Atone

From the number of Imams the Shi'ites call their religious community that of the Twelve. The term Shi'ah, applied by their enemies to them, means a sect. Shi'ites, nevertheless, do not regard its use as an insult, and sometimes use it themselves as more convenient and more generally understood than the longer term. The Sunnites derive their name from their reverence for the traditional law (Sunnah), yet it is a mistake to fancy that the Shi'ites reject tradition. They reject the six great collections of tradition accepted by the Sunnites, but in their stead acknowledge the following five others: 1. The Kafi of Abu Jafer Mohammed. 2. The Mau la Yastahzirah-ul-Fakih. 3. The Tahzeb of Sheikh Abu Jafer Mohammed. 4. The Istibaar of the same author, and 5, the Nahj-ul-Belaghah of Sayyid Razi. Morality in all Mohammedan lands is low, and
it would be hard to prove that the Shi'ites are in this respect worse than the Sunnites. But the former have two especially demoralizing doctrines which the latter repudiate, at least in words. These are the dogma known as Kitman and the doctrine of the legality of temporary (mut'ah) marriages.

The doctrine of Kitman (concealment of faith) is that a man is justified in concealing and even denying his belief, whenever confession would lead to the loss of his life. In Persia, the term used to denote such a marriage is Sigheh. A great part of the wealth of the highest of the Mohammedan clergy in the places of pilgrimage is obtained by officiating at these marriages. To realize in any degree the moral degradations of Islam in this respect, we must try to force ourselves to imagine the higher clergy of the Church drawing their income in considerable measure from sanctioning such unions, especially with the pilgrims visiting such cities. In Persia, this term is used to denote such a marriage. The doctrine of the legality of temporary (mut'ah) marriages.

Sects: Even in Ali's lifetime a Jewish convert to Islam, named Abdullah Ibn Sauda or Ibn Sabs, coming from Southern Arabia, proclaimed Ali to be an incarnation of the Deity. In 653 this man's followers, in spite of Ali's denunciation of their doctrines, were numerous enough to cause sedition in Bagra, Kufa, and Syria, whence the sect spread to Egypt, as well as to Persia. Ibn Sauda taught that Mohammed, like Christ, would come again, and that, meanwhile, Ali was his representative. An allegorical interpretation began to be given to the Koran, and this is still a common feature with the Shi'ite party. Even in very early times the Shi'ites divided into a number of sects, each holding one or other of Ali's descendants in peculiar reverence, but all agreed in looking forward, with large numbers of Sunnites also, to the coming of a Mahdi. In this sense, the term used to denote such a marriage is Sigheh. A great part of the wealth of the highest of the Mohammedan clergy in the places of pilgrimage is obtained by officiating at these marriages. To realize in any degree the moral degradations of Islam in this respect, we must try to force ourselves to imagine the higher clergy of the Church drawing their income in considerable measure from sanctioning such unions, especially with the pilgrims visiting such cities. In Persia, this term is used to denote such a marriage.

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Shi'ite religious law. Consequently, very large numbers of women make their living by contracting such unions, especially with the pilgrims visiting such cities. In Persia, this term is used to denote such a marriage. The doctrine of the legality of temporary (mut'ah) marriages.

Sufism can hardly be said to be connected with Islam at all, since the views of those who hold to this mystic and pantheistic system of thought—so far as it can be called a system—are utterly opposed to Mohammedanism. It has had very extensive influence in Persia, so much so that nearly every thoughtful and educated Persian is a more or less Sufi. Such men outwardly profess to be Shi'ites, but, in confidence, acknowledge that they absolutely disbelieve every tenet of Islam.

Less important Shi'ite sects are (1) the Akhbaris, who treat the doctrine of the resurrection and many others as merely allegorical; (2) the Ali-alihas, who deny Ali and worship him as God; (3) the Sheikhis, who hold what is known as the Ekm-e-Rahi (fourth column) doctrine, to the effect that there must ever exist an intermediary between the twelfth Imam (the Mahdi) and his votaries. This Imam is said to have vanished most mysteriously in 874 and the popular belief is that he disappeared down a well, where he still lives. A message sent by him out of the well in 1892 was so universally believed, that, in accordance therewith, the Shah of Persia was obliged to abolish the Tobacco Regie monopoly, which he had granted to foreign companies. But it is believed that after his disappearance in 874 the Imam Mahdi once more appeared in 940, only to vanish again for an indefinite period. During his "lesser disappearance" (874-940) he communicated with the faithful by means of four persons in succession, each of whom bore the title of Bab (Gate). Mirza Ali Mohammed of Shiraz, founder of the modern Babist sect (1844), claimed the title of Bab in this sense. This sect is, therefore, an offshoot of the Sheikhi sect from the then leader of whom (Sayyid Kasim of Resht) Mirza Ali Mohammed at first received instruction. But persecution has rendered the Babis so hostile to the Shi'ites that it is hardly
correct to regard them as any longer Shi'ites themselves.

Missionaries and Shi'ites: It remains for us to inquire what is the attitude of the Shi'ite sect toward Christianity, and what way the Gospel may be most effectively brought to bear upon them.

Like all Mohammedans, a Shi'ite holds that the Gospel was at one time intended to be, as the Koran styles both the Old and New Testament, "a light and a guidance to mankind." But he believes that it has lost its light and become a stumbling-block by the very nature of the Christian doctrine of the Trinity, to show that its foundation is belief in the Three Persons of the Godhead, and to convince the inquirer of sin, the need of an Atonement, and (2) the possibility of an Eternity in the Presence of God. In preaching the Gospel to the Shi'ites, it is necessary to urge Muslims to accept the Bible. It may be shown from the Koran itself that the Bible could not have been corrupted before or during Mohammed's time, while the existence of versions more ancient than that time proves that the Bible we now have is identical with that which the Koran mentions. Strangely enough, the Mohammedans endeavor to adduce in support of Mohammedan claims. It is necessary for the missionary to prove that such passages do not bear the meaning thus attributed to them.

In all controversy, however, it is important to remember Bengal's rule: "Never enter upon controversy without knowledge, without love, without necessity." The truths that are contained in the Mohammedan faith should be frankly and thoroughly acknowledged and taken for a basis of agreement, and, in some sort, a foundation for what has to be proved; but it should be pointed out that these truths are taught in the Bible and borrowed from it by Islam, and that Christianity alone can reveal how much deeper such truths are than the Muslims conceive.

Besides the great truths of the Unity of God, the After-life. Future rewards and punishments, the fact of Revelation and others held by all true Muslims, the Shi'ite faith also recognizes (1) the proof of an Atonement, and (2) the possibility of an Incarnation in some sense. In preaching the Gospel to Shi'ites, therefore, the Christian doctrine should be shown to inculcate both these truths, but in a manner more logical and more in accordance with the moral sense of humanity than their own mystical speculations. The St. Paul longing after union with God can be shown to be provided for in the Gospel, which teaches how man may become, not identical with God, but a child of God, through spiritual union with Jesus Christ. Above all it is necessary to endeavor by prayer and teaching, under the guidance of God's Holy Spirit, to convince the inquirer of sin, the heinousness of which no Muslim realizes from the teachings of his own faith. The missionary should endeavor to remove misconceptions as to the nature of the Christian doctrine of the Trinity, to show that its foundation is belief in the Unity of God. Other misconceptions also must be met by careful reference to Holy Scripture. It must be clearly shown that we abhor idolatry and priestcraft, at least as much as Muslims do, and that we have no sympathy whatever with corruptions of Christianity.

In brief outline this is the method which experience in the Persian field has shown to be the best for the missionary to follow in preaching the Gospel to the Shi'ites. In life and word Christ must be exalted that He may draw men into Himself.

In studying the Shi'ite doctrines all so situated as to be able to do so should consult the original sources, e. g. The Koran in the original, the five collections named above; the History of Ibn ul Athir; Kitab ul Wusikh, and Shi'ite commentaries and controversial works in general. For the Babi sect, one should consult the Ikan, the Bayan, and the Kitabi Alba. General readers will find the following useful: Muir (Sir W.), The Caliphate; Osborne (Major Ducie), Islam under the Khilafat of Baphshad; Sel (E.), The Faith of Islam; Hughes (Rev.), Dictionary of Islam; Tisdall (Dr. W. St. Clair), The Religion of the Peninsula (S. P. C. K.).


SHILLONG: A town in Assam, India, situated in the Khasia Hills, 42 miles E. by S. of Gauhati. It is an administrative center and a charming spot, commanding extensive views of the Brahmaputra valley. Station of the British and Foreign Unitarian Association, with (1900) 1 native worker, 1 place of worship, 1 day school, and 1 Sunday school. Station also of the Welsh Calvinistic Missionary Society, with (1903) 1 missionary and his wife, 2 women missionaries, 441 native workers, 80 outstations, 36 places of worship, 59 Sunday schools, 70 day schools, and 4,192 professed Christians.

SHILOH: A village in the southern portion of Basutoland, South Africa, about 62 miles N. E. of Aliwal North. Station of the Paris Evangelical Missionary Society, with 13 native workers, 3 outstations, 1 place of worship, 1 Sunday school, 4 day schools, 978 professed Christians, of whom 562 are communicants. Some write the name Siloe.

SHIMOGA: A town in Mysore, India, situated on the Tunga River, 87 miles N. E. by N. of Mangalore. Population, 12,000. Station of the WMS, with (1903) 1 missionary, 1 woman missionary, 37 native workers, 6 outstations, 7 Sunday schools, 10 day schools, 1 boarding school, and 90 professed Christians, of whom 81 are communicants.

SHINTOISM: The origin of Shintoism is involved in more or less obscurity, but the translation of the Kojiki, which may be looked upon as the sacred record and exposition of the Brahmaputra valley. Station of the British and Foreign Unitarian Association, with (1900) 1 native worker, 1 place of worship, 1 day school, and 1 Sunday school. Station also of the Welsh Calvinistic Missionary Society, with (1903) 1 missionary and his wife, 2 women missionaries, 441 native workers, 80 outstations, 36 places of worship, 59 Sunday schools, 70 day schools, and 4,192 professed Christians.

Shintoism is a religion in which nature and spirit play an important role. It has been called "the religion of ancestors and spirits." Shintoism developed in Japan and its beliefs are based on the idea that all things in nature have a spiritual presence. The practice of Shintoism is often associated with shrine worship, festivals, and rituals that aim to connect the human spirit with the divine.
The process of creation ascribed to the divine pair was as follows: standing on a bridge of heaven and looking earthward, they stirred the ocean with a long spear. From the end of the spear dropped some fecundating substance, from which sprang up the islands of Japan, and in the islands thus composed was the potency of all things vegetative and animal life. This sun-goddess married at length, spontaneously. Shintoism does not recognize a real creation out of nothing. It claims only a development. The universe is regarded as eternal. God and man and all things are of one essence. The system, therefore, is in a sense Pantheistic.

The development of the sun myth, appears in Japan as in so many other countries. The male and female deities above named produced a daughter of most resplendent beauty, represented by the sun. While this fair maiden was sulkiness to a dark cave, leaving the world in gloom. The legends represent the forlorn inhabitants of the world as having resorted to various expedients to bring her forth from the cave. Three of these appear to have been successful. One was to gather as many cocks together as possible, from all quarters, and place them near the cave’s entrance, that at the proper hour of cock-crowing their clamor might excite her womanly curiosity, and bring her out. A second expedient was to institute a dance of beautiful maidens before the cave. Becoming jealous of the praises which she heard lavished on them, she would certainly come out and reveal her charms.

Another plan, quite as successful, was that of constructing a mirror, which was so placed before the mouth of the cave as to reflect to the goddess her own beautiful form. This threefold appeal to her curiosity, her jealousy, and her vanity succeeded. She came forth, whereupon the world, and filled all nature with delight. This sun-goddess married at length, and became the mother of the whole line of mikados, and from her to the present incumbent of the throne there has never been a break; the succession for thousands of years is claimed to be complete.

There are imposing ceremonies connected with the worship of this goddess, almost wholly of a cheerful tone; and it may be said in general that all races, perhaps the Japanese, before the advent of Buddhism, had the most light-hearted type of faith. In the springtime there are still festivals designed to hail the springing of the fruits and flowers, and in Shintoism planting of sowing are performed. Here is a vocation for the Shinto priests, and one far more grateful than offering bloody sacrifices or in any way striving to appease gloomy deities. This sun-goddess, the ancestor of the mikados, is a being beautiful, and she is symbolized, not by cruelty and death, as in the case of Moloch, the fiery sun-god of the Phoenicians, but by all benign influences, and her only sacrifices are offerings of rice and fish and flowers. It is scarcely necessary to say that the original supreme deity, who never revealed himself, and of whom nothing is known, is removed very remotely from the practical interests of life, and that the great mother of the mikados is the really supreme object of worship.

Shintoism in its essence is ancestor-worship combined with worship of nature as having proceeded from the earliest ancestors of the Japanese. The Emperor is the head of the religious system as a lineal descendant from the sun-goddess. The system is a vast Pantheon of demi-gods. The names of the heroes of Japanese history, fierce warriors and successful generals, are deified by decree. A great general who won renown in the Chinese war of 1895 was given such an apotheosis by decree when he died. Every Shinto temple may thus be regarded as a sort of Westminster Abbey for perpetuating the fame of the great dead.

The literature of Shintoism is not extensive. Such as it is, it found its source in the fables and folk-lore of the earliest and rudest times. These were preserved by minstrels. In the 3d century Chinese legends were introduced, and some of these myths were committed to writing. It was in 712 that the Kojiki, or “ancient record,” was compiled. This is the sacred Bible of Shinto priests. It is also the earliest Japanese history. It is most unique in its style, resembling nothing else that has ever been published in any land. It is remarkable for the agglutination of long compound names and expressions. But although Shintoism cannot compare with Buddhism in its literature, or in its intellectual influence, yet it does not wholly neglect the instruction of the people. There is more or less preaching on ethical subjects, and the ethics thus presented are pure and salutary. Even this custom may have been borrowed from Buddhism. During the long centuries in which Shintoism and Buddhism have coexisted side by side, or rather have been more or less intermingled, the Buddhist influence has done most to promote the intellectual growth of the people, very little effort having been made by the Shinto priests, whereas, such means were immediately taken to prevent her return. The sunlight of her presence again bathed the world, and filled all nature with delight. This sun-goddess married at length, and became the mother of the whole line of mikados, and from her to the present incumbent of the throne there has never been a break; the succession for thousands of years is claimed to be complete.

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petitioner and try his heart, is that means whatever it be, which brings a man face to face with himself in the solemn presence of real or supposed deity.

It is declared by some Japanese that Shintoism is not a religion, but simply a means of cultivating a patriotic, nationalistic spirit. The entity and bond of the system is, nevertheless, admitted to be devotion to the Emperor. The will of the sun-goddess and of the Emperor are necessarily the same. The essential requirement of the system is perfect obedience as the essence of moral conduct. But Shintoism is a religion in so far as it recognizes the relations of men to a higher power, as is shown in the fact that prayer is a resource constantly resorted to. It is offered to a supreme something, which is supposed to cherish an interest in all creatures. At funerals and elsewhere prayer is offered for the dead as well as for the living. There is in Shintoism a resemblance to the ancient cult of the Aryans, both in its dread of death and of all that belongs to death. A corpse is looked upon as polluted, and one should have as little as possible to do with it. As a sequel the Zoroastrians carried this matter so far. A corpse is looked upon as polluting, and one should have as little as possible to do with it.

Relations of Shinto to Buddhism: Buddhism entered Japan in the year 552. The Shinto levity and thoughtlessness opened the way for a system which was of a more melancholy tone and spirit, and which took a more earnest hold upon the future life. For a thousand years, according to Koderu, there existed a strange partnership between the two religions. By common consent the Shinto priests officiated at all marriages (with which Buddhist monks were supposed to be little in sympathy), while Buddhist priests took charge of the funerals, from which Shinto priests were only glad to be exempt. At the present time marriage is a civil rite only. So intimately interwoven did these two systems become, that the Government at length began to dread the influence of Buddhism, which had proved the stronger element. And in order that Shintoism, with its traditions of imperial descent and the prestige which it thus afforded, might not lose its supreme place, a decree was passed declaring it to be the religion of the State; and this is still the theory of the Government. Yet so closely had the two systems long been blended, that it is said that nine-tenths of the people consider themselves as belonging to both. Like other Oriental systems, Shintoism is easy-going, and in a negative sense charitable toward Buddhism; both have long been accustomed to represent their position by the maxim: "Men may ascend Fujiama on any side, but when once on the summit the same glorious moon is visible to all. So with the religions."

There can be little doubt that the early mythology of Shintoism exerted a disastrous influence upon the morality of the people. The legend which presents the goddesses as dancing in an almost nude condition before the cave in which the sun-goddess was hidden has presented a poor example to the generations of Japanese peasants, and one cannot greatly wonder that in decency and vice have known less restraint than in almost any other land. Under the influence of Shintoism immorality has scarcely been considered a vice. The late Dr. S. R. Brown, after years of observation, could scarcely find any element of moral restraint in the system, and was slow to accord to it the name of religion.

There can be no doubt that in comparison with this childish system of nature-worship and mere natural impulse Buddhism has been a blessing to Japan. Rev. K. C. Kurahara has summed up the beneficial influences of Buddhism in Japan as follows:

1. It has taught the people a vivid realization of future rewards and punishments—thus ministering both inspiration and restraint, and giving to life a higher dignity and solemnity.
2. It has presented a high conception of our common humanity, without caste or slavery.
3. It has enjoined a higher grade of ethics, and much more of self-restraint.
4. It taught the people temperance, even prohibition.
5. It has emphatically enjoined benevolence and pity to all beings.
6. It has stimulated an intellectual activity not known before. It has introduced philosophy and poetry, and all ornamental arts. Of this the peerless bronzes, lacquers, and the sweet-toned temple-bells are proofs.
7. The introduction of Buddhism has led to increased foreign intercourse, and has brought in its train the literatures not only of China, but of India.
8. Buddhism has given great impulse to architecture, landsaping, gardening, and all ornamental arts. Of this the peerless bronzes, lacquers, and the sweet-toned temple-bells are proofs.
9. By its support of a priestly and yet a thoughtful class, Buddhism furnished many men of leisure, who gave themselves to literature, and were promoters of a higher national culture. Were the Buddhist element eliminated from Japanese literature, there would be but little left.
10. Buddhism weakened the divine autocracy of the Mikado, and thus perhaps facilitated the introduction of the rival power of the Shoguns, yet nevertheless it exerted a powerful restraint upon cruelty and oppression.
11. It taught rulers the duty of respecting the claims of the people, and of promoting their good.
12. Confucianism has been credited with imparting to the Japanese nation a higher degree of moral earnestness than either Shintoism or Buddhism.
13. Confucianism has been credited with imparting to the Japanese nation a higher degree of moral earnestness than either Shintoism or Buddhism. To the ethics of Confucius, it is claimed, is due whatever of loyalty to government and to country has been found in public officials and the higher classes.

As to the special obstacles which Shintoism offers to Christianity, we see at once that a system which openly deifies men, blunts the sensibilities to repentance, and which represents the goddesses as dancing in an almost nude condition before the cave in which the sun-goddess is hid has been presented as a poor example to the generations of Japanese peasants, and one cannot greatly wonder that in decency and vice have known less restraint than in almost any other land. Under the influence of Shintoism immorality has scarcely been considered a vice. The late Dr. S. R. Brown, after years of observation, could scarcely find any element of moral restraint in the system, and was slow to accord to it the name of religion.

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long satisfy its adherents. The fruits already seen to result from conversion to faith in Jesus Christ are too full of moral and intellectual advancement, in twenty-five years more than all the other religions have realized in Japan in the centuries of their domination.

Shintoism

SHOHONG: The former capital of the Baman-gwato tribe of Bechuana, situated in Bechuana-land, South Africa, about 90 miles N. W. of the Shoshong Road station on the railroad. Station of the LMS, with (1903) 1 missionary and his wife.

SHUN-KING-FU: A town in Sze-chuan, China, situated about 90 miles N. W. of Chung-king-fu. Station of the CIM (1890), with (1903) 2 missionaries, one of them with his wife; 2 native workers, 2 outstations, 2 places of worship, and 25 professed Christians. Some write the name Shun-king.

SHURMAN, John Adam: Born in Westphalia, Germany, 1810. Died October, 1852. Studied at Berlin; sailed for India, July 9, 1833, as a missionary of the LMS; stationed at Calcutta, February 17, 1834. He devoted himself to the educational department and to Bible translation. With others he labored in preparing the Urdu and Hindustani versions of the Scriptures. In April, 1842, he went to Calcutta to superintend the printing of the Urdu version of the Old Testament. Returned to Benares in June, 1843, and left in October for England. He arrived at Benares February 20, 1846, on his return to his work, remaining there until his death, six years later.

SHWE-GYIN: A town in Burma, on the branch of the Si-taung River, 100 miles N. E. of Rangoon. Climate, tropical. Population, 7,519. Race and language, Burmese. Religion, Buddhism. The Karens, however, predominate in the surrounding regions. Station of the ABMU (1885), with (1903) 1 missionary and his wife, 25 professed Christians, 51 native workers, 50 outstations, 50 places of worship, 10 Sunday schools, 25 day schools, 4 boarding schools, and 5,200 professed Christians, of whom 2,165 are communicants.

SHWIFAT: A village in the Lebanon district, in Syria, Turkey in Asia, situated about 8 miles S. E. of Beirut. Station of the Miss Proctor's Schools (1885), with (1900) 3 women missionaries, 11 native workers, 2 outstations, 1 Sunday school, 4 day schools, 2 boarding schools, 1 dispensary, and 22 professed Christians.

SIAM: The kingdom of Siam lies at the southeast corner of Asia, occupying the central and
This tongue is properly a monosyllabic language, and, like the Chinese, has an elaborate system of tones, by which words otherwise identical are given different meanings. There are six tones in common use. The chief difficulties of the language for the foreigner lie in the recognition and accurate reproduction of the tones.

Religions: Two religions obtain among the Siamese peoples—Buddhism and the worship of evil spirits. The one is a historic religion, with ancient, sacred books, costly temples, a numerous priesthood, and the support of the states; the other is an unorganized worship, without literature, priesthood, or temples, but in many portions of the country, particularly among the Laos tribes, it rivals, if it does not exceed, Buddhism in its hold upon the popular mind and its influence over the affairs of life. Buddhism, as held and practised in Siam, constitutes a formidable barrier to the progress of Christianity. Simply as the ancient religion of the country, it is strongly entrenched in the popular regard. "It is not the custom of our ancestors" is often considered a sufficient reply to the best-conducted argument for Christianity. Buddhism, too, is interwoven with the whole social life of the people—scarcely a family but has or has had a member in its priesthood. Its fêtes furnish the principal opportunity for social pleasures. Vast sums of money have been invested in its temples, pagodas, and monasteries, and in support of its priests. It makes strong appeal to the self-righteous tendencies of the human heart. It operates powerfully to deaden the conscience, and to discredit the possibility of a vicarious atonement for wrongdoing.

Side by side with Buddhism, and to a large degree intermingled with it, is the religion of demon-worship. This is but one form of that Shamanism which prevails so largely in Asia and Africa. What gives it interest is the extent to
which it affects the lives of the people. The spirits or demons, some of which may be said to correspond to the elves and fairies of Western superstition, but the majority of which are believed to be in greater or less degree malevolent, are of several different kinds. Some are local genii—spirits of the forests, the mountains, the streams, the caves. Others preside over certain natural phenomena—as the wind, rain, sickness, death. A vast multitude also are spirits of deceased persons. This burden-some superstition finds its natural climax in the belief which refers misfortune or sickness to witchcraft. Persons adjudged to be witches are driven from their homes, their houses burnt, and their gardens uprooted. There are in the Laos provinces cities where the whole population consists of such persons and their families.

Potent as this demon-worship is in its influence upon the people of Siam, and especially of the Laos provinces, it is less serious than Buddhism as a hindrance to the progress of the Gospel. Disease in its various forms is largely attributed to the influence of demons, medical missionary practice does much to weaken this superstition. So does the mission school, with its rational explanations of natural phenomena. And so heavy is the incumbrance which this belief lays upon its adherents, that they are prepared to hail as good tidings a religion that promises relief.

Early Missionary History: It was as a possible door of entrance to China that Siam first attracted the attention of Protestant Christians. In 1828, Dr. Karl Gutzlaff, who had gone to Singapore under the Netherlands Missionary Society, accompanied by Rev. Mr. Tomlin of the London Missionary Society, visited Bangkok. Convinced that there was an open door for missionary effort, these brethren sent an appeal to the American churches for men to occupy the field. This appeal was brought to America by the same trading vessel which brought the famous "Siamese Twins." In response the American Board instructed the Rev. David Abeel, in 1830, and ended with his break-four months of the future king of the country. This was the Presbyterian Church (North). In 1848 the Presbyterian Board of Foreign Missions sent Rev. J. T. Jones to Siam, and made a translation of one of the Gospels. But the death of his wife compelled him to leave, and Mr. Tomlin shortly went away also.

Besides the appeal to the American churches, Gutzlaff and Tomlin had sent one also to the American Baptist Mission in Burma. It is interesting to note in this connection that the very earliest effort on the part of a Protestant for the evangelization of the Siamese was made by Mrs. Ann Hasseltine Judson, who had, by the help of a Baptist woman of Canton, translated in eight months of the Siamese tongue, and had translated it into the catechism just prepared by Dr. Judson for the Burmans, also a tract and the Gospel of Matthew. The catechism was printed (1819) on the Ark, a vessel with the opening of China proper the laborers engaged among the Chinese were withdrawn. The mission to the Siamese was maintained until 1849, when it was brought to a close by the departure of Rev. Asa Hemenway, the Board's only remaining missionary. As yet but slight results had been obtained, either by the missionaries of the American Board or by their Baptist brethren, in the conversion of the Siamese. But much had been accomplished in other directions. The missionaries, by their blameless and self-denying lives, and especially by their success in healing the sick, had won the esteem of the native community. By preaching and teaching, and by translating, printing, and distributing portions of the Scriptures and Christian tracts, they had brought the truth into contact with a multitude of minds; and especially ought we, in estimating their labors, to be mindful of the influence which one of their number, the Rev. James Caswell, was permitted to exercise when the providence of God threw into his hands the daily instruction during eighteen months of the future king of Siam.

One other of the American churches was to have a share in the work of missions in Siam. This was the Presbyterian Church (North). In 1848 the Presbyterian Board of Foreign Missions sent to Bangkok Rev. William R. Smith, and his wife. After three years of service they were compelled by the ill-health of Mrs. Buell to leave the field. The work was then suspended until 1847, when it was renewed by Rev. Stephen Mattoon and Samuel R. House, M.D. This mission continues until the present, and is now the only Protestant agency for the evangelization of the Siamese. The first convert, Nai Chune, was baptized in 1859—twelve years after the permanent establishment of the mission. In 1892 the number of church members among Siamese and Laos together was over 4,000.

In 1861 the Mission opened a new station in Petchaburee, which has now become a center of Christian influence, not only for the province in which it is situated, but also for the provinces lying to the south along the Gulf of Siam.

Another important step was taken in 1867 in the establishment of a mission to the Laos tribes. Interest in the evangelization of these tribes was first awakened through the presence in the neighborhood of Petchaburee of a large colony of Lao, whose ancestors in a time of political disturbance had put themselves under the protection of the King of Siam, who had assigned them a

laff's appeal. He labored there from 1833 until his death in 1861.

The attempt of the ABCFM to establish a mission in Siam began with the dispatch of Rev. David Abeel, in 1830, and ended with his breaking down in health, and consequent departure in 1832. It was renewed by the sending out of Messrs. Johnson and Robinson, who reached Bangkok in 1834. They were joined a year later by Daniel B. Bradley, M.D., who arrived in the same vessel with Mr. Dean of the Baptist Mission. These two men were destined to enjoy long periods of missionary service. Dr. Dean continued his labors for the Chinese, with sundry interruptions, until 1858. Dr. Bradley was ordained to the ministry in 1838. He was a man of versatile powers, and left an abiding mark on the Siamese nation. Like the Baptists, the missionaries of the American Board at first carried on missions both to the Chinese and the Siamese, but with the opening of China proper the laborers engaged among the Chinese were withdrawn. The mission to the Siamese was maintained until 1849, when it was brought to a close by the departure of Rev. Asa Hemenway, the Board's only remaining missionary. As yet but slight results had been obtained, either by the missionaries of the American Board or by their Baptist brethren, in the conversion of the Siamese. But much had been accomplished in other directions. The missionaries, by their blameless and self-denying lives, and especially by their success in healing the sick, had won the esteem of the native community. By preaching and teaching, and by translating, printing, and distributing portions of the Scriptures and Christian tracts, they had brought the truth into contact with a multitude of minds; and especially ought we, in estimating their labors, to be mindful of the influence which one of their number, the Rev. James Caswell, was permitted to exercise when the providence of God threw into his hands the daily instruction during eighteen months of the future king of Siam.
residence in the province of Pegchaburee. In 1863 Messrs. McGilvary and Wilson of the Pegchaburee Mission, on a tour of exploration to Chiang Mai, the capital of the most powerful Laos province. This important city is situated on the river Me Ping, about 500 miles north of Bangkok. In 1867 Mr. McGilvary removed thither with his family, and Mr. Wilson and his wife followed him a year later. The labor of the missionaries was soon rewarded by the baptism of their first convert, Nan Inta, a man of more than usual ability, and learned in the Buddhist religion. His faith in Buddhism was first seriously shaken by the verification of the prediction made by the missionaries of the expiry of his life on the 18th, 1869. His conversion was followed within a few months by that of six others.

The Laos converts at first suffered persecution, but since the issue, in 1878, of a proclamation of religious liberty for the Laos, the persecuting spirit has been held in check. The edict of toleration was issued in response to an appeal from the missionaries in Chiang Mai on behalf of two native Christians who wished to be married in Christian fashion, without making the offering to spirits customary on such occasions. Their heathen relatives attempted to prevent the marriage, and were supported in their attempt by the authorities; so there was nothing left for the missionaries but to appeal to Bangkok.

Medical missionary work was begun in Chiang Mai in 1878, with the opening of a dispensary, since developed into a hospital. A boarding school for girls was opened in 1878, and one for boys in 1888.

In the Laos states the people have shown great readiness to accept the Gospel, and here we find seven times as many Christians as in Siam, tho the field has been occupied only a little more than half as long. The PN has sole care of the work among the Laosi. The press and medical missions are agencies of great usefulness in this field, and the training of the native Christians and the encouragement of the churches toward self-support are among the leading features of the Laos Mission.

**SIANG-CH'ENG.** See HSIANG-CH'ENG-HSIEN.

**SI ANTAR:** A village in Sumatra, Dutch East Indies, situated near the S. E. extremity of Toba Lake. Station of the Rhenish Mission Society, with (1902) 2 missionaries, one of them with his wife; 25 native workers, 4 outstations, 1 Sunday school, 6 day schools, and 705 professed Christians, of whom 217 are communicants.

**SI-AO-MEI.** See HSIAO-MEI.

**SIAR:** A village in German New Guinea, situated on the coast near Prinz Heinrich Hafen. Station of the Rhenish Mission Society, with (1902) 2 missionaries and his wife and 1 day school.

**SIBOGA:** A town of Sumatra, Dutch East Indies, situated on the W. coast, about 210 miles N. W. of Padang. Station of the Rhenish Mission Society, with (1903) 2 missionaries and their wives, 37 native workers, 14 outstations, 4 Sunday schools, 15 day schools, and 1,804 professed Christians, of whom 647 are communicants.

**SIBSAGAR:** A town in Assam, India, situated about 500 miles S. E. of Dibrugarh, at an altitude of 333 feet on the Dikhu River; nine miles from the Brahmaputra; the seat of the river trade; once a very important place, as proved by the ruins of a magnificent tank, with temples and palaces along its border, and still interesting on account of its ten thousand inhabitants, of whom 3,000 are Hindus and 1,600 Muslims. Station of the ABMU (1841), with (1903) 2 missionaries and their wives, 11 native workers, 11 outstations, 5 places of worship, 5 Sunday schools, 4 day schools, 1 boarding school, and 1,200 professed Christians, of whom 639 are communicants.

**SIDAMBARAM.** See CHILAMBARAM.

**SIDON:** A town and seaport mentioned in the Bible as a port of Phoenicia, and now called Saida in the local languages. It is situated on the coast of Syria, Asiatic Turkey, about 30 miles S. of Beirut, standing in a plain encircled by mountains. The population is about 11,900. Station of the PN (1851), with (1903) 4 missionaries, one of them with his wife; 2 women missionaries, 52 native workers, 27 outstations, 16 places of worship, 20 Sunday schools, 26 day schools, 2 boarding schools, 1 industrial school, 1 orphanage, and 805 professed Christians.

**SIENG-TU, or SIENG IU.** See HSIAIEN-YU-HSIEN.

**SIERRA LEONE:** A colony and protectorate of Great Britain, on the west coast of Africa, lying between French Guinea on the north and Liberia on the south and east. The area of the colony proper, which extends from the coast inwards from 7 to 20 miles, is about 4,000 square miles, with a population of 79,665, of whom 40,790 were reported as Protestants (1901). The protectorate has an area of about 30,000 square miles, and a population estimated at 1,000,000.

The peninsula of Sierra Leone, which is completely surrounded by water in the rainy season by the junction of Waterloo and Calmont creeks, covers an area of about 290 square miles. It is mostly occupied by a range of gently rounded hills rising in places to a height of 5,000 feet. The rainfall in the whole territory is heavy; copious streams, rising in the Niger watershed, flow south and west. The climate is equable, ranging from 78° to 86°. The rainy season commences in April or May and declines in October, November, and December. January, February, and March are almost rainless. The total rainfall is 134 inches. The marshy exhalations during the rainy season render the climate insalubrious. The death rate is high. Vegetation is luxuriant. Freetown, on Cape Sierra Leone, is the capital.

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denominational, conducted by the missionary societies. There are also Mohammedan schools subsidized by the Government.

Crookes, A Short History of Sierra Leone, Dublin, 1901; ingham, Sierra Leone after a Hundred Years, 1894; Earth in Sierra Leone, London, 1897; Poole, Life, Scenery and Customs in Sierra Leone and the Gambia, London, 1899; Sibthorp, History of Sierra Leone and Geography of Sierra Leone, London, 1881.

SI-GAN. See HsI-NGAN-FU.

SIGOMPULAN. See NAKHPUOP.

SI GUMPAR: A village in Sumatra, Dutch East Indies, situated on the W. coast of Toba Lake. Station of the Rhenish Missionary Society, with 2 missionaries and their wives, 82 native workers, 13 outstations, 14 day schools, and 1,997 professed Christians, of whom 953 are communicants.

SI-H-CHAU. See HsI-CHAU.

SI-HSIANG. See HsI-HSIANG-HREIN.

SIHKS: A sect of British India, numbering (in 1901) 2,195,288, of whom 2,102,896 were resident in the Punjab, which constitutes about 8 per cent. of the population, and where six tributary states are under Sikh rulers. Their founder, Baba Nanak (1469-1529), born near Lahore, was a contemporary of Luther, and, like him, a religious reformer. As a youth he was of a pious, contemplative disposition, and devoted himself early to a study of the rival creeds prevailing in India: the Hindu and Mohammedan. Not finding satisfaction, he became a pilgrim in search of truth, but returned to his own country in the conviction that he had failed to find God in any of the creeds. Laying aside the character of an ascetic, he led an ordinary life, reared a family, and preached the one invisible God, the Creator, calling upon people of all religions to seek knowledge of God, to worship Him, to find salvation in living righteously, and in doing good works, as God desires, and to be tolerant of the failings of others. By what he deemed important concessions, he endeavored to reconcile the essentially diverse Monotheistic and Pantheistic creeds of Muslim and Hindu, thus showing that he has never really ceased to believe. He left behind him an unsullied reputation, and a company of zealous followers, whom he called Sikhs, i.e., Disciples, mostly of Jat origin, like himself, but with an admixture of Hindus and Mohammedans. He was succeeded by nine other Gurus, or teachers, the first of whom, Angad, was of Nanak's own choosing, and was the author of the first of the sacred books of the Sikhs, the Adi Grunth, made up of the life and sayings of Nanak, with additions by Angad. The fourth Guru, Ram Das, gave permanent expression to Sikhism by establishing Amritsar as its central seat, and building there its Golden Temple in the midst of the Tank or Pool of Immortality. So far the counsel of Nanak, to avoid political complications, had been followed, but Arjun, the fifth Guru, systematized the empire, collected taxes, and assumed something of the state of a secular ruler. The unity of the Sikhs was further cemented and strengthened by the growing enmity with the Muslim power, which persecuted them bitterly. Finally, their tenth and last Guru, Govind, at the close of the 17th century, organized the Sikhs into a military brotherhood, the Khalsa, and said his followers should no longer be called Sikhs, but Singh, i.e., lions, or fighters. He relaxed the restrictions regarding food, permitting them to eat meat, instituted an initiatory rite of baptism, forbade the cutting of hair or beard, gambling and smoking, taught disregard of Hindu and Mohammedan Scriptures, priests, and ceremonies, and instilled into the people a spirit of hostility which made the Punjab, during the next hundred years, a bed of bloodshed. The fortunes of the Sikhs were various until the decline of the Mogul dynasty, and the rise, at the beginning of the 19th century, of their great leader, Ranjeet Singh, who brought all the region from the Sutlej to the Himalayas under his sway. He abandoned the fierce intolerance for indifference to religion, except in so far as religious zeal was useful to his political ends. Every male Sikh was enrolled as a soldier. He was ever true to his alliance with the English, and the Sikh regiments were an invaluable aid in putting down the Sepoy rebellion. At Ranjeet Singh's death, the Sikhs entered upon war with the English, and, being defeated, Sikh dominion disappeared in English sovereignty over the Punjab. The Sikh regiments, true to their history, moved in front of the armies of the Anglo-Indian army, but the majority of the Sikhs have returned to agriculture and other peaceful pursuits, and are the most industrious race in the Punjab, where, despite their relatively small numbers and their lagging behind other races in taking advantage of educational opportunities, they exercise a leading influence. They are a people marked by their symmetry, comeliness, and courage, simple, sincere, and warm-hearted; lovable, receptive to kindness, and they render loyal service to those whom they trust. They are on a par with the rest of the population in morality, and are free from caste prejudices. Drunkenness is a prevalent vice, especially among the upper class. The subjugation and pacification of the Punjab, which ended the Sikh dominion, was accomplished by that company of great Christian soldiers and civilians, Hardyng, Edwardes, Cust, William Martin, and the brothers John and Henry Lawrence. It presents the one conspicuous instance in Indian history of a body of British rulers going to work for the refinement of men, cordially confessing a Christ before the world, and not shrinking from energetic action for the evangelization of the people, the never false to those great principles of religious tolerance which the government professes. It was they who first established the Church Missionary Society in the Punjab, the officers raising a subscription as a thank-offering for victory, and supporting, with large contributions, their appeal to the CMS to enter the field. Amritsar was occupied as a station in 1852, and other points were opened, the officers building church school, and mission house, and two converted Sikhs being employed as evangelists. At the time of the mutiny, Lawrence sent to the siege of Delhi a regiment made up of Sikhs of the sweeter castes, much despised by their coreligionists, and usually of a turbulent, degraded character. When the city was taken, some of them found Christian books among the spoils, and, on reading them, asked the English officers for Christian instruction. They were referred to the CMS missionaries at Amritsar, and as a result several received baptism. It looked at one time as tho a whole regiment, and perhaps two, would become Christians, but the opportunity was lost through the interference of the Calcutta authorities, who forbade the officers to further the conversion of
the Presbyterian Church (North) in the U.S. advanced from its Cis-Sutlej station at Ludhiana to Jullundur and Lahore in the Punjab, and other societies followed. There are, however, no missions specifically to the Sikhs, and cannot be, since they are thinly scattered among the other populations, especially in the country districts, and are indefinitely divided among themselves into various kinds of Sikhs. They are often, however, not separated by a very sharp line from other Hindus. The breaking of their national unity and their wide dispersion, the diminishing grants by the government for the support of their temples, their reverence for the Brahman priests, who are employed to officiate at birth, marriage, and death, coupled with the fact that Sikhism is not a hereditary but an elective religion, being entered by a rite of baptism, seldom taken till adult years, are influences tending steadily to lessen the number of Sikhs, and bring about a general reverie to dominant Hinduism. In districts remote from Amritsar there is not to be distinguished Sikh from Hindu. This transition period is an opportunity that should be made the most of in the effort for their evangelization. Baptisms among them have not been frequent, tho probably as large in proportion to their numbers as among other classes. They average well as Christians in comparison with other converts, and have produced some fine specimens of Christian manhood.

Cunningham, History of Sikhs, 1849; Hughes (T. P.), Dictiona ry of Islam (article on Sikh), London, 1885.

Sikkim: One of the Indian feudatory states, lying in the Himalayas, on the north of the British district of Darjiling. It is bounded on the E. by Bhutan, on the W. by Nepal, and on the N. by the Chumbi district of Tibet. The estimated area is 2,818 square miles, and the population (1901) is 65,401. The Bhutias are the masters of the land. They are of Mongol race, and have come into the country from Tibet. The Lepchas are of quite another type, and have a language of their own. They seem to be the aborigines of the country, and call themselves "Rong," the name Lepcha being given to them by their neighbors. The Church of Scotland Foreign Missions Committee established a mission in Sikkim in 1886, of which the working force consisted in 1900 of 2 missionaries, with 22 native workers, 14 day schools, and 94 professed Christians.

Simon, Asbel Green: Born at West Hanover, Pa., January 20, 1833. Died December 9, 1867. Graduated at Princeton College, 1852; taught two years, and graduated at Princeton Theological Seminary 1858; ordained by the Presbytery of Carlisle; appointed the first missionary of the PN to Brasil, and reached Rio de Janeiro August 12, 1859. While acquiring the language he preached in English to Americans and other foreigners. He was an effective preacher in Portuguese, and his ministry was remarkably blessed. At almost every communion additions were made to the church, mostly from the Church of Rome. He knew how to use the press as an important auxiliary. He translated the Shorter Catechism and other works into Portuguese. He edited also the "Imprensa Evangélica," a religious monthly, in which his own articles, which were often of rare value, attracted the attention of readers among the educated classes. As he had been pioneer in this mission, so to the end he was one of its leading members. Master of the language, and possessing unusual prudence in planning and tact in executing, he was relied upon by his associates. Necessity alone could lead them to take any important step without first hearing his counsel.

Simorangkir: A village in Sumatra, Dutch East Indies, situated about 80 miles E. of Syeluwt. Connected by road with Chittagong. Station of the Welsh Calvinistic Methodist Missionary Society, with 2 missionaries and their wives, 2 women missionaries, 7 native workers, 1 place of worship, 4 Sunday schools, 5 day schools, 1 dispensary, and 108 professed Christians, of whom 58 are communicants.

Sin. See Tirukokvilur.

SiIoe. See Shiloh (Basutoland).

Si Manosor: A village in Sumatra, Dutch East Indies, situated near the W. coast 23 miles S. E. of Siboga. Station of the Rhenish Mission Society, with (1903) 1 missionary and his wife, 11 native workers, 8 outstations, 3 day schools, and 155 professed Christians, of whom 40 are communicants.

Si Matorkis: A village in Sumatra, Dutch East Indies, situated near Padang Sidempuan, about 23 miles S. E. of Siboga. Station of the Java Committee (Netherlands), with 1 missionary and his wife and 1 day school.

Simla: A town in the Punjab, India, 170 miles north of Delhi, situated in the Ambala division, among the foot-hills of the Himalayas. Chief sanitarium and summer capital of India. A very pleasant place, except for its inadequate water supply. Climate cool, exhilarating, healthful, tho for several reasons the difficulties of drainage are considerable. Population averages 12,000, changing with the season. Station of the CMS (1899), with (1903) 1 missionary and his wife, 3 native workers, and 87 professed Christians, of whom 29 are communicants. Station also of the Moravian Missions (1900), with (1903) 1 missionary and his wife and 1 day school. Also station of the SPG, with (1903) 3 women missionaries, 3 native workers, 2 day schools. Station also of the YWCA, with 2 women agents of the Society.

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Simorangkir
Europeans, Malays, Chinese, and natives of its territory. The population is composed of Europeans, Malays, Chinese, and natives of

SIN-AN. See Hsien-an-hsiien.

SINCHANG. See Hsien-chang-hsiien.

SIND: A part of the Northwest Frontier Province of India. It occupies the lower part of the Indus valley, including the delta of that river. West of it lies Baluchistan, east Rajputana, and south the Arabian Sea and the Rann of Kachchh. It has an average density of population of only about 50 to the square mile. The country is largely destitute of trees, flat and uninteresting in appearance. Its soil is, in many places, strongly impregnated with salt. Mohammedans preponderate, over three-quarters of the population being of that faith. Hindus constitute only an eighth, Sikhs about 5 per cent., aboriginal tribes about 3 per cent., Christians over 7,000, Jains and Parsees a thousand or more each. The Sindis represent the original Hindu population, but are now Mohammedans, having been converted under the reign of early Mohammedan rulers. The history of the province is complicated, and not of special interest. For many centuries it was ruled alternately by Hindu and by Muslim dynasties. As English power on the coast became stronger, entanglements with outlying native rulers were inevitable. At times the use of armed force against them was necessary for self-defense or for retaliation; and at other times treaties for trade and commerce would be made, and very likely broken, which again was supposed to render necessary military measures. As a result of such relationships, Sind was conquered in 1843 by an army under Sir Charles Napier, and formally annexed to British dominions. Karachi is the chief town; it lies at the northern end of the Indus delta, and by the erection of elaborate harbor works it has been made one of the most important seaports in Western India.

The Church Missionary Society occupied Karachi in 1850 and Haidarsbad in 1857. The success has been small. The American Methodists began work in Karachi, largely among unevangelised Europeans, in 1872 or 1873. Education has made rapid progress since the advent of British power. In 1859-60 there were only 20 government schools, which in 1883-84 there were 340, with 20,681 pupils. There are also private schools, not included in the government figures. The last census shows a gratifying number of men and women who can read and write. The language in principal use is Sindhi, one of the Sanskrit family.

SINDHIA'S DOMINIONS: A name sometimes applied to the state of Gwalior, India; ruled under British protection by one of the old Mahraja families known as that of the Maharaja of Sindhia.

SIN-FENG. See Hsien-feng-hsiien.

SINGAN, or SI-NGAN-FU. See Hsien-ngan-fu.

SINGAPORE: An island about 27 miles long by 14 wide, containing an area of 206 square miles; situated at the southern extremity of the Malay peninsula, from which it is separated by a strait about three-quarters of a mile wide. It is a part of the crown colony of Great Britain named the Straits Settlements. A number of small islands adjacent to it are also included in its territory. The population is composed of Europeans, Malays, Chinese, and natives of India. Singapore town, at the southeastern part of the island, is the seat of government for the Settlements, has a well-defended harbor, and has 12½ miles of tramway. The climate is warm, but not unhealthy.

SINGAPORE: A town in the Straits Settlements, Malaysia, situated on the S. side of Singapore Island. It is a depot for commerce E. and W., and is the most southern point of Asia. The streets are wide, except in the Chinese and Malay quarters. Population, 186,800, of whom 1,200 are Europeans. Station of the SPG (1861), with (1903) 2 missionaries, 15 native workers, 2 places of worship, 1 day school, and 400 professed Christians. Also station of the PCE, with (1900) 2 missionaries, one of them with his wife; 10 native workers, 10 places of worship, and 419 professed Christians, of whom 240 are communicants. Station of the P5, with 2 missionaries and their wives, 2 women missionaries. Also station of the ME, with (1903) 8 missionaries, five of them with their wives; 4 women missionaries, 49 native workers, 2 places of worship, 4 day schools, 2 boarding schools, 1 college, and 233 professed Christians. Station also of the CEZ (1900), with (1903) 2 women missionaries, 1 native worker, and 1 boarding school. Also agency of the BFBS, with 2 men and 4 women engaged in Bible work.

SING- IU. See Hsien-yu-hsiien.

SINKUNIA: A village in Sierra Leone, West Africa, situated near the N. border of the Protectorate, in the region of the Yalunka tribes. Station of the CMS (1897), which is temporarily without a resident missionary, with (1903) 6 native workers, 2 outstations, 2 day schools.

SI-NING. See Hsien-nin-fu.

SI-TIEN-TSI. See Hsien-tien-tze.

SI-TU. See Hsien-tu.

SINYONG. See Hsien-yang-chau.

SIPOHOLON: A village in Sumatra, Dutch East Indies, situated in the Toba Lake region. Station of the Rhenish Missionary Society, with (1903) 1 missionary and his wife, 31 native workers, 8 outstations, 9 day schools, 1 Sunday school, and 691 professed Christians. Also station of the CEZ (1900), with (1903) 2 women missionaries, 1 native worker, and 1 boarding school. Also agency of the BFBS, with 2 men and 4 women engaged in Bible work.

SIPOHOLON: A village in Sumatra, Dutch

SIPAHUTAR: A village in Sumatra, Dutch East Indies, situated in the Toba Lake region. Station of the Rhenish Missionary Society, with (1903) 1 missionary and his wife, 31 native workers, 8 outstations, 9 day schools, 1 Sunday school, and 691 professed Christians. Also station of the CEZ (1900), with (1903) 2 women missionaries, 1 native worker, and 1 boarding school. Also agency of the BFBS, with 2 men and 4 women engaged in Bible work.

SIPONGOT: A village in Sumatra, Dutch East Indies, situated in the Batang Toru district, about 62 miles E. by N. of Siboga. Station of the Rhenish Missionary Society, with (1903) 1 missionary and his wife, 31 native workers, 8 outstations, 9 day schools, 1 Sunday school, and 691 professed Christians. Also station of the CEZ (1900), with (1903) 2 women missionaries, 1 native worker, and 1 boarding school. Also agency of the BFBS, with 2 men and 4 women engaged in Bible work.

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Sirombu Slaves

East Indies, situated in the Silindung region S. of Toba Lake, and about 5 miles N. W. of Pea Radja. Station of the Rhenish Missionary Society, with 1 missionary and his wife, 2 women missionaries, 68 native workers, 9 outstations, 10 day schools, and 4,269 professed Christians, of whom 1,723 are communicants.

Sirombu: A village on Nias Island, Dutch East Indies, situated on the S. W. coast, about 25 miles S. by W. of Gunong Stoi. Station of the Rhenish Missionary Society, with (1903) 1 missionary and his wife, 7 native workers, 1 outstation, 1 day school, 1 Sunday school, and 636 professed Christians, of whom 350 are communicants.

Sitapur: A town in the United Provinces, India, situated in Oudh, about 55 miles N. by W. of Lucknow. Station of the ME, with (1900) 1 missionary and his wife, 2 women missionaries, 39 native workers, 3 places of worship, 35 Sunday schools, 2 day schools, 2 boarding schools, and 449 professed Christians. Some write the name Sitapore.

Sitka: A town and seaport in Alaska, situated on the W. coast of Baranoff Island. Capital of Alaska Territory. Population, 1,200. Station of the Presbyterian Home Missionary Society (1877), with (1900) 6 missionaries and their wives, 6 native workers, 1 place of worship, 1 day school, 1 boarding school, and 349 professed Christians. Station also of the PE, with (1900) 1 missionary, 2 women missionaries, 3 places of worship, 35 Sunday school, and 60 professed Christians.

Situy. See Astury.

Sivas: A town in Asiatic Turkey, capital of the province of Sivas; situated on the Kizil Irmak (anc. Halys) River, at an altitude of about 4,000 feet, and 500 miles E. by S. of Constantinople. Population about 43,000, of whom 30,000 are Muslims. Station of the ABCFM (1851), with (1903) 3 missionaries and their wives, 2 women missionaries, 39 native workers, 11 outstations, 5 places of worship, 10 Sunday schools, 26 day schools, 2 boarding schools, 2 orphanages, 1 dispensary, 1 industrial school, and 320 communicant Christians.

Skagway: A town in Alaska, situated at the head of Lynn channel. Terminus of a railroad over the mountains to Whitehorse. Station of the Peniel Missionary Society, with (1900) 3 women missionaries. Also station of the PE, with (1903) 1 missionary, 2 women missionaries, 1 place of worship, 1 hospital, and 41 professed Christians.

Skidegate: A settlement on Graham Island, British Columbia, N. W. America, situated on the southern coast of the island, on the inlet separating it from Queen Charlotte's Island. Station of the MOC (1883), with (1900) 1 missionary and his wife, 1 place of worship, 1 Sunday school, and 141 professed Christians.

Slave Trade and Missions: One would fail forget the unceasing horrors of the 'middle passage,' where, in the stifling hold of a small vessel, men were packed like dead freight, that neither eat, nor drinks, nor breathe. Yet it is worth while to recall that missionaries have exerted no small influence in bringing to an end the traffic in human flesh in its last strongholds of Africa. The system is not dead, but great expanses of territory have been forever closed to the Muslim slave-raider. The voice of the missionary has ever been powerful to arouse the public to the duty of holding the slaver in check, because, as a pioneer of a religion of love, he notes and reports the horrors practised where pure selfishness rules.

Livingstone, in his Last Journals, gives some account of brutalities which he saw on the road. June 19, 1866, he passed a woman tied by the neck to a tree and dead; she could not keep up with the rest, and in order that she should not be a burden, the property of another she was thus despatched. Dr. Livingstone saw others tied up in the same way, and one lying in the path in a pool of blood. June 26 he passed another woman lying dead in the road. Bystanders told how an Arab had killed her early that morning, in anger that he must lose the money paid for her, because she was too exhausted to walk any further. His Last Journals gives an account of a merciless and unprovoked massacre of hundreds of native women and others.

We learn something from the pages of other modern travelers of the slave trade as carried on by Muslim Arabs. November 24, 1883, H. M. Stanley was steaming up the Congo on his way to Stanley Falls, not far from the mouth of the Werre, as it comes in from the north, and stated that the town of Maveme, which he had passed for the town of Sironbu, five days after he had passed the Banala trees, was burnt and the inhabitants massacred. The leaves of the banana trees were scorched and their stems blackened, showing the effects of the fire that had wiped out the town a few days before. Three days later he saw a boat to ascertain what slave-colored object was floating down the stream, and found the bodies of two women bound together with cords. This tragedy had taken place only twelve hours before. Soon after he came in sight of the horde of banditti, 300 strong, with a like number of domestic slaves and women. Sixteen months had they been engaged in their work of slaughter. They had desolated a region of 34,570 square miles, 2,000 square miles larger than Ireland; 118 villages in 43 districts had been destroyed, containing at least 118,000 people, and all they had to show as the result of these sixteen months of slaughter over so extensive a region was a wretched, ragged, bedraggled crowd of 2,300 women and children, with not one grown-up man among them. Five expeditions in all had already carried as many captives away as these possessed. To obtain these 2,300 they must have shot 2,500 men, while 1,300 more had perished by the way from hunger and despair. On an average, six persons had been killed to obtain each puny child in the encampment. The slaves were fettered in groups of twenty chained together; such fruits as could be found were burned to dry, and tasted of the flesh of many stared through the skin, that hung in flabby wrinkles. He adds, "How small a number of them who sees the end of their journey, God only knows! The condition of these was as horrid as their condition, when Mr. Stanley saw them, was full of misery. The Arab staked up stealthily at midnight through the darkness to the doomed town: no sound save the chirping of insects disturb the sleepers, till suddenly the torch was applied on all sides, and in the light of the flames of the grass roofs of the
houses the deadly musket shot down the men as fast as they appeared. Many might succeed in reaching the shelter of the woods, but the women and children were seized and carried off. Mr. Stanley, indeed, said that the gain of the Arabs from the slaughter was only 2 per cent. of the previous population, and that even that was reduced to 1 per cent. before the raiders reached their destination.

This account of the great explorer is supported by personal testimony from the missionaries of the Nyasa region, who had many terrible experiences with the slave dealers. Rev. J. A. Bain, at Maindu, 35 miles northwest of Lake Nyasa, on the Kiwira River, wrote as follows in 1889: "At daybreak, March 15, we were awoke by a number of shots fired in rapid succession; we were told it was Mereri with two bands of Arabs. The surprise was complete. More than thirty women with babes and several girls were captured. The men, only half awake, tried to defend their wives and children, but were driven back by the murderous firing. The Arabs entrenched themselves in a bamboo stockade, then glutted their lust on their captives. Two children, whose weeping over the dead bodies of their mothers disturbed the orgies, were flung into the flames of a burning hut. The following day we found the few who had escaped were spending their strength plundering and destroying the villages. The cattle are Mereri's. The women are claimed by the Arabs, who will sell them when they tire of them. They left, after burning everything that could be burned."

Another English missionary at Kibanga, on Lake Tanganyika, wrote in 1888: "At night we could see the villages everywhere in flames, the people fleeing for refuge to the lake, and the brigands leading away the women and children in long files. A poor old woman as she was led away caught hold of the clothing of the missionary and begged him to save her, but she was hauled away by the rope that was round her neck; another received a wound from the butt end of a pistol. Where yesterday we sought to impart instruction and comfort, now reigns the silence of a desert."

The Rev. (afterward Bishop) Chauncey Maples, of the Universities Mission, during a residence of six or seven years never went 70 miles from Masa6 without meeting a caravan of slaves. One of them numbered 2,000, and, according to Mr. Stanley, that number must represent an amount of butchery and an extent of territory turned from populous villages into a desert that is appalling to think of.

Dr. Kerr Cross wrote from Karonga in April, 1889: "For five weeks the Arabs have harassed us constantly. They hide in the woods and murder men as they pass to and from their gardens. A few days since a party of Wankonde were thus attacked; one was killed and another wounded. The Arabs cut off the head of their victim and left him on the ground. Another was in the woods cutting trees for a house, when Arabs fired on him, piercing his shoulder. Again a band of our men were fired on by Arabs hidden in the long grass; only one was shot, and he was brought in and soon died. A week ago we were awoke at midnight by a volley fired quite near our house. In a few minutes every man was at his post on the stockade, but only one old woman was killed; three bullets had gone through her body. What would be the fate of these poor villagers should the missionaries be driven off?"

The turmoil in Uganda before British control was established, and the insurrection of the Sudan, in which Pilkington lost his life, may be traced directly to the Arab slave-raiders, whose business was hampered by the presence of Christians and missionaries. The same is in some degree true of the career of Mahdis in the Sudan. Each was a clash of the system that now stands alone in fostering slavery with the system which proclaims the brotherhood of man as taught in the Gospel. Because of the loss of their trade, the Arabs attempted to crush out the rising Christian power in the upper Nile region.

As to the guilt of Mohammedans in connection with the slave trade, Cardinal Lavigerie was very outspoken, and for years he was in constant intercourse with them. He once remarked: 1. "I do not know in Africa a Muslim state whose ruler does not permit, and often himself practise on his own subjects, and in ways barbarously atrocious, the hunting and sale of slaves."

2. "It is only Muslims who ravage Africa by slave raids and slave-trading.

3. "Where the slave trade is prohibited by Christian powers, I do not know a Mohammedan who does not advocate slavery and declare himself a negro slave." (Pilgrim's Progress, 1889.)

4. "I know personally in Asiatic Turkey and in that part of Africa under the Ottoman Sultan, many places where the slave-trade and the passage of the sad caravans take place with the complicity of Turkish authorities.

5. "Never to my knowledge has any mufti or teacher of the Koran protested against this infamous traffic. On the contrary, in their conversation they recognize it as authorized by the Koran for true believers as regards infidels.

6. "Never to my knowledge has any cadi or Muslim judge pronounced a judgment which implied the condemnation of slavery, but all have sided with the teachers and expounders of the Koran."

In conclusion, we cannot more than barely allude to the unutterable beastliness, as well as cruelty, of these Muslim slave-traders, in connection with the mutilation of boys, for the vast majority die after the operation, yet, as the market value of the survivors is greater on account of it than would have been the price of the whole, the horrid work goes on wherever the Muslim power is still uncheckd.

The great center of the slave-trade is now in the regions of the Niger, in the Fulani territories, and the Sokoto Empire. British power is slowly advancing and enforcing its prohibition of slave-raiding in those regions, and this infamous commerce must soon come to an end, never to be revived while Christianity lives.

SLAVS: The Slavs belong to the Aryan or Indo-European family, and the group in which they are classed is commonly called the Slavo-Germano-Lithuanian group.

The primitive history of the Slavs and date of their immigrations into Europe are covered with the veil of darkness, like those of many other nations. It is generally supposed that they appeared in Europe after the Germans, and that their original settlements extended between the sources of the rivers Don and Dnieper, and beyond the Dnieper toward the eastern shores of the Baltic Sea and the river Vistula, and toward the south, not farther than the River Priebet. But in the 3d and 4th centuries they are found...
occupying a district the approximate boundaries of which were: from the river Niemen, as far as the mouth of the river Duna; from the Gulf of Riga; and his rights as far as the mouth of the Oka; on the east, a line stretching from the Oka to Kief, and from there to the River Boug, while on the west the line extended to the Carpathian Mountains and the upper Vistula. Toward the end of the 5th century the Slavs occupied the northern banks of the Danube; they soon crossed over and took possession of its southern banks, whence they spread themselves as far down as Albania, Thessaly, Epirus, and even the Peloponnesus.

The introduction of Christianity among the Slavs is the epoch from which their history takes a more definite form. This momentous event was brought about by the combined efforts of two brothers, Cyril and Methodius, natives of Salonica, whom all the Slavs venerate as their apostles and "illuminators," and whom they worship as saints. Cyril, the younger brother, was a man well versed in all the learning that Byzantium, at that time, could impart, and on account of his erudition he was honored with the title of "philosopher." Giving up all the honors and emoluments to which they might have easily attained, the two brothers went to Pannonia at the request of Prince Rostislav, to preach Christianity among the Slavs of Pannonia.

Here they devoted themselves to the spreading of the Gospel and the translation of the Scriptures, and the most essential liturgical books. Cyril devised a Slavonic alphabet, constructed on the basis and model of the Greek, which is still known by the name of "Kyrillitza" (Cyrillic alphabet). It consisted of 28 letters of which were the 22 letters of the Greek alphabet, while 14 others were devised by Cyril to express sounds peculiar to the Slavic speech, and for which there were no corresponding Greek letters. In spite of the opposition of the German clergy, Cyril and Methodius succeeded in obtaining the approbation of the Pope, and he allowed them to use the Slavonic language in the church services. During a visit to Rome, in 869, Cyril died, aged 43 years; while Methodius returned to Moravia, having been appointed its bishop by the Pope. But he soon found his position shaken by the virulent opposition of the German clergy, was dispossessed of his bishopric, and died, it is said, in prison, in 885.

The total number of the Slavs is estimated at about 60,000,000, distributed in round numbers as follows: Russians, over 60,000,000; Bulgarians, 4,000,000; Serbo-Croats and Slovenes, about 7,000,000; Czecho-Moravians and Slovaks, 7,000,000; Poles, about 10,000,000; and Serbo-Lansatians, about 150,000. According to their religious denominations, about 68,000,000 Slavs belong to the Eastern Church, 20,000,000 to the Roman Catholic, 1,500,000 to the Protestant, and about 800,000 are Mohammedans. To the Eastern Church belong the Russians, the Bulgarians, and the Servians; to the Catholic Church belong the Poles, the Czecho-Moravians and Slovaks, the Croats, and the Slovenes. The Protestant Slavs are distributed as follows: Slovaks, 640,000; Poles, 500,000; Czecho-Moravians, 150,000; Serbo-Lansatians, 150,000; Slovians, 15,000; Servians, 13,000; Bulgarians, 5,000. The Mohammedan Slavs are found chiefly in Bosnia and Herzegovina (500,000), and Bulgarians (about 250,000), who, however, have retained and speak their respective Slavic dialects. The Slavic languages are divided into two branches: (1) Southeastern, including the Russian, the Bulgarian, the Servian, the Croat, and the Slovene, with all their local dialects. (2) Western, including the Bohemian, the Polish, and the Serbo-Lansatian, with all their local dialects. The Rites of the Eastern Church use the Kyrillitza, with some partial modifications, in their writing, and the Church-Slavonic in their churches. This "Church-Slavonic" language, being the translation of the Scriptures, modified according to Russian orthography and grammatical construction. The most ancient manuscript of the Kyrillitza which bears any certain date is the "Ostrostrov Gospels," written in 963, for a Russian princely named Ostrornir. Other manuscripts, written in another alphabet, known as the "Glagolitza," however, probably date as far back as this, or perhaps are even older.

There can be no doubt that even in the 9th and the 10th centuries various Slavic dialects existed, just as we find them now; but these dialects were nearer to each other than at present. This explains how the work accomplished by Cyril and Methodius was accessible to all the Slavs in the 9th century, and how the literary production of one Slavic tribe could be very easily transcribed and appropriated by another. But in the course of time these various Slavic dialects have tended to diverge more and more from each other, until at the present time they form quite distinct languages. The language in Bulgaria or Servian of to-day can hardly understand the spoken or literary language of the Pole or the Bohemian, nor can the Slovak or the Slovene comprehend the Russian. In grammatical forms and construction all the modern Slavic dialects, with the exception of the Bulgarian, have retained a close resemblance to the paleo-Slavonic language, and one well acquainted with the latter will not find much difficulty in mastering and understanding the various Slavic dialects.

In conclusion, we may say that many fanciful derivations and examples of the word "Slav" have been given. The most probable one is that the word is derived from Slow, which means "word" or "speech," and the name in its ancient orthography is Slovyanin. Slovyanin means "man of speech," while the Germans, the nearest neighbors of the Slavs in olden time, were and are still called by the Slavs, Nyentzi, from "nyem," meaning "dumb."

SLOVAKS: The Slovaks are, strictly speaking, only a branch of the Bohemian race, and their language may be considered as a dialect of the Bohemian language. But of late years a separatist movement has arisen among them, and they are trying to form a literature of their own and to be treated as a nation apart from the Bohemians.

The Slovaks inhabit the northwest of Hungary, and number over two millions. The greater mass of them (1,583,000) belong to the Roman Catholic, and 640,000 to the Protestant Church. They settled in the territory they now occupy toward the end of the 5th century, and shared the fate of the Bohemians and Moravians in many historical catastrophes. Christianity was introduced among them before the first half
The Slovaks.

The Slovaks, like the Croats and Serbs, were Slavic tribes that lived in the region of what is now eastern Europe. They were converted to Christianity by Cyril and Methodius, two Byzantine monks who were sent to Moravia by the Byzantine emperor to spread Christianity among the Slavs. Cyril and Methodius used a Slavic language, derived from the Roman alphabet, to write the liturgy and teach the Christian faith to the Slovaks. This was the first time a Slavic language was used in a church service.

In the 10th century, the great Moravian kingdom, which had united under the leadership of Spytihněvek, was divided into smaller states. The Slovaks were one of these states, and they continued to use their Slavic language and liturgy. However, in the 11th century, the Slovaks were conquered by the Poles, and they lost their independence.

In the 13th century, the Slovaks were converted to Roman Catholicism by missionary work from Hungary and the Latin West. However, the Slovaks retained their Slavic identity and language, and they continued to use a Slavic liturgy. This was a unique feature among the Slavic peoples, who generally adopted the Latin liturgy.

The Slovaks continued to use their Slavic language and culture until the 18th century, when they were largely assimilated into the Austrian empire. However, they maintained their national identity and language, and they continued to develop a national literature in their own language, the Slovakian language. This literature was based on the Old Slavonic language, and it developed a national style and grammar. The Slovaks also developed a national literature in their own language, which included poetry, prose, and drama.

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to Malta. He traveled through Greece in 1829, with Rev. Dr. Anderson. In 1830, with Rev. H. G. O. Dwight, he set out from Constantinople for an extended exploring tour of Asiatic Turkey, Western Persia, and the Caucasus. The tour occupied a whole year, and secured the information on which was based the establishment of the Board's missions to the Armenians and the Nestorians. Returning to the U. S. in 1832, he published the report of these explorations under the title "Researches in Armenia" (2 vols., Boston, 1833), also a small volume of Missionary Sermons and Addresses. In 1833 he embarked for Syria, accompanied by Mrs. Smith, formerly Sarah Lanman Huntington, whose brief but brilliant missionary career of only three years was terminated by her death at Smyrna, September 30, 1836. In 1837-38 and 1852 he was the companion and coadjutor of Prof. E. Robinson in his extensive explorations of Palestine. By his experience as an Oriental traveler, his tact in eliciting information, and his intimate knowledge of Arabic he contributed largely to the accuracy, variety, and value of the discoveries of Biblical geography recorded in Dr. Robinson's celebrated Researches. At the same time these travels, in close relations with the people of the country, added to his own information, and prepared him for the literary work in Arabic which was the great and enduring fruit of his missionary career. He visited the United States again in 1838 and 1845, for reasons of health. During these visits he traveled extensively in the United States, speaking on "Missions" and preaching with great acceptence. He also took the opportunity while passing through Europe to study the methods of Arabic typography there in use, and gathered information which enabled him to make his printing house as complete as possible. For he was all this time pressing on the work of publication of books and tracts. Among his qualifications as translator as well as editor was his ripe scholarship. His learning was extensive and accurate. To the ancient classics he added, in an acquaintance with French, Italian, German, and Turkish. With the Hebrew he was very familiar, and the Arabic, the most difficult of all, was to him a second vernacular. Not only did his learning fit him for the difficult office of editor, but his practice and close attention to the business of printing in all its branches, he acquired an unusual skill in managing the minutest details. He not only wrote himself in Arabic, but devoted much time and labor to correcting and editing works written or translated by others. For many years he carefully read the proofsheets of nearly everything that went through the mission press. He spent also much time and intense labor in superintending the cutting, casting, and perfecting of various fonts of new type made from models which he had himself drawn with the utmost accuracy. This work was done at Leipzig in the celebrated establishment of Taucnitz. It was in 1847 that Dr. Smith devoted himself to the translation of the Bible into Arabic. To this task all his studies and all his previous work had been made to serve as preparation. After eight years of incessant toil he completed the translation of the New Testament, the Pentateuch, the minor Prophets from Hosea to Nahum, and the greater part of Isaiah.

In 1856 failure of health compelled Dr. Smith (he had received the degree of Doctor of Divinity from Williams College) to suspend his labors for a time. He prayed often and earnestly that he might recover and be permitted to complete his work of translating the Scriptures. But it was not to be. He died at Beirut January 11, 1857. During all his labor in the literary branch of the mission, Dr. Smith never forgot that he was a messenger of Jesus Christ, and he entered with all his heart into every plan for the spread of divine truth. Being a fluent speaker of colloquial Arabic, it was ever his delight to preach the Gospel in the family, by the wayside, and in public assemblies.

His work of Bible translation was taken up by his associate, Rev. C. V. A. Van Dyck, D.D., and carried to a full and admirable completion.

SMYRNA: A city in Asiatic Turkey, at the head of the Gulf of Smyrna, about 200 miles southwest of Constantinople. Population about 150,000, of whom a little more than half are Mohammedans and the remainder Greeks (40,000), Armenians (10,000), Jews (15,000), and Europeans. The climate is hot and trying, the summer being very oppressive. The general appearance of the city from the sea and also from the Aeropolis is very attractive, many of the houses, especially in the Christian quarters and along the quay, being of stone and well built. As a business center Smyrna has grown rapidly in importance, especially since the establishment of two lines of steamers connecting it with the interior of Asia Minor. European customs and influence have also been largely predominant, and the intimate connection of the large Greek population with Greece and the islands of the Egean has helped to make it a center of far greater commercial activity even than Constantinople. It has also derived considerable importance from the fact that it is the only Turkish city which the fleets of Europe and America can visit, and during the cooler months there is seldom a time when one or more warships are not anchored in the roadstead. The colloquial Turkish name of the city is Giaour Ismiri (Infidel Smyrna).

As a center for missionary work Smyrna has been prominent from the earliest times. The interest of its name as the home of Polycarp, and as one of the Seven Churches addressed by the Apostle John, naturally drew attention to it; but even more was probably due to the fact that at the commencement of the 10th century it was the only city of Turkey that was really open to missionaries, and with which there was direct communication from European and American seaports. The British and Foreign Bible Society early established an agent here, and the first missionaries of the ABCFM to the Levant were located here. At present the missionary societies working in Smyrna are as follows: ABCFM (1820), with (1903) 3 missionaries, two with their wives; 6 women missionaries, 46 native workers, men and women; 5 outstations, 7 day schools, 1 kindergarten, 2 boarding schools, 1 college, and 203 professed Christians; London Jews Society (1829), with (1903) 1 missionary and his wife and 4 native workers; Church of Scotland Jewish Mission, with (1906) 6 missionaries, men and women; 2 schools, a dispensary, and a hospital; Kaiserswerth Deaconesses' Institute (1856), with (1903) 14 deaconesses and assistants, 1 boarding school, 1 orphanage, and 1 sanitarium for deaconesses; FCMS (1891), with (1901) 1 missionary and his wife, 1 woman missionary, 1 place of worship, 1 day school, and 14 professed Christians. There
One of the most interesting developments of missionary work has been the formation and the growth of the Greek Evangelical Alliance. It originated in the effort of Rev. Geo. Constantine, D.D., a native Greek educated in America, to place the work among the Greeks on a firm basis of self-support. Dr. Constantine commenced a series of sermons in the hall connected with the ‘Sailors’ Rest,’ and by his eloquence drew large crowds.

A profound impression was made, and the hierarchy saw that they were in danger of losing their power. The volatile nature of the Greeks rendered it easy to stir a tumult. Threats were uttered, stones were thrown at the windows of the hall, and on one Sunday a mob attacked the place, seeking especially for Dr. Constantine. Not finding him, they turned and went to his house, which they assaulted.

The priests soon saw that the proceedings chiefly injured their own church. The result was a greater interest in Christian life than at any time before. The Alliance grew until it has become a most potent influence, not only in Smyrna, but in many other Greek communities of Asia Minor.

SMYTHIES, Charles Alan: Bishop of Zanzibar and Missionary Bishop in East Central Africa. Born August 6, 1841. Died, 1894. He was consecrated in St. Paul’s Cathedral in 1883, and left England the first of the following year for his work in Africa, arriving in Zanzibar on February 25, 1884. In 1885 he paid his first visit to Lake Nyasa, and during this visit he secured a site on the island of Likoma, a convenient and comparatively healthful center for the Universities Mission work on the lake. This mission settlement on the lake showed a steady increase; in four years the staff had more than doubled; and the little steel vessel, built in England and sent out in four hundred packages, enabled the missionaries to found station after station on the lake shore. Under the supervision of the bishop, the work at Zanzibar steadily grew in power. At Kiangari, where Bishop Smythies resided, a theological college was formed, which was the heart of the mission. In 1889, and again in 1891, the bishop visited every station under his jurisdiction; and in 1890, on his trip home, he conferred with the German Chancellor, in order, if possible, to remove the possibility of friction with the German agents on the East Coast of Africa, since by a recent treaty the Magila stations remained within the sphere of German influence. The interview was entirely successful, and the effect of this visit was most beneficial to the cause of missions in and around Zanzibar. In the completion, equipment, and opening of the hospital at Zanzibar, Bishop Smythies saw the fruit of years of earnest labor, and it has proven to be an institution of increasing usefulness. Bishop Smythies was buried at sea, May 7, 1894.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE: This Society is the oldest mission agency in the world. It was founded in 1698, and has since carried on its work in every-widening spheres of activity, and with ever-increasing expenditure of funds. Its history has not been furnished us, and the meager outline which can be gained from its report must suffice instead of the lengthy notice which is its due, both on account of its age and its wide-spread usefulness.

The Society is composed of persons who must, of necessity, be members of the Church of England, or some church in full communion with it. New members are received on recommendation of the existing members, after which they are elected, and on payment of a certain annual sum are entitled to full privileges. Persons who make subscriptions are entitled to some privileges in the form of receiving books and tracts. The Society is a close, self-perpetuating organization, with intimate connection with the Church of England, the apparently responsible to no one except its own elected authorities.

His Majesty the King of England is the patron of the Society. The Archbishop of Canterbury is the president, and there are numerous vice-presidents, comprising mainly the other archbishops and bishops of the Church of England, together with like dignitaries of any church in full communion with the Church of England, who may be members of the Society. There are four treasurers, two general secretaries, and two who are designated organizing secretaries. A general committee of administration called the Standing Committee is assisted by special committees, such as the Committee of Foreign Missions, the Foreign Translation, of General Literature, the Tract Committee, etc.

Under one broad comprehensive title, the Society combines the work of many departments, each of which might well be the work of a single society. Its endeavor to aid Christian work of any kind throughout the world it is:

1. The Bible and Prayerbook Society of the Church of England: In this branch of the work is included the producing and circulating of these books or portions of them not only in England but throughout the world. The publication is in seventy-five or more different languages. By grants of money or books; by supplying these publications at cost or less; by assisting translation and publication committees in various foreign lands, the work is carried on, and during the year 1900 about 60,000 books and tracts were circulated in non-Christian lands.

2. A Tract and Pure Literature Society: It produces and circulates distinctively religious works, whether with works by able writers, on science, history, and topics of general interest and utility, including fiction of an elevating character. In connection with this branch of the work, grants of books are made to churches, reading-rooms, missions of every kind, missionaries, soldiers, etc.

3. A Home Church Mission and Education Society: In addition to the general Home Missionary work carried on along the lines already mentioned, there are the following distinctive objects of its care:

(a) A college (St. Katherine’s) at Tottenham, England, where school-mistresses are trained.
(b) A training college for lay-workers maintained in the east of London. (c) Money is given toward the building and fitting up of church institutes, and the building and renting of Sunday schools; together with other purposes connected with church education, such as the providing of lecturers on church history, the preparation of lectures, and magic-lantern slides, to be rented out at low rates to churches or districts desiring such means of educating the masses, and many other plans along the same general lines.

This work is accomplished in various particular ways:
(a) Churches, chapels, and mission-rooms are built or aided in dioceses of the Church the world over.
(b) Native clergy and lay mission agents are trained for the work.
(c) Medical missions are maintained or established, and medical missionaries, both men and women, are trained.
(d) Funds are provided for the support of clergymen called to work in destitute regions.
(e) As mentioned above, 'Bible translation and other work of similar character has been aided, and books of many varieties have been donated, or the work of publication assisted. In connection with this work, the Translation Committee is assisted by veracious sub-committees in Madras (Tamil and Telugu), Punjab, Sind, Bombay, and Calcutta. Depots for the Society's publications have been established at many places on the Continent of Europe.

5. Emigrants' Spiritual Aid Society: An important and, in some respects, unique feature of the work of the Society is the care which it exercises over the many emigrants who annually leave the shores of Great Britain for other lands. These emigrants are watched over both spiritually and temporally: chaplains attend on them on their departure, and letters are given to the Society's representatives in foreign lands, who meet the emigrants on their arrival, give them aid in locating in their new homes, besides protecting them from the wiles of those who are ready to take advantage of their ignorance and strangeness. In many cases chaplains are deputed to accompany a shipload of emigrants, and a matron is sent to look after the single women. During the voyage—a long one when Australia, New Zealand, or South America is the objective point—the Gospel is preached, church ordinances are administered, and the weary days whiled away by lectures which deal with the country of their destination, in regard to which many of the emigrants are sadly ignorant. At the principal ports of the United States, Canada, Tasmania, Australia, South Africa, South America, and New Zealand representatives of the Society meet emigrants on arrival to render any needed service.

These, briefly stated, are the various branches of the important work of the Society. Two facts should be borne in mind by all interested in Foreign Missions: Ist. This Society aided, and at last entirely supported, during nearly one hundred years, the Mission (Danish-Halle) in South India, founded by the King of Denmark at the beginning of the 18th century. 2d. The Society has furnished translations of Holy Scripture and other religious literature—particularly the Prayer Book—in many insignificant or transitory dialects of obscure tribes. The number of volumes or copies of tracts issued at home and abroad by the Society, each year, is about 14,000,000.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS: From the time of Cranmer (1534) the different movements for English colonization recognized, more or less clearly in principle, the necessity of Christian work, but the purpose of the settlement was never that of evangelization. The case was altered in 1885 by the establishment of the Mission Association for the Propagation of Female Education in the Missions of the SPG. The original title was "Ladies' Association for Promoting the Education of Females in India and other Heathen Countries in Connection with the Missions of the Society for the Propagation of the Gospel." This was altered in 1885 to "Women's Mission Association for the Promotion of Female Education in the Missions of the SPG," and its objects defined: "(1) To provide missionary teachers for the Christian instruction of native women and girls in such countries by supporting and sending to the same country Church women well qualified for the work; (2) to assist female schools; (3) to employ other methods for promoting Christian education; (4) to assist generally in keeping up an interest in the work of the Society." The independent of the Society as regards its funds, its methods of work in the Lower House of the Convocation of the Province of Canterbury to inquire "into ways and means for Promoting Christian Religion in our Foreign Plantations." The result was a petition to the King, granted by William III., on which a charter was drawn up, and, in its turn, granted by the King. The first meeting was held at Lambeth Palace, June 27, 1701, the "letters patent" presented, officers elected, and steps taken for full organization of the Society for the Propagation of the Gospel in Foreign Parts.

The organization of the Society, as completed by supplemental charter in 1882, includes: 1. Incorporated members (1900), about 6,000 in number, elected by the corporation, in virtue of donations to the Society's funds, or special service rendered. 2. A Standing Committee, including certain members ex officio (the President, Vice-President, Treasurer, and Secretary), 24 members elected by the Society out of the incorporated members (six retiring annually), and Diocesan Representatives (two for each diocese in England and Wales, and four each for Armagh and Dublin, in Ireland) also elected from resident incorporated members.

The President is the Archbishop of Canterbury, and the Archbishop of York and the Bishops of the Church of England holding sees in England and Wales are Vice-Presidents. The Lord Almoner and Dean of Westminster, the Dean of St. Paul's and Archdeacon of London, and the two Regius and two Margaret Professors of Divinity of Oxford and Cambridge are members ex officio.

Aside from certain special duties reserved for the Society, the entire management rests with the Standing Committee, ten members forming a quorum. The Society meets once a month, but, aside from some routine business, these meetings are distinctly missionary in their character. At the annual meeting of the Society for the election of members, officers, etc., all incorporated members are entitled to vote, absentees being allowed the use of voting papers. Only once has a poll of the entire Society been taken in this manner (1894).

The Society depends for most of its support upon the regular diocesan and parish organizations of the Church of England; but, to keep pace with modern development by the formation of children's associations, and has also junior clergy missionary associations. The most efficient agency, however, is the Women's Mission Association. This was first suggested in 1866, approved by the Society, and the complete organization effected on May 11 of that year.

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were in entire harmony with the plans of the Society, and it entered no fields without its approval. The development, however, was so rapid, and parochial associations so parallel with that of the Society, that it was deemed best, in 1903, to secure a still closer arrangement. This went into effect January 1, 1904. (1) The WMA Committee became the Committee of Women’s Work (SPG); (2) WMA workers became local associations of SPG; (3) WMA workers became SPG workers; (4) the WMA general fund was amalgamated with the SPG general fund; (5) where a special interest is preferred contributions may be so designated. Provision was also made for increased representation of subscribers, and each diocese has the right to send a representative to the committee, also every woman subscriber to SPG may vote at the election of new members to succeed those retiring, under the by-laws, at the annual meeting of the Society.

By the terms of the charter the object of the Society was (1) to provide maintenance for an orthodox clergy in the plantations, colonies, and factories of Great Britain beyond the seas, for the instruction of the King’s loving subjects in the Christian religion; (2) to make such other provision as may be necessary for the propagation of the Gospel in those parts; (3) to receive, manage, and dispose of the charity of His Majesty’s subjects for those purposes. The first action was an inquiry as to the religious state of the colonies; the second the raising of a fund. As to the scope of the Society’s work, it was interpreted at first as being primarily the interests of “our own people,” then the “conversion of the natives;” but in 1710 it was laid down by the Society that that branch of its design which related to the “conversion of heathens and infidels ought to be prosecuted preferably to all others.” While this exclusive policy was not pursued, the Society has never, even from the beginning, lost sight of this part of its missionary character and duty.

North America: For the greater part of the 18th century the colonies of Great Britain in America, together with the negroes and Indians, constituted the principal field of the Society. Its first missionaries were the Revs. Geo. Keith, originally a Presbyterian, afterward a Friend, and then a member of the Church of England, landed in Boston June 11, 1702. The next move was to South Carolina, where Rev. S. Thomas landed at Charleston, December 25, 1702. Other sections were occupied, and considerable work was done among the Indians, as well as for the colonists. In the political disturbances, in 1776, the Society’s missionaries, numbering 77 in all, were loyal to the Crown, and were nearly all forced to retire from their missions, although a few eventually took the oath of allegiance to the republic. The result of the war, “while it almost destroyed the Church in the ‘United States,’ set her free to obtain that gift of the Episcopate so long denied.” In 1785 the Society formally withdrew from the missionary field in the United States, in which it had employed 309 missionaries among 6 European-Colonial races, negroes, and 14 Indian tribes, conducting its work in 8 languages. Other fields were taken up in North America as follows: Newfoundland, 1703-5; again in 1726-7; Quebec, 1759-64; New Brunswick, 1783; Ontario, 1784; Cape Breton, 1785; Prince Edward Island, 1819; Manitoba and Northwest Territories, 1850; British Columbia, 1859.

In all of these, 921 central stations have been occupied, and 1,597 ordained missionaries (European and Colonial) employed among the 12 European-Colonial races, 81 Indian tribes, as well as negroes, Chinese, Japanese, and mixed races, using 12 languages. At the time of the organization of the Society there were 300 (then 0) church members and 2 clergy. In 1900 there were 666,175 members of the Church of England, and 1,310 clergy, including 169 in the employ of the SPG.

In 1902 the General Synod of a Missionary Society, consisting of members of the Church of England in Canada, was formed for the special prosecution of missionary work among the Indians, Eskimos, etc.

West Indies: The SPG made grants of books and passage money to clergymen going to the West Indies as early as 1703, but did not take special work in that field until 1712, when it came into possession of the Codrington estates in Barbadoes, willed to the Society for the special purpose of maintaining “Monks and Missionaries to be employed in the Conversion of Negroes and Indians.” Plans were immediately made for a college, but the building was not completed until 1745. On the abolition of slavery the compensation money was invested by the Society for the benefit of the college. The income of late years has considerably fallen off, but there are still several scholarships, and there is also connected with it a Mission House for training workers for Africa. It has been affiliated with the University of Durham. The hurricanes that have devastated the islands, and more recently the terrible eruption at St. Vincent, have heavily taxed the Society’s ability to help the weak churches.

The Bahamas were occupied by a representative of the Society in 1738, but the work was chiefly among the settlers, and it was not until the abolition of slavery in 1835 that energetic forward movement was made. In that year work was commenced, with special reference to the negroes in Tobago, the Leeward Islands, and Jamaica, and the next year in Trinidad. The Society has been specially interested in the Jamaica Church Theological College, founded in 1883.

Central America: In 1742 the Society’s attention was drawn to the needs of the Indians of the Mosquito Coast, and six years later a missionary was sent, but comparatively little was done there or in British Honduras, occupied temporarily in 1844, and again in 1877, and 1892. In 1883 the Society sent a chaplain to Panama to care for the laborers who went in companies from Jamaica and other islands, and in 1896 it sent a chaplain to Costa Rica.

South America: The Society’s labors in South America have been chiefly in British Guiana, tho a missionary was maintained for a few years (1860-7) in the Falkland Islands. In Guiana the work has been chiefly among the aboriginal Indian tribes, Arawaks, Waranos, etc., and among the Chinese and East Indian coolies. Especially successful has been the work in the Pomeroon River, where there are good schools, churches, and parsonages. The Church of England chaplaincies in South America are under the general supervision of the South American Missionary Society.
Africa: The Society entered the African field on the West Coast in 1752; South Africa, 1820; the Seychelles, 1832; Mauritius, 1836; St. Helena, 1847; Madagascar, 1894. In all these sections the Society is directly concerned with the welfare of the English colonists, as well as with European races. In North Africa it has had some chaplaincies among the English communities.

West Africa: The Royal African Company, in 1729, made application to the Society to recommend the establishment of a mission in Africa, but it was not till 30 years later that an accredited representative went as a missionary. Rev. Thomas Thompson, a graduate of Cambridge, who had served in New Jersey, resolved to devote himself to work in Guinea, and, receiving appointment, arrived at the river Gambie in January, 1752. He went to Sierra Leone, passed into the interior and met with not a little success, sending three boys to London for training, one of whom, Philip Quaque, returned to work among his people, being the first of a non-European race to receive Anglican ordination (1760). There were no great results of the work, and he remained the sole missionary for a considerable part of the time, serving as chaplain. After his death (1810) for eight years two chaplains were commissioned to superintend the free schools, but from 1824 the work has been very successful. Special attention was paid to education, the institutions having been chiefly for colonists and for coolies-East Indians, Chinese, etc.—but for another reason, none was sent until 1841. The British Government wished to work for the Malagasy and creoles, who do not neglect the foreign population. St. Paul's College at Ambatojarana is a flourishing institution.

Australasia: The work of the SPG in this section of the world commenced in 1793 with the appointment of four schoolmasters to New South Wales, two for Sydney, and two for Norfolk Island, where a penal colony had been established. Application was made for a clergyman, and two more dioceses, Grahamstown and Natal, were created, the scattered, individual efforts became united, and work among the natives was extended, until it assumed the first place in the Eastern section, the colonists being able to provide for themselves. Thus, while in Cape Town the SPG clergy are all working among colonists in the dioceses of St. John’s and Zululand (47) are missionaries, working among the natives; in Grahamstown, 14 out of 21; in Natal, 11 out of 21; in Masontaland, 7 out of 9; in Bloemfontein, 9 out of 16 are missionaries to the heathen. This work has been very successful. Special attention has been paid to education, the institutions of the Society including a college at Zonnelbloom, an institution at Grahamstown, a normal college at Keiskama Hoek, a training college at Markburg, a college for boys at Bulowana, Natal, St. John’s College, Umtata; McKennie Memorial College at Isandhlwana, St. Mary’s Training College in Basutoland, and others at Pretoria and Bloemfontein.

The policy of the Society in educating and ordaining natives and placing them on a par with the white clergy has given it a certain advantage, and has drawn to the Church of England a considerable number who have felt that the other denominations, particularly the Dutch Church, did not recognize their place among European races.
and West Australia (1836). In Tasmania (1835) the Society's work has been entirely colonial. Moore College, Sydney; Christ's College, Tasmania, and St. John's Theological College, N. S. W., have been assisted. In New Zealand the SPG sent chaplains in 1840 to take up work among the colonists, some of which was the direct result of the labors of the Rev. Samuel Marsden and of the CMS. As the Maori Christian community developed, the Society gave assistance in the legal and missionary work until 1880, since which time it has limited its aid to grants in favor of the theological college and a few churches. The connection between the SPG and the Melanesian Mission (q. v.) was very close from the time of the appointment of Bishop Selwyn in 1841, but its special work is dated from 1849 and continued until 1885, when the Australasian church assumed responsibility, except so far as the Melanesian Mission itself carried on the work. Closely associated with this was the care, for a few years (1849-65), of the Pitcairn Islanders.

Asia: The great work of the SPG in Asia has been in India, dating from 1820. It has also, however, maintained missions in Borneo (1848), Straits Settlements (1856), China (1863), Korea (1889), Japan (1875), and at various times and for limited periods in Western Asia.

India: While the first direct work of the Society in India commenced in 1820, the influence exerted by its organization largely influenced the starting of the Danish-Tamil Mission of Ziegenbalg and Plutschau in 1705. When grants in aid of that mission were later made by the SPCK, the SPG shared in making them, subsequently, as in America, assuming the place of principal. Until early in the 19th century, however, little interest seems to have been felt in England for missions in that land. Commencing with 1819, emphasis began to be laid at the Society's anniversaries on the need of work in India, and as the first step it was urged that a bishopric be established. Finally, through the urgent representations of the SPCK, and of Mr. Wilberforce, the Rev. T. F. Middleton was consecrated the first bishop of Calcutta in the chapel of Lambeth Palace on May 8, 1814. It is significant of the power of the opposition to Christian work in the East that, although the change in the charter of the East India Company had been made the previous year, and missionaries of other organizations were already in the field, this consecration was private, and the sermon was suppressed. It was four years later that the SPG decided to take up work in India, and it was not until 1820 that Bishop's College was founded at Calcutta. The Bible Society, SPCK, CMS, and SPG united in securing scholarships, and the development of the college in the direction of Bible translation, the preparation of Christian literature, and the education of students for Christian work. The mission proper dates from 1825, when, in response to a special appeal by Bishop Heber, it took up the work which the Danish Mission had commenced, but which had been suffered to languish. Here, as in Calcutta, the first efforts were educational. "Bishop Heber's Seminary" was not long-lived, but subsequent efforts were more successful. The first appointment of a missionary to Bombay was in 1830, but it was several years later that work was really inaugurated. The Northwest Provinces were entered at Cawnpore (1833) in response to a special request from the English residents, and Debogurh, in Assam, was occupied by a missionary in 1851, as the result of the appointment of a government chaplain to Assam in 1842. The work of the Society in the Punjab, commenced at Delhi in 1854, was in response to the urgent request of residents, supported by the influences of the lieutenant-governor.

The general work of the Society in India, as in Africa, combines the interest of the foreign resident and native missionaries, the conversion of natives, the establishment of the ecclesiastical organization of the Church of England, and of education for all classes in various directions. The diversity of these enterprises makes it practically impossible to do more than give summaries. These, again, in the absence of certain statistics, lose much of their value.

In Bengal (1820-1900) the Society was represented by 75 European and 44 native ordained missionaries in 32 stations; in Madras (1835-1900), by 112 European and 127 native missionaries, in 73 stations; in Bombay (1830-1900), by 43 European and 7 native missionaries in 15 stations; in the United (NW) Provinces (1833-1900), by 28 European and 6 native missionaries, in 5 stations; in the Central Provinces (1846-1902) by 2 European missionaries in 5 stations; in Assam (1851-1900), by 9 European and 2 native missionaries in 4 stations; in Punjab by 32 European and 4 native missionaries in 5 stations; in Kashmir (1866-7, 1893-1900) by 1 European and 1 native missionary at 1 station; in Burma (1859-1900) by 35 European and 21 native missionaries in 17 stations; in Ceylon (1840-1900) by 39 European and 31 native missionaries in 31 stations.

Among the more important educational institutions are: Bishop's College, Calcutta; Sir Stephen's College, Delhi; St. John's College, Rangoon; Trichinopoly College; St. Peter's College, Tanjore; Christ Church College, Cawnpore; St. Thomas' College, Colombo, besides a number of training institutions, seminaries, etc.

The statistics from the different dioceses not being prepared with reference to any comparison of the tables, it is difficult to summarize them. There appear to be not far from 50,000 communicants and about 100,000 baptized persons connected with the missions of the SPG in British India.

Borneo: Mr. James Brooke, a naval cadet, who, while traveling for health became interested in the suppression of piracy in the Malay Archipelago, fitted out a ship, and in 1838 landed at Kuching in Sarawak, in Borneo, and made himself master (or Rajah) of the province. As soon as he had established his rule, he invited the Church of England to establish a mission. The SPG felt unable to assume the work, but contributed to a committee which was organized for the purpose in 1846. The first missionaries went out in 1851, and two years later the SPG took charge of the mission. The mission suffered severely at different times, from rebellions and wars, but on the whole its work among the Dyaks prospered, and subsequently (1861) it extended its efforts to the Straits Settlements. In 41 European and 7 native missionaries have worked in 28 stations. Among the stations occupied in the Straits Settlements are Singapur, Penang, and Perak; in Sarawak, Kuching, Quop, Skerang, and Undup, and in North Borneo, Labuan, Kudat, and Sandakan. In 1902, 15 clergymen
conducted work in 78 villages; there were 12 churches and 32 chapels; 1,781 communicants and 4,850 baptized persons, 21 schools, with 35 teachers and 913 scholars.

China: In 1843 the Society appealed for funds for a mission for the English residents in Hongkong, but it was not until 1869 that its first missionary, specially commissioned for work among the Chinese, reached Peking. Other stations have been occupied as follows: Chefu, 1874; Tai-yuen-fu and Ping Yin, 1879; Yung-ching (original 1857, transferred to CMS in 1878), Lung-hou-lien, 1880; Tien-tsin, 1880; Pei-tai-he and Wei-hai-wei, 1900. In all, 24 European and 1 native missionaries have been employed in 9 stations, their work being distinctive for the Chinese.

Japan: As early as 1839, when Japan was first opened to missions, the Society reserved a sum of money for work there, but placed its first missionaries in Tokio in 1873. Other stations occupied were Kobe (1870), Awaji (1873), and Yokohama (1889). There is also some work on the Bonin Islands. There have been in all 21 European and 1 native mission stations. In 1902 there were 12 clergy, 11 churches, 606 communicants, and 1,170 baptized persons.

Korea: One of the founders of the SPG Mission in Japan urged, in 1850, that work be taken up in Korea. At that time it was deemed premature, but some years later Bishop Scott of North China and Bishop Bickersteth of Japan pressed the matter, and in 1859, Rev. C. J. Corfe was consecrated the first missionary bishop of Korea. He reached Seoul in 1890 with several associates. The plan of work contemplated several years of preparation before direct evangelistic work should be undertaken; but in 1896 aggressive work was indicated by the enrollment of a class of catechumens. Other places occupied are: Chemulpo (1891), Mapo and Kanghoe (1893). In 1902 the reports showed 5 clergy, 4 churches, 117 communicants, and 204 baptized persons.

Western Asia: The Society's work has been chiefly confined to occasional assistance to the Anglican Bishop of Jerusalem, the English communities in Smyrna and Cyprus, and to work among the Assyrian Christians (see Archbishop's Mission).

Europe: In its early history the Society assisted in the building of churches in various places, and in providing service for English communities, but to no great extent until 1841, when the see of Gibraltar, including the English congregations of Southern Europe, was founded, a grant in aid being made from the Society's fund. After the Crimean War (1854-56) it assisted in erecting the Crimean Memorial Church in Constantinople, and maintained a chaplain in charge of it. Since then it has added a number of chaplaincies in different parts of Europe.

The Society has always paid special attention to the preparation and dissemination of literature, including not only Bibles and prayer-books, but general religious literature. It has assisted to establish libraries in the different colleges in which it has been interested, and among its gifts is noted one to Harvard College, Boston, Mass., in 1764, on the occasion of a disastrous fire. Its list of publications includes the entire number of languages which its missionaries have used in their labors.

One of the Mission Field, monthly; The East and the West, quarterly. Pascoe (C. F.), Two Hundred Years of the SPG, London, 1901.
Christians, of whom 231 are communicants. 698 natives are. Galas ?r Danakil. The capital and native pastor, all under the supervision of European and the pagan religions still wholly prevail.

From the coast is mountainous, and largely unexplored. The Mohammedan faith has been under the care of the Paris Evangelical and the traffic in liquors and the Romish propaganda. Bora-Bora and Maupiti have each one native ordained pastor under the LMS.

Station of the Java Committee's Mission, with 1 missionary and his wife and 1 day school. S. E. of Surabaya. Station of the Rhenish Missionary Society, with 1 missionary and his wife and 1 day school.

Somalia: An African possession of France, including the colony of Obock, lying between Abyssinia and the Strait of Bab-el Mandeb, bounded north by Eritrea and south by Italian Somaliland, touching also British Somaliland on the east. It has 46,000 square miles and 200,000 inhabitants (estimated). The capital has been under the care of native pastors, and in the latter there are eight stations, each with a native pastor, all under the supervision of European missionaries. Bora-Bora and Maupiti have each one native ordained pastor under the LMS.

Somaliland: An African possession of France, including the colony of Obock, lying between Abyssinia and the Strait of Bab-el Mandeb, bounded north by Eritrea and south by Italian Somaliland, touching also British Somaliland on the east. It has 46,000 square miles and 200,000 inhabitants (estimated). The natives are Gallas or Danakil. The capital and chief port is Jibuti, where two French mission schools, one for boys and one for girls, were opened in 1892, under government grants.

Somaliland (Italian): A protectorate of Italy in Africa, lying on the Indian Ocean and bounded landward by Abyssinia, French Somaliland and British Somaliland on the north, by British East Africa on the southwest, and by the Egyptian Sudan on the west. The area is about 30,000 square miles, the population about 600,000, chiefly Somalis. The country away from the coast is mountainous and largely unexplored by Europeans. As a mission field it is thus far unoccupied. The Mohammedan faith and the pagan religions still wholly prevail.

Somerville: A town in Cape Colony, S. Africa, situated in the Transkei region, 18 miles E. by S. of Maclear. Station of the UFS, with (1903) 1 missionary and his wife, 28 native workers, 17 outstations, 1 place of worship, 14 day schools, and 695 communicant Christians.
SONG-CHIN: A town in Korea, in the district of Phyeng-yang, about 50 miles W. of Wen-san. Station of the FOC (1901), with 2 missionaries and their wives, 3 native workers, 1 dispensary, 1 hospital and 60 professed Christians, of whom 14 are communicants.

SONGDO: A town in Korea, also called Kaiseng, situated 40 miles N. W. of Seoul. Population, 60,000. Station of the MES (1897), with 150 members, and 600 communicants. It consists of 2 resident missionaries, 3 native workers, 9 outstations, 2 Sunday schools, and 279 professed Christians, of whom 79 are communicants.

SONG-YANG. See Sungsyang-hsien.

SOOCHOW. See Sh-Chau-fu.

SO-PING-FU: A town in Shan-si, China, situated about 220 miles W. of Peking. Station of the CIM (1865), but the work has not been reorganized since the Boxer rising, when all the missionaries were killed. Some write the name Soh-p'ing.

SOPO: A mission station of the German Baptists of Berlin, situated in Kamerun, Africa, about 10 miles S. E. of Buea, with (1900) 1 missionary and his wife, 1 woman missionary, 1 native woman, 1 place of worship, 1 day school, 1 boarding school, and 67 professed Christians.

SORABJI KHRASEDI: Died August 14, 1894. A Parsee of Bombay. Amid the bitterness of persecutions he confessed his faith boldly and clearly at the police-office, where he was under police protection; before the magistrates and a great company of Hindus, Parsees, and Mohammedans. To escape from the abuse to which he was exposed in Bombay, he accepted service under the SPG at Ahmedabad in the summer of 1842. Later he entered the CMS divinity class at Nasik, Poona, serving as an honorary missionary. He was familiar with the two great Zoroastrian languages, the Zend and Pehlevi, to the mysteries of which only Parsee high priests are admitted. And he published his book on The Comparison of Zoroastrianism and Christianity a valuable addition to Parsee literature. His works, entitled Zoroaster and Zoroastrianism, and Life of Christ, were left by him unfinished. He was a member of the Gujarati Bible Revision Committee; and the New Testament portion of his work, and all of his work on the Old Testament, except one book, were finished just before his labors ceased. His heroic death, as well as his consecrated life, was the means of the spiritual awakening of many Parsees and Hindus of Poona. The booklet (CMS), How a Native Clergyman Died, written by his daughter, is an impressive work.

SOUTH AFRICA DUTCH REFORMED CHURCH MISSION TO BRITISH CENTRAL AFRICA: Headquarters: Sea Point, Cape Town, Cape Colony.

In 1884 the ministers of the Dutch Reformed Church of the Cape Colony decided to form a Ministers’ Mission Union, with a view to supporting their own ordained representative in the foreign mission field. They undertook to contribute each from $25 to $50 per annum, out of their private salary, for this purpose. While looking out for a field in which to work, they were generously invited by the Livingstonia Mission of the Free Church of Scotland to come to the region west of Lake Nyasa and share their extensive field there. In 1888 the Rev. A. C. Murray, an ordained minister of their church, after an eighteen months’ course of medical training in Scotland, left South Africa as their first representative in that field. The following year he was joined by another missionary and they selected the district to the S. W. of Lake Nyasa as their sphere of labor.

The first station was Mvera, in what is now the British Central Africa Protectorate. Gradually the work extended, until in 1890 the station consisted of sixteen workers (including three missionaries), working at three main stations—Mvera, Kongwe, and Mkoma.

In 1897 the Synod of the Dutch Reformed Church of the Orange Free State decided to start their own mission work in Central Africa, and sent out two men, who proceeded from Mvera farther to the west, and planted their first station at Magwero, in the district of N. E. Rhodesia, near Fort Jameson. This work, also carried on uninterruptedly all the time, could not be extended owing to the South African war, but within a year after peace was made the Orange River Colony Synod decided to send out three more men (one being an agriculturist), and a new station was started at Madzimoyo. In 1899 the chairman of the Cape Colony Mission, Andrew Murray, urged upon the committee definitely to pray for a doubling of the stations and workers in Nyasaland within five years. To many friends of the Mission this seemed too much to ask for, the more as within six months the devastating war broke out. But within four years there were thirty-four workers instead of sixteen, and six stations instead of three. The first two converts were baptized in 1894, but no others were admitted into the Church till 1897, when thirty adults were baptised. Since then the number has steadily increased, till in 1903 there were in all close upon three hundred church members, and at the end of 1905 over seven hundred. The district occupied by the above Mission in Nyasaland (not counting N. E. Rhodesia) contains about 600,000 natives. With two more stations it will be sufficiently occupied and can then be worked by means of native evangelists and catechists. There are over one hundred outschools under native teachers, with an attendance of 7,000 children, while about 10,000 natives are continually under religious influence and instruction. The conditions of baptism are rather strict, as the candidate must have been at least one year in the catechumen class, and have manifested a thorough breaking with all heathen customs during that time. Consequently cases of discipline are rare.

There are seven unmarried women workers in this field, who are supported by the Women's Mission Union (Vrouwen Zending Bond) of the same church. This union also supports women workers in other mission stations in the Cape Colony, Transvaal, Bechuanaland, and Mashonaland. Headquarters: Huguenot College, Wellington, Cape Colony.

SOUTH AMERICAN MISSIONARY SOCIETY: Captain Allen Gardiner, the founder of the South American Missionary Society, first visited South America with a view of establishing a mission in 1838. For years the idea of his mission was looked upon with favor, and as the pioneer of a Christian mission to
the most abandoned heathen." With this object steadily in view, he went through a series of travels and adventures for some years, taking his wife and children with him on long, perilous journeys. After repeated disappointments in other countries, he was led to direct all his efforts toward the natives of South America. His attempts to reach the mountain tribes were defeated by the jealousy of the Roman Catholic priests. At last he thought Spanish priests would consider it worth while to interfere with anything he might attempt among the poor savages at the desolate southern corner of the great continent, and by beginning with them he hoped to reach in time the nobler tribes. In 1830 Captain (afterward Admiral) Fitzroy had been sent by the British Government to survey the coasts of Tierra del Fuego. On his return to England he took with him, for a visit, three native lads and a girl of nine years. They were kindly treated, and Captain capable of learning a good deal. When, a year later, Captain Fitzroy took them back to their own land, he was accompanied by a Mr. Williams, who hoped to remain in Tierra del Fuego as a missionary. A very few days sufficed to show the danger of this attempt; he returned to the vessel, and all thought of missionary work in this region was abandoned until Captain Gardiner took it up. His hope was that the natives who had visited England might be still alive, and that one of them,—called "Jemmy Button"—if he had not forgotten all his English, might act as interpreter and friend. But he found great difficulties in the way. England, while warmly supporting missions to other parts of the world, seemed utterly indifferent to the fate of South America. After much effort he succeeded, in 1844, in forming a society called the Patagonian Missionary Society; soon after, he, with a few companions, attempted to establish a mission in Tierra del Fuego. Owing to the hostility of the natives it was a complete failure. The Society in England was much discouraged; the journal contains many farewell messages to beloved friends at home. One by one the little band passed away; it is probable that the brave Gardiner himself was the last survivor. The last entry in his diary is September 5; a little note was also found, dated September 6. The long-looked-for vessel, owing to strange mistakes and delays, did not reach the attempt until the end of October. Following the directions written on the rock, the boat was found, with one dead body on board, and another on the shore, while books, papers, etc., lay scattered around. "The captain and sailors cried like children at the sight." A violent gale arising, they dared not remain longer, but put out to sea at once, carrying the sad news to Montevideo. By this time friends in England, greatly alarmed, had applied to the government for aid, and the frigate "Dido" was sent to search for the lost missionaries, reaching the coast in January. Guided by the writings on the rocks, the officers soon completed the sorrowful discoveries. In Spaniard Harbor they saw on a rock the verses from Psalm lxii: 5-8, "My soul, hope thou in God, for my expectation is from Him," etc., with the drawing of a hand pointing to the spot where the wandering parties of "Pioneers" perished. The bodies of Maidment and Gardiner were found. All the remains of the martyrs were reverently collected, and, after the reading of the burial service of the Church of England, were buried in the grave beside the "Pioneer" on the previous day. The "Dido" were lowered, and three volleys fired, as in honor of an officer's funeral. The heroic death of Gardiner and his companions accomplished what in life they had failed to do. The Christian public of England soon resolved that the dying wishes and prayers of the martyrs should not have ascended to heaven in vain. The last directions of Captain Gardiner, so wonderfully preserved, were acted upon; the Society was re-formed according to his plan, and a Christian mission firmly established in Tierra del Fuego, and the South American Missionary Society is rapidly extending its agencies over many regions of the great continent.

According to the plan of Captain Gardiner, the South American Missionary Society should have the threefold object of supplying the spiritual wants of his own fellow-countrymen," the Roman Catholics, and the heathen in South America. On this general basis, the work of the Society has now four departments: 1. Missions to the heathen. 2. Evangelistic (including educational) work. 3. Chaplaincies. 4. Work among seamen.
I. Missions to the Heathen. (1) Southern Mission: This is the direct successor of Capt. Gardner's work, and is especially for the Yahgans of Tierra del Fuego. It was commenced in 1854, when the missionary schooner “Allen Gardner” sailed for the Falkland Islands. The place chosen for a base of operations was Keppel Island, a small uninhabited island lying north of the west island of the Falklands. From there, in 1856, a cautious intercourse was commenced with the Fuegians, and they were encouraged to visit the mission station at Keppel in small parties. After much toil of preparation a Fuegian family from one of the larger islands near Cape Horn was brought to Keppel by Mr. Allen Gardner, son of Capt. Gardner, in 1858. The man was Jemmy Button; he was still able to speak broken English, and from him, at this early date, the missionaries learned something of the Yahgan language. Much pains were taken to gain the confidence of these natives, and to impart to them some religious knowledge. So friendly did they seem that in 1859 the missionaries, Teketika, on Hoste Island, Ushuaia, on the mainland, and Keppel Island, each under a missionary. 

(2) The Paraguayan Chaco: The mission to this, in the western part of Paraguay, was commenced in 1888. There are (1902) 2 central and 4 outstations, 19 missionaries (including wives). The work is carried on by itinerating and by schools for the Indians. The report of Bishop Every (1902) speaks of the spiritual results among the Indians as most encouraging, as also the progress in the schools. A significant event was the establishment of a native church council in 1894 as a Jubilee Memorial. The first station, with 6 teachers, a girls’ school, with 4 teachers, an infant school, with 4 teachers, and an industrial and trades’ institute, with 3 teachers. Connected with this station, at Maldonado, are two schools, one for boys and one for girls, and at General Urquiza, a mission hall and schools, the latter not directly under the superintendence of the missionaries. Two girls’ schools, excluding these outstations, are crowded. Medical work, as elsewhere, is an invaluable adjunct in winning the confidence of these natives, and to impart to them some religious knowledge. So friendly did they seem that in 1859 the missionaries, Teketika, on Hoste Island, Ushuaia, on the mainland, and Keppel Island, each under a missionary.

(3) The Araucanian Mission: This was begun in 1894 as a Jubilee Memorial. The first station occupied was Cholchol, and the second, Quepe. The staff (1902) consisted of one clergyman, 7 laymen, 8 women and 1 Mapuche chief. The work is chiefly among the Mapuche tribe of Indians, who have not as yet, except some of the younger men, come under the influence of the Roman Catholic Church. They seem anxious to learn, and the schools, particularly the industrial school at Quepe, are crowded. Medical work, as elsewhere, is an invaluable adjunct in winning the sympathy of the people.

II. Evangelistic Work: This is carried on at Palermo, Buenos Aires (1898), and Alberdi, Rosario (1896). At Palermo there are a boys’ school, with 6 teachers, a girls’ school, with 7 teachers, an infant school, with 4 teachers, an older girls’ school, with 3 teachers, and an industrial and trades’ institute, with 3 teachers. Connected with this station, at Maldonado, are two schools, one for boys and one for girls, and at General Urquiza, a mission hall and schools, the latter not directly under the superintendence of the missionaries. At Alberdi, Rosario, there is a home and school. The whole number of employed workers is 54, besides 9 honorary helpers and several physicians, who render gratuitous service.

III. Chaplaincies: These are located at São Paulo and Santos, Brazil; Fray Bentos, Uruguay; Welsh Colony, Chubut, Patagonia; Sandy Point (Punta Arenas), Straits of Magellan; Villa Rica, Paraguay; Quino and Coquimbo, Chile. In connection with several of these there are schools, and not a little general evangelistic work is done.

IV. Work for Seamen: This includes a Sailors’ Home, Rio de Janeiro; a Seamen’s Mission, Fray Bentos, Uruguay; Welsh Colony, Chubut, Patagonia; Sandy Point (Punta Arenas), Straits of Magellan; Villa Rica, Paraguay; Quino and Coquimbo, Chile. In connection with several of these there are schools, and not a little general evangelistic work is done.
sympathizing with them as to the appointment of slave-holders.

At the call of the Board of Managers of the Virginia Foreign Mission Society, there assembled in Augusta, May 8, 1845, 310 delegates from the States of Maryland, Virginia, North and South Carolina, Georgia, Alabama, Louisiana, Kentucky, and the District of Columbia. Owing to the short notice of the meeting, other States were represented only by letter. The committee appointed for the purpose presented a resolution, "That for peace and harmony, and in order to accomplish the greatest amount of good, and for the maintenance of those Scriptural principles on which the General Missionary Convention of the Baptist Denomination of the United States was formed, it is proper that this convention at once proceed to organize a society for the propagation of the Gospel." Then followed the adoption of a constitution which was "precisely that of the original union; that in connection with which, throughout his missionary life, Adoniram Judson lived, under which Ann Judson and Boardman died. We recede from no step. We use the very terms, and we uphold the true spirit and great object of the late General Convention."

Thus the Southern Baptist Convention claims to be the real and proper successor and continuator of that body which "at a special meeting held in New York, November 19, 1845, was 'dissolved,' and the American Baptist Missionary Union, with an entirely new constitution and a different basis of membership, was organized in its stead."

A Board of Foreign Missions was appointed, to be held in Richmond, Virginia, and one for Domestic Missions, to be located in Marion, Alabama. In 1882 the location of this Board was changed to Atlanta, Georgia, and its name was changed to the Home Mission Board. It has had a career of great usefulness. A Sunday-school Board was organized in 1891, with the Rev. J. M. Frost, D.D., as corresponding secretary. The work of this Board, or publishing house, located at Nashville, Tenn., has steadily grown.

Thus the Southern Baptist Convention has gathered around itself the enthusiastic support of the Baptist churches of the South; and the wisdom of its formation is evidenced by the fact that while Southern Baptists contributed to the Triennial Convention in 31 years, from 1814-1845, $212,000, during the 34 years, from 1845-1879 (covering the period of the war), their contributions for Foreign Missions alone were $939,377. From 1880 to 1890 the contributions were $812,662, and from 1890 to and including a part of 1903, contributions to the Foreign Mission Board were $1,775,853; for the single year 1902-3, $218,752.62, or more than the contributions of the entireSouthern States to the "Triennial Convention" prior to its dissolution.

Development of Work: Immediately after the organization of the Board, the officers were instructed to correspond with the Boston Board to make any equitable and prudent arrangement with that Board, to take a portion of its missions under the patronage of the Convention. At the suggestion of the Boston Board, through Dr. Francis Wayland, it was agreed that "the property and liabilities of the General Convention should remain with that body," and that "the mission-aries should have the choice of the associations with which they would be connected."

Under this arrangement Rev. J. L. Shuck, the first American Baptist missionary to China, and Rev. I. J. Roberts, who had followed Mr. Shuck in 1836, gave in their adherence to the Southern Convention. Rev. S. C. Clepton and the Rev. George Pearcy were commissioned to join them, and the missions of the new Board were fairly inaugurated.

Coincident with the establishment of the China mission, it was determined to commence work on the coast of Africa, where missions of the Northern Board were already in operation, and in 1847 stations were formed in Liberia and in Sierra Leone, and in 1850 in Central Africa. As early as 1850 the attention of the Board was directed to South America as an important field, but it was not until 1859 that the opportunity was afforded for carrying out the plans of the Board. The Rev. T. J. Bowen, who had been obliged to leave Africa on account of ill-health, volunteered for the South American field; he was given a station, and a station was founded at Rio de Janeiro from which point the work has rapidly spread.

In 1859 the needs of Japan attracted the attention of the Board, and in 1860 four missionaries, two ministers and their wives, were sent. All were lost at sea before reaching their field of labor. The enterprise was deferred, but was never abandoned. In 1889 four missionaries were sent out, who founded the present mission.

The duty of Baptists to send the pure Gospel into the Catholic countries of Europe was felt by the Board from the very beginning, and France was chosen as a field for missionary labor; but the occupation of Rome by Victor Emmanuel in 1870 opened Italy to missionary work, and drew attention thither, and in 1871 Rome became a center of operations, which have spread throughout the peninsula, Sicily, Sardinia, and a portion of Austria. In 1903 the Board began a new mission in Buenos Aires, Argentine Republic, sending thither several missionaries.

Statement of the Missions, China: The work of the Southern Convention in China is carried on under three missions, South China, with Canton as a center, but extending to the interior; Central China, with Shanghai as a center, and the Shan-tung province. In 1846 the work was begun in Canton by the Rev. George Pearcy and Rev. Samuel Clepton. The work has progressed since that time with little or no interruption, and Canton has been the largest center of the work in China. The Mission now includes 13 churches and 46 stations, in which labor 20 foreign missionaries and 80 native helpers; the church membership is 2,404.

Shanghai was chosen as a station at the same time as Canton, being situated in a central position on the coast. It is a city of great importance for missionary operations, since the Chinese come here from all parts of the empire, the number of transient inhabitants being generally at above 100,000. During the Tai-ping rebellion in 1854 the mission property was destroyed, but on the seizure of the city by the Imperialists, full restitution was made, and the work renewed. The Tai-ping movement was strictly religious and iconoclastic in its origin, and proved to end a benefit to the mission, for it roused the moral sense of the people and offered a blow at
THE ENCYCLOPEDIA OF MISSIONS

SOUTHERN BAPTIST

South: The mission in South America was begun in 1860 at Rio de Janeiro by the Rev. T. J. Bowen and his wife. The health of the former, which had caused his transfer from Central Africa, compelled him to again give up his work, and with his return the mission in South America was suspended. For twelve years nothing was done, at the end of which time, at the urgent request of a church of settlers in Brazil from the Southern United States, the Board again renewed its operations. The Board has many stations in Brazil, including Rio de Janeiro; the coast; and Manacapuru, on the coast, in the northeast; Bahia, midway between Rio de Janeiro and Pernambuco; Maceio, on the coast; and Para, near the mouth of the Amazons, and Manacapuru, more than a thousand miles interior. There are 21 foreign missionaries at work, 18 native preachers, 16 native assistants, 48 churches, and 75 stations; church membership over 3,000.

As previously stated, the Board has recently operations in the Argentine Republic. At the time of this writing (January, 1904) four missionaries have been appointed, but only one has reached his field of labor. Indications point to a prosperous mission.

ITALY: In 1850 the Board began deliberations with regard to work in the Catholic countries of Europe, but no mission was begun until 1870, when Rev. Wm. N. Cote, M.D., who was secretary of the YMCA of France, was appointed missionary of the Southern Convention. On the opening of Italy for evangelistic work, by the victory of Victor Emmanuel, operations were immediately begun in that city, and from there have spread throughout Italy. There are now 25 churches and 37 stations of the Southern Convention on the peninsula, including Rome, Milan, Venice, Modena, Carpi, Bari, Naples, and, besides others, as Cagliari and Iglesias—on the island of Sardinia; and a station in Trieste, Austria, and Cannes, France, operated in connection with the Italian Mission. There are 4 foreign missionaries, 4 native workers, and a total membership of 661.

MEXICO: The missions of the Southern Baptist Convention in Mexico are divided into two groups, North Mexico and South Mexico. North Mexico takes in the cities of Saltillo, Torreon, Durango, and Chihuahua, besides outstations, and the South Mexican Mission includes the cities of Guadalajara, Morelia, Toluca, and Leon, besides outstations. There are in all Mexico 17 missionaries, 12 ordained and 7 unordained native helpers, 43 churches, and over 1,300 members, 32 stations, 13 houses of worship, 18 schools, including both Sunday schools and day schools, with 623 pupils. A number of the Mexican churches are self-supporting in whole or in part.

JAPAN: In 1860 the Board appointed three missionaries to Japan; two of them were preachers, and the third a native helper. Their field of labor was confined for the most part to the island of Kiushiu, but include such cities as Fukuoka, Nagasaki, Kokura, Kumamoto, and Kagoshima.

The work of the Foreign Mission Board has steadily advanced, through all the years since its birth in 1845, and that, too, in spite of the desolations of the Civil War in this country and the disheartening years that followed. During more than fifty years, J. B. Taylor, D.D., and H. A. Tupper, D.D., were the able secretaries. In all the great countries where its missionaries are laboring the work is going forward with quickening pace, and in the homeland the spirit and liberality of Southern Baptists give evidence of a day of even greater things.

SOUTH SYLHET. See SYLHET.

SOUTH VILLAGES: Name applied by the BZM to a group of a score or more villages in Bengal, India, lying south of Calcutta, in the district occupied by the BMS between Port Canning (Mutlah) and Diamond Harbor, and
including the 24 Pargannas. Lakikantopur is the village where the 2 women missionaries of the BZM reside (1903), giving regular religious instruction in 11 other villages. They have 31 native workers and 9 day schools under their care.

**SPALDING, Henry H.:** Born at Bath, N. Y., 1804; graduated at Western Reserve College, 1833, and Lane Theological Seminary, 1836; ordained Aug., the same year appointed by the ABCFM in 1836 missionary to the Nez Perces Indians, with his wife, Dr. and Mrs. Whitman, and William B. Gray. In a company of fur-traders they traveled on horseback nearly 2,200 miles beyond the Missouri River, to Fort Walla-Walla, a trading post of the Hudson Bay Company, which they reached September 3, 1836, being four months and six days on the journey from Liberty, Mo., to that place. The mission was broken up by the massacre of 75 Whiteman and other men in 1847. In 1862 he resumed his work, but remained only a few years. In 1871 he renewed his labors under the Presbyterian Board of Foreign Missions, in which he continued till his death, which occurred at Lapnor, Idaho, August 3, 1874. The his labors were interrupted, he accomplished a great work among the Indians. Over 900 of the Nez Perces and Spankens were added to the church through his instrumentality. He prepared a translation of the Gospel of Matthew and a collection of Nez Perces hymns. At the time of his death he had an translation of the Acts well advanced.

**SPALDING, Levi:** Born at Jaffrey, N. H., August 22, 1791. Died June 18, 1874. Graduated at Dartmouth College, 1815, and Andover Theological Seminary, 1818; sailed for Ceylon, August 22, 1791, Died June 18, 1874. Graduated at Dartmouth College, 1815, and Andover Theological Seminary, 1818; sailed for Ceylon, August 22, 1791, under the ABCFM. He labored at Maney for several years. In 1833 he removed to Calcutta, and with Mrs. Spaulding took charge of the girls' boarding school, which was under their care for nearly forty years. He was one of the most accurate Tamil scholars in Southern India, having so mastered the language as to use it with great facility and power. More than twenty Tamil tracts were prepared by him, and many of the best lyrics in the vernacular hymnbook were from his pen. He prepared two dictionaries, one Tamil, the other English and Tamil, and took a prominent part in the revision of the Scriptures. He furnished an excellent translation of the Virginia Progress, and other parts of the Scriptures, History, which is used in the schools. Schoolbooks, hymnbooks, tracts, and Gospels passed through his hands for revision and proofreading. But he was far from being chiefly occupied with these tasks. In season and out of season, to merchants on their verandas, or seated with wayfarers under the hedge, to the poor and the maimed, in lanes and highways, and to the children in the school or the street, wherever he met a native, he ceased not to preach and to teach Jesus Christ. His fluency in the colloquial language, his apt quotations from Hindu books, his original illustrations, and ready and racy sayings, combined with his genial humor, gave him great influence with the natives.

Mrs. Mary Chrysis Spaulding, his wife, rendered equally conspicuous services to the mission in another line. The care of the girls' boarding school was her special duty for almost forty years. Her sympathetic services to natives and to missionaries alike, when there was suffering to be alleviated or sorrow to be borne, gave her the affectionate title of "Mother Spaulding." She died at Batticotta one year after her husband finished his labors.

**SPRINGFONTEIN:** A village about 40 miles N. W. of Bethulie, in Orange River Colony, S. Africa. Station of the Berlin Missionary Society (1894), with (1903) 1 missionary, 13 native workers, and 639 professed Christians.

**SRINAGAR:** Capital of Kashmir, India, situated in the beautiful valley of the Jhelum River, about 175 miles due N. of Amritsar in the Punjab. It lies on both sides of the river, boats on which are a principal means of conveyance between different parts of the town. Canals extend this with great facility and power. More than 900 of the Nez Perces hymns. At the time of his death he had a translation of the Acts well advanced.

Mrs. Bishop (better known as a traveler and writer by her maiden name of Isabella Bird) has given money to build a woman's hospital here, as a memorial to her late husband, Dr. John Bishop. The Maharajah gave an excellent site.

**SRIPERUMBUDUR:** A village in Madras, India, situated in the N. Arcot region, about 22 miles S. E. of Chittur. Station of the Leipzig Missionary Society (1898), with (1903) 2 native workers, 8 outstations, 8 places of worship, and 10 day schools. Station also of the UFS, with (1903) 1 missionary, 20 native workers, 8 outstations, 1 place of worship, 11 day schools, and 105 professed Christians.

**STACK, Matthew:** Born at Mauendorf, Moravia, March 4, 1711. Died, December 21, 1757. In his early youth he had deep religious impressions, and, leaving Moravia, he went to Herrnhut, in Saxony. Soon after his conversion he received from Count Zinzendorf an impression of the condition of the Greenlanders which led him to devote himself to work among the heathen. He set out with his cousin, Christian Stack, and Christian David for Copenhagen, January 19, 1733. On their arrival the town found the mission proposed by Egede was about to be abandoned, communication with Greenland closed, and their project was regarded as romantic and ill-timed. They applied to Count Von Pless, the king's chamberlain, who fully stated the difficulties. "How will you live?" he asked. "We will cultivate the soil, and look for the Lord's blessing." "There is no soil to cultivate—nothing but ice and snow." "Then we must try to live as the natives do." "But in what will you live?" We will build ourselves a house." "But there is no wood in that country." Then they will dig holes in the ground and live there." "No," said the Count, seeing their faith, "you shall not do that. Here are $50 to help you: take wood with you."
Other persons aided them. The king decided to reopen communication with Greenland, and gave them a letter to Egede, commending them to his kind attention.

Matthew Stack embarked with his two friends, April, 1783, and after a six weeks' voyage reached Ball's River, where he selected a place for a mission and called it New Herrnhut. In commencing his work Matthew Stack encountered great obstacles; the natives were difficult of acquisition; the natives not only refused to listen to him but were positively hostile, in various ways, annoying and persecuting him. They mimicked his reading, praying, and singing; interrupted his devotions by hideous howling and beating of drums. They stoned him, destroyed his goods, attempted to send his boat out to sea, and even from time to time they attempted to take his boat out to sea, and even 14 native workers, 2 outstations, 1 day school, and 277 professed Christians, of whom 190 are communicants.

STEINKOPF: A town in Cape Colony, Africa, a little south of the Orange River, 56 miles E. of Port Nolloth. Station of the Rhenish Missionary Society, with (1903) 1 missionary and his wife, 14 native workers, 2 outstations, 2 day schools, 1 Sunday school, and 1,171 professed Christians, of whom 375 are communicants.

STELLENBOSCH: A town in Cape Colony, South Africa, 25 miles by rail east of Cape Town. Population, 3,173. Station of the Rhenish Missionary Society, with (1903) 2 missionaries and their wives, 1 woman missionary, 18 native workers, 1 Sunday school, 1 day school, and 2,915 professed Christians, of whom 1,260 are communicants.

STERN, Rev. Henry Aaron, D.D.: Born in 1820 at Unterreichenbach. Died in 1885. His parents were zealous and orthodox in the Jewish creed. It was their hope that he might become a doctor, and to that end they sent him to a school at Frankfort. While there he developed a taste for commerce. When seventeen years old he got a situation in Hamburg. While there he used to pass the house of Mr. Moritz, one of the missionaries of the London Society for the Jews, who had a glass case by his door in which were open Hebrew and German books. Through reading these from time to time he became convinced that Christianity was more rational than Judaism.

In 1828 he went to London, and one Sunday a young friend suggested they should go to the Mission to the Jews in the Unterreichenbach. On the way back they agreed to go to the mission and call for him, he raised his clasped hands and said, with deep emotion, "Yes, dearest Savior, come soon, come soon." He died December 21, 1877, in the 77th year of his age.

STALLYBRASS, Edward: A missionary of the LMS to Siberia from 1817 to 1839. His first station was Tykyst. In 1819 he commenced a station at Selenginek. The early time of his residence here was spent in exploring the southeast of Lake Baikal with Mr. Rhumm, and later with Mr. Swan among the Chorinsky Buriats. On his return from a visit to England he made his home at St. Petersburg, and for some time was engaged in the revision of the Mongolian Scriptures. In 1840 the Siberian Mission was suppressed by the Russian Government, and he returned to England. He died at Shooter's Hill, Kent, July 25, 1884, aged 91.

STANLEY: A settlement in the N. W. of Canada, situated at the expansion of the Congo, just above the rapids. Altitude, 920 feet. Station of the BMS (1882), with 1 missionary and his wife, 1 native worker, 1 Sunday school, 1 day school, and 5 professed Christians. Some use the name Arrington for this station.

STANLEY POOL: A settlement in the Congo Free State, Africa, situated at the expansion of the Congo, just above the rapids. Altitude, 920 feet. Station of the BMS (1882), with 1 missionary and his wife, 1 native worker, 1 Sunday school, 1 day school, and 5 professed Christians. Some use the name Arrington for this station.

STEINHOF: A town in Cape Colony, Africa, a little south of the Orange River, 56 miles E. of Port Nolloth. Station of the Rhenish Missionary Society, with (1903) 1 missionary and his wife, 14 native workers, 2 outstations, 2 day schools, 1 Sunday school, and 1,171 professed Christians, of whom 375 are communicants.
for four years and a half kept him and his fellow-workers in prison and in chains. Nothing but the most faithful and devoted piety, his energy and devoted piety, his winning, genial manner, made Mr. Stoddard a man of mark, respected by all and loved by those who knew him. In 1856 the Persian authorities undertook to hamper the liberties of the mission, and Mr. Stoddard was the one naturally chosen to go to Tabriz to secure redress. On his return from this successful errand he was attacked by typhus fever and died January 22, 1857.

STONE, Seth Bradley: Born at Madison, Conn., April 30, 1817. Died June 27, 1877. Graduated at Yale College, 1842, Union Theological Seminary, 1850; embarked as a missionary of the ABCFM for Africa, October 14, 1850; was stationed among the Zulus. His health having failed, he returned to the United States in 1875. He was a faithful, hard-working missionary for twenty-four years among the Zulus. A close student of the Zulu language, he translated portions of the Old and New Testaments. He published an edition of church history in Zulu; also a summary of general history. Thirty-nine of the hymns in the Zulu hymn-book were translated or composed by him.

STRAITS SETTLEMENTS: A crown colony of Great Britain, comprising Singapore, Penang, and Malacca, all of which are treated of in separate articles. In 1886 the Keeling or Cocos Islands, a small group 1,200 miles southwest of Singapore, owned by an English family, were placed under the government of the Straits Settlements, and in 1886 an uninhabited island, 200 miles southwest of Java, named Christmas Island, was also added to the Straits Settlements.

STRONACH, John: Born at Edinburgh, Scotland, March 7, 1810; studied at Edinburgh University and Theological Academy, Glasgow; was ordained August 10, 1837, with his elder brother Alexander, and sailed as a missionary of the LMS for China, reaching Malacca March 2, 1838. In May, 1847, Mr. Stronach removed to Shanghai, having been appointed one of the delegates for the revision of the Chinese version of the New Testament. On the completion of that work he returned to Amoy. In 1853, on March 17, 1876, he left Amoy, and, after visiting Japan, proceeded via America to England, arriving January 6, 1877. In 1878 he retired from foreign missionary service. He died in Philadelphia, U. S. A., October 30, 1888, after forty years' uninterrupted labor in China. His powers were of no common order. He stood well in his university, and made a great mark in the translation of the Bible into Chinese, known as the Delegates' Version. He was a most idiomatic master of Chinese, and it was a charm to hear him speak. His literary ability did not cease with Bible translation. One of his tracts called the "Hek bun" (Inquirer) was a masterly setting forth of the difficulties felt by a literary Chinaman, and the answers of the missionary. He assisted in revising Dr. Douglas' dictionary of the Amoy dialect. He was greatly blessed as an evangelist in Amoy, and labored indefatigably in starting stations, appointing native ministers and working with them. With all this he was overflowing with high spirits and had an unfailling fund of humor, which served him well when opposers became annoying during his street preaching.
**STUDENT VOLUNTEER MOVEMENT for Foreign Missions: I. Origin:** The Student Volunteer Movement originated at the first international gathering of Christian colleges, which was held at Mount Hermon, Mass., in 1886. Of the 250 delegates who attended, twenty-one had definitely decided to become foreign missionaries; (2) to enroll a sufficient number of intending missionaries to prepare for their life-work and to enlist their cooperation in the missionary life of the home churches; (3) to lay an equal burden of responsibility on all students who are to remain as ministers and lay workers at home, that they may actively promote the missionary enterprise by their intelligent advocacy, by their gifts and by their prayers.

I. **Organization:** About fifty volunteers attended the student conference at Northfield in the summer of 1888. It was then decided that some organization was necessary in order to conserve the results, and a committee was appointed by the volunteers present to effect such an organization. This committee met in December, 1888, and an organization was effected, taking the name of the Student Volunteer Movement for Foreign Missions. The Executive Committee, consisting of John R. Mott, Robert P. Wilder, and Miss Nettie Dunn, was appointed, each member representing one of the three then existing Christian organizations among students. In January, 1889, the new Committee began its work. In 1896, the work having assumed so much larger proportions, it was found desirable to enlarge the membership of the committee to six members, so that it now consists of John R. Mott, J. Ross Stevenson, W. Harley Smith, H. P. Andersen, Miss Susie Little, and Miss Bertha Clark. Mott is the chairman, J. Ross Stevenson the vice-chairman, and Fennell P. Turner the general secretary and treasurer. In order to transact the ordinary business of such an organization, it is incorporated under the laws of the State of New York. There is a Board of Trustees and an Advisory Committee.

II. **Purpose:** The Student Volunteer Movement is in no sense a missionary board. It never has sent out a missionary, and never will. Those who become student volunteers are expected to go out as missionaries of the Church. The Student Volunteer Movement is simply a recruiting agency. It does not usurp or encroach upon the functions of any other missionary organization. It is unsparingly loyal to the Church, and has for its watchword the entire support of missionary work and of the missionary board on the continent. Its purpose, as stated by the Executive Committee, is as follows: "(1) To awaken and maintain among all Christian students of the United States and Canada intelligent and active interest in foreign missions; (2) to enroll a sufficient number of properly qualified student volunteers to meet the

| **III. Membership:** | The membership is drawn from those who are or have been students in institutions of higher learning in the United States and Canada. Only those are entitled to become student volunteers who sign the "declaration" of the Movement, which is as follows: "It is my purpose, if God permit, to become a foreign missionary." The meaning of this declaration, as interpreted by the Executive Committee, is as follows: "This declaration is not to be interpreted as a 'pledge,' for it in no sense withdraws one from the subsequent guidance of the Holy Spirit. It is, however, more than an expression of mere willingness or desire to become a foreign missionary. It is the statement of a definite purpose formed under the direction of God. The person who signs this declaration fully purposes to spend his life as a foreign missionary. Toward this end he will shape his plans; he will devote his energies to prepare himself for this great work; he will do all in his power to remove the obstacles which may stand in the way of his going; and in due time he will apply to the Boards to be sent out. Only the clear leading of God shall prevent his going to the foreign field. While it is the duty of every Christian to ask this question, no one should decide it without careful thought and earnest prayer. Having confronted the question, no one should leave it until a decision pleasing to God has been reached. 'Understand what the will of the Lord is.'" |

| **IV. Field:** | The field for the cultivation of which the Movement considers itself responsible embraces all colleges, universities, and other institutions of higher learning in the United States and Canada. There are fully 1,000 such institutions, in which are matriculated over 200,000 students. From these institutions come the leaders in all the influential walks of life. No work, therefore, can be more important than that of making the student centers strongholds and propagating centers of missionary intelligence, enthusiasm, and activity. |

| **V. Methods of Cultivation:** | The secretaries of the Movement are a General Secretary, an Assistant Secretary, an Educational Secretary, and the Traveling Secretaries. The position of traveling secretary is usually held for one year by a student volunteer ready to go to the mission field. Returned missionaries also have been employed. In a few cases the secretaries have held the position longer. The size of the staff of traveling secretaries is determined by the funds at the disposal of the Executive Committee, and by the number of available candidates. The traveling secretaries visit the colleges and deliver addresses on missions, meet with missionary committees and volunteer bands, organize mission study classes, and in every way possible promote

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The text continues with additional details about the functions and goals of the Student Volunteer Movement for Foreign Missions.
the missionary activities of the colleges—but the
chief object of their work is by public address and
personal interview to lead students to give their
lives to missionary service. The student volun-
teer bands, in an institution are organized into a
volunteer band. The objects of the volunteer
band are to deepen the missionary purpose and
spiritual life of the members, to secure other
volunteers, and to promote missions in the college
by the volunteer band. The movement is con-
ected with each Young Men’s or Young Women’s
Christian Association in the college there is a
missionary committee whose duty is to culti-
vate the missionary life of the institution. The
department of the Education Secretary, has to do
with the conduct of the missionary study classes
in the colleges. The Movement in conjunction
with the Student Young Men’s Christian Asso-
ciation publishes during the academic year a
magazine called The Intercollegian, which circu-
lates among the students and is a valuable
agency in keeping the volunteers in touch with
the aims, methods and results of the Movement,
and in keeping the Movement before the Church.
The Movement publishes pamphlets, mission
studies, address books, and supplements litera-
ture which may serve its purpose. The sales of these
publications amount to more than $25,000 copies
per year.

The volunteers in cities which are large student
centers, and in some States, are organized into
unions. The purpose of these Unions is to pro-
mote the missionary interest in the different
colleges represented in them. In the United
States and Canada there are held each year seven
student conferences for men and five for women.
At each one of these conferences special attention
is given to developing the missionary life and
activity among students. At these conferences,
missionary institutes are held to train the leaders
of volunteer bands, of mission study classes, and
other missionary activities of the institutions
represented. Once in four years an international
convention is held. For four such conventions have
been held, the attendance being as follows:

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<td>Total Number Delegates</td>
<td>680</td>
<td>1,225</td>
<td>2,221</td>
<td>2,007</td>
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<tr>
<td>Institutions Represented</td>
<td>150</td>
<td>204</td>
<td>461</td>
<td>365</td>
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<tr>
<td>States Represented</td>
<td>1,022</td>
<td>1,268</td>
<td>2,374</td>
<td>1,557</td>
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<tr>
<td>Members of Faculties</td>
<td>37</td>
<td>119</td>
<td>247</td>
<td></td>
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<tr>
<td>Foreign Missionaries</td>
<td>32</td>
<td>63</td>
<td>89</td>
<td>107</td>
</tr>
<tr>
<td>Representatives Mission Boards</td>
<td>39</td>
<td>64</td>
<td>87</td>
<td>82</td>
</tr>
</tbody>
</table>

VIII. Results: 1. The work of the Movement,
through visitation, summer conferences, con-
ventions and correspondence, has reached more
than 800 institutions. In more than half of
these institutions nothing was being done in the
interests of missions prior to the effort put forth
by this Movement, or, at its initiative, by the
Student Young Men’s or Young Women’s
Christian Association. In many of the col-
leges, where there has been for years more or less missionary inter-
est, it has been the testimony of professors and
of others who are in a position to know that the
Movement has greatly increased that interest.
Each year the traveling secretaries bring to the
attention of thousands of students the needs of
the non-Christian world and the claims of mis-
sionary service.

2. The Movement has been a principal factor
in the recent remarkable development in the
scientific study of missions, not only in the
colleges and theological seminaries, but also in
churches and young people’s societies. In its
eyears the Movement simply recommended
subjects and books for study; later it outlined
courses of study for students. In 1894 the Educa-
tional Department was organized, and D. Willard Lyon
was appointed Educational Secretary. He was
succeeded by Harlan P. Beach in 1895. When
the department was organized, there were about
a score of mission study classes in all the colleges,
universities, and theological seminaries in North
America. Since then the text-book literature of
the Movement has been created, and the reports
for the year 1902-1903 show that there were 6,700
students enrolled in 544 classes in 319 institu-
tions.

3. Since its inception the Movement has never
cessitated to press upon students the claims of
foreign missionary service as a life work. Up to
the beginning of 1904 the names of over 2,400
student volunteers have been reported as having
reached the mission field, going out in connection
with more than fifty different missionary agencies,
and scattered throughout all parts of the non-
Christian world. A large number of volunteers
who have been hindered from going to the foreign
mission field have taken up mission work in the
home field.

4. As a result of the work of the Movement, the
gifts of students for missions have steadily
increased; in the academic year 1902-03 over
$68,000 was contributed for missions by institu-
tions reporting. The Movement has exercised a
mighty reflex influence on the religious life of the
colleges and theological seminaries. If the vol-
unteers and all that pertains to the work of the
Movement were taken from the institutions of
higher learning they would suffer great loss. The
traveling secretaries, through their addresses
and conversations, exert a great spiritual influ-
ence. The missionary idea has been emphasized
in meetings and in mission study classes, thus
widening the horizon, enlarging the sympathies,
and stimulating the zeal of students. Missionary
intelligence, missionary activity, and the mission-
ary spirit have done far more than the generally
realized to counteract the evil and subtle influ-
ences of pride, selfishness and rationalism, as
manifested in student communities.

5. The Movement has been an increasing factor in missionary
work among the churches, confining its activities chiefly to work
among the young people. The volunteers in all
parts of the continent have taken a leading part
in the work of local societies of young people in
their vicinity. The principal result in this
direction has been in the organization of the
student campaign in connection with different
denominations. The first and most successful
effort of this kind was made by the Methodist
Church of Canada.

Within the past few years the students of
twelve other denominations have inaugurated
similar movements, with varying degrees of
success. The leaders of the Volunteer Movement
have helped by counsel at every stage of this
development. In most cases the leaders of these
movements have been volunteers in the path-
way of the work of student campaigners. Thou-
sands of young people have been stirred, mis-
sionary committees have been organized, mis-
sionary libraries have been established, mission
study classes and reading circles have been
instituted, and the young people have been
influenced to form the habit of systematic giving.
Many churches have been led to support their own missionaries. Intercession on behalf of missions has become more and more common, and the spiritual life of young people's societies has been quickened and strengthened. The recent organization of the Young People's Forward Movement, the purpose of which is to promote missionary activities among the young people of all denominations, is a direct outgrowth of the work of the Student Volunteer Movement among young people.

IX. The Volunteer Movement in Other Countries: The Volunteer Movement has, under different names, become world-wide, largely as a result of the direct influence on the students of other lands. In Great Britain the Student Volunteer Missionary Union commands the confidence of the British missionary societies. They have held three missionary conferences, which have been the largest and most notable student conventions ever held in Europe. The Volunteer Movement in Germany and the one in Scandinavia have made most encouraging progress. They have materially increased the number of missionary candidates, and have done much to animate the spiritual life of the young people. A conference of the German Movement was held at Halle in April, 1901. The Movement in France and French-speaking Switzerland has not made as marked progress as the other European Movements, but it has, nevertheless, accomplished a most useful work. An organization has also been effected in Holland. The Movement in Australasia received a great impetus from the missionary conference held in Australia and in New Zealand in 1903. An organization has been effected in India, and isolated groups has existed for many years. The second volume, Lux Christi, published a year later, treats India; the third takes up China. Among the young people's societies a desire was expressed for something more elementary in character than the text-books of the Student Volunteer Movement, which were written with the college sophomore in view. This has led to the Forward Mission Study Series, the first of which, The Price of Africa, by Mr. S. Earl Taylor, was out in July, 1902. This tendency to adapt to specific needs is a very hopeful sign, but there is still much to be done. We need as many grades in text-books for the study of Foreign Missions as for that of geography or history.

In addition to these courses several of the denominations have prepared or recommended text-books, or have furnished outline studies in magazines.

The methods of the mission study class have varied. The college classes have, for the most part, met weekly, and employed predominantly the question method. Many classes outside the colleges have followed the same plan. Among

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the women the tendency is stronger to meet only monthly, and to have the subject presented by paper. The lecture method is, unfortunately, least in vogue, although it has its preparatory uses in sluggish communities. In general, the effort to include an entire church organization in the study class tends toward less frequent sessions and less thorough work. The best quality of work has been obtained in small groups meeting, at least, weekly, which is only what the laws of pedagogy would lead us to expect. It is also obvious, especially where the course is traversed in a few sessions, that the profit of the class depends largely upon the leader. A skilful teacher will discover means of impressing a very few of the most important points permanently, of implanting an interest in the subject, a desire to study it further and an enthusiasm to bring others under its influence. No need is more urgent than that for prayerful trained leaders. For some years the Student Volunteer Movement has corresponded with its class leaders, and furnished them with printed suggestions on methods of leading. In this it has been followed by several of the denominations, so that the helps grow yearly in volume.

As the most effective way of collecting a class has been found to be personal solicitation, so that of propagating classes is the personal contact of traveling secretaries, student campaigners or district workers. The growth resulting in some of the metropolitan centers from well organized efforts along this line has been very marked.

We may confidently look for a great extension in the quantity and improvement in the quality of this work during the next few years, and for a consequent broadening and deepening of missionary interest.

STURGES, Albert A.: Born at Granville, Ohio, November 5, 1819. Died, September 4, 1887. Graduated at Wabash College, 1848; Yale Divinity School, 1851; embarked January 11, 1852, as a missionary of the ABCFM for Micronesia, reaching Ponape the following September. He labored most happily for thirty-three years at his missionary station on Ponape. He showed great tact in his relations with the natives, and skill in drawing out the activities of the church members. Much of his time was given to the translation of the Scriptures, and he had the joy of seeing the New Testament completed and in the hands of the people. In 1885 his health required him to return home, where, tho in much physical weakness, he carried on the work of translation.

SUA-BUE: A town in Kwang-tung, China, situated on the S. coast about 80 miles W. by S. of Swatow. Station of the PCE (1893), with (1903) 2 missionaries and their wives. Other statistics are included with Wu-king-fu.

SUCHAU: A town in Kiang-su, China, regarded by the Chinese as one of the richest and most beautiful in China. It is situated on a cluster of islands in Ta-hu, "Great Lake," 70 miles north-west of Shanghai, with which is connected a network of streams and canals. Its walls are 10 miles in circuit, and the suburbs extend for many miles around, while an immense population lives in boats. The rebels captured it in 1857, when recaptured, in 1865, a ruined city. The beauty and wealth of the scene, and the picturesque quality of its location, with the many fine buildings, cause it to be celebrated in proverb and poetry. Its silk manufactures are of especial note, but all Chinese manufactures are produced in great abundance and of superior quality. Several channels connect it with the Yangtse-kiang, and small steamers at high tide reach the many important villages and towns in the surrounding districts. The population is estimated at 5,000,000, and along the top of one of the high pagodas can be seen an area containing a population of 5,000,000. Station of the Methodist Episcopal Church (South), (1863), with (1900) 7 missionaries, six of them with their wives; 6 women missionaries, 24 native workers, 4 places of worship, 3 Sunday schools, 4 day schools, 1 boarding school, 1 hospital, 1 dispensary, and 68 professed Christians. Station also of the PN (1871), with (1903) 4 missionaries, three of them with their wives; 17 native workers, 2 outstations, 5 places of worship, 3 Sunday schools, 4 day schools, 1 boarding school, 1 hospital, 1 dispensary, and 68 professed Christians. The name is also written Suochow.

SU-CHIEN. See Su-Tsien-Hsien.

SUDAN: A territory in Africa adjacent to the Sahara. Taken in its broader dimensions, or as spoken of by the Arabs and earlier European geographers, together with the additions claimed by Egyptian rulers in later years, Beled-es-Sudan, or the "Country of the Blacks," extends from west to east along the southern border of the Great Desert from the Atlantic and Senegal to the Red Sea and Abyssinia, and southward from the desert to Upper Guinea on the west, and to the equatorial and lake regions on the east, being some 8,500 miles in length, from east to west, and in its broader parts some 1,600 in width, and comprising a population estimated at 50,000,000. It is thus almost a fourth of Africa, both in extent of country and in the number of its inhabitants.

The Western Sudan from Wadai to the Atlantic is now comprised and described as belonging to the more recently created colonies and protectorates and spheres of influence of France, or to Northern Nigeria, which has fallen to Great Britain. The extreme northern part of Kamerun also falls in this general region.

Eastern or Egyptian Sudan, to which the eye of the world has been chiefly turned during recent years, lies along each side of the Nile, from Assouan or the first cataract to Uganda and the Congo Free State, extending some 1,100 miles or more from north to south, while its width, from the Red Sea to the eastern limits of Wadai, is from twelve to fourteen hundred miles.

The extensive additions to his own territory, which the distinguished viceroy of Egypt, Mehemet Ali, made, more than half a century since, included all the country on the Blue and White Niles, for great distances east and west of them, and for several degrees south of the equator; and in after years his grandson, Ismail, the first Khedive of Egypt, claimed that he had a right to extend his borders as far as the Juba or the "Country of the Blacks." The Sudan as now constituted (1903) comprises eight provinces, viz.: Khartum, Gezira, Dongola, Berber, Kassala, Sennar, Kordofan, and Bahr el Ghazal, and three administrative districts, Wadi Halfa, Suakin, and Fashoda. The present area is about 950,000 square miles; the population is estimated roughly at 3,500,000. Khartum, the capital of this vast region, is situated at the junction of the two

45
This section of Africa is chiefly inhabited by two distinct races. From the eleventh degree of latitude northward the people are almost wholly Arab in their origin. They are chiefly nomads, and are professionally Mohammedans. Being extremely emotional and superstitious, they have the greatest regard for their sheikhs or spiritual guides, ascribe to them a kind of supernatural power, and venerate them almost more than they do the Prophet himself. The country south of the 11th degree of latitude is populated by negroes, chiefly of a sedentary and agricultural mode of life, who, while classed as Mohammedans, are in reality but slightly changed pagans. The mingling of Arab and negro blood has produced a third, hybrid, Arab-speaking class, who are found in the more fertile parts of the Sudan, especially in Darfur. A small yet very all then race, said to have descended from the ancient Nubians, is found in the northern province of Dongola; and between the Nile and the Red Sea, not far from Suakin, there is still another distinct and almost tributary tribe, who speak a language of their own.

The history of the Sudan, since the expulsion of the French from Egypt by the English in 1801, has been turbulent and more or less dramatic. Meneli Ali, a poor fisherman of Greek descent, a shrewd and active leader, who, with a band of followers, had aided the English and Turks in expelling the French, succeeded in securing the appointment from the Porte, in 1806, as viceroy of Egypt. He proved himself to be a general, a statesman, and man of affairs, and met with gratitude for many years, by the Mamelukes, whom he had used as a stepping-stone to power, a hindrance to his rule, and a plague to the country, he massacred a great part of them in 1811; others escaped and fled to New Dongola, but they were followed and finally completely exterminated in 1820. Mehemet Ali then made himself master of Upper Egypt, and by him the Egyptian government established in 1821 was virtually founded. His rule extended from the Mediterranean to the equator, and hereditary succession was established forever, according to Mohammedan law, in the eldest of his blood. Ismail, the fifth viceroy, and a grandson of Meneli Ali, enlarged his army, extended his sway southward over regions which Meneli Ali had nominally taken; so as to recover and include the Upper and White Nile, together with the equatorial and lake provinces, and pushed his victories into the Darfur regions. But in levying enormous taxes upon the people he laid the train for revolt. The revolt took definite form in the summer of 1881. It was led by Ahmed Mohammed, an Arab of African birth. An air of mystery surrounded Mohammed, and he styled himself the Mahdi, claiming to be that prophet or reformer of Islam whose coming had been awaited for many centuries. Emerging from seclusion, he and his motley army took several large towns, and in July, 1882, overpowered and massacred a force of about 6,000 Egyptian soldiers, together with the commanders of the army. An English officer, General Hicks, was now sent to take command of the Egyptian forces at Khartum. After some successes, he marched in pursuit of the Mahdi with an Egyptian force of about 10,000 men in the autumn of 1883. Through the treachery of a guide he was led into a defile not far from El Obeid, where the Mahdi fell upon him and left "not a man" of all his army to tell the tale.

The fate of General Hicks’ expedition aroused in England’s deep interest in the Sudan war. The Mahdi’s lieutenants appeared with strong forces before Suakin on the Red Sea. England’s route to India was in danger; a fleet was sent to Suakin, and troops were sent thence to drive off the Sudanese. Defeat of the English enterprise and massacre was the only result. Stung to action by these disasters, the British Government dispatched troops to Suakin, and having now become convinced of the safety of Egypt, proposed to abandon the Sudan. As a first step to carrying out this policy, Gen. Gordon, who had formerly been Governor-General of the Sudan, was sent to Khartum in 1884. He was to tranquilize the hostile tribes and prepare a means by which English and Egyptian officers, civil functionaries, and soldiers might withdraw from that turbulent and unprofitable region. But the Mahdi won over Gordon’s trusted Egyptian troops, found entrance to Khartum, and killed Gen. Gordon, so that the English forces, sent tardily in the latter part of 1884 to his relief, found naught, on arriving near the city, but desolation dominated by the green flag of Islam.

For eleven years after the fall of Khartum the Sudan was ruled by the Mahdi, and after his death, in 1885, by his successor (Khalifa or Caliph), who, with a large number of followers, held the country under a desolating and blood-thirsty despotism, for they considered themselves divinely appointed reformers. Prosperous districts were reduced to barren wastes. The river populations, reduced to small numbers, were little better than slaves.

In 1898, however, the increasing power of the Khalifa led to a serious interposition on the part of Great Britain, and under Lord Kitchener’s direction the combined British and Egyptian forces broke the power of the Khalifa, recovered Khartum and finally destroyed the last vestige of Mahdism, by the death in battle of all its most prominent leaders.

The Sudan is now a condominium of Egypt and Great Britain, an arrangement having been made, in January, 1899, between the two governmants for the appointment of a Governor-General by Egypt, with the assent of Great Britain, who rules under general principles agreed upon by both governments.

The prosperity of the Sudan is slowly reviving. A primary school system is now in operation. Gordon College, an institution proposed by Gen. Kitchener for teaching Western sciences to Mohammedans, by Mohammedans, or, at least, without Christian taint, was opened at Khartum in 1902, with an endowment of about $500,000. Direct missionary work for Mohammedans is under prohibition (1933) in the Sudan, the military authorities fearing its results upon the fanaticism of the people. Medical missions have been authorized, under certain restrictions, and the CMS has a station at Omdurman, and the UP a station at Khartum. The last-named Society has also undertaken missionary work among the pagan population (Shilluk) on the Sobat River, 540 miles south of Khartum. The British Government will probably consent to the opening of schools by missionaries without much more delay.

Alford (H. S.) and Sword (W. D.), The Egyptian Sudan: Its Loss and Recovery, London, 1898; Boulger (D. C.),

SUDAN PIONEER MISSION. See Germany; Missionary Societies in.

SUDHARAM: Town in Bengal, India, situated in Noakhali district, in the eastern portion of the Ganges Delta, and about 60 miles N. W. of Chittagong. It has some commercial importance, but is unhealthy and disagreeable as a residence. Population about 5,000. Station of the Queensland Baptist Missions (1889), with (1901) 1 woman missionary, 6 native workers, 1 outstation, 1 day school, and 10 native communicants. Also called Noakhali.

SUFISM: A theosophy or mystical philosophy found among Mohammedans, who branded it as of heretical tendency by the Ulema or regular hierarchy of Muslim theologians. Upon it is based the "secret" or "mystery" of the orders of Dervishes, each order having its own practise and method of applying the philosophy of man's relation with God propounded by Sufism.

The name Sufi is variously derived by Persian and Turkish writers, some holding that it comes from Suf, wool; woven garments being worn by ascetics. Others, more correctly, perhaps, connect the word with the Greek sophos, a sage. The body of doctrine and rules as to practise followed by Sufis is called the science of tesawwuf, a word formed by regular Arabic rules from "Sof." It is perhaps worth noting, however, that this word is spelled with the letters which might be used (with different vowel points) to represent the word "Theosophy.

Sufism has been chiefly taught, and most extravagantly also, in Persia, where the stimulus of its aspirations has fostered imagination, clothed its teachings in beautiful literary garb, and changed every philosopher into a poet.

Sufism first attracted attention in the 9th century. Under the Abbaside Caliphs, at Baghdad, it flourished among the men of genius brought together to grace the Golden Age of Mohammedan intellectual activity. The time was a critical one both for Islam and for the principle of free thought which theologians sought to suppress. The assimilation by Islam of the mass of men of both for Islam and for the principle of free thought which theologians sought to suppress. The assimilation by Islam of the mass of men of its matrix by Sufism in the use which it makes of the舸t of man's unity of essence with the Creator. Sufis hold that man may cease to be himself—that is to say, individual—while the body; and he may thus identify himself with the Absolute and Infinite. This intuition, grasp or vision of the Infinite is not subject to any effort of will. But by an effort of will man can concentrate his mind for the contemplation of God to such an extent that God gives, in return, the inspiration or enthusiasm of vision which is infinitely precious, although transient in consequence of the mortal frame in which the soul of man is chained.

Sir William Jones translates from Ferhad and
Shirin, a passage illustrating various allegories
in nature which invite the soul to desire to approach God: "There is a strong propensity which dances through every atom and attracts the individual particles to some particular object. Search the universe from base to summit, from fire to air, from water to earth, from all below the moon to above the celestial spheres, and you will not find a corpuscle destitute of natural attractability. The very point of the first thread in this apparently tangled skein is no other than the principle of attraction, and all principles beside are devoid of real basis. From such a propensity are called yâhsûn, have established in heavenly or in terrestrial bodies; it is the disposition to be attracted which taught hard steel to rush from its place and rivet itself to the magnet; it is this quality which gives every substance in nature a tendency toward some other, and an inclination forcibly directed to a determinate point."

The Sufis speak in very warm terms of their love for God. "We are not afraid of Hell," says one, "neither do we desire Heaven." Asked Sometimes one gets a glimpse of the methods of devotion to God. "We are not afraid of Hell," The "Sincere Brethren" have likewise gone. "neither do we desire Heaven." Mohammedan theologians. The heretical sects which Sufism was charged with in their teachings of the early centuries of Islam have disappeared. Sometimes one gets a glimpse of the methods of "blasphemous a speech, he replied, "Our devotion alive of a poet or a teacher for some pantheistic devotion to God. "We are not afraid of Hell," Sometimes one gets a glimpse of the methods of "blasphemous a speech, he replied, "Our devotion alive of a poet or a teacher for some pantheistic devotion to God. "We are not afraid of Hell," Sometimes one gets a glimpse of the methods of "blasphemous a speech, he replied, "Our devotion alive of a poet or a teacher for some pantheistic devotion to God. 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The missionary's approach to the Sufi, then, was based on the assumption that God is one and that all things are God. The strength of Islam in this respect is seen in the central point in the contrast between the two systems. Sufism, like all error which has power to enthrall men, is based on a great truth, misunderstand and elaborated by darkened minds. The missionary's approach to the Sufi, then, should be that he has mastered this curious eclectic philosophy, and has prepared in some way to show clearly the truth which he has observed and perverted.

Udbini (M. A.), Letters on Turkey; Misri (Mohammed), Turkish: Ilm i Tasawwuf (The Science of Sufism), Constantinople, 1884; translated also by Brown (J. P.), in

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SUHIN STATION: A station of the SAMS in the Grand Chaco of Uruguay, South America, situated near the Pilcomayo River, about 150 miles N. W. of Asuncion. Station established (1899), with (1903) 4 missionaries.

SUI-CHAU: A town in Hu-pei province, China, situated about 110 miles N. W. of Wu-chang-fu. Station of the WMS, with (1903) 2 missionaries, 8 native workers, 7 outstations, 8 places of worship, 2 day schools, and 157 professed Christians, of whom 127 are communicants. Some write the name Sui-chou.

SUI-FU. See Hau-Chau.

SUI-TING-FU: A town in Sze-chwan, China, situated in the N. E. part of the province. Station of the CIM (1899), with (1903) 2 missionaries with their wives, 2 women missionaries, 1 place of worship, 1 dispensary.

SUIYANG. See Sui-Chau.

SULTANPUR: A town in the United Provinces, India, situated about 30 miles S. by W. of Faizabad. Station of the ZBM, with (1903) 5 women missionaries, 5 native workers, 1 day school, and 1 orphanage.

SULU ISLANDS: An archipelago lying between Mindanao, the southern island of the Philippines, and the northeast extremity of British Borneo. By the treaty of peace, December, 1898, these islands were ceded to the United States by Spain, and they are included in statistical reports with the Philippine Islands. There are over fifty islands, the largest of which is thirty-six miles long and twelve broad. The population of the Sulu Islands is entirely Mohammedan in religion, and no missionary work has, as yet (1903), been attempted among them.

SULURPETA: A town in Madras, India, situated near the coast, about 50 miles N. by W. of Madras city. Station of the Hermannsburg Missionary Society (1866), with (1903) 1 missionary and his wife, 8 native workers, 2 outstations, 1 place of worship, 8 day schools, and 206 professed Christians, of whom 197 are communicants.

SUMATRA: One of the largest and richest islands of the Dutch East Indian Archipelago. It extends 1,047 miles from northwest to southeast, lying between latitude 5° 40' north and latitude 5° 59' south. Its area is estimated at 160,000 square miles, and the population (1900) of about 3,000,000. The island belongs to the Dutch Government, tho some of the interior districts have not been brought under complete subjection. Throughout the whole length of the island extends a range of lofty mountains, which are nearer the western coast than the eastern; hence on the eastern slope there are several large rivers, but the watercourses on the western slope are comparatively short. Sugar-cane, coffee, rice, and spices are the principal products, the much fine timber and many tropical fruits being found in abundance. The greater part of the population are Mohammedan in religion and
belong to the Malay race, but it is probable that they have absorbed many aboriginal tribes, a few remnants of which are found in the interior, such as the Kubus, who seem to have a mixture of Negrito blood, and the Battaks. These latter are pagans and differ in many points from the Malay type. They are somewhat under-sized, with broad shoulders and rather muscular limbs. Their eyes are large and black, with heavy brown eyebrows. These people inhabit a region running northward from Padang on the W. coast of the island, to Toba Lake, and beyond, as far as Deli on the E. coast of the island. Their language contains words of Sanskrit origin, and has evidently been affected by Javanese, Malay, Macassar, Sundanese, and Tagal influence. Another peculiar tribe are the Redjangers, who use distinctive characters, which they cut on bamboo with their short kreeses or daggers. The possessions of the Dutch Government in the island of Sumatra are divided into the Residences of the West Coast, the East Coast, Benkulen (the extreme eastern coast), Lampung (southeastern), and central, and Atjeh, the northern extremity. The principal towns are: Padang, on the west coast, about latitude 1° south, the residence of the governor, with a population of 14,000, including a Chinese element; and VI. and XIV. centuries, and several centuries later, the Battaks, especially assisting in the publication of Sunday school work. The first of these was The Sunday School Union, formed in England in 1803, which, however, devoted itself distinctively to home work. In 1817 a similar society was formed in Philadelphia, Pa., which developed in 1824 into the American Sunday School Union. That, however, like many predecessors, failed. Meanwhile, during a visit to England in 1864, Mr. Woodruff pleaded the cause of the Sunday School as a missionary agency so effectively before the Sunday School Union that a separate department was created, called The Sunday School Union's Continental Mission. Of these three organizations, the largest, the American Sunday School Union, still does very little for the foreign field except occasionally by grants to Sunday schools or publishing societies on the foreign field. The Sunday School Union's Continental Mission (headquarters, 56 Old Bailey, London, England) carries on work in Norway, Holland, Belgium, France, Germany, Bohemia, Italy, Spain and Portugal, and even to a limited degree in Russia. In Sweden its missionaries have organized over 2,000 Sunday schools; in Norway one formed 160 new schools in four years; in Germany the 750,000 Sunday school scholars are very largely the fruit of the Society's labor.

The Foreign Sunday School Association (headquarters, 67 Schoenborn St., Brooklyn, N. Y., U. S. A.) is more distinctly a foreign missionary organization. It emphasizes work among the Spanish-speaking peoples, and in connection with the foreign mission societies, especially assisting in the publication of Sunday school papers. A number of Sunday school associations, working in the field, have been established: English; Die Sonntagsmission in German; and El Amigo, in Spanish; O Amigo, in Portuguese; La Feuille du Dimanche, in French; Die Sonntags Schule, in German; and Il Amico, in Italian. Last year 13,000 subscriptions were paid for these papers. Some 70,000 of these papers for children: Glad Tidings, in Japanese; El Amigo, in Spanish; O Amigo, in Portuguese; La Feuille du Dimanche, in French; Die Sonntags Schule, in German; and Il Amico, in Italian. Last year 13,000 subscriptions were paid for these papers. Some 70,000 of these papers were published. One, Christie's Old Organ, will illustrate the diffusion of this work. First published in 1877, it has been translated into sixteen different languages, and more than 30,000 copies were
circulated in Germany, Hungary, Bulgaria, Belgium, Portugal, Greece, Syria, Japan, Bombay, Ceylon, Bohemia, France, Italy, Asia Minor, and China.

SUNG-YANG-RII: A town in Che-kiang, China, situated 16 miles N.W. of Ch'uan-chou. Station of the CIM (1896), with (1903) 2 missionaries, 4 native workers, 3 outstations, 2 places of worship, and 20 professed Christians. Some write the name Song-yang.

SUNTH: A town in Bombay, India, situated in the district of Rewa, Kantha, about 73 miles E. by N. of Ahmedabad. Station of the PCI (1889), with (1903) 1 missionary and his wife and 1 orphanage.

SUPPORT OF MISSIONS: Principles and Methods used: It is proposed in the first place to indicate the total and per capita contributions of the churches for foreign missions; second, to partially account for the smallness of the contributions; third, to suggest an effective financial system and describe the working of the same in a local church; fourth, to discuss the policy of the support of foreign missions during the twenty-five years of the panic, 34c., whereas in 1899, 1900 and 1901, three of the most prosperous years in the country's history, the per capita contributions were respectively 28c., 27c. and again 28c. It would probably be impossible to account for the decrease of 16c. per capita from 1893 to 1900 by the decreased financial ability of the churches. It is evident that however efficient this method may have been in other days when there were very few causes appealing for support, it can no longer compete successfully with the definite, persistent, ingenious methods of financial appeal which are now resorted to by the legion of causes whose advocates make their appeal every week by letter and in person. The weakness of the annual collection consists in its indefiniteness and its unexpectedness. A man who is appealed to only once a year cannot be made to believe that the cause is as important as one whose claims are repeatedly urged. The vague, all-embracing indefiniteness which marks the two minutes' appeal from the pulpit on the day of the annual offering has no chance whatever in competition with the earnest, direct, persistent appeal of the financial representative of an educational or philanthropic institution. Moreover, the annual offering is in very many cases entirely unexpected and therefore unprepared for. Even if it was announced the preceding Sabbath, the announcement was only a half-dozen or more reminders and notices and was probably not carried with the hearer through the church door; so the collection basket found him unprepared the following Sunday and his penmanship had to be made while he was obliged to choose between the stray piece of silver or copper coin in his pocketbook on the other, which happened on that occasion to be $5.00, and his decision had to be made while the collection basket made its way from the front of the church to his pew. A man thus hedged in will settle with the Board upon the silver or copper basis.

It is worthy of special remark that the extraordinary fluctuations which characterize the above annual incomes cannot be accounted for by the financial conditions prevailing in the different years, because it will be noticed that the per capita contributions in 1893, the first year of the panic, were 43c., as compared with 1894, the second year of the panic, 34c., whereas in 1899, 1900 and 1901, three of the most prosperous years in the country's history, the per capita contributions were respectively 28c., 27c. and again 28c. It would probably be impossible to account for the decrease of 16c. per capita from 1893 to 1900 by the decreased financial ability of the churches. It is evident that however efficient this method may have been in other days when there were very few causes appealing for support, it can no longer compete successfully with the definite, persistent, ingenious methods of financial appeal which are now resorted to by the legion of causes whose advocates make their appeal every week by letter and in person. The weakness of the annual collection consists in its indefiniteness and its unexpectedness. A man who is appealed to only once a year cannot be made to believe that the cause is as important as one whose claims are repeatedly urged. The vague, all-embracing indefiniteness which marks the two minutes' appeal from the pulpit on the day of the annual offering has no chance whatever in competition with the earnest, direct, persistent appeal of the financial representative of an educational or philanthropic institution. Moreover, the annual offering is in very many cases entirely unexpected and therefore unprepared for. Even if it was announced the preceding Sabbath, the announcement was only a half-dozen or more reminders and notices and was probably not carried with the hearer through the church door; so the collection basket found him unprepared the following Sunday and he was obliged to choose between the stray piece of silver or copper coin in his pocketbook on the other, which happened on that occasion to be $5.00, and his decision had to be made while the collection basket made its way from the front of the church to his pew. A man thus hedged in will settle with the Board upon the silver or copper basis.

I. The Contributions of the Churches: The most recent, reliable and complete exhibit of the contributions of the churches for foreign missions is the compilation of the Rev. James Dennis, D.D., in his remarkable encyclopedic work entitled Christian Missions and Social Progress. From this exhibit it appears that at the close of the century the annual income from home sources of all American Missionary Societies at the close of the century was $5,199,497. The total membership of the American Baptist missionary societies at the close of the century was 17,837,147, from which it appears that the average income per member was 29c. His is still settling his missionary obligations in small silver or copper coin. This pitiable showing would be contrasted with the total gifts of the rank and file of our church membership.

The annual income from home sources of all American Missionary Societies and their auxiliaries was $17,284,363, a little more than three and one-half million pounds sterling. It is next to impossible to ascertain the per capita gifts represented by this amount, but they are not far from 30c. a year. The largest and most representative Missionary Boards.

II. Explanation of Fluctuations in Contributions: There seems to be a general agreement among those who are engaged in supplying the missionary treasuries that the most widely tested of all financial methods has run its course. Reference is made to the annual church collection. It is evident that however efficient this method may have been in other days when there were very few causes appealing for support, it can no longer compete successfully with the definite, persistent, ingenious methods of financial appeal which are now resorted to by the legion of causes whose advocates make their appeal every week by letter and in person. The weakness of the annual collection consists in its indefiniteness and its unexpectedness. A man who is appealed to only once a year cannot be made to believe that the cause is as important as one whose claims are repeatedly urged. The vague, all-embracing indefiniteness which marks the two minutes' appeal from the pulpit on the day of the annual offering has no chance whatever in competition with the earnest, direct, persistent appeal of the financial representative of an educational or philanthropic institution. Moreover, the annual offering is in very many cases entirely unexpected and therefore unprepared for. Even if it was announced the preceding Sabbath, the announcement was only a half-dozen or more reminders and notices and was probably not carried with the hearer through the church door; so the collection basket found him unprepared the following Sunday and he was obliged to choose between the stray piece of silver or copper coin in his pocketbook on the other, which happened on that occasion to be $5.00, and his decision had to be made while the collection basket made its way from the front of the church to his pew. A man thus hedged in will settle with the Board upon the silver or copper basis.
make their own apportionment, but concedes to each person this privilege.

(6) Every month a special free-will offering is taken over and added to the foregoing contributions. A special envelope handsomely embossed is distributed the preceding Sunday with the object printed thereon. These monthly collections are devoted to the various church boards and a few other important causes. In this way, the person who will not make a pledge but will make an annual contribution has his opportunity. Moreover, many persons who have made pledges, but who, because of increased prosperity or other reasons, wish to make a special thank offering have the opportunity to do so.

(7) Once a year a specific foreign missionary appeal is made for the support of the church’s missionary in the Philippines. The appeal is made the Sunday before the offering and special envelopes are furnished for use on the following Sunday. This offering constitutes the third opportunity given the church to contribute to foreign missions, inasmuch as one of the monthly offerings is devoted to this cause, and 25 per cent. also of the money collected in the weekly envelopes.

(8) Considerable loose cash is contributed every Sunday. On the annual missionary day this is applied to the church’s missionary; on free-will offering day, once a month, it is devoted to that cause; the balance of the Sundays it is added to the fund composed of the weekly instalment contributions.

(9) A collection is never taken for a special cause the day the appeal is made, but on the following Sunday. While an immediate collection may enlist more from those who are easily stirred by an appeal, experience has shown that those who give after reflection and prayer more than offset what is lost from the former class.

Would not the universal adoption of this system fill the mission treasuries, fill our fields with missionaries and overfill our church members with the blessing of giving, which is more blessed than that of receiving?

IV. The Support of Specific Objects: More than fifty years ago President Wayland warned the churches against a peril which to-day assails the foreign mission enterprise, when he declared “the tendency will be more and more for churches: ‘the tendency will be more and more for churches

3. The Church Committee recommends a system of apportionment to those who prefer not to
so as to embrace a definite section of some mission field and support a missionary there who shall sustain to the home pastor the relation of associate or co-pastor; in other words, let the church have its foreign mission and sustain its foreign missionary, just as many churches have their own city mission and sustain their own city missionary. This method has been a distinguishing feature in the splendid work which the women of several leading denominations are doing. Every one of the nearly 200 unmarried women on the Congregational mission field is supported by funds specifically pledged. The same is true of practically every woman, both single and married, connected with the mission fields of the Presbyterian Church of the United States.

This policy has been adopted by several of the leading missionary societies in Great Britain, the Dominion of Canada, and the United States. This method is one of the most notable features which characterize the marvelous advance movement which the Church Missionary Society made during the last decade of the 19th century. Fully four hundred missionaries were specifically provided for by churches, families, individuals, and societies in response to the appeal of that missionary society.

The Board of Missions of the Presbyterian Church in the United States and Canada are supporting a larger proportion of ordained missionaries by specific funds than any other denomination. After testing the method for years in several representative churches the American Board unanimously recommended the adoption of the policy as a permanent educational and financial measure at its annual meeting in Grand Rapids, Mich., in 1898, and appointed a committee which it empowered to elect representatives to exploit the movement throughout the denomination. The reports of the committee have led the Board for four successive years to recommend the continuance of the policy. It is an interesting fact that not a single Congregational Church in which the representative of the Board has had a suitable opportunity to present the method has failed to subscribe money sufficient for the salary of a missionary.

The most notable illustration of this policy is furnished by the Missionary Committee of the Southern Presbyterian Church, under whose direction over 75 salaries were provided by specific churches within a year, and over 100 other churches made pledges for the support of specific phases of work in the different foreign mission fields occupied by the denomination.

The Missionary Society of the Canadian Methodist Church has also endorsed the policy and commended its Young People’s Movement, whose work has largely consisted in enlisting young people’s societies in the support of missionaries.

Among other notable endorsements of the policy may be mentioned that of the American Baptist Missionary Union, as well as the action of certain congregations of the Church of the Disciples, the United Brethren, etc.

Experience has fully shown that the churches which have their own representatives on the foreign fields are better informed than the average church concerning the work of missions, this information being secured from correspondence and also by the fact that they have their own mission and sustain their own missionary. It is perfectly obvious that this policy enlists a church in assuming and maintaining a specific obligation. Long experience and extended inquiry have failed to discover a better method of persuading a church which is giving $100 or $200 a year, and is well able to give $800 or $1,000, to give the large sum and renew it annually.

The financial significance of this policy is forcibly set forth in the last report of the Forward Movement Committee of the American Board. In the report the increased contributions of the 144 churches which the committee had enlisted in assuming the salaries of missionaries or the expenses of other special objects on the one hand, and the increased contributions of all the balance of the contributing churches in proportion on the other. This comparison shows that the Forward Movement churches contributed in 1902 $32,388 more than in 1898, the year before the Movement was launched, whereas the balance of the churches, about 3,400 in number, only contributed $24,372 more in 1902 than in 1898. In other words, the Forward Movement churches, which constitute one-twenty-fourth of all the contributing churches, made an increase of over $7,000 above the average of the remaining twenty-three-twenty-fourths of the churches; the average increase of the 144 Forward Movement churches was $229, whereas the average increase of the balance of the contributing churches was only $8, or one-twenty-seventh of the average increase of the former. This exhibit is considered a final argument in favor of contributions for specific objects. In the light of this report the question may well be raised whether or not every church should not constitute itself a mission station and support its own outstation.

SURAT: A town in Gujarat, Bombay, India, situated on the Tapti River, about 15 miles from its mouth. In the center facing the river is the old castle (1540), now serving as a public office building. An ancient moat encloses the city on the land side. Among its interesting features are old Parsee temples and the tombs of the earliest European settlers. In the 17th and 18th centuries Surat was of more commercial importance than Bombay. Its population in 1707 was 800,000, but it had fallen to 80,000 in 1847. The city has revived again; it received its stimulus to growth from the American Civil War of 1861-65, and it now (1901) has a population of 119,306, of whom about 80,500 are Hindus, 21,000 Muslims and 5,000 Jains. The climate is hot, malarious, and unhealthy. Station of the PCI (1846), with (1903) 1 missionary and his wife; 3 women missionaries, 29 native workers, 2 outstations, 1 place of worship, 3 Sunday schools, 1 printing house, 15 day schools, 1 orphanage, and 86 communicant Christians.

SURINAM: A name sometimes applied to Dutch Guiana, S. America.

SUSA: A town in Tunis, North Africa, situated on the E. coast about 23 miles E. by N. of the sacred city of Kairwan. Station of the North Africa Mission (1890), with (1900) 2 mission-
aries and their wives, 4 women missionaries, 1 native worker, 1 outstation, 1 place of worship, 1 dispensary.

SUSAKI: A town in Japan, situated on Tosa Bay, on the S. side of Shikoku Island, about 20 miles S. W. of Kochi. Station of the PS (1898), with (1900) 1 missionary and his wife.

SUSU LANGUAGE: The Susu is spoken by some of the negroes living near the coast of French Guinea in West Africa. It belongs to the negro family of African languages. It is the language of the Bantu tribes. It is spoken in Basutoland, South Africa, and is also found in adjacent regions in the Transvaal and Orange River Colonies and among some of the tribes northward toward the Zambesi. It has been reduced to writing with use of Roman letters.

SU-TSE-HSIEN: A town in the province of Kiang-su, situated on the Grand Canal, about 40 miles N. W. of Huai-nan-fu. Station of the PS (1890) 2 missionaries and their wives and 1 woman missionary. Some write the name Su-chien.

SUUTON, Amos: Born at Sevenoaks, Kent, England, 1798. Died August 17, 1854, at Cuttack, Orissa. Having studied theology with Rev. J. G. Pike, he was ordained at Derby, and sailed for Orissa, India, as a missionary of the General Baptist Missionary Society. He was stationed most of the time at Cuttack. He preached in Uriye and in English, taught in the mission academy, and was superintendent of the orphan asylums. He translated the whole Bible into Uriye, and made a second revision of the New Testament. He visited England and America. He returned to his mission from America in 1851, in company with Rev. Dr. Phillips, who was sent to the same field by the American Free Baptist Missionary Society. Dr. Sutton, besides translating the Scriptures, published an Uriye dictionary, grammar and lesson-book, wrote three volumes of tracts in that language, and translated many English books for his scholars and converts.

SUVA: A town in the Fiji Islands, Polynesia, situated on the S. coast of Viti Levu Island, of which it is the capital. European population, 1,073; native population uncertain. Station of the SPG (1880), with 1 missionary and a chaplain. Also station of the Seventh Day Adventists (1895), with (1900) 2 missionaries and their wives, 1 native missionary, 2 native workers, 2 outstations, 1 place of worship, 1 printing house, 1 day school, and 23 professed Christians. Also station of the Australian Wesleyan Missionary Society, with (1900) 1 woman missionary, 1 day school, and 1 Sunday school.

SWAHILI LANGUAGE: Among the people inhabiting the parts of East Africa adjoining the Indian Ocean and extending northward to Somaliland, a mixed language has been developed, called the Swahili or coast language. It belongs to the Bantu family of African languages. It is the language of the Basuto tribes. It is spoken in Basutoland, South Africa, and is also found in adjacent regions in the Transvaal and Orange River Colonies and among some of the tribes northward toward the Zambesi. It has been reduced to writing with use of Roman letters.

SWAN, William: Born June 21, 1791, at Balgonie, New Brunswick. Died January 1, 1866. Studied at the Theological Academy of Glasgow; sailed July 1, 1818, for Siberia as a missionary of the LMS. His chief work was among the Burial Tatars found on the frontiers of Siberia and Chinese Tartary, east of Lake Baikal. For eight years he itinerated with Mr. Stallybrass in the Selenginsk region, but in 1828 made his permanent home at Onon. During these years he, in conjunction with Mr. Stallybrass, completed the Mongolian version of the Scriptures. For the printing of this version Mr. Swan succeeded, by personal exertion, in obtaining permission from the Russian Government. After twenty-two years of arduous service in the inhospitable wastes of Transbaikalia Mr. Swan and his companion were summarily informed one day in 1840 that their mission was suppressed by order of the Czar. Mr. Swan therefore returned to Scotland in 1841, and shortly afterward withdrew from the service of the Society.

SWAROE: A town in Java, situated 130 miles S. E. of Samarang. Station of the Netherlands Missionary Society (1869), with 1 missionary and his wife, 4 native workers, 6 outstations, 1 place of worship, 5 day schools, and 2,093 professed Christians, of whom 169 are communicants.

SWATOW (Shan-tau): A seaport town of Kwang-tung province, China, situated on the left bank of the Han River, about 5 miles from the sea. Its houses are mostly built of concrete, which has been rammed between molding boards, the boards being afterward taken away. It is a treaty port and has some foreign trade. The climate is healthful. Population about 30,000. Station of the ABMU (1843), with 13 missionaries, men and women; 62 native workers, men and women; 58 outstations, 32 places of worship, 11 day schools, 2 boarding schools, 1 theological school, and 2,050 professed Christians. Chuan-tien has 128 are communicants. Station also of the Presbyterian Church of England (1856), with (1905) 17 missionaries, men and women; 73 native workers, men and women (in district); 51 day schools, 2 boarding schools, 1 woman's training class, 1 theological class, 1 medical class, 1 printing house, 2 dispensaries, 2 hospitals, and 3,460 professed Christians, of whom 2,250 are communicants.

SWEDISH MISSIONS: The first missionary work undertaken by Protestant Sweden was among the Lapps, or Finns, who in scattered nomadic tribes occupy the whole northern part of the country. That mission has on its records several names, as for instance that of Peer Fjellström (1697-1764), who is still remembered with gratitude; but unorganized and unsystematized as it was, all its exertions and sacrifices were of no avail for a thorough success.

In 1630 a Swedish colony, "Nya Sverarke," afterward called "Vinland," now Pennsylvania, was founded on the Delaware in North America, and the Swede Campanius, who in 1642 began to preach to the Delaware Indians and compiled a dictionary of their language, was the first Protestant missionary to enter the new world.
The colony was afterward transferred to Holland, then to England, and finally to William Penn; but up to 1831 it continued to be served by Swedish pastors.

Meanwhile that powerful impulse which Protestant missions received from England in the beginning of the 19th century made itself felt also in Sweden. In 1818 a mission paper was established, and in 1829 the first small mission society was founded at Göteborg. It was followed by the Church Mission Society in Stockholm, and in 1845 by the Mission Society of Lund. In 1855 the latter was absorbed by the former, and in 1876 the Swedish Mission Society united with the Swedish Church Mission (founded in 1874), tho it was not wholly absorbed by it. Two other large societies were organized—the Evangelical National Institution in 1856 and the Swedish Mission Union in 1878. Besides these four great associations, quite a number of minor ones, still in their infancy, have sprung up.

I. The Swedish Mission Society (Svenska Missionsföreningen): Headquarters, Stockholm, Sweden. Very soon after its foundation, January 6, 1835, the Society was able to send out its first missionary to the Finns, Carl Ludvig Tellström, a painter, whose cordial interest in the people was aroused by his summer visits to their camps. Next year she was joined by two other young men, and they visited the tents, preached, and gave some general instruction. A young Finnish girl, Marie Magdalene Madsdaughter, through the preaching of the missionaries, had come to see and understand the misery in which her race lived. She learned Swedish that she might be able to speak to the king, and in 1864 walked two hundred miles to Stockholm. She picked out in the street the first lady who to her eyes seemed to look trustworthy, and in a short conversation she made that lady her patroness. Next day she had an audience with the king, and after talking with a number of influential men during a stay of a few days, she walked back to her native place with money enough to build a house or an asylum, or, as it is called, a "Children's Home," to which she could invite the children of her race to come and stay for some time and be instructed in that which is necessary, and also in something of that which is useful. The Society provided her "Home" with teachers, and so successfully did the plan work that it has now a number of such institutions among the Finns.

A considerable portion of its annual revenue the Society draws from the so-called Five-cents Circles. It also has invested funds to the amount of about 150,000 kroner. Its missions to the Finns it directs independently, and since its union with the Swedish Church Mission in 1876 pays the surplus to that Society, and partakes proportionally in the direction of its mission to the heathen.

II. The Evangelical National Society (Det Evangeliska Posterlandsföreningen): Headquarters, Stockholm, Sweden. The Evangelical National Institution was founded in 1856 by Pastor H. I. Lundborg, as a consequence of a revival within the Swedish Church, produced by the lay-preacher Rosenius. Propositions of union were made to it in 1875 by the Swedish Church Mission, but declined. It preferred to make itself the organ of all such free and spontaneous mission movements as may arise among the Swedish people. It consists of a great number of minor societies, generally called "Angsar Societies," or "Evangelical Lutheran Societies," having a common head in their annual conference, which assembles in Stockholm.

In 1863 it established a missionary seminary at Johannelund, on Lake Mälar, a little outside of Stockholm, originally intended only for home mission work. In 1861 it extended its activity also to foreign missions, and it now works in two different fields—among the Gallas in East Africa and among the Zulus in South Africa.

The mission to the Gallas in East Africa was begun in 1865, on the advice of Dr. Krapf and Bishop Gabot, but the great sacrifices and enormous exertions it has cost do not seem to have brought proportional results. The difficulties do not arise from the character of the people, for the Gallas have on many occasions showed some sympathy for Christianity, but from difficulty of access. From the north, through Abyssinia, the door is closed. To the east, and along the coast, live the Somalis, and they and the Gallas are constructively enemies. Notwithstanding these obstacles there were reported in 1900, 32 missionaries and 28 native workers, 7 stations, 5 outstations, 206 communicants, 502 adherents, 14 schools, 505 pupils, 1 physician and 1 hospital. The mission to the Gallas, begun in 1877, on the advice of Dr. Kalkar, in the Central Provinces of India, reported (1900) 36 missionaries, 37 native workers, 8 stations, 9 outstations, 257 communicants, 826 adherents, 9 schools, 500 pupils, 1 higher school and considerable medical work.

III. The Swedish Church Mission (Svenska Kyrkans Mission): Headquarters, Stockholm, Sweden. In 1868 the General Assembly of the Swedish Church (Kyrkomötet) laid before the king a petition that the whole missionary activity should be organized by law as a function of the Church, the state institution; and September 11, 1874, the king authorized the establishment of the Swedish Church Mission, under a board of seven directors, with the Archbishop of Upsala as its permanent president. Negotiations for a union with the other mission societies already existing did not succeed, but the Church Mission, nevertheless, immediately began work. It draws its revenue from a general collection taken up on a certain day in all Swedish churches, and maintains a mission among the Zulus in Africa, and a mission among the Tamils in India.

The Zulu Mission was begun in 1876, on the advice of Bishop Schreuder, who had long wished to see the whole energy of all Scandinavian mission societies united into one common effort, made possible by the close relation between the languages and the fundamental unity of the confessions. An estate, "Rorke's Drift," was bought in Natal, just on the boundary of Zululand, and the Mission had in 1900 25 missionaries, 28 native workers, 5 stations, 34 outstations, 631 communicants, 19 schools, 281 pupils, and 1 hospital.

The Tamil Mission, also begun in 1876, in close connection with the Leipzig Mission, in Tranquebar, was located at Madura, but has become practically identified with the Leipzig Mission.

IV. The Swedish Mission Union (Svenska Missionsförbundet): Headquarters, Christianehamn, Sweden. The Swedish Mission Union was formed August 2, 1878, in Stockholm, as the representative of the Waldenström faction, which separated from the Evangelical National Society because the latter clung rigorously to the Augustburg
Confession. The Union consists of over 990 minor associations and is managed by a committee of seven, which has its seat in Stockholm and is elected by the annual assembly of delegates from the associations.

The Union maintains a mission school at Christinahamn and carries on work in Africa (Congo and Algeria), Russia (Ural), Persia, Chinese Turkestan. Work commenced in Alaska has been handed over to the Swedish Mission Union in America.

A mission was begun in 1880 among the Fins, and in the same year in Russia. The latter mission, however, has principally the character of revival work, tho at the station or the southeastern frontier the missionaries come in close contact with heathendom. The Congo Mission was started in 1881 and labored for some time in connection with the Livingstone (see Regions Beyond Missionary Union) Inland Mission. There were reported (1900) 40 missionaries, 22 native workers, 1,573 communicants, 8 stations, 62 outstations, 101 schools, 3,006 pupils, 7 dispensaries, and 20,000 patients. These figures seem to include the work in Algeria among the Jews, which, however, is not large.

So thin the character to this movement are a number of minor societies, most of them affiliated with the China Inland and Christian Alliance Missions. These include the Swedish Mission in China (Svenska Missionen Kino), founded in 1887 by E. Folke; The Holiness Union (Helhetssverband), founded in 1890 by a mill owner in Nerike, and which sends missionaries to China and South Africa; a Scandinavian Alliance Mission, on the same lines as the Christian Alliance, which has sent out a number of untrained workers to China, Japan, the Himalayas, and Swasiland, but with little evident result. There are also the Jönköping Society for Home and Foreign Missions, which aids other societies; Friends of the Lapps Mission; the Female Missionary Workers (Kvinnliga Missionaer Arbetare), organized in 1894, which absorbed a Swedish Woman's North Africa Mission, and is practically the foreign department of the Swedish YWCA. It carries on work, particularly for children, in a great variety of fields, including Lapland, the Caucasus, Tibet, India, China, Mongolia, North Africa, the Congo, and France.

SWITZERLAND (French); Mission of the Free Churches of: (Mission des Églises Libres de la Suisse Romande).

In the year 1874, the Synod of the Free Evangelical Churches of the Swiss Canton of Vaud (Presbyterian) resolved to create a mission of its own among the heathen, and accordingly two young missionaries, Messrs. Ernest Creux and Paul Berthoud, were sent to South Africa. They remained two years, and then proceeded to the mission of the Paris Evangelical Missionary Society in Basutoland, and in 1875 chose a mission field for themselves in the northern part of the Transvaal Republic, among the Tonga negroes. The work has extended to the Ronga tribes living to the north and east, and to the coast of Delagoa Bay. The New Testament and portions of the Old have been translated into the Tonga and Ronga languages, and the work at all the stations has been very successful.

For nine years this mission was under the care of the Free Church in the Canton of Vaud; in 1883 the Free Churches of Neuchâtel and Geneva (both Presbyterian) formed a federation with the Free Church of the Canton of Vaud, and the mission has since been under their joint direction.

The report (1902) shows 53 missionaries, 50 native workers, 9 stations, 30 outstations, 958 communicants, 46 schools, with 1,604 pupils.

SYLBET: A town and capital of a district in Assam, India, situated about 62 miles W. of Silchar. It is the terminus of the railway to Cherrapunji, in the hill country. Station of the Welsh Calvinistic Methodists, with (1893) 2 missionaries and their wives, 2 women missionaries, 5 native workers, 6 outstations, 5 places of worship, 3 Sunday schools, 4 day schools, and 43 professing Christians.

SYRIA: The geographical term "Syria" seems to have originated with the early Greek traders, who designated it the land whose chief commercial city was Tars, Sur, or Tyre. When the Arabs came into the land in the 7th century they called Damascus Dimishk esh-Sham, and named the provinces of which they made it the capital Bar esh-Sham. The Christian inhabitants of the land still call it "Suryeh." The term "Palestine" comes from Palesheth (פָּלֶשֶׁת—"land of wanderers"), and refers probably to the nomadic tendencies of the early inhabitants. No form of the word "Palestine" (Filistia, Palestina, etc.) is at present in common use in the country. The term is historical rather than political, and defines that part of Syria which stretches from Dan (near Mount Hermon) to Beersheba, and from the Mediterranean to the Syrian desert.

Geography: Syria in its widest extent, not now locally recognized, however, extends about 400 miles from the Taurus mountains on the north (latitude 37°) to Egypt (latitude 28°), and from the Mediterranean to the Syrian desert, an average width of less than 200 miles, and contains 70,000 square miles. It is nearly conterminous with the "Promised Land" and the kingdom of David. It is about the size of New England, Palestine east and west of the Jordan being of the size of Vermont and New Hampshire, and very similarly situated. Mountains on the north, the sea on the west, and deserts south and east give the land a somewhat remarkable geographical unity. The mountain ranges and river basins run parallel with the coast, rendering access easy from north to south. The Taurus Mountains send a spur off to the south not far from the coast. This is broken by the deep gorge of the Orontes (El-'Asi) River. The range takes a new start in the beautiful peak of Mount Casius, near Antioch, and stretches down along the coast, receiving various names at different points. Between Antioch and Tripoli it is called from the people who inhabit its sandy plain, "the sandy range," which terminates in Jebel el Hum. A low saddle in the hills comes next, and then the Lebanon range springs suddenly up to the height of over 10,000 feet; and twenty miles across the plain to the coast the almost equally massive Anti-Lebanon starts off to follow its mate down the coast for a hundred miles. Lebanon gradually
The larger cities are Damascus (200,000), Aleppo (120,000), Beirut (100,000), Jerusalem (35,000), Tripoli (with its port, 25,000), Homs (20,000), Hamah (20,000), Zahleh (15,000), Nablous (15,000), Sidon, Nazareth, Acre, Hebron, Jaffa (each 10,000), and Aintoo (6,000). The western slopes of Mount Lebanon are the most densely populated parts of the country outside of cities.

Race: From the earliest times there has been a notable mixture of races in Syria, yet all along the Semitic type has prevailed with a persistence truly remarkable. Floodonts of Egyptians, Greeks, Romans, Kurds, Armenians, Persians, Teutons and Mongols have swept the country repeatedly, only to be as repeatedly driven out. The blood of many nations has soaked into the soil, and reappears in many channels; but the original race type, the Semitic, has absorbed the remnant of many nationalities so effectively that there is a typical Syrian resultant, which differs widely from the surrounding peoples. With the exception of the Bedouin Arab of the southeast, the Kurds of the northeast, the Armenian merchants, and the so-called Franks, or foreign residents, the Syrian type is universal, modified, it is true, by hereditary religious customs and convictions, but holding its own through the centuries. It is characterized by a certain calculating shrewdness covered with an exterior of extreme politeness. The race-type is saturated with the despotic idea, which appears in every grade of society. Manual labor is counted ignoble. Religious differences have bred a mutual suspicion. Credit is almost unknown. Trade is a matter of sharp haggling over prices. The typical Syrian is proud, ambitious, loves display of ornament, cannot be trusted to obey to the letter, has a tenacity of action on the basis of slight information, quickly yields to fear in the face of real calamity, and is thoroughly immersed in a gross materialism. A millennium of Muslim dominion and centuries of Turkish oppression have accentuated these faults, but wherever an opportunity has been given, a native force of character has come to the surface, so that even the precipitous slopes of Lebanon have been terraced thousands of feet above sea-level, and a restless desire to better their condition has sent whole colonies of Syrians across the oceans to Australia, South America and to the United States. Common school and higher education is having a marked effect upon the country, but the seeds of disunion and mutual hatred were planted too long ago to be materially affected during the short period, comparatively, in which Western Christian influences have been brought to bear on Syria.

Languages: With the Arabs in the 7th century came the Arabic tongue, which immediately became the language of trade. It was thus inevitable that it should become universal in the land. The older Syriac, a closely-allied Semitic dialect, slowly succumbed, leaving behind broad marks of influence in the colloquial Arabic, so that a man’s speech betrays the locality from which he comes. In the extreme north of Syria, in the region of Aleppo, the Turkish language begins to be heard among the common people, and Arabic is not generally used north of that city. The official language for the whole country is Turkish, while everywhere Muslims of all nationalities use Arabic as their language of worship. Syriac remains the liturgical language of the
Syria

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Maronites and the Jacobites. North of Damascus there are several villages in which Syriac is still the vernacular. Hebrew is heard frequently in Jerusalem. Linguistically, then, Syria is a unit and is closely allied in the vernacular with the Euphrates region, Arabia, and Egypt.

Commerce: The centers of commerce in Syria are Damascus (which means “seat of trade”), Aleppo, Alexandretta, Tripoli, Beirut, Homs, and Haifa. Jerusalem might also be mentioned. The Hauran is the granary of the country. Olives, figs, licorice, oranges, grapes, and apricots are important crops. Maize, tobacco, and white potatoes are freely raised—America’s gift to Syria. Soap from olive oil is made in quantities at Haifa and elsewhere. The silk-worm is busy all over. Mt. Lebanon and the villages on the eastern slopes are alive with domestic weaving establishments. Bethlehem is the seat of work in olive-wood and pearl-stribs (souvenirs). Jerusalem is now, as it always has been, a caravansary for pilgrims from every clime.

Political Divisions: Syria (in its widest extent) is divided by the Turkish government into three vilayets—Adana, Aleppo, Syria (proper; called in Turkish Suryeh), and two mutassarifs—Jerusalem and Kuwait. Since 1860 the Lebanon region has been under the protection of foreign powers and is governed by a Christian mutassarif under special foreign oversight. The center of political danger to the Turk in Syria is in the Hauran district, where the Bedouins are settled and nomadic, have never consented to do military service in the Turkish army and are exceedingly jealous of official interference. However, the telegraphic service has been extended everywhere, even to these remote districts, and Turkish soldiers have easily put down incipient revolts. The Porte has ruled Syria by skillfully playing off one religious sect against another, so that there is not the remotest danger of Nasirudeh and Maronite and Druze striking hands. French influence since 1860 has been pervasive in the land. Trade has been opened, schools have been fostered, and religion has been watched by the French officials in the land with a care that betokens a desire at some time to control the country. Russia is jealous of this French propaganda, and under Moscovite auspices Jerusalem is being surrounded by towers, churches and hospices, and at present Russian schools are being founded in all the coast cities. The Turkish system of governing Christian sects is to use the church organization in administering them. Each sect commits its affairs into the hands of the head man of the body, who intermediates between the people and the Turkish officials. Woe to a man who falls out with his church! In effect he becomes an outlaw. Hence, when the missionaries entered the country in 1821, hoping to regenerate the decayed Arabs, they were compelled to start a Protestant Community so that those who accepted evangelical truth could have the protection of the law, such as it was. For when a Maronite was led to accept the Gospel statement of redemption through Christ alone he allowed himself to be cut off from communion. He was driven forth. His neighbors could wantonly take his property and maltreat him without let or hindrance.

Socially: The feudal system has not entirely disappeared from Syria, and princely families have until lately exercised great influence. The prince is patriarchal in his relations to his house, and thus many of the evils of the system are mitigated. But the mass of the people are plebeian. The clergy are often great social leaders, as would be gathered from the preceding paragraph. The marriage of the secular clergy is almost universal among the Oriental Christian sects; and in the cases where these sects have been won over to the Roman Catholic faith the custom has, by special stipulation, been retained. The status of woman has been low.

History: Syria has been from time immemorial the battle-field of nations, and it will be impossible to give in this statement even a chronicle of the great events that have taken place within its boundaries. At the beginning there had been a mission to perform for the civilized world, second to the mission of no other land and people. The Phoenicians and the Hebrew stand for the two important elements in civilization—commerce and religion. As history dawned, the Phoenicians were the traders of the world, and had a strong rule along the coast. Innumerable warring tribes divided up the rest of the land among themselves. The Hebrews appeared as a nation in the 15th century B.C., and in the 11th century under the leadership of David. Since 1860 the Lebanon region has been under the protection of foreign powers and is governed by a Christian mutassarif under special foreign oversight. The center of political danger to the Turk in Syria is in the Hauran district, where the Bedouins are settled and nomadic, have never consented to do military service in the Turkish army and are exceedingly jealous of official interference. However, the telegraphic service has been extended everywhere, even to these remote districts, and Turkish soldiers have easily put down incipient revolts. The Porte has ruled Syria by skillfully playing off one religious sect against another, so that there is not the remotest danger of Nasirudeh and Maronite and Druze striking hands. French influence since 1860 has been pervasive in the land. Trade has been opened, schools have been fostered, and religion has been watched by the French officials in the land with a care that betokens a desire at some time to control the country. Russia is jealous of this French propaganda, and under Moscovite auspices Jerusalem is being surrounded by towers, churches and hospices, and at present Russian schools are being founded in all the coast cities. The Turkish system of governing Christian sects is to use the church organization in administering them. Each sect commits its affairs into the hands of the head man of the body, who intermediates between the people and the Turkish officials. Woe to a man who falls out with his church! In effect he becomes an outlaw. Hence, when the missionaries entered the country in 1821, hoping to regenerate the decayed Arabs, they were compelled to start a Protestant Community so that those who accepted evangelical truth could have the protection of the law, such as it was. For when a Maronite was led to accept the Gospel statement of redemption through Christ alone he allowed himself to be cut off from communion. He was driven forth. His neighbors could wantonly take his property and maltreat him without let or hindrance.

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The first Christian church was at Jerusalem, and at Antioch the name "Christian" arose. The, Apostles and their followers carried the Gospel to every portion of Syria, and the faith took root everywhere. The scattering of the Jews, as a result of the great rebellions against Roman dominion in 70 and 130, changed the type of Christianity in Syria materially, but the Faith spread successfully and at the time of Constantine we find the land dotted with Christian churches.

Some of the greatest church fathers either were born or lived in Syria,—Ignatius, Justin Martyr, Ephesus, and Jerome—missionary influences went out on every side, the Bedouin Arabs were reached, and Frumentius, a Syrian, was the apostle of the Abyssinians. Constantine and his mother, Helena, were drawn to the land made sacred by so many associations. Jerusalem became attractive to pilgrims. The ascetic spirit, so widespread in those days, took possession of this veneration for the sacred places. Monasteries sprang up all over the land. Hermits swarmed among the wild gorges of the Judean desert, and where Choruses, the Persian conqueror swept over the country he slaughtered Christian monks by the thousands. Then came the Arab, who treated the Christians mildly. The Church of St. John in Damascus, it is true, was converted into a mosque; but Omar at Jerusalem left the Church of the Holy Sepulchre to the Christians as well as the Church of the Nativity at Bethlehem. But Christianity dwindled. Islam attracted many Syrians into its ranks. At the time of the Crusades the whole number of Christians in the land was probably not more than half a million. The Roman pontiff had long been desirous to win the Oriental churches, which for the most part refused to acknowledge the universal supremacy of the Pope. During the Crusades the Maronites threw in their lot with the Western Christians, and formed an alliance with the Church of Rome, which has grown closer every century.

Protestantism: Into this seething little world of fierce religious propaganda—Mohammedan, Oriental, and Papal—the new force of Protestantism came in the third decade of last century. The Turkish Government rather favored it than otherwise—considering it a new tool by which it could work confusion to its enemies. Rev. Pliny Fisk and Rev. Levi Parsons landed at Smyrna in 1819. In 1821 Mr. Parsons went to Jerusalem to make that the headquarters for the work in Syria. In 1823 Mr. Fisk and Dr. Jonas, King summered on Mt. Lebanon, and later made Beirut the center for work. In the same year Rev. Wm. Goodell, Rev. Isaac Bird, and their wives landed at that city. Shortly after both Mr. Parsons and Mr. Fisk died, but the work moved on. In 1828 violent persecution (ending in the death of Asaad Esh Shidiak, "the martyr of Lebanon"), political and warlike agitations, the forcible closure of schools at Beirut, Tripoli, and Acre, led the missionaries to go to Malta and wait until the storm should blow over. In 1830, however, they returned and took up their labors with redoubled energy. A printing press was established at Malta, and later removed to Beirut by Rev. Eli Smith; tracts and books were published, a translation of the Bible undertaken, and the land was more fully explored for favor-
The modern Syriac, a much corrupted form of the ancient language, is the spoken tongue of the whole land partakes of the same spirit. The interesting item about all these Christian sects of the East, and not a few from the fields of a score of different traditions, and from the hands of a score of different scholars until 1826, when versions of some books of Scripture were brought to Europe by Dr. Joseph Wolff.

When the American missionaries began their labors among the Syrian Christians in Urmiya in 1834, no literature was known to exist in this language, and Dr. Perkins, with his colleagues, proceeded to reduce it to writing and to issue from the press religious and educational works. Later on a few manuscripts were discovered, dating a hundred years back, written in the Elkosh dialect spoken in the vicinity of Mosul. These proved to be unscholarly paraphrases of the Gospels, or rude poetical renderings of Gospel history. They possess little interest save as throwing light on the development of the whole Arabic-reading world. The whole number of people now using the modern Syriac is estimated at about 100,000.

SYRIAN PROTESTANT COLLEGE: This college, established at Beirut, Syria, in 1866, is one of a number of important educational institutions in non-Christian lands which are the outgrowth of successful missionary effort. It is chartered under the laws of the State of New York, its corporate name in America being "The Trustees of the Syrian Protestant College." Morris K. Jesup of New York is president of the Board of Trustees. The Board owns the college buildings and the land on which they stand, consisting of about forty acres in the most prominent situation in the city of Beirut.

The work of the College commenced in the autumn of 1866, a preparatory class having been opened in 1867, a preparatory department in 1871, and a commercial in 1900. The number of students in 1866 was 16; in 1903 it was 650. The number of teachers in 1866 was 6; in 1903 it was 40. During the 37 years of its existence the college has had under its instruction 2,763 students; it has graduated 203 bachelors of arts, 189 physicians, 87 pharmacists and 404 preparatory students. Many of these students graduated elsewhere, but remain loyal to their Alma Mater.

The College draws its students from all the Christian sects of the East, and not a few from the Druzes, the Jews, and the Muslims. The geographical area from which the 650 young men now in the College have come extends from the Black Sea to the Sudan and from Greece to Persia—a region as large as the United States east of the Mississippi. The languages spoken by the students are Arabic, Turkish, Persian, Coptic, Hebrew, Yiddish, Armenian, Greek, English, German, and French. Their instructors are, in nationality, American, English, Arab, German, Swiss, and French.

The College is Christian but non-sectarian. It educates young men from numerous denominations, and from the fields of a score of different missionary societies. There is a flourishing YMCA among the students which occupies itself with the culture of the student body, neighborhood teaching, and close study of the Bible.

It is written with Syriac letters and is known as the Karshuni version. It is intended for those Syrians who have lost their own language. The scattered condition of the Syriac-speaking peoples has led to the growth of dialects, some of which present marked peculiarities.

Little was known of the modern Syriac among Western scholars until 1826, when versions of some books of Scripture were brought to Europe by Dr. Joseph Wolff.

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This Association affords a ground on which members of liturgical and non-liturgical churches can meet and engage together in religious work. The graduates of the College, as well as students who have taken a partial course only, occupy positions of commanding influence as civil functionaries, merchants, ministers, teachers, civil and military physicians, lawyers, judges, editors, and authors. A number of them are in the military and consular service of the United States Government.

The influence of such a body of men, educated according to American methods, on the progress and elevation of the East is obvious. The significance of this great college as an illustration of the existence and zeal of Protestant missions is also worthy of note. The fact that these missions seem to culminate in such institutions of admitted utility has stirred the Roman Catholic and Greek Churches to great activity. France, Italy, and Austria have poured in men and lavished money that they also may found churches and schools, printing presses and publishing houses, primarily, doubtless, for the benefit of those of their own communion, but also for the promotion of their national and ecclesiastical interests. Russia has done the same in the interests of its politics and the religious advancement of the Orthodox Greek Church. All these efforts unite with those of Protestant missions in contributing effectively to the general advancement of a higher civilisation.

The same fact as to the relation of the college to the general missionary movement from which it sprang is seen in the healthy stimulus which it becomes to all native communities. This is seen not only in the praiseworthy efforts of native Protestants in the support of the institutions of the Gospel and the educational work inseparable from these institutions. It can be noted in all the native Christian, and after a little while in the non-Christian sects, taking the form of a general rivalry in matters of humanitarian and pecuniary enterprise. The existence of the college stimulates the increase of Protestant schools. The example of Protestant schools has caused the Greeks and the Maronites to found common schools and, subsequently, colleges. It has led the deserts to found the University of St. Joseph at Beirut, with preparatory, collegiate, commercial and medical departments. It has stirred the Turkish Government to establish and enlarge primary and higher schools for boys, culminating in the Rushdiyeh and Idadiyeh Turkish Colleges of Beirut. But the most surprising result has been the general diffusion of female education.

Each of the Christian sects has its complete series of girls' schools, with a collegiate institution at its head. And, most wonderful of all, this has led to the foundation of a society of Muslim men to promote female education and the establishment of schools for Muslim girls in the principal cities of Syria.

SYU-YIN. See SYN YIN.
the chief city of a most fertile and prosperous region. Station of the PN (1898), with (1903) 4 missionaries, three of them with their wives; 3 native workers, 2 outstations, 1 dispensary, 1 hospital, and 534 professed Christians.

TAI-KU-HSIEN: A town of Shan-si, China, situated 10 miles S. of Tai-yuen-fu. The Christians hereabouts were attacked, and many, together with almost all the native workers, were killed in 1900. Station of the ABCFM (1883), with (1903) 1 missionary and his wife, 3 native workers, 1 Sunday school, 1 day school, 1 dispensary, 1 boarding school, and 40 professed Christians. Some write the name Tai-ku.

TAINAN: A town and seaport in Japan, situated on the island of Formosa, on the S. W. coast. Population, 100,000. Station of the PCE (1865), with (1903) 7 missionaries, four of them with their wives; 3 women missionaries, 1 boarding school, 1 theological class, 2 dispensaries, 1 hospital, 1 medical class, 36 places of worship, 58 native workers, and 4,331 professed Christians. This includes the church statistics of Tai-chu. Some write the name Tainanfu.

TAINANFU. See TAINAN.

TAI-NGAN-FU: A town in Shantung, China, situated 35 miles S. S. E. of Tsi-nan-fu. Station of the North China Mission (SGF auxiliary) (1878), with (1900) 2 missionaries, one of them with his wife, and 1 native worker. Also station of the ME, with (1903) 1 missionary and his wife, 2 women missionaries, 19 native workers, 8 outstations, 10 places of worship, 4 Sunday schools, 3 day schools, 2 boarding schools, 1 dispensary, and 394 professed Christians, of whom 100 are communicants. Station also of the Independent Baptist Mission Movement, with 7 missionaries, five of them with their wives, and 1 woman missionary. Some write the name Tai-an or Tai-an-fu.

TAI-PING-FU: A town in Ngan-hwei, China, situated on the Yangtse River, about 35 miles S. S. W. of Nan-Kiang. Station of the Hauges China Mission (1897), with (1900) 1 missionary and his wife, 4 native workers, 1 place of worship, 1 day school, 1 outstation. Also station of the ME, with 1 native worker, 1 place of worship, 1 Sunday school, and 30 professed Christians. Some write the name Taiping-tien.

TAI-PING-FU: A town in Kwang-si, China, situated in the S. part of the province on the Teo River. Station of the Rhonish Missionary Society, with (1903) 1 missionary and his wife, 3 native workers, 3 outstations, 3 day schools, and 177 professed Christians, of whom 156 are communicants. Some write the name Taiping.

T'AI-PE: See TAI-PING-HSIEN.

T'AI-PING-HSIEN: A town of Che-kiang, China, situated near the E. coast, about 50 miles N. E. of Wen-chau. Station of the CIM (1898), with (1900) 1 missionary and his wife, 4 native workers, 7 outstations, 8 places of worship, 2 day schools, 2 boarding schools, 1 dispensary, and 368 professed Christians. Some write the name Taiping.

T'AI-PING-TIEN: See TAI-PING-FU.

T'AI-YUAN-FU. See TAI-YUEN-FU.

T'AI-YUEN-FU: A town in Shan-si, China, capital of the province and important for manufactures. Situated in the center of the province about 250 miles S. W. of Peking. Station of the BMS (1878), with (1903) 4 missionaries, three of them with their wives; 6 native workers, 6 outstations, 3 day schools and 130 professed Christians. Also station of the BZM (1899), with (1903) no occupant. Agency also of the BFBS, with 1 agent. Some write the name T'ai-yuan-fu or Tai Yuen Fu.

TAKAMATSU: A town on the island of Shikoku, Japan, situated on the inland sea, N. W. of Tokushima. Population, 34,625. Station of the FS (1892), with 2 missionaries and their wives, 1 hospital, and 5,389 professed Christians. Also station of the BZM (1898), with 26 places of worship, 22 Sunday schools, 2 day schools, 1 boarding school, and 5,389 professed Christians, of whom 3,946 are communicants.

TAKASAKI: A town in Japan, situated on the main island, about ten miles S. W. of Mayebashi. Station of the PE (1900), with (1903) 1 native worker and 1 woman missionary.

TAKAYAMA: A town in Japan, situated on the main island, about 40 miles S. of Toyama. Station of the Scandinavian Alliance, with 1 missionary and 1 woman missionary.

TAK-HING-CHAU. See Te-ssing-chau.

TA-KU-TANG: A town in Manchuria, China, situated in the district of Liao-tung, on the coast of Korea Bay, about 35 miles W. of the Yaku River. Station of the Danish Missionary Society (1896), with (1905) 2 missionaries, one of them with his wife; 1 woman missionary, 1 place of worship, 1 dispensary, and 5 professed Christians. Some write the name Da-gu-san.

TA-KU-TANG: A town in Kiang-si, China, situated on the Yangtse River, about 10 miles E. of Kiu-kiang-fu. It is used as a sanitarium for missionaries working in the Yangtse valley. Station of the CIM (1878), with (1903) 1 missionary and his wife, 1 native worker, 1 place of worship, 1 day school, and 8 professed Christians.

TALAOUGA: A village in the French Congo State, West Africa, situated on the Ogowe River, about 175 miles from its mouth. The people in the country about are chiefly Fangs, or Pahouin, as they are called by the French. Station of the Paris Evangelical Mission Society (1892), with (1903) 4 missionaries, three of them with their wives; 2 women missionaries, 21 native workers, 10 outstations, 2 day schools, and 841 professed Christians, of whom 72 are communicants.

TALAUT ISLANDS: A group of small islands belonging to the Dutch East Indies, lying N. E. of Celebes and about 150 miles S. E. of the Philippine Islands. Cabruang and Carkelang are the two largest of the group. The Talaut and the Sangir Islands are being evangelized through a missionary committee formed at Batavia, Java, for the purpose. There are about 45,000 professed Christians on the two groups taken together.

TALATSCHERI. See Tellicheri.

TALCA: A town in Chile, South America, and the capital of the province of the same name, about 180 miles by railroad N. of Concepcion. Population (1901), 29,112. Station of the FN (1876 and 1897), with (1903) 1 missionary and
his wife, 1 woman missionary, 1 native worker, 3 outstations, 1 place of worship, 1 day school, 1 boarding school, 1 dispensary, 1 hospital, and 61 professed Christians.

TA-LE-FU: A prefectural city in the northern part of Yunnan, China, northwest of Yunnan City. Station of the CIM (1881), with (1903) 3 missionaries and 1 place of worship.

TALHARA: A town in Bengal, India, situated in the Rajmahal region, about 45 miles east of Bhabagpur. The people are mostly Santals. Station of the CMS (1861), with 3 missionaries, one of them with his wife; 46 native workers, 1 place of worship, 9 day schools, 1 boarding school, 1 theological class, and 997 professed Christians, of whom 352 are communicants. Some write the name Talhari.

TALLAPUDI: A town in Madras, India, situated in the Godavari District, near the right bank of the Godavari River, W. of Rajahmahendri. Station of the Evangelical Lutheran General Council (U. S.), with 1 missionary, 1 place of worship, 1 day school, 1 Sunday school, and 192 professed Christians.

TAMAR: A village in Chota Nagpur, Bengal, India, situated 30 miles S. E. of Ranchi. Station of the Gerzner Mission Society, with 1 missionary, 27 native workers, 2 day schools, 10 Sunday schools, and 1,546 professed Christians, of whom 1,497 are communicants.

TAMATAVE: The principal port of Madagascar, situated on the east coast, on a point about 350 yards wide. It is quite cosmopolitan in its character, as representatives of some of the principal European and Asiatic nationalities live within its limits. A low estimate of the foreign residents make their number 1,200. Most of them are creoles from Mauritius, and natives of India of various religions and castes. Not more than 50 are pure British and French. French influence prevails, as there is a French Resident, controller of the customs, and Roman Catholic priests, who teach and preach in French. The native population of about 4,000 is composed of Hovas from the interior, Talmore from the south, Tanosy from St. Marie, and Betismisaraka from the surrounding districts. The latter are an exceptionally ignorant, superstitious tribe, who have been further debased by contact with the cargo and crews of the various trading vessels from Mauritius and Réunion which stop at the small ports.

Station of the SPG, with 3 native workers. Church statistics included in Andovoranto, where the missionary resides.

TAMEANGLAJANG: A village in Borneo, Dutch East Indies, situated about 120 miles N. N. E. of Banjermassin. Station of the Rehnsich Missionary Society, with (1903) 1 missionary and his wife, 4 native workers, 3 outstations, 4 day schools, 1 Sunday school, and 192 professed Christians, of whom 104 are communicants.

TAMI: An island off the E. coast of German New Guinea. Station of the Neudettelsau Mission Society (1889), with (1903) 1 missionary and his wife, 2 native workers, 5 day schools, 1 printing house, and 52 professed Christians.

TANAH-ABANG: A settlement in the island of Java, Dutch East Indies, situated about 12 miles W. of Batavia. Station of the Netherlands Missionary Union (1902), with the outstations formerly connected with Tang-garan.

TANAM: A town in British Guiana, situated in the Godavari District, near the right bank of the Godavari River, W. of Rajahmahendri. Station of the CMS (1861), with 3 missionaries, one of them with his wife; 46 native workers, 1 place of worship, 9 day schools, 1 boarding school, 1 day school, 1 industrial school, and 253 professed Christians.

TANABE: A town and treaty port in Japan, situated in the island of Formosa, on the W. coast and in the N. part of the island. Population, 100,000. Station of the PCC (1872), with (1901) 2 missionaries and their wives, 79 native workers, 56 outstations, 5 places of worship, 6 day schools, 1 college, 1 hospital, and 1,691 professed Christians.

TANANA: A town and seaport in German East Africa, situated 30 miles N. of Pangani. It is the terminus of the railroad to Korogwe. It has a German Government School. Population, 5,000. Station of the German East Africa Missionary Society (1890), with (1903) 3 missionaries and their wives, 1 native worker, 2 outstations, 1 place of worship, 1 day school, and 66 professed Christians.

TANGAIL: A town in Bengal, India, situated near the Madhupur jungle and about 50 miles N. W. of Dacca. Station of the Victorian Baptist Foreign Mission Society (1895), with (1903) 1 missionary and his wife, 2 native workers, 3 missionaries and their wives, 1 native worker, 2 outstations, 1 place of worship, 1 day school, 1 theological class, and 8 professed Christians.

TANGIER: A town and seaport of Morocco, situated on the south shore of the Strait of Gibraltar, 38 miles southwest of the Rock. Population, 10,000. Station of the NAM (1883), with (1903) 3 missionaries, one of them with his wife; 5 women missionaries, 4 native workers, 1
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place of worship, 3 day schools, 2 hospitals, and 12 professed Christians. Station also of the Mildmay Mission to the Jews (1889), with (1900) 2 missionaries and 1 woman missionary. The BFBS also has an agent and book depot here, with 5 colporteurs.

TANG-SHAN. See TONG-SHAN.

TANG-TAU: A town on the island of Ho-tan, China, situated in the N. E. part of the island. Station of the CMS (1902), with 2 women missionaries, 7 native workers, men and women, and 4 schools.

TANG-TAU. See ANG-TAU.

TANG-UN. See TUNG-NOAN-HSIEN.

TA-NING-HSIEN: A town in Shansi, China, situated about 50 miles W. N. W. of P'ing-yang-fu. Station of the CIM (1885), with (1900) 2 women missionaries, 5 native workers, 2 outstations, 3 places of worship, 1 boarding school, and 145 professed Christians.

TANJORE: A town in Madras, South India, and the capital of Tanjore District, situated about 46 miles W. of Negapatam. It contains a pagoda which is rated by some as the finest in India. It is noted for artistic manufactures of repousse work, cooper ware, jewelry and curious models in pith. Population (1901), about 57,870. Station of the SPG (1825), with (1903) 1 missionary, 1 woman missionary, 24 native workers, 5 places of worship, 12 day schools, 2 boarding schools, 1 college, and 883 professed Christians, of whom 583 are communicants. Also station of the Leipzig Missionary Society (1858), with (1903) 2 missionaries, one of them with his wife; 2 women missionaries, 38 native workers, 13 outstations, 12 places of worship, 11 day schools, 7 boarding schools, and 1,929 professed Christians, of whom 559 are communicants.

TANNA. See NEW HEBRIDES.

TANTA: A town and railway junction in lower Egypt, situated 60 miles N. N. W. of Cairo. Population, 33,725. Station of the UP (1893), with (1903) 1 missionary and his wife, 3 women missionaries, 23 native workers, 1 dispensary, 1 hospital, 2 boarding schools, 2 day schools, and 1 Sunday school. The number of professing Christians is commonly omitted from the published station reports of this Society.

TAOISM: Laozte the philosopher is said to have been born in the year 604 B.C., tho there has been some question whether he was or was not a real character. The fact that the names of his village and county and state or province seem to be allegorical, like the names in Pilgrim's Progress, has led to a doubt on this subject. But some allowance should be made, probably, for the tendency among the Chinese to deal in allegorical names from the shops of the chief cities sometimes bear upon their signs names which excite a smile in a foreigner.

Laozte's history, all things considered, seems real. It is said that he left a son, who won distinction in public office.

Laozte's birth occurred about a half century before the birth of Confucius; they were therefore contemporaries. Both are said to have been the sons of very old men.

The condition of China, or of that particular province in which Laozte lived, corresponding to a portion of the present Shantung province, was greatly disturbed by border wars and intestine revolts and intrigues. There was a scarcity of morality, and the political condition of the country was chaotic. Both Laozte and Confucius aimed at reform. Both appear to have been disinherited and high-minded. Both were rather impatient, however, with the stolidity and degradation of the people, and with the vices and corruption of the reigning princes.

Laozte appears to have held for a time an office as keeper of the archives, as the old records express it; but his mind drifted toward philosophy and political reform, and the position he held was far from meeting his ambition: political engagements were irksome to him.

Comparatively little is known of this truly profound thinker or reformer. He is supposed to have been poor, and for that reason perhaps the more keenly conscious that his nation and his age failed to appreciate him. He was, in short, too morbid in spirit to make the best use and secure the greatest results of his rare gifts. He formed no school of followers, and wrote no books. On the contrary, he withdrew himself from men, was too proud to teach or write, disliked display of any kind, and was in fact a recluse.

Confucius, on arriving at manhood and entering upon his career, sought an interview with Laozte, with a hope of profiting by his great ability, his observation and his experience. He was received coldly, however, and with severe criticism instead of sympathy. Much as the two men were alike, they had wide differences of character, and these were increased by the fact that Laozte was already an old man when Confucius appeared before him. He was in no attitude of mind to approve or even tolerate what he considered the gushing enthusiasm and crudity of Confucius. He looked upon him as an ambitious, bustling agitator, sounding brass and a tinkling cymbal, and he predicted the failure of his pretentious efforts at reform.

Confucius, on the other hand, was astonished at the churlishness of the old reformer, was perplexed at his involved and incomprehensible theories and mystical speculations, and he could only compare him to the "incomprehensible dragon."

At last, in old age, Laozte's despair at the condition of the country became overpowering. He had dire forebodings of calamity, revolution, bloodshed, political chaos, and destruction. He had become more and more unpopular as he had grown more poor and more reproachful toward his countrymen.

He dreaded to witness the ruin which he was sure was coming upon the land, and he fled into voluntary exile, passing westward through the Hankow Pass into the province of Ho-tan. He was induced to stop for a time with the keeper of the archives, and instruct him in the principles of his philosophy. This gate-keeper seems to have realized that no ordinary person was before him, and he was unwilling that a man who was too morbid and impracticable to write any book or organize any class of disciples should pass from the knowledge of men without leaving some substantial results of his thinking. He appears to have taken down from dictation the main principles of the reformer's teaching. This record is known as the Tao Teh King. It embraces all that is known of Laozte's doctrines.
After leaving the Hankow Pass for the west, Laotze passed into obscurity, and, so far as is known, nothing was ever heard of him afterward. Many legends sprang up around the history of Laotze like the young shoots at the root of a dying tree. One of these relates that upon leaving the Pass for his voluntary exile he parted with his servant. In the absence of his master, was unwilling to accompany him, and in the settlement charged an exorbitant sum as back wages; but as Laotze had by a spell kept him alive far beyond his appointed time, he withdrew the spell, and the servant became a dry skeleton. However, at the request of the gate-keeper, who interceded for the servant, he restored him to life, and then found him reasonable in his price. Other absurd legends are preserved, one of which is that Laotze was miraculously born at the age of eighty, and that he was known as the "Old Boy." He was gray-haired at birth. Certain legends similar to those which are related of Gautama, and which may have been copied, are also given—as that Laotze leaped into the air as soon as he was born. Some of his followers have claimed that he was a spiritual being, and not an actual, ordinary man.

The Character of Laotze: Laying aside all legends, and contemplating the actual life of Laotze, so far as scantly materials enable us to do, we find him a man above reproach in morals, and able customs as our Savior did in His dealings with the Pharisees, and, like Him, he urged the objectivity of mere formal and immovable customs, and held "the reins so lightly, that the people may forget them as kings, and only think of the good of the people and not for their own selfish ends, which ends the people, like so many dumb beasts, are designed to subserve. "Kings," according to Laotze, "should rule so quietly, and hold the reins so lightly, that the people may forget them as kings, and only think of them as superiors." There should in all government, as he insisted, be a minimum, and not a maximum, of government. Surely these practical and lofty political principles stamped Laotze as a man of prophetic genius.

Confucius said much more than he concerning government: more, certainly, in the number of details; but his book is laden with sublime principles as those of his rival and none of his teachings are more in accord with the truth.

The Philosophy of Laotze: It is as a philosopher that Laotze most inspires our respect and honor. Tao was his ideal of the all-comprehending and eternal essence of things, means Reason, as nearly as it can be translated; but it implies a near approach to the Pantheistic absorption in deity which it secures by saying that "the leopard by its brilliant colors, and the monkey by his frivolous activity, only draw the arrows of the archer," and to the loud-mouthed reformer he would say, "You are like a man who beats a drum while hunting for a truant sheep."

One point in which Laotze was far in advance of his age, and abreast with some of the best political thinking of whatever age, was his maintenance of the theory that kings exist for the good of the people and not for their own selfish ends, which ends the people, like so many dumb beasts, are designed to subserve. "Kings," according to Laotze, "should rule so quietly, and hold the reins so lightly, that the people may forget them as kings, and only think of them as superiors." There should in all government, as he insisted, be a minimum, and not a maximum, of government. Surely these practical and lofty political principles stamped Laotze as a man of prophetic genius.

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is the Infinite Reason, in such a sense that it embraces all excellence and glory; it corresponds deified by Laotze, tho in no superstitious sense; and yet it was impersonal; it was apprehended by things originate with Tao, conform to Tao, and the Book of Job and the Ecclesiastes. Tao was very nearly to the word Wisdom as it is used in

...it is the origin of heaven and of earth. It is its influence is still and void, and yet it "encircles everything and is not endangered;" it is ever inactive, and yet leaves nothing undone; nameless, it is the origin of heaven and of earth. It is not strange, perhaps, that with so vague a conception of the supreme force in the world the Chinese mind should have lapsed into a mere general conception of Deity, and that the prayers of the emperors have for ages been addressed to heaven.

Professor Douglas, of the London University, has summarized the elements of Tao as follows: (1) "It is the Absolute, the Totality of Being and Things. (2) The Phenomenal world and its order. (3) The ethical nature of the man, and the principle of his action." One is reminded of various philosophic schools of ancient and modern times. The "totality of being and things" is about equivalent to the pantheistic conception of the Indian Vedanta. It does not differ materially from the "absolute substance" of Spinoza or the "absolute intelligence" of Hegel. It must be confessed that Laotze was a profound philosopher. He has rarely been excelled in the history of philosophy, for in view of his comparatively isolated position we must regard him as eminently original. His system was wholly his own; he was the father of Chinese philosophy. In profundity of thought he far exceeded Confucius, tho he was less practical. Confucius was not a philosopher in the strictest sense; he was only a skilful and eminently practical compiler of ancient wisdom. He did not claim to be more than this, and with laconic modesty he spoke of himself as only an editor. But the Tao Teh King of Laotze came from his own brain.

There is a seeming contradiction in the teachings of Laotze in reference to the past. While Confucius carried his reverence for ancient authorities to an extreme which scarcely seemed to admit the possibility of anything new in the world, Laotze took issue with him sharply, and even poured a degree of contempt upon his extreme reverence. At the same time, tho he admitted no age of antiquity as necessarily authoritative, he looked back, in a general way, to a golden age of simplicity and virtue which had passed away, and his whole idea was to return from the complex wisdom and civilization which he regarded as only a curse, to the better days when men had few wants and lived quietly.

He was in accord with Confucius on one point, namely, the uprightness and dignity of man's original nature. They recognized no doctrine of human apostacy which assumed hereditary form. In logical consistency they both maintained that every man is born without evil bias, and is sound at the core. The continued influences of demoralizing example were supposed to account for the evils which these great sages found in the world about them. Like the ancient Druids, Laotze propounded his great principles of life in triads, and the three precious virtues which he cherished were compassion, economy and humility, all of a quiet type. He did not believe in intellectual brilliancy of any kind, much less in any show and pomp of conscious power, and he had little to say of prowess; his ideals were not the great and ambitious and mighty, as men are reckoned to be mighty, but those, rather, who represented the passive virtues, the gentle and retiring graces of human life.

There is a difference of opinion as to Laozé's idea of God. Professor Douglas thinks that he had no conception of a personal divine being, at least that he recognized no such being; but on the other hand, Professor Legge of Oxford seems confident that the supreme "heaven" or God in heaven was involved in his idea of Tao. He maintains that Laozé often spoke of heaven in a non-material sense, and that in one instance he calls the name of God itself.

One thing is certain: whether Laotze regarded Tao as personal or not, he assigned to it providential oversight and care and all forms of beneficent interest. Says Professor Legge: "Tao does more than create. It watches over its offspring with parental interest. It enters into the life of every living thing. It produces, nourishes, feeds, etc."

Laozé's doctrine of creation seems a little vague. He says: "That which is nameless is the beginning of heaven and earth. Tao produced One, the first great cause; One produced Two, the male and female principles of nature; Two produced Three, and Three produced all things, beginning from heaven and earth." This strikingly resembles the Shinto notion of the origin of all things, according to which there are in view of his comparatively isolated position we must regard him as eminently original. His system was wholly his own; he was the father of Chinese philosophy. In profundity of thought he far exceeded Confucius, tho he was less practical. Confucius was not a philosopher in the strictest sense; he was only a skilful and eminently practical compiler of ancient wisdom. He did not claim to be more than this, and with laconic modesty he spoke of himself as only an editor. But the Tao Teh King of Laozé came from his own brain.

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humility, forbearance, etc. The differences, however, which appear are more striking than the resemblances.

Christ showed a balance of truth. He taught the passive virtues, but also the active ones, which Laotze did not. He commended modesty and secrecy in prayer, and yet the duty of active influence. "Let your light so shine," etc. This was not for self, but for others. Confucianism was active, Taoism passive, Christianity was both. The fatal defect in Taoism was its lack of recognition and divine power. Its ethics were high, but it had no love for God, and therefore none for man.

**The Tao Teh King:** This is a short treatise, already referred to, embracing the sayings of Laotze which were recorded by the keeper of the Hanwo Pass as the great teacher was about to go into exile. It is very brief, only about the length of the Sermon on the Mount. In its general character it is exceedingly intricate, and often obscure. The best scholars feel little confidence in their interpretations of it. Here is a specimen: "There was something chaotic and complete before the birth of heaven and earth. How still it was and formless, standing alone and undergoing no change, proceeding everywhere, and in no danger of being exhausted. It may be said to contain all things." Its real spirit and meaning this passage corresponds remarkably with one found in the Rig Veda, in which the original chaos is described as being brooded over by the infinite Brahm, the "Only Existing One," breathing quietly. The vagueness of the philosopher's conception is well set forth in this passage: "I do not know the name, but designate it the Tao (the way) and forcing myself to frame a name for it, I call it the Great. Great, it passes on in constant flux; so passing on it becomes remote when remoteness has come back."

**Modern Taoism:** There could hardly be a stronger contrast than that which is presented between the ancient and the modern Taoism. Laotze was virtually rationalistic, but the present system is the most irrational of the great existing religions; it is a mass of superstitions of the lowest type. The name Taoism applied to a mixture of Buddhism and the ancient ancestor-worship and other superstitions of China. Speculation seems to have spent itself in the few centuries which followed the life of Laotze. Having first run wild in theories, it degenerated into low superstitions. The principle in Laotze's teachings which seems to have suggested the prevalence of spirits and ghosts in all nature, animate and inanimate, was his declaration that the presence of Tao is universal. He gave it a pantheistic omnipotence and indwelling in all beings and things. He little thought, probably, that this would lead to the notion that every object in nature is haunted, and thus cause the land to swarm with polytheism. A Taoist is afraid of his shadow. In the woods or in dark ravines he imagines he is about to be pounced upon by sprites or demons. The trees have souls, the very air is laden with a mysterious influence. Telegraph wires cannot pass through the open spaces nor steeples be reared without disturbing "fung-shui," nor can the earth be excavated for the purpose of pursuing sensual enjoyments while one can is shown to the best advantage. Yet this man, by his intellect and vigor, won great influence for a time.

Taoism continued to be a philosophy for some time after the death of Laotze, but it was a changed and ever-varying series of speculations. In the opinion of Dr. Legge, it did not become a religion, strictly speaking, until after the introduction of Buddhism in the 1st century. It had a priesthood and abundant superstitions, but it was sorely in need of being reenforced by something higher. So far as history informs us, no successor of Laotze seemed to correctly interpret or propagate his teachings. His standard was too high, his teachings were above the reach of his successors, his ethics and his transcendentalism alike failed to be appreciated. Professor Douglas has a very different estimate of the followers of Laotze from that ascribed to the immediate successors of Confucius. While the latter drew multitudes of the best men of the age about him, Laotze's camp was a Cave of Adullam to which the discontented and erratic resorted. His teachings, therefore, were left in the worst of hands.

Among the most influential Taoists in the next generation was Leitze, who applied Laotze's quietism into a general Epicurean license. "Lay aside aspiration, and live for to-day; live in the freedom of the beast," would express his general view. Laotze had said: "Lay aside pomp and circumstance; live simply and with little pretense." Leitze carried the idea to extremes. He also gave a licentious interpretation to the pantheism of Laotze, assuming that "if Deity lives and acts in us, then we are Deity, and are above restraint; we are as free as the gods."

The development of this extreme logical sequence of pantheism has not been confined to Taoists or to any particular country. The Upanishad pantheism of the Hindus led to the same results by the same logical process; men came to regard the soul as beyond the reach of sin or stain. Even in the extreme fanathism which sometimes attaches to Christian doctrine, notions of liberty and perfection lead to the abandonment of law, and to general laxity of life. Leitze attached great importance to dreams. They constituted one mode of his teaching. He represented the emperor Wang-te as dreaming that he was in a world where men lived in the freedom of perfect indiffrence; nothing troubled them. These wonders led to the art of conjuring, and Leitze wrung from Yin He, the Hankow gate-keeper, his assent to these arts, and his endorsement of them on the alleged authority of Laotze. In all this Leitze wholly misrepresented the great philosopher and his principles. As a result of these frauds there swept in that flood-tide of juggleries which swamped the principles of Taoism, and opened the way for the old national superstitions.

Leitze did not fail to encounter the rising Confucianism. He tried the old tactics of his master Laotze; he endeavored to put down Confucianism with ridicule. He had no better weapons than those of borrowed sarcasm. As it seemed necessary to his prestige that he assume the role of a philosopher, he developed a theory of the universe, but it was puerile and failed to win respect. His favorite method of argument was that of dialogue, in which his view was always made to triumph. He was forever fighting men of study of his own manufacture. In the interest of pursuing sensual enjoyments while one can is shown to the best advantage. Yet this man, by his intellect and vigor, won great influence for a time.
He was followed by Chwangtze. He was inclined to return from Leitzse to a position more like that of Laotze. He discoursed on the vanity of life, and bitterly opposed the superfluous honnuries and showy benevolences of Confucianism. "Sages," he said, "natural and profound; to be benevolent and kick and struggle to become righteous, and the people suspect their very earnestness. They bow and distort themselves in their endeavors to act with propriety, and the empire begins to break up."
The satire which ridicules all this is keen, and has a measure of truth.

There are some resemblances between the theories of Chwangtze and the Vedanta philosophy of India. He treated wakeful and conscious life as an illusion, and doubted the substantial reality of all things. And to this day there is a belief among Taoists that there is an inner and invisible soul in all objects; the unseen appears to be quite as real as the visible. As an illustration of this doubt as between the tangible and the invisible, he related a dream in which he seemed to be a butterfly, flitting about in the air, and he felt no little surprise on waking to find that he was no butterfly, but Chwangtze. "But then," he says, "the thought came to me, on the other hand, was that really a dream, or am I now dreaming that I am Chwangtze and not a butterfly?"

In the 3d century before Christ, Taoism had gained such influence that the reigning emperor ordered a general conflagration of all sacred books except those of the Taoists, but the doctrine as then held was not that of Laotze. It had undergone so many changes that it had become a system of childish superstitions. It was believed that immortality might be gained by charms and spells. The emperor Chwangtze believed this, and also that in the western seas there were happy isles where genii dispensed the elixir of immortality to all who came. This emperor sent expeditions to these imaginary isles to bring back the elixir. The period of his reign was a great harvest-time for all Taoistic frauds. The priests claimed the most astonishing of occult arts.

Taoism was now neither a philosophy nor a religion; it was a system of jugglery. Under the reign of the emperor Wu of the Han dynasty, who also became an implicit believer, the system still flourished, even down to about 100 b.c. This emperor also sent expeditions to the happy islands; alchemy and the quest for the elixir of life were at their height. It will be remembered that in Europe, also, similar fanaticisms have at various times been rife; but the wildest of them never equaled that of the Taoists of China in the reign of Wu. From the emperor down, all classes were seeking this elixir. Business of every kind was a time neglected and the fields were untilled. Only the astrologists and priests were thrifty. The emperor lavished fortunes on their wild schemes.

Under these fanatical emperors Confucianism was bitterly persecuted. Many distinguished Confucian philosophers were burned alive, and all their books were burned. But at the death of Wu a great reaction took place and Confucianism was revived and reinstated.

In the 1st century the first high-priest or pope of the Taoists was appointed, and the office has descended in his clan to this day. He is elected by the priests of the clan; he is not bound by rules of celibacy or any particularly ascetic requirements. Taoism became a religion, strictly speaking, soon after the advent of the Buddhists, some-
During the reign of the emperor Whan, 147-165, greater show was given to this system, and the custom of offering imperial sacrifices to Laozce at Koechoen, his birthplace, was begun. Many attempts were made to save life by charms, and in order to increase their power, legends borrowed from Buddhism were assigned to Laozce. Among these things it was claimed that after he left the Hankow Pass he spent three nights under a mulberry tree under temptation of the Evil One; lovely women, also, were his tempters.

The system again sank into neglect in the reign of Taikeen, 569-583. Orders were issued against both Taoist and Buddhist monasteries, and no doctrine could be taught but Confucianism. Again, under the Wei dynasty, Buddhism and Taoism were reinstated. In the reign of Tai Wute there was a return to the notion of an elixir of life, and the emperor became a Taoist. In opposition to such asceticism began to be copied by Taoists. The emperor Tai Ho, 477-500, built temples and monasteries for this sect.

The emperor Wu, 566-578, abolished Buddhism and Taoism because their jealousies and the morality of the "Book of Rewards," the sacred book of Taoism, known as the "Book of Rewards," inculcates ethics which are generally in negative form, but notwithstanding the precepts are not malicious toward man; also Kublai Khan, in the 13th century. Hung Che, 1488-1506, was very hostile. The present Manchu dynasty has also been hostile, and has passed various edicts against Taoist jugglery.

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TARAS: A city of Asia Minor, situated in Caesaria district, Kaffraria, about 40 miles W. of Queenstown. Station of the UFS (1869), with (1903) 1 missionary and his wife, 9 native workers, 1 place of worship, and 539 professed Christians.

TARBUS: A station of the CMS (1885), with (1903) 1 missionary and his wife, 9 native workers, 1 place of worship, and 521 professed Christians, of whom 44 are communicants. Station also of the CEZ (1888), with (1903) 5 women missionaries, 12 native workers, 3 day schools, 1 Sunday school, 1 dispensary and 1 hospital.
word derived, according to some, from the Mongol tribal name, Ta-ta. Turks accept this derivation, merely adding that the tribal name should be followed by a or -ar to make full sense. The word Ta-ta-ar (man of the Ta-ta tribe) would thus be the identical word now in use. The form Tartar is a play on words introduced by those sufferers of the Middle Ages who could imagine no source but Hell or Tartarus for the hordes who stripped them. The term has been loosely applied to any inhabitants of Central Asia, and does not carry with it any ethnological or political significance. Many writers discard it altogether. It seems better, however, to use it in a wide sense, including both Mongol and Turkish tribes, since these are allied, yet not the same. As things now are the term Mongol is made to do double duty, describing the genus as well as the species. Silence were better than loose speech that confuses. The word "Tartar" as applied by popular writers to the Tatars of Western Asia (the Kazan, Astrakan, Kipchak, Nogai and Crimean Tartar) means neither more nor less than "Turks." As applied to the Siberian nomads and those of North Turkestan, it means "Mongols." See Mongols and Turks.

TA TAK MALAJA: A town in Java, Dutch East Indies, situated about 50 miles S. by W. of Cheribon. Station of the Netherlands Missionary Union (1898), with (1903) 1 missionary, 1 native worker, 1 day school, and 24 professed Christians.

TASMANIA: A British colony in Australasia, formerly called Van Diemen's Land, and including the island of that name and several smaller ones lying, for the most part, in Bass Strait. Area, 26,215 square miles. The estimated population, about 150,000, is composed of Tasmanians, English, Australasians, Chinese and Germans.

The island is traversed by mountain ranges with fertile valleys. The climate is mild and not subject to extremes. It was made a penal settlement in 1804, but transportation of criminals ceased in 1853. The aborigines are entirely extinct. Hobart, the capital, had a population of 33,565 in 1881, and 44,008 in 1902.

The people are now nominally Christian, the majority belonging to the Church of England, the remainder being Roman Catholics, Wesleyan Methodists, Presbyterians and others.

The SPG maintains a mission here, and the Wesleyan Methodists have several bunched churches in Victoria and Tasmania together.

TA TSIEN LU: A town in Szechwan, China, situated 86 miles W. of Ya-chau-fu. Station of the CIM (1897), with 3 missionaries and 1 place of worship. Also written Ta-chuen-lu.

TA TUNG FU: A town in Shan-si, China, situated on a branch of the Pai-ho, 170 miles W. of Peking. All the missionaries in this region were killed in 1900 and the work is slowly being taken up again. Station of the CIM (1886), with (1903) 1 missionary and his wife, 2 native workers, 1 place of worship, 1 Sunday school, 1 day school, 1 dispensary, and 18 professed Christians. Some write the name Ta-T'ung.

TAUNG NGU: A town in Burma, India, 170 miles from Rangoon by railroad. It has very extensive suburbs and a sheet of water more than a mile long lies within its walls. It was formerly the seat of an independent king. Attitude, 181 feet. Population, 17,500, nearly all being Buddhists.

Station of the ADMU (1853), with (1903) 3 missionaries and their wives, 2 missionaryworkers, 255 native workers, 87 outstations, 161 places of worship, 73 Sunday schools, 68 day schools, 5 boarding schools, 1 dispensary, 1 hospital, and 17,000 professed Christians, of whom 4,849 are communicants. Also station of the SPG (1873), with (1903) 4 missionaries, one of them with his wife; 108 native workers, 6 day schools, 4 boarding schools, and 2,903 professed Christians, of whom 2,868 are communicants. Station also of the ME, with (1903) 1 missionary and his wife. Some write the name Toongoo.

TAUNGS: A town in BechuanaLand protectorate, South Africa, situated on the Hart River, 40 miles S. of Vryburg. Station of the LMS (1668), with (1903) 1 missionary and his wife, 8 native workers, 5 day schools, and 2,000 professed Christians, of whom 130 are communicants. Some write the name Taung.

TAURANGA: A town in New Zealand, situated on North Island on the N. coast, about 90 miles S. E. of Auckland. Station of the CMS, with (1903) 1 missionary and his wife, 5 native workers, and 1,100 professed Christians, of whom 158 are communicants. Grants of the CMS to the New Zealand native congregations ceased in 1902.

TAYETA: A settlement in British East Africa, situated S. E. of Mt. Kilimanjaro about 60 miles S. W. of Tavo on the railroad from Mombasa to Uganda. It is a wild country where a part of the missionary's duties consists of shooting the lions and leopards that attack the people. Station of the CMS (1893), with (1903) 2 missionaries and their wives, 1 woman missionary, 6 native workers, 1 outstation, 121 professed Christians, of whom 41 are communicants; 1 place of worship, 3 day schools, 1 industrial class, 1 dispensary, and 1 printing house.

TAVOY: A town in Burma, India, situated in Tenasserim, on the Tavoy River, 30 miles from its mouth. The town lies low, and its southern portions are flooded at high tide and swampy during the rains. It is laid out in straight streets, and the houses are generally built of timber or bamboo, thatched with palm-leaves. Its trade is of little importance. Population, 13,372, mostly Buddhists.

Station of the ABMU (1828), with (1903) 2 missionaries and their wives, 1 woman missionary, 50 native workers, 23 outstations, 24 places of worship, 24 Sunday schools, 20 day schools, 1 boarding school, and 1,172 professed Christians.

TA YEB: A village in Hu-pei, China, situated about 45 miles S. E. of Wu-chang-fu. Station of the WMS, with (1903) 1 missionary, 11 native workers, 7 outstations, 2 day schools, 11 places of worship, and 130 professed Christians, of whom 105 are communicants.

TE AUTE: A settlement in New Zealand, situated on the North Island in the Hawkes' Bay district, about 24 miles S. W. of Napier. Station of the CMS, with (1903) 2 missionaries, one of them with his wife; 29 native workers, 1 college, and 1,450 professed Christians, of whom 130 are communicants. The native congregations in this region are under the charge of the local church, grants to which ceased in 1902.

TEGWAH: A settlement in Rhodesia, Africa,
sitting about 70 miles S. W. of Bulawayo. Station of the WMS, with (1903) 1 missionary, 5 native workers, 15 outstations, 15 places of worship, 4 day schools, and 130 professed Christians, of whom 22 are communicants.

TEHERAN: The capital of Persia, situated due S. of the Caspian Sea in latitude 35° 40' north, longitude 51° 25' east. It is a walled city, with narrow, ill-paved streets, tho here and there Parisian boulevards and European houses present striking contrasts to the native quarters. The water supply is good and abundant, and public baths are numerous. The population of 250,000 consists of Persians, Turks, Armenians, and a few Jews and Parsees. The government established a polytechnic school here in 1849, with a certain number of European professors. Its students receive a liberal education. There is also a military school and Civil Service school, the latter opened in 1900.

The Imperial Bank of Persia has its chief offices in Teheran. It is an English establishment. Russian capital has also established two banking houses there. There is a railway of six miles length leading out of the city, and two carriage roads of about ninety miles length each.

Station of the London Jews' Society (1888), with (1903) 1 missionary and his wife, 4 native workers, 2 day schools. Also station of the Swiss Romande Mission (1898), with (1903) 4 missionaries, three of them with their wives; 17 native workers, 3 outstations, 1 place of worship, 2 day schools, 2 dispensaries, and 40 professed Christians.

TEKENIKA: A settlement on Hoste Island, about 65 miles N. W. of Cape Horn. This is almost the last existing settlement on the Yahgans, who are becoming extinct. Station of the SAMS (1892), with (1903) 1 missionary and his wife, 1 place of worship, 1 boarding school, 1 orphanage, and 50 professed Christians.

TEKKALI: A town in Madras, India, situated in the district of Vizagapatam, about 30 miles N. E. of Chilacode. Station of the BMP (1898), with (1902) 1 missionary, 16 native workers, 1 outstation, 5 Sunday schools, 5 places of worship, 7 day schools, and 72 professed Christians.

TELLICHERRI: A town and seaport on the Malabar Coast, Madras, India, 43 miles north-northwest of Calicut. A healthful and picturesque town built upon a group of wooded hills running down to the sea, protected by a natural breakwater of rock. It has a good harbor and an excellent trade. Population, 26,410, Hindus, Muslims, Christians.

Station of the Basel Missionary Society (1839), with (1903) 4 missionaries, three of them with their wives; 52 native workers, 6 outstations, 8 day schools, 3 boarding schools, and 591 professed Christians, of whom 324 are communicants. The name is written by Germans Talatscheri.

TELEGUS: A non-Aryan or Dravidian race inhabiting the east coast of the peninsula of Hindustan, India, north of the city of Madras and south of the Godavari River, and extending nearly outward from the coast of the Bay of Bengal. The language of the Telugus is refined and has been called the Italian of Hindustan. The number of Telugus is placed at about 20,000,000 by the census of 1901.

TEMBE: A settlement in Portuguese East Africa, situated on the Tembe River, about 20 miles S. of Lourenço Marques. Station of the Swiss Romande Mission (1898), with (1903) 1 missionary and his wife, 1 woman missionary, 7 native workers, 7 places of worship, 7 Sunday schools, 7 day schools, and 477 professed Christians, of whom 102 are communicants. This place is sometimes spoken of as The Tembe.

TEMOHON: A village in the island of Celebes, Dutch East Indies, situated in the Minahassa district near Menado. Station of the Netherlands Missionary Society (1819), with (1902) 1 missionary and his wife and 1 theological class.

TEMPLE, Daniel: Born December 23, 1789, at Reading, Mass. Died August 9, 1851. The perusal of Dr. Buchanan's Christian Researches in India at his conversion led him to the decision to become a missionary to the heathen. He studied at Phillips Academy, Andover; Dartmouth College, and Andover Theological Seminary. He was ordained October 2, 1821, and embarked January 2, 1822, as a missionary of the ABCFM for Syria, reaching Malta February 22. Here he remained till 1833, the political condition of Turkey and Syria rendering it unsafe for a missionary family to settle there. He proceeded to England and France, and engaged in an agency for the Board two years, returning to Malta in 1830. In addition to the superintendence of the press, he had during almost his whole residence here two services on the Sabbath in English in his own house, a Sabbath school which he taught himself, and also a lecture Friday evening. In 1833, by invitation of the Prudential Committee, he visited the United States, and engaged in an agency for the Board there, and returned to Malta in 1835, where he labored until the time of his removal, were issued 350,000 volumes containing 21,000,000 pages. Nearly the whole had been circulated, and additional supplies of some of the works were urgently demanded. The arrival at Smyrna of a vessel with presses and printing materials, and an ordained missionary, aroused the fanaticism of the Greeks, and Mr. Temple was ordered by the Governor to leave the city in ten days. He was ordered by the direction of the Society, he removed the Greek and Armenian part of the press plant to Smyrna. From 1822, when the press was established in Malta, to the time of its removal, were issued 350,000 volumes containing 21,000,000 pages.

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Te-tsung-chau
Tibet

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places of worship, 1 day school, and 160 professed Christians, of whom 120 are communicants. Some write the name Tehangan.

TE-TSING-CHAU: A town in Kwang-tung, China, situated on the Hsi-kiang, about 90 miles W. of Canton. Station of the Reformed Presbyterian Missionary Society (1897), with (1900) 1 missionary and his wife and 2 native workers. Some write the name Tak Hing Chau.

TETUAN: A town belonging to Spain, in Morocco, situated on the N. coast, about 50 miles S. of Gibraltar. Station of the NAM (1889), with (1903) 4 women missionaries, 1 Sunday school, 2 day schools, 1 dispensary, and 10 professed Christians.

TENG-CHAU-FU: A city in Shantung, China, on the coast of the Gulf of Chi-li, 55 miles north-west of Chi-fu. This city is one of the most healthy places for Europeans in China. Station of the PN (1881), with (1903) 8 missionaries, seven of them with their wives; 2 women missionaries, 55 native workers, 19 outstations, 10 places of worship, 20 Sunday schools, 1 printing press, 20 day schools, 2 boarding schools, 1 college, 6 dispensaries, 1 hospital, and 1 medical class, and 657 professed Christians. The college is to be removed to Wei-hsien. Also station of the SBC (1860), with (1903) 3 missionaries with their wives, 2 women missionaries, 6 native workers, 4 outstations, 4 places of worship, 2 Sunday schools, 3 day schools, 1 boarding school, and 220 professed Christians.

TEZPUR: A town of Assam, India, on the Brahmaputra, 75 miles above Gauhati. The town is built on a plain between two low ranges of hills, upon which the houses of the European residents are built. It is an important seat of trade, where the river steamers touch to take on board tea, and to leave stores of various kinds to be distributed among the neighboring tea-gardens. Of late years the character of the houses and sanitary condition of the town have been much improved. Population, 2,910. Station of the SPG (1862), with (1903) 1 missionary, 24 native workers, 6 places of worship, 17 day schools, 1 boarding school, and 783 professed Christians, of whom 110 are communicants. Some write the name Texpore.

THABA BOSIGO: A village in Basutoland, South Africa, situated 18 miles N. E. of Morija. Station of the Paris Evangelical Missionary Society (1857), with (1903) 1 missionary and his wife, 3 women missionaries, 20 native workers, 13 outstations, 14 day schools, 1 boarding school, and 2,029 professed Christians, of whom 1,379 are communicants. Some write the name Thaba-Bossiou.

THABA MORENA: A village in Basutoland, South Africa, situated about 20 miles S. of Morija. Station of the Paris Evangelical Missionary Society (1862), with (1903) 1 missionary and his wife, 21 native workers, 10 outstations, 11 places of worship, 10 day schools, and 1,382 professed Christians, of whom 896 are communicants. Some write the name Thabana-Morena.

THAPA THACU: A settlement in the Orange River Colony, South Africa, situated about 30 miles E. of Bloemfontein. Station of the South African Wesleyan Methodist Missionary Society, with (1901) 1 missionary, 105 native workers, 6 places of worship, 6 Sunday schools, 12 day schools, 57 outstations, and 2,774 professed Christians.

THABOR: A town in Madras, India, situated in the district of Salem, about 15 miles N. of Salem. Station of the Danish Mission Society (1883), with (1901) 1 missionary and his wife, 1 place of worship, 1 Sunday school, 1 outstation, and 35 professed Christians.

THARAWADDY: A town in Burma, situated in the district of Pego, about 26 miles E. of Hanzade. Station of the ABMU (1876), with (1903) 2 women missionaries, 64 native workers, 37 outstations, 27 places of worship, 10 Sunday schools, 15 day schools, 1 boarding school, and 1,224 professed Christians, of whom 962 are communicants. Some write the name Tharrywadi.

THAYETMYO: A town on the Irawadi River, Burma, 25 miles from Prome. In the rains the place looks fresh and green, but during the dry season it presents a dreary appearance. Climate healthful, but excessively hot. Population, 8,379, who are mostly Chins. Station of the ABMU (1887), with (1903) 1 missionary and his wife, 7 native workers, 2 places of worship, 1 Sunday school, 2 day schools, and 170 professed Christians.

THLOTSE HEIGHTS: A settlement in Basutoland, South Africa, in the district of Leribe, near the Orange River, and about 15 miles E. of Ficksburg. Station of the SPG (1876), with (1903) 2 missionaries, 1 college, and 154 professed Christians.

THOBURN, Miss Isabella: The first missionary appointed by the Woman's Foreign Missionary Society of the ME Church after its organization in March, 1869. She was appointed to India and assigned to Lucknow, where she opened a boarding school for girls, beginning with one pupil. Before she died she saw completed and paid for the commodious building which now houses the great college for girls which has grown out of that humble beginning. All who Miss Thoburn's work was largely educational, her energies were not limited to that department. She was a born leader, encouraged and aided Zenana work, Sunday School work, and other forms of city missions, and made her home a place of recourse to the tired worker and the poor, the weak and the fallen She had a mighty influence among all classes, Christian and non-Christian, and through this influence on her scholars she impressed upon them her own spirit in a marked manner.

THONG-THAU-HA: A village in Kwang-tung, China, situated about 50 miles S. E. of Canton. Station of the Rhenish Mission Society, with (1903) 1 missionary and his wife, 1 woman missionary, 2 native workers, 1 day school, and 125 professed Christians, of whom 110 are communicants.

THONZE: A town in Burma, India, situated in the district of Pegu, about 6 miles S. of Thara-wadi. Station of the ABMU (1855), with (1903) 1 missionary, 1 woman missionary, 7 native workers, 3 outstations, 4 places of worship, 1 Sunday school, 1 day school and 379 professed Christians. Some write the name Thонге.

THURSTON, Ada: Born at Fitchburg, Mass., October 12, 1875. Died at Honolulu March 11, 1908. Graduated at Yale College 1896, Andover
The principal river, the Yaru-tsangbu, drains the whole of southern Tibet between the first and second ranges of the Himalayas, and is supposed to empty into the Brahmaputra. The explorations have not yet been extensive enough to determine the actual course of the river, but it is known to flow past the Brahmaputra and other large rivers of Southern and Eastern Asia, and to have its source in the mountains of the northern provinces.

The government is conducted by two high commissioners appointed at Peking, but these confer with and are guided by the two grand officers of the Tibetan hierarchy, the Dalai Lama and the Teshu-Lama: the former, known generally as the Grand Lama, is an incarnation of the soul of the last Grand Lama (supposed to be a reincarnation of the soul of the last Grand Lama) who is not suffered to live more than seven or eight years in his high office; and the latter being a regent who rules during the minority of the little Dalai Lama. The power is practically in the hands of the lamas, whose number is so great as to give Tibet the name of the "kingdom of priests." The southern frontier is strongly fortified, and communication between Tibet and India or the intervening states is forbidden. On the Chinese frontier the same strictness is exercised, for the policy of exclusion is fostered alike by the lamas and the Chinese—the one because they wish to preserve their religious supremacy and fat offices, the other because they wish to retain their political power, faint though it be. The present Dalai Lama, as an exception to the policy of the last hundred years, has been permitted to live to maturity and to rule without a regent. He seems to desire independence of Chinese control, and for this reason to foster political relations with Russia. Both Russia and the British Indian Government have tried to open relations with Tibet for some fifteen years past. In 1901 it became known that Russia had secured from the Grand Lama rather exclusive privileges by a secret treaty. The British then demanded execution of a commercial agreement with India to which China and Tibet had already agreed. The British Commissioner was, however, refused a hearing and was sent back to India. Late in 1903 he went to Tibet again to insist upon a favorable answer. This time he was escorted by troops. The Tibetans refused to negotiate, and finally in March, 1904 attacked the embassy with armed force. Thus began a war with the British which can only result in destroying, at last, the barriers erected by this strange people against the world.拉萨, the capital, has only once been visited by an Englishman—Thomas Manning, in 1811—and its location has but recently been agreed upon to be approximately in latitude 29° 45' N. and longitude 91° 55' E. It stands in a fertile plain, at an altitude of 11,700 feet, encircled by mountains. It is noted for the number of its monasteries, boxoes and lamans, filthy streets and mean buildings. The population is estimated at from 40,000 to 80,000, and the population of the whole of Tibet, while unknown, is estimated at 6,000,000.

The people belong to the Mongol race, and they are intensely religious. Their religion comprises two kinds: the old original religion called the "Bon," of which little or nothing definite is known, and that form of Buddhism called Lamaism. The social customs of the people differ greatly from that of their neighbors on the east and south, particularly in the position which women hold. Here polyandry is the custom instead of polygamy, the wife being usually espoused by brothers; and particularly in the position which women hold. Here polyandry is the custom instead of polygamy, the wife being usually espoused by brothers; and the women, who conduct most of the traffic, are intensely religious. Their religion is of two kinds: the old original religion called the "Bon," of which little or nothing definite is known, and that form of Buddhism called Lamaism. 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Tibet

influenced to a great degree by China, as well as Tibetan customs, have been noble efforts to enter the forbidden land, and with four additional vowel signs. Tibetan literature, as well as Tibetan customs, have been for a time successful. In 17th century a mission was commenced from India, and the reigning prince was favorable to the new religion; but his apostasy was made the pretext for his overthrow. Various attempts at evangelization have been made since that time. The most noteworthy one was in 1845, when Fathers Gabriel and Huc penetrated to Lhasa after a journey of eighteen months, only to be arrested by the Chinese officials, who sent them prisoners to Canton. From that time the Roman Catholic Church has not attempted to enter Tibet.

The Moravian Brethren occupy three stations in Little Tibet—Liah, Poo and Kailang—where they are waiting for opportunity to enter Tibet. One or two attempts have been made at great risk, but have proved ineffectual. They have studied the Tibetan language, and there are now several works which will aid the future missionaries to Tibet when the country is opened. A Tibetan-English grammar, a Tibetan grammar, and a Tibetan-English vocabulary have all been published. A prayer union has been formed among the Moravians, whose object is to pray for the opening of the land of priests to the preaching of the Gospel. The members of the Tibetan band of the China Inland Mission, working on the eastern frontier, in the province of Sze-chuan; the Christian and Missionary Alliance, located in Kansu, on the northeastern border; the Scandinavian Mission, which is engaged in the work among the Chinese and such Tibetans as are there found.

TIEN-TAI-HSIEN: A town in Chekiang, situated about 18 miles N. by W. of T'ai-chau-fu. Station of the CIM (1898), with 5 native and 3 English missionaries, 4 places of worship, 1 Sunday school, 2 day schools, and 107 professed Christians.

TIENTSIN: One of the most important cities of North China, situated at the junction of the Grand Canal with the Pei Ho, 30 miles from the sea and 80 miles southeast of Peking. It is the port of and “key” to the capital, and is famous as the place where in 1858 the treaties were made, and where in 1900 the allied forces encountered long and fierce resistance on attempting to move for the relief of the Legations in Peking. As a result of the fighting at this place a considerable part of the native city was destroyed. The language of the city was razed to the ground and fine roads constructed in their place. Since the restoration of peace the foreign settlements at Tientsin have been much increased, and the place made into quite a handsome town. Climate healthful and pleasant; maximum temperature 106° Fah. Population, 900,000.

Foreign missions entered the town in 1859, when the Methodists founded their first representatives there. These were followed by the ABCFM (1860); LMS (1861); ME; CIM (1888); Church of England (SPG); North China Mission (1890); the Scandinavian Alliance, and the Christian and Missionary Alliance. These two societies last named do not publish clear statistics. The other societies named above have (1903) in Tientsin and dependencies 27 missionaries, 45 native workers, 25 places of worship, 12 day schools, 7 boarding or special schools, 2 hospitals, 5 dispensaries, and 719 professed Christians. The YMCA has an agency here, and the BFBS and the National Bible Society of Scotland have agents and a large force of colporteurs.
worse, 3 days schools, and 1 Sunday school. The restrictions of Russian law against missionary effort prevent much work outside of the recognised Protestant families who have a healthy, but the place is popular on account of the warm mineral springs in the vicinity.

TIFOE: A village on the island of Buru, Moluccas, Dutch East Indies, situated on the S. coast of the island. Station of the Utrecht Mission Society (1858), with (1903) 1 missionary and his wife, 9 native workers, 11 outstations, 10 day schools, and 1,748 professed Christians.

TINNA: A settlement in Cape Colony, South Africa, situated in Griqualand East, about 12 miles N. W. of Fletcherville. Station of the ABCFM (1831), with (1903) 1 missionary and his wife, 54 native workers, 5 outstations, 29 day schools, 1 boarding school, and 365 professed Christians.

TINANA: A town in Madras, India, situated in the Gaya district, 50 miles S. W. of Patna. Station of the BZM (1886), with (1903) 2 women missionaries, 10 native workers, 2 Sunday schools and 3 day schools.

TILLIPALLY: A large town in Ceylon, East Indies, on the north shore of the peninsula of Jaffna, at the northern extremity of the island. Climate tropical, damp, but very healthful for young children. Population, 21,698. Caste rule is rather relaxed here, so that one is not expelled from his class on becoming a Christian. Station of the ABCFM (1831), with (1903) 1 missionary and his wife, 9 native workers, 5 outstations, 3 places of worship, 2 morning schools, 1,399 professed Christians.

TINDIVANAM: A town in Madras, India, lying about 25 miles N. W. of Pondicherry and 75 miles S. W. of Madras. Station of the RCA (1868), with (1901) 1 missionary and his wife, 20 native workers, 2 outstations, 3 places of worship, 2 Sunday schools, 5 day schools, and 338 professed Christians.

TINNEVELLI: A district in the southern part of the Madras Presidency, in India. It contains an area of 5,381 square miles, at the southeastern point of Hindustan, bounded on the south and east by the sea, on the west by the Ghats, which separate it from Travancore, and on the north by the district of Madura. The history of the district is involved with that of Madura. After centuries of Hindu rule the Mohammedans came, and after them came a half-century of Anarchy, which was ended in 1801 by the cession of the whole region to the English. The population of the district (1891) is about 1,916,000. Christianity has taken firmer root here than in any other district in India. Statistics show that between 1871 and 1881 the Hindus lost 2½ per cent., while the Mohammedans gained nearly 6 and the Christians over 37 per cent. The number of baptized Christians connected with the SPG and CMS missions was 59,203 at this time, of whom 13,265 were communicants. There were also about 40,000 more under instruction for baptism. Ninety-five per cent. of them belong to the Shanar caste, who live by the culture of the Palmrya palm. Protestant missionary work was begun in the town of Tinneveli about 140 years ago, by the Danish missionaries at Trancebar, who, with their native preachers, made occasional tours to the south. But no Christian preacher seems to have resided there permanently before 1771, when a native preacher took up his residence in Palamkotta, three miles from the town of Tinneveli; no European missionary was stationed there until the year 1780 when Rev. J. D. Jaenicke was sent there. He died in 1800. The missionary Schwartz also traveled in the district. The SPCK maintained the mission at Palamkotta until 1816, when it was passed over to the Church Missionary Society, and in 1825 it transferred its work in the town of Tinneveli to the SPG. These two societies have since divided the work in the district between them. Christianity had begun to exert no small degree of influence at the time the work was transferred to the societies that now conduct it, and since then the work of conversion has proceeded with great vigor. About the year 1877 Rev. R. Caldwell, D.D., of the SPG, and Rev. E. Sargent, D.D., of the CMS, were consecrated bishops assistant to the Bishop of Madras, for the purpose of affording better episcopal supervision to the work of their respective societies in that district. In 1896 the Bishopric of Tinneveli and Madura was instituted, and the supervision was thus simplified. The CMS (1816), the SPG (1825) and the CEZ (1874) are working in the Tinneveli district, with (1903) 38 missionaries, men and women; 1,497 native workers, men and women; 697 day schools, 26 boarding schools, 1 orphanage, 1 theological training school, 2 colleges, and 50,813 baptized Christians. Among the special lines of work may be mentioned the schools for the blind carried on by the CMS and the Palamkotta School for the Deaf and Dumb, established by the CEZ.

TINNEVELLI: A town in Madras, India, the capital of Tinneveli district, situated about 40 miles W. S. W. of Tuticorin. Population, 29,221. Station of the CMS (1820), with (1903) 1 missionary and his wife, 20 native workers, 2 outstations, 1 place of worship, 2 day schools, 1 boarding school, and 402 professed Christians. Some give to this place the name Siloam.

TIRUKOVI: A town in Madras, India, situated in the S. Arcot district, 50 miles N. W. of Cuddalore. Station of the Danish Mission Society (1869), with (1903) 2 missionaries and their wives, 1 woman missionary, 5 native workers, 2 places of worship, 2 day schools, 1 boarding school, and 402 professed Christians. Some give to this place the name Siloam.

TIRUMANGALAM: A town in Madras, India, situated about 10 miles S. W. of Madura. Station of the ABCFM (1838), with (1903) 1 missionary, 59 native workers, 59 outstations, 24 places of worship, 29 Sunday schools, 19 day schools, 1 boarding school, and 1,500 professed Christians.

TIRUPATI: A town in Madras, India, situated about 77 miles S. E. of Cuddapah. Station of the Hermannsburg Missionary Society (1877), with (1903) 1 missionary and his wife, 36 native workers, 2 outstations, 1 place of worship, 3 day schools, 1 boarding school, and 160 professed Christians, of whom 144 are communicants.

TIRUPATUR: A town in Madras, India, situated in Salem district, about 65 miles N. E. of Salem. Population, 14,278 (Tamil). Station
of the LMS (1861), with (1903) 1 missionary, 26
native workers, 11 outstations, 5 Sunday schools,
11 day schools, and 197 professed Christians, of
whom 123 are communicants. See the name Tripatoor.

TIRUVALUR: A town in Madras, India, situ­
ated in the North Arcot division, about 24 miles
W. of Madras. Station of the Leipzig Mission­
ary Society, with (1903) 26 native workers, 15
places of worship, 20 day schools, 14 outstations,
and 1,914 professed Christians, of whom 707 are
communicants. Also station of the WMS, with
(1903) 2 missionaries, 2 women missionaries, 118
native workers, 27 outstations, 44 places of wor­
ship, 64 Sunday schools, 72 day schools, 2 board­
ing schools, 79 at hospital, and 920 professed Chris­
tians, of whom 484 are communicants.

TIRUVANNMALAI: A town in Madras, India,
situated in the S. Arcot district, about 50 miles
S. of Vellore. Station of the Danish Missionary
Society (1869), with (1905) 1 missionary, 5
native workers, 1 day school, and 32 professed
Christians.

TIRUWALLUR: See Tiruvalur.

TIRUVELLA: A town in Travancore, India,
situated about 20 miles E. of Alleppey. Station of
the CMS (1849), with (1903) 1 missionary and his
wife, 62 native workers, 40 day schools, 2 board­
ing schools, and 7,000 professed Christians, of
whom 1,997 are communicants. The churches in
this vicinity are joined in a Church Council of
their own.

TJIDERES: A village in Java, Dutch East
Indies, situated about 50 miles S. E. of Cheribon.
Station of the CMS (1877), with (1903) 1 missionary, 3
native workers, 1 outstation, 1 hospital, and 191 professed
Christians, of whom 79 are communicants.

TOBAGO: An island in the West Indies, lying
northeast of Trinidad, of which it is a dependency.
It is a rocky mass rising abruptly to a height of
900 feet. There are several good harbors. It
was settled by the Dutch in 1654, taken by the
French and finally by the English in 1763. Area,
114 square miles. Population (1902) 19,804.
Missions are carried on in the islands by the
Moravians (1790).

TOBELO: A village on the island of Halmah ­
eria (Jiolo), Moluccas, situated in the N. part of
the island. Station of the Utrecht Missionary
Society (1847), with (1901) 1 missionary and his
wife, 14 native workers, 10 day schools, and 21
professed Christians.

TODAS: These people, who live in the Nilgi­
r hills in India, are generally looked upon as a
remnant of the primeval race of Mysore, existing,
like driftwood, on the heights above a changeful
world. They belong to the Dravidian race
which has peopled the land from time immor­
ternal. Their description and characteristics is
given by one of the missionaries as follows: The
Toda is striking in appearance, with well-marked
features, hazel eyes, and an abundant growth of
wavy hair, hanging to its full length in well-oiled
ringlets. The single unbleached cloth which
ever washes his cloth, and rarely himself,
from birth to death. The fine in physique, the
tribe is numerically small; yet not so small as to
preclude the existence of at least five castes,
observing the usual social restrictions. The
form of marriage known as polyandry is still
prevalent, one woman marrying all the brothers of
a family. Only eighty years have passed away
since the barbarous custom of female infanticide
was discontinued, through the moral influence of
the first English who penetrated these benighted
regions.

The odorous abode of the Todas consists of
scattered "mundaS or villages of from three to
five pent-roofed huts, fashioned after a style of
architecture peculiar to the tribe. The hut is
twelve feet square, has a capacity which is truly
marvelous, for the accommodation of relatives of
both sexes and all ages. The only ventilation is
derived from the diminutive doorway, two-and
a-half feet by one-and-a-half, and the man of
ingress and egress can scarcely be called
distinguished.

It has been said, in regard to the religion of
the Todas, that there exists a "partiality to the
regard of light—apart from fire—as par excellence,
the manifestation of deity." The bell worn by a succession of sacred cows is revered as
the "chief god." Only members of the priestly
clan are permitted to tend the sacred buffalos,
and officiate as "pujaris" or priests to the Bell­
god, assuming the title of "sons of the gods." Of
recent years the simple faith of the Toda has
become adulterated with Hinduism and
assumes the form of the worship of spirits which
are feared as capable of evil.

Content if he may know enough to tend his
father's buffalos in the pastures, the Toda reck­
s no cost of personal improvement or social duties. In
ture Eastern placidity he lives, in hope that, at
the end, the "Lord of life" will receive him into
"the other district," as he calls the unseen world.
There he believes he will dwell under conditions
similar to the present, for the buffalos slain at
his decease are supposed to supply him with milk
and ghee in the new life; and the coins burnt
with the body are intended for the keeper of the
thread-bridge, which the soul must pass on its
pilgrimage through the hands of the auro mandane village sweeper.

A curious feature of the Toda social system is
their custom, still preserved in some degree, of
demanding and receiving a whole of grain at har­
vest from the surrounding farmers. The grain
is demanded as tribute for the use of the land.
But it is now given as charity.

The name of this curious people is sometimes
written Todar and Todawar.

TOGOLAND: A German possession in West
Africa, lying on the Gulf of Guinea, and having an
area of 33,160 square miles and a population
estimated at from one to two millions. The
coast line is but 32 miles, the country widening
to several times that dimension in the interior.
It is situated between the French colony of
Dahomey on the east and the British Gold Coast
Colony on the west, and extends back from the
coast some 250 miles. It was declared a German
protectorate in 1884. The coast climate is
unhealthful for Europeans; the interior hilly and
well watered with streams. Good roads con­
lone Lome, now regarded as the capital, with
Misaholo and Atakpame, and there is a narrow
vage railway between Lome and the river Porto.
Telegraphs connect the chief towns and extend into
Dahomey and the Gold Coast Colony, thus
providing cable communication with Europe.
The German Government is represented by the
Hamburg and Bremen traders, settled in the
seaports, who cannot as yet vie with the village
chiefs and fetish priests in influence over the people.

The tribes between the Ogun and Volta Rivers belong to the Ewe family, and from them the region takes the name "Eweme."

The North German Missionary Society has 4 stations in Togoland and the Basel Society 1 and the WMS 1. The whole force of missionaries and native workers is 170, with 69 schools and about 3,500 communicants.

**TOKAT**: A town in the province of Sivas, Asiatic Turkey, situated about 70 miles S. of Samsun. Henry Martyn died and was buried here. Population, 10,000. Outstation of the ABCFM. Statistics given under Sivas. Station of the FCMS (1884), with (1900) 1 missionary, 4 native workers, 5 outstations, 3 places of worship, 4 day schools, 5 Sunday schools, and 233 professed Christians. Some write the name Toat.

**TOKELAU ISLANDS**: A group of small islands in Polynesia, N. of the Samoan Islands, southeast of the Ellice group. These islands, together with the Ellice and Gilbert groups, are visited annually by missionaries of the LMS at Samoa. Native workers are doing excellent work among a church membership of 3,374 (1903) in the three groups, and several thousand pupils are in the Sunday and day schools.

**TOKIO**: Capital of Japan, formerly called Yeddo. It is situated in the center of a great plain, which extends back from the water to the mountains for a distance varying from twenty to sixty miles, and borders the shores of the Bay of Tokio for about a hundred miles. There is thus no want of land over which the city may extend. Already it occupies about 28 square miles, and as far as the extent is concerned, it is second only to London. The city lies at the northwest end of the Bay of Tokio. Through the city runs the O-gawa, or Great River, dividing it into an eastern and a western part. Numerous canals penetrate the city at various points, and on the east is another river, Naka-gawa. The city is divided into various sections for purposes of government and postal delivery. Here are found the numerous palaces and public buildings of the government; the temples of Buddha, Confucius, and various Japanese deities representing the old civilization and the old religion; but side by side with these stand the distinctively Christian buildings, together with the Imperial University, School of Engineers, and the numerous other institutions of learning, whose influence is rapidly lessening the number of worshipers at the ancient shrines, so that a few years from now they will probably be museums of antiquities rather than temples to which worshipers are drawn through fear and superstition. The rapid strides which European civilization is making in Japan can be seen nowhere better than in this city. Alongside the old stone wall, surrounding the palace grounds, with its moat—one tortuous ribbon of variegated colors from the lotus flowers, which bloom there in summer—are架架the electric wires for the telegraph and telephone. The puffing smoke of the railway engine overcomes the pungent odor of the incense in the temples; gas is used for lighting streets and shops, and each year civilization, with its attendant conveniences and luxuries, is thoroughly permeating the life and habits of the citizens. Not only is Tokio within easy reach of Yokohama, 10 miles away by rail, but it is an important railway center. One of the numerous bridges which span the watercourses of the city is considered the topographical center of the empire, from which all distances are reckoned. The population (1898) is 1,440,121.

Missionary societies commenced their work in Tokio almost as soon as the empire was opened to the outside world. At present the societies engaged in work in Tokio and its surroundings are the following, with the date of their entrance upon work in the city: PN (1869); ME (1872); PE (1873); SPG (1875); ABMU (1874); CMS (1874); RCA (1876); Evangelical Association (1877); MCC (1879); RCUS (1880); General Evangelical Church of Germany (1886); AFPM (1886); Christian Church (1888); PB (1888); Universalist, U. S. (1890); ABCFM (1890); FCMS (1891); UB (1895); SDA (1896); Methodist Protestant (1900); ELUS; Scandinavian Alliance; Synod of the Norwegian Evangelical Lutheran Church of N. A. The YMCA also has an agency here, with two men and their wives; the Salvation Army has a post, and the Mission to Lepers in India and the East cares for a leper hospital. Connected with these societies there are (1903) in the aggregate in Tokio and its outstations 2,492 men and women; 361 native workers, men and women; 102 places of worship, 23 day schools, 25 boarding or special schools, 2 hospitals and dispensaries, 4 publishing houses and 7,937 professed Christians, including baptized children.

**TOKUSHIMA**: A town in Shikoku Island, Japan, situated on the E. coast. Population, 59,969. Station of the CMS (1889). 3 women missionaries, 7 native workers, and 205 professed Christians, of whom 103 are communicants. Also station of the PS (1889), with (1903) 2 missionaries and their wives and 2 women missionaries.

**TOKYO**. See Tokio.

**TOLEDO**: A village in British Honduras, situated on a small bay about 60 miles S. by W. of Belize. Station of the WMS, with (1903) 1 missionary, 8 native workers, 2 outstations, 6 places of worship, 4 Sunday schools, 2 day schools, and 72 professed Christians, of whom 69 are communicants.

**TONG-An**. See Tung-ngan-hsiien.

**TONGA ISLANDS** (Friendly Islands): A group in the South Pacific, extending from 18° 5' to 23° 29' south latitude, and from 173° 52' to 176° 10' west longitude, was discovered by Tasman in 1643, and named Friendly Islands by Captain Cook, but is now called Tonga, after the principal island. There are about 150 islands in three separate groups, comprising a total area of 374 square miles. Part of these are of volcanic nature, but a majority of the islands are level and covered with rich productive soil. The principal island is Tonga or Tongatau, 125 square miles in area, on which is situated the capital, Nuku-alaofa. Earthquakes are frequent, and at times volcanic eruptions have taken place. The climate, like that of Fiji, is warm and humid. Southeast trade-winds blow except for a few months in the winter. The islands are now Christianized, and are governed by a Christian king under the protectorate of Great Britain. Formerly Tonga was noted for cannibalism, infanticide and other crimes characteristic of savages. The people are intellectually far in
advances of most of the Polynesian race, and have at one time and another conquered many of the surrounding islands. Nearly every one can read, and they are industrious farmers, as well as skilful sailors. They number (1901) 10,000, of whom 300 are Europeans. The triumphs of the Gospel in Tonga, the devoted zeal of the king, and the proud position which Tonga converts hold, as pioneers of Christianity to Fiji and other Polynesian groups are striking testimonials to the civilizing and regenerating power of Christian missions. In these islands colleges have been established, where young men and women are being trained for Christian service.

The evangelization of the Tonga Islands is one of the fruits of the effort of the WMS. The Tonga churches are now, however, a district in connection with the Australasian Methodist Missionary Society.

TONGAREVA, or PENRHYN ISLAND: A small island in Polynesia, east of the Tokelau Islands, west of the Marquesas, and north of the Society Islands. It is visited from Rarotonga.

TONG-CHI. See T'UNG-CHI-HSIEN.

TONGOA: A settlement in the S. W. part of the island of Espirito Santo, New Hebrides. Station of the New Hebrides Missionary Society; with (1901) 2 missionaries, one of them with his wife; 1 woman missionary, 25 native workers, 3 outstations, 2 places of worship, 1 day school, 1 theological class, and 730 professed Christians. Also station of the PB, with (1901) 2 missionaries, one of them with his wife; 1 woman missionary, 1 boarding school; 7 day schools, 1 dispensary and 1 printing press. The church statistics are included under Santalia.

TONG-SHAN: A town in Chi-Il, China, situated about 70 miles N. N. E. of Tientsin, on the road to Manchuria. Station of the Methodist New Connexion Society (1884), with (1901) 2 missionaries and their wives, 25 native workers, 43 outstations, 44 places of worship, 8 day schools, 1 boarding school, 1 hospital, and 541 professed Christians. Also station of the PB, with (1901) 3 missionaries, two of them with their wives, and 1 woman missionary. Some write the name T'ang-shan.

TONKIN (Tonquin): A French colony in Asia, on the borders of the Gulf of Tonkin, lying between the Chinese provinces of Kwang-tung and Yunnan on the north and Annam on the south. It was annexed by France in 1884, and is divided into fourteen provinces, with an estimated population of 9,000,000. Hanoi, the Chief city, is a union of many villages, with an aggregate population of 150,000. The Roman Catholics are at work in Tonkin, and claim a large membership.

TOONDDEE: A village in Bengal, India, situated about 40 miles S. of Mandhipur. Station of the UFS, with (1903) 1 missionary, 12 native workers, 1 boarding school, 7 day schools, 1 dispensary and 1 printing press. The church statistics are included under Santalia.

TOONGOO. See Taung-nou.

TORREON: A town and railroad junction in Mexico, situated in the State of Coahuila, close to the border of Durango, near Lerdo. Station of the SBC (1890), with (1903) 1 missionary and his wife, 5 native workers, 20 outstations, 2 places of worship, 3 Sunday schools, 1 boarding school, and 62 professed Christians.

TOY, Robert: A missionary of the LMS to Madagascar, from 1862 to 1890, his station at Antananarivo. In 1863 he took charge of the native church at Ambhiposay, in the capital, and of the connected country churches. In November, 1868, the Memorial Church at Ambhiposay was opened, of which he took charge, and besides his other duties was occupied in a revision of the Malagasy version of the Bible and other literary work in the Malagasy language. The theological seminary for native ministers was founded by Mr. Toy in 1869, with the efficient aid of Mr. G. Cousins. His health failing, he went to England in 1870. Returning in 1873, he resumed his work in the theological institution, and in addition assisted in the revision of the Malagasy Bible. In 1877 the church at Faravohitra and its surrounding districts was added to his college work. In 1879, his health having seriously failed, he again sailed for England, and died on the voyage, April 19.

TOYOHASHI: A town on the main island, Japan, situated on a bay of the S. coast and on the railroad between Nagoya and Shizuoka. Station of the CMS (1896), with (1905) 1 missionary and his wife, 1 woman missionary, 2 native workers, and 28 professed Christians, of whom 14 are communicants. Also station of the ME, with (1903) 1 native worker.

TOZER, William George: Universities' Mission; Bishop of Central Africa. Born in Devonshire, 1829. Died, 1899. He was consecrated on February 2, 1863, in Westminster Abbey, and in the summer of that year he arrived in the Shire district. Zanzibar was selected as the most favorable point from which to carry the Gospel to the tribes of Central Africa.

All the principal towns of the East African coast are situated on islands; and Bishop Tozer appreciated the fact that Zanzibar, the chief commercial center of East and Central Africa, would afford special advantages for a settlement of European missionaries. He arrived here in August, 1864, and from the beginning of his work he foresaw the necessity of training up a native ministry in Central Africa. In less than forty years, the mission lost six bishops, twenty-seven members of the clergy and forty-six lay workers. To this work he addressed his best energies. Having somewhat organized the work on the island, Bishop Tozer turned his attention to the mainland, and there he had the privilege of first planting the Church. The country of Usambara, north of Zanzibar, with its ports of Pangani and Tanga, seemed to be the most accessible and favorable district, and here he established flourishing mission stations. The success of the mission at Zanzibar was interrupted in 1868 by cholera, and in 1872 a terrible hurricane "left everything a complete wreck." All the mission party were safe, and, led by the Bishop, order was soon restored, and the mission work resumed. For six months Bishop Tozer was enfeebled in health, made his home in London; in 1879 he attempted episcopal work in the dioceses of Jamaica and Honduras, and in 1888 he became vicar of St. Ferrivy, with the hope of regaining his health. The end came after two strokes of paralysis.

TRACY, William: Born at Norwich, Conn.,
June 2, 1807; studied at Williams College and at Princeton Theological Seminary; was ordained April 12, 1836; sailed November 23, 1836, for India as a missionary of the ABCFM, and, after spending a few months at Madras, reached Madura October 9, 1837. He visited the United States in 1851 and 1867. At Tirumangalam he opened a boarding school for boys. From that day he was largely engaged with the educational work of the district. By 1842 the boarding school had grown to a high-grade seminary. In 1845 it was removed to Panganamal, where twenty-two years of Mr. Tracy's life were spent. More than 250 young men passed through the course of study. Few classes left him in which nearly all were not Christians, a large number of them engaging in evangelistic work and others occupying honorable posts in government service. Mr. Tracy was an efficient member of the Revision Committee of the Tamil Bible. He died at Tirupuvanam, South India, November 28, 1877, aged seventy, and in the forty-first year of his missionary service.

**TRAINING SCHOOLS for Missionaries:** Every young man and woman who is physically fit to be sent to the mission field has, upon a life insurance basis, reason to expect at least twenty-five years of active service. How to make every one of these years most effective is the problem both for the individual and the society which commissions him. His preparatory work must be done partly at home and partly after his arrival at his station. The whole of his equipment cannot be secured before reaching the field. But it is surely advisable to get in the homeland as thorough a training as possible in those subjects and methods which are essential to the best work.

**Adequate Preparation** is a needed watchword in the missionary movement. It is easily conceivable that a year of special training may double the missionary's power in every one of those twenty-five or more years of service; two years may quadruple it. To neglect or belittle this truth is foolish and hurtful. That it has been too lightly esteemed in the past is admitted by those most skilled in the science of missions and most experienced in their operation. Dr. Gustav Warming said in the Ecumenical Conference of 1900: “What we need beside expert missionary training is a needed watchword in the missionary movement. It is easily conceivable that a year of special training may double the missionary's power in every one of those twenty-five or more years of service; two years may quadruple it. To neglect or belittle this truth is foolish and hurtful. That it has been too lightly esteemed in the past is admitted by those most skilled in the science of missions and most experienced in their operation. Dr. Gustav Warming said in the Ecumenical Conference of 1900: “What we need beside expert missionary training is...”

**Quality of the Preparation:** The special training needed by missionaries is indicated by the abnormal conditions of the masses of the people to whom they are sent. Asia and Africa are the great missionary continents; most of the world's people inhabit them. In what respects are they abnormal, differing from the masses of Christendom? (1) They are religiously misguided, debased and lost, i.e., they cannot find the way to their Father and their Home. They cannot find righteousness. (2) They are socially dwarfed and demoralized. Tested by their treatment of the weak—women, children, the aged, the sick—by their domestic, civic and international relations, they are in or near barbarism. (3) They are educationally illiterate. Leaving out Japan, probably not five per cent. of them can read books. Their science is false, their minds warped. (4) Medically they are ignorant. Their treatment of diseases and wounds is distressingly inadequate. (5) Hygienically they are unsanitary. Cholera, plague and smallpox run along avenues of uncleanly living. (6) Industrially and economically they are backward. Famine is a common condition. Poverty is the general state, because land is over-populated; improved methods and machinery are lacking and thrift is very feebly possessed. The true missionary cannot help striving to cure all of these abnormal conditions. In his preparation he should take them definitely into account and fit himself as far as possible to handle them. These conditions indicate generally the following special requirements for the missionary candidate: The candidate should have special training in:

1. **His own religion and non-Christian religions.** (1) Comprehensive Bible study, including introduction. (2) The Christian system of theology and evidences. (3) History and comparison of religions. Is there any sufficient reason why all women, who are as yet skilful physicians and workers should not, as well as ordained men, obtain a good knowledge of these subjects?

2. **Elementary and practical Sociology:** A study of the origin and growth of society with its various institutions; of the perversions of marriage, family life, business, labor, education, government, etc., and of the remedies for these ills.
3. History of Missions and the principles on which they are conducted.

4. Psychology and Pedagogy: Most missionaries teach or supervise schools. Many must train native teachers. There are 100,000 pupils in mission boarding and training schools, most of whom are preparing to be teachers. They should have the best training. All who deal with the abnormally ignorant classes have special need of acquaintance with the laws of mind and of teaching. Kindergarten training is most needed. Rev. J. L. Barton, D.D., Secretary ABCFM, has said: "I heartily believe in a pedagogical course for the most of our missionaries."

5. Elementary medicine, surgery and nursing: There are special schools for regular physicians and nurses. The Missionary Training School should give to all other students such training as will fit them to render intelligent "first aid" to the sick or injured.

6. Principles of Hygiene, or Health Lectures.

7. Technical crafts and business methods: Women should learn domestic economy; men should have training in carpentry, photography and stereopticon management, agriculture or at least gardening, book manufacture, and even in blacksmithing. Both men and women should have drill in bookkeeping and in modern methods of filing correspondence and other documents.


9. Language of the people to be reached: It is not practicable to teach many oriental vernaculars in the home schools. But such comprehensible languages as Arabic, Chinese, Hindustani and Turkish might be given. As showing that such a scheme is not impracticable two actual courses are here given, one for men, the other for women.

1. Church Missionary Training College at Inlingwe. In addition to regular instruction in university and theological, a course is given in (1) Elementary Medicine and Surgery; (2) Principles and Practice of Teaching; (3) Vocal Music; (4) Carpentering, Bookmaking, Printing, Tinsmithing and Blacksmithing; (5) Religious Systems of the pagan world.

II. The Training Institute for Women of the UFS, Edinburgh, gives instruction in (1) The Study of Scripture; (2) Christian Doctrine; (3) Introduction to the Bible; (4) The Hindustani Language; (5) Theory of Education, Kindergarten Principles, Nature Studies, Class Teaching and School Visiting; (6) Voice Culture and Singing; (7) Account Keeping; (8) Drill Exercises; (9) Nursing; (10) Care of Health; (11) History of Missions; (12) Non-Christian Religions; (13) Sociology, from the missionary standpoint; (14) Evangelistic Theology.

"Missionaries must be weighed, not merely counted," says Dr. Warneck. "Thorough training" is his prescription for their need. The vital question is: have the 17,000 missionaries in the foreign mission service the ability through a practicable preparation? The ordained men number more than 6,000. Has the theological school given a training specific enough for their needs? The physicians, men and women, are more than 700. Have they been fitted most effectively to "light the darkened spirits in the sick bodies?" Unordained men, not physicians, to the number of about 3,500 are in the ranks; unmarried women, an equal number; married women, more than 4,000. How many of these are lamenting the lack of "thorough training?" The best preparation is none too good for the missionary; it will not be wasted upon the Master's work for the heathen.

TRANSVAAL COLONY: A colony of Great Britain in S. Africa, conquered from the Boers, who governed it as the South African Republic prior to 1906. At the date of the annexation, the total area was 119,139 square miles, but in 1903 about 7,000 square miles, constituting the provinces of Vryheid and Utrecht and a part of the Wakenshroom district, were annexed to Natal. The State Almanack of the Transvaal for 1898 gives the population at 1,094,156, of which 245,397 are returned as whites. The population has undoubtedly decreased in consequence of the war.

The colony lies between Matabililand on the north and Natal and the Orange River Colony on the south, and extends east and west from Portuguese East Africa to Bechuanaland. It lies about 50 miles from the ocean at Delagoa Bay, and has a mean altitude of over 3,000 feet. The upland region drained by the Vaal River (Hooge Veld), from 4,000 to 6,000 feet high, includes most of the richest mineral districts, and has a healthful climate. The eastern terrace lands (Banken Veld) include Swaziland and the Upper Maputa Valley. These lands are low-lying, some being not more than 2,000 feet high. Bosb Veld, the inner plateau, about 4,000 feet high, is largely steppe land, and suitable for grazing. Along the whole, the climate is invigorating. Along the river valleys and in the low-lying districts fever is endemic. The rainfall is unequally distributed. The land is fertile. The settlers have chiefly busied themselves with stock raising, the tsetse fly proves very destructive in the river tracts and terrace lands. A tsetse belt 40 miles wide along the Limpopo bars the progress of settlement in that direction.

The missionary societies operating in the Transvaal are the Berlin Mission Society, the Mission Romande (French Switzerland), the Hermannsburg Missionary Society, the WMS, the SPG, the African Methodist Episcopal Church, the National Baptist Convention, the South African Baptist Society, and the CMS. These societies occupy 35 stations, of which 24 are stations of the Berlin Society. The aggregate working force is 611 missionaries and native workers, men and women, with 61 schools of various grades and about 5,000 communicants.


TRANQUEBAR: A town in Madras, India, on the shore of the Bay of Bengal, about 150 miles south of Madras. It is situated in the delta of the Caveri River, 22 miles N. of Negapatam. The town, with a small area of country, was obtained by the Danish East India Company in 1616, and held by the Danes until 1845 (with the exception of a few years), when, with Serampur in Bengal, it was sold by them to the English. Under Danish rule it was a place of some political and commercial importance, which in recent years, by the diversion of business to other centers, it has almost wholly lost. The population is about 5,000, chiefly Hindus. The great interest which Tranquebar possesses for us con-
sis in the fact that it is the earliest Protestant Missionary station in India. Here Bartholomew Ziegenbalg and Henry Flutschau, the pioneers of the great army of Protestant evangelists, settled in 1706. The mission passed into the hands of the Leipzig Evangelical Lutheran Mission. Station of the Leipzig Missionary Society (1841), with (1903) 6 missionaries, 4 of them with their wives; 28 native workers, 4 outstations, 4 places of worship, 4 day schools, 1 boarding school, 1 primary house, and 760 professing Christians, of whom 411 are communicants. The name is also written Tranebar.

TRAVANCORE: A native state in India, occupying the extreme southwestern portion of the peninsula. Its limits of north latitude are 8° 4' and 10° 22', and of east longitude 76° 12' and 77° 38'. Its boundaries are, on the north, the British districts of Madura and Tinnevelly, belonging to the Madras presidency, from which districts it is separated by a mountain range; on the south and west, the Indian Ocean. The length of Travancore from north to south is 174 miles, and its greatest breadth 75. It embraces an area of 6,730 square miles, with a population of 2,952,157 in 1901; 73 per cent. were Hindus, about 21 per cent. Christians, and a trifle over 6 per cent. were Mohammedans. The Christian population includes a large number of adherents of the old Syrian Church of Malabar—more than half of the whole; nearly a third are Romanists and the remainder Protestants. As to language, Malayalam—a Dravidian tongue allied to Tamil—is used by about four-fifths of the people, and Tamil by the rest. The chief town and capital is Trivandrum, with a population of 41,173. Travancore has been ruled from time immemorial by Hindu princes of approved orthodoxy. It has never—like all the rest of India—come at any time under the sway of the Mohammedans. In the latter part of the 18th century it was attacked by Tippu, Sultan of Mysore, but, with the aid of the English, it successfully resisted him. Treaties, made early in the 19th century with the English, have firmly cemented this old connection and alliance with the English in India. Within its borders, tho there was armed opposition in 1809. An English resident is maintained at the court of the Maharajah of Travancore, and an annual tribute is paid to the "paramount power." The Government of Travancore, the Hindu, is intelligent, efficient, and progressive. Its native rulers have studied to good advantage the examples set them by the English rulers of adjacent regions. There is a good system of education in vogue, as a result of which the people of Travancore show about as high an average of intelligence and as large a proportion of persons able to read and write as many British provinces in India. The people are chiefly agricultural; rice, the coconut palm, are the principal productions, and the exports are largely derived from the coconut tree, the pepper, ginger, cardamom, timber, and some other articles are included among them.

The forms of Hindu worship usual throughout India are practiced in Travancore, modified, however, to a greater or less extent, with the rites of demon-worship, which prevail extensively in South India and Ceylon, especially among the aboriginal tribes. Missionaries in Travancore have had to encounter among their converts far more of the degrading power of these old habits and associations, rooted in this ancestral demonolatry, than their fellow-laborers among Hindus in other regions.

Mission work was commenced in this state in 1815 by the CMS. The plan was to work in alliance with the old Syrian Church of Malabar, but the plan failed, and twenty-five years later the Society turned its attention to the people at large, with great success.

The London Missionary Society's operations in Travancore began in 1808. Rev. Mr. Ringeltaube, a German, joined one of the first companies which this Society sent to India. He labored in Travancore until 1816, when a Christian community of 900 persons had been formed. Mr. Ringeltaube's health then broke down and he left the country.

In 1818 the Society sent out other missionaries. Col. Munro was then resident, and continued the aid of the mission which his predecessor had begun; without such aid from the representative of British power it is hard to see how the mission could have started in the face of Hindu opposition on the part of the Brahmans and the Hindu Government. The converts rapidly increased—largely from among the low-caste Shanares. From 1827 to 1830 violent persecution was experienced, and the low-caste people in Travancore have never, unless perhaps recently, been admitted to the privileges of the public schools maintained by the government. The progress of the mission in later years has been rapid and its usefulness great. In 1838 it was allowed to begin a station at Trivandrum, the capital; and since 1844 it has drawn many converts from the higher castes. Rev. Samuel Mateer, one of its most distinguished members, published, in 1871, a full account of the country and people of Travancore, with historical sketches of missionary work within its borders, under the title "The Land of Charity."

TREBIZOND: Seaport and capital of a province in Asiatic Turkey, situated on the Black Sea. By reason of its location, it has been an important center for the trade from Persia and Central Asia to Europe. The climate is temperate, and its location is picturesque. The city is divided into the old quarter, inhabited by Mohammedans; the more modern, or Christian, quarter; and the commercial quarter. Behind the city is the rocky height with flattened top which gave place its ancient name of Trapezus. At this point Xenophon reached the Black Sea on his retreat with the famous ten thousand. From 1203 until nearly the end of the 15th century Trebizond was an independent and autonomous power. Population said to be...
about 35,000, of whom 18,000 are Mohammedans and 15,200 Christians. Station of the ABCFM (1835), with (1903) 11 native workers, 1 day school, and 148 professes Christians.

TRICHINOPOLI: A town or municipality in Madras, India, on the Caveri River, 56 miles from the sea, 186 miles southwest of Madras City. It is a place of much historic interest, having been the scene of many sieges. Besides the fort and cantonment it consists of seventeen separate villages. Inside of the fort is the holy rock of Trichinopoly, which rises 273 feet above the sea and is the site of a mosque, which has on its summit a small temple. Numbers of pilgrims always attend the annual festival. It is well known for its cagers, and for its peculiar and beautiful gold jewelry. Heber, the Protestant Bishop of Calcutta, is buried here (1828), and the place is the starting point of caravans for the Sudan. Population (1901), 104,721, of whom about 72,000 are Hindus, 17,000 Christians, and 10,000 Muslims.

TRICHUR: A town in Cochin, India, situated at the head of a chain of canals and inland waterways which give safe navigation for small boats as far as Trivandrum. It is a great stronghold of Brahmanism. Station of the CEZ (1881), with (1903) 1 missionary, 1 woman missionary, 32 native workers, 7 places of worship, 7 day schools, and 240 professed Christians. Station of the Leipzig Missionary Society (1864), with (1903) 1 missionary and his wife, 14 native workers, 6 outstations, 7 places of worship, 6 day schools, 2 boarding schools, and 745 professed Christians. Station also of the WMS, with (1903) 1 missionary, 1 woman missionary, 52 native workers, 5 outstations, 1 place of worship, 15 Sunday schools, 16 day schools, and 267 professed Christians, of whom 168 are communicants.

TRINIDAD: An island belonging to Great Britain in the West Indies, at the mouth of the Gulf of Paria, off the northeast coast of Venezuela, north of the mouth of the Orinoco. Area 1,754 square miles. Population 1,724,000 (1901). Temperature, 70° to 86° Fahrenheit. The country is divided into four provinces. The province of the UF'S, the PCC, the SDA, and the Mora­rians, with 600,000 inhabitants. The province of the Baha'is, 1 woman missionary, 52 native workers, 5 outstations, 1 place of worship, 5 Sunday schools, 16 day schools, and 267 professed Christians, of whom 168 are communicants.

TRINITARIAN BIBLE SOCIETY: Headquarters, 7 St. Paul's Churchyard, London, E.C., England. The Trinitarian Bible Society was organized in 1831, for the circulation of the Word of God, translated from the originals only, to the exclusion of all versions from the Vulgate. No person is admitted to the management of the Society who denies the doctrines of the Trinity and the Atonement. The work of the Society is chiefly in those countries in which the Vulgate or Roman Catholic versions most abound. It has prepared a Spanish Bible in several editions, and a Portuguese Bible with references. The first translation of the Bible into the Breton language for the Breton Evangelical Mission was printed by the Society; also Salkinson's Hebrew translation of the New Testament, of which 100,000 copies have already (within three years) been distributed among Jews in all countries. The Society avoids colportage as far as possible, its work of distribution being mainly carried on by agents of other societies.

TRIPOLI: A province of the Turkish Empire in North Africa. It is bounded on the northwest by Tunis, on the east by the Nubian Desert, which separates it from Egypt, and it includes within its southern border the oases of Kufra, Fezzan, etc. It covers an area of about 400,000 square miles, and has a population variously estimated at from 800,000 to 1,300,000. The dervish order of the Sencussis, whose capital used to be Jarabub, in the Fared Ghah Oasis, in the Libyan Desert, is the dominant power in the whole country. It has 15 stations in Morocco, 25 in Algeria, 10 in Tunis, 66 in Tripoli, and 17 in Egypt. The Sultan of Wadai is one of the most fervent adherents of the sect. It does not confine itself to the White race; the blacks have also been drawn into its numerous schools, founded in the Sudan, which have extended their influence from Senegambia to Timbuktu, Lake Tchad, Bahr-el-Ghazel, and even to the country of the Danakils, the Gallas, and the Somalis. Tripoli is naturally divided for administrative purposes into four provinces. The country is made up of vast sandy plains interrupted by rocky ranges, with a fertile strip adjacent to the sea, and here and there in the desert a depression, where the springs of water are sufficient for a few inhabitants and their groves of date palms. The principal products are corn, barley, olives, saffron, figs, and dates. The climate is variable, resembling that of southern Europe, and generally salubrious. The population consists of Egyptians, Berbers, Negroes (brought from the interior as slaves), Turks, and Jewish and European (Maltese) traders. A few un­influential Coptic groups are found. The North Africa Mission has 1 station in Tripoli.
their wives, 2 women missionaries, and 1 dispensary.

TRIVANDRUM: A town and capital of Travancore, India, situated about 98 miles S. E. of Quilon. It is a stronghold of Brahmanist influence, which centers in the fort where the palaces of the reigning family are found, besides the chief pagodas and the residence of many high-caste people. The English resident and other foreigners live among gardens outside the fort. Pop. (1901), 57,882. Station of the LMS (1838), with (1903) 2 missionaries and their wives, 127 native workers, 64 outstations, 50 Sunday schools, 74 day schools, 2 boarding schools, 1 hostel, 1 dispensary, 1 lepers' asylum, and 14,751 professing Christians, of whom 1,075 are communicants. Also station of the CEZ (1862), with (1903) 2 women missionaries, 28 native workers, 1 dispensary, 1 hospital, and 1 boarding school, which is in an old palace in the fort, the gift of the Maharajah. Some write the name Treivandrum.

TROWBRIDGE, Milton Conklin: Born in Michigan, January 28, 1851. Died at Marsh, Trumbull Co., July 20, 1888. Studied at Rensselaer Polytechnic Institute, Troy, N.Y., and at the University of Michigan, and Union Theological Seminary. Appointed missionary of the ABCFM in 1856, and sailed for Constantinople. After learning the language he engaged in itinerating among the Armenians of Eastern Turkey. Returning to Constantinople in 1861, he married a daughter of Dr. Elias Riggs. He had charge of the city work of Constantinople for six years, and in 1868 was transferred to Marsh to assist in the instruction of the Theological Seminary. In 1872 he visited England and America to raise funds for the Central Turkey College at Antab. In 1876 he was appointed president of the college. From that time to his death, with the exception of a brief visit to England, he devoted himself with energy to promoting its interests, as well as to the material, moral, and religious improvement of the people of Turkey. His well-known good judgment, his quick and contagious sympathy, his unassuming cheerfulness and optimism, his ready pen and persuasive tongue, united to give him influence. Under his administration the Central Turkey College owes to his energetic labor a large share of its present position and power.

TSAKOMA: A settlement in the Transvaal, South Africa, situated in Zoutpansberg District, about 100 miles N. E. of Pietersburg. Station of the Berlin Missionary Society (1874), with (1903) 2 missionaries, 2 native workers, 1 boarding school, and 260 professed Christians, of whom 89 are communicants. Some write the name Tschakoma.

TSAO-SHIH: A town of Hu-pe, China, situated about 50 miles W. of Han-kau on a little lake connected with Han River. Station of the LMS (1880), with (1903) 2 missionaries, 1 of them with his wife, and 1 dispensary. Church statistics are included with Han-kau.

TSCHAOKAMA. See TSOKAMA.

TSCHI-CHIN: A town in Kwang-tung, China, situated about 130 miles N. by E. of Canton. Station of the Berlin Missionary Society (1898), with (1903) 1 missionary, 14 native workers, 11 outstations, 1 day school, 41 Sunday schools, 2 day schools, 2 boarding schools, 1 hospital, and 503 professed Christians, of whom 359 are communicants.

TSCOMBALA. See CHOMBALA.

TSCHONGHANGKANG. See TSONG-HANG-KUNG.

TSCHONGSTSHUN. See TSONG-HUN.

TSCHOU-TONG-AU: A town in Kwang-tung, China, situated about 80 miles E. of Canton. Station of the Berlin Missionary Society (1891), with (1903) 2 missionaries, 18 native workers, 8 outstations, 1 day school, and 352 professed Christians, of whom 356 are communicants.

TSHAHO. See BERLIN, CAPE COLONY.

TSIAFAHY: A town and district of Madagascar, situated in the Imerina province about 15 miles S. of Antananarivo. Station of the Paris Evangelical Mission Society (1897), with (1903) 1 missionary and his wife, 113 native workers, 4 Sunday schools, 55 day schools, 2 boarding schools, and 900 professed Christians.

TSHA-BO: A town in the province of Hu-pe, China. Station of the Central China Mission (1900), with (1903) 1 missionary and his wife, 1 place of worship, 2 day schools. Some write the name Tse-ho.

TSL-NAN-FU: A town in Shan-tung, China, situated about 35 miles W. of Ts’in-lin. It is walled. The trade is in silk and precious stones. Temperate, healthful. Population, 15,000, Mongolian Chinese chiefly. Station of the PN (1872), with 4 missionaries, three of them with their wives; 3 women missionaries, 1 native worker, 2 outstations, 2 places of worship, 12 day schools, 2 boarding schools, 2 hospitals, and 573 professed Christians. Some write the name Chianfu.

TSLIN-CHAU: A prefectural city in the province of Kan-su, China, situated about 62 miles E. of Kung-chung-fu. Station of the CIM (1878), with (1903) 1 missionary and his wife, 2 women missionaries, 4 native workers, 1 place of worship, 2 day schools, 1 dispensary, and 51 professed Christians.

TSING-CHAU-FU: Town in the province of Shantung, China, 160 miles W. S. W. of Chi-fu. It was formerly the capital of the province, and has still a large silk industry. Station of the BMS (1877), with 7 missionaries and their wives, 82 native workers, 98 outstations, 1 dispensary, 1 hospital, 24 day schools, 2 boarding schools, and 1,618 professed Christians. Also station of the BZM (1893), with (1903) 4 women missionaries, 1 boarding school, and 15 day schools. Some write the name Ching-chow.

TSING-KIANG-FU: A town in Kiang-su, China, situated on the Grand Canal about 10 miles N. W. of Hwei-ngan-fu. Station of the CIM (1869), with (1903) 2 women missionaries and 1 place of worship.

TSING-CHANT-FU: A town in Kiang-su, China, situated about 180 miles E. S. E. of Lan-chau-fu. Station of the CIM (1897), with 1 missionary and 1 place of worship.

TSING-NING-CHAU: A town in Kan-su, China, situated about 150 miles S. W. of Tsil-nan-fu. Station of the Independent Baptist Movement Mission, with (1901) 2 missionaries and their wives. Also station of the BZM (1893) 3 missionaries, one of them with his wife; 21 native workers, 2 day schools, 1 dispensary,
1 hospital, and 159 professed Christians. Some write the name Chinung Chow.

TSING-TAO: A town in Shan-tung, China, situated about 45 miles E. by S. of Tschongtshun. Station of the BMS (1889), with (1903) 2 missionaries. It is the terminus of the German Shan-tung Railway. Station of the General Evangelical Protestant Mission Society (German) (1898), with (1903) 3 missionaries, 2 of them with their wives; 1 outstation, 6 native workers, 1 day school, 1 dispensary, 1 hospital, and 1 place of worship. Also station of the Berlin Missionary Society, with (1903) 2 missionaries, 22 native workers, 1 woman missionary, 2 outstations, and 233 professed Christians, of whom 186 are communicants. These statistics include Kiao-chau. Station also of the PN (1898), with (1903) 2 missionaries, 22 native workers, 1 day school, 1 dispensary, 1 hospital, and 1 place of worship. Also station of the Berlin Missionary Society, with (1903) 2 missionaries, 22 native workers, 1 dispensary, 1 hospital, and 1 place of worship. Also station of the PN (1898), with (1903) 2 missionaries, 22 native workers, 1 day school, 1 dispensary, 1 hospital, and 1 place of worship. Also station of the Berlin Missionary Society, with (1903) 2 missionaries, 22 native workers, 1 dispensary, 1 hospital, and 1 place of worship. Also station of the Berlin Missionary Society, with (1903) 2 missionaries, 22 native workers, 1 day school, 1 dispensary, 1 hospital, and 1 place of worship.

TSIN-YUN-HSIEN: A town in Che-kiang, China, situated 55 miles N. W. of Wen-chau. Station of the CIM (1898), with 1 missionary and his wife, 2 native workers, 1 place of worship, 1 Sunday school, and 2 professed Christians. Statistics are included in the SPG also.

TSIVORY: A town in Madagascar, situated in the S. part of the island, about 55 miles N. W. of Port Taapa. Station of the Lutheran Free Church (U. S. 1901), with 1 missionary and his wife, 2 native workers, and 2 outstations. Some write the name Tsivoro.

TSOLO: A town in Cape Colony, South Africa, situated in Pondoland West, 50 miles N. W. of Port St. John's. Station of the Episcopal Church in Scotland (1899), with (1903) 2 missionaries, 2 missionary women, 46 native workers, 27 outstations, 4 places of worship, 23 day schools, and 80 professed Christians. Some write the name Tsolo.

TSONG-HANG-KANG: A town in Kwang-tung, China, situated about 50 miles S. E. of So-ping-fu. Station of the CIM (1895), with (1903) 4 missionaries, 1 of them with his wife; 54 native workers, 208 outstations, 13 Sunday schools, 2 dispensaries, 1 hospital, and 2,117 professed Christians. Also station of the BZM (1894), with (1903) 2 women missionaries, 3 outstations, 3 day schools, and 4 native workers. Some write the name Chow Ping.

TSONG-HANG-KUN: A town in Kwang-tung, China, situated about 5 miles S. E. of Canton. Station of the Basel Missionary Society (1883), with (1903) 2 missionaries, 1 of them with his wife; 9 native workers, 5 outstations, 3 day schools, and 388 professed Christians, of whom 262 are communicants. Some write the name Tschongkang.

TSONG-SHUN: A village in Kwang-tung, China, situated about 100 miles N. W. of Swatow. Station of the Basel Missionary Society (1864), with (1903) 2 missionaries, 1 of them with his wife; 6 native workers, 7 outstations, 8 day schools, and 676 professed Christians, of whom 380 are communicants. Some write the name Tschongtehun.

TSOU-PING-HSIEN: A town in Shan-tung, China, situated about 45 miles E. by S. of Tschongtshun. Station of the BMS (1889), with (1903) 8 missionaries, 7 of them with their wives; 54 native workers, 208 outstations, 13 Sunday schools, 2 dispensaries, 1 hospital, and 2,117 professed Christians. Also station of the BZM (1894), with (1903) 2 women missionaries, 3 outstations, 3 day schools, and 4 native workers. Some write the name Chow Ping.

TSO-YUN-HSIEN: A town in Shan-si, China, situated 18 miles S. S. E. of So-ping-fu. Station of the CIM (1895), with (1903) 4 missionaries, 3 native workers, 1 place of worship, 1 day school, and 380 are communicants. Some write the name Tso-yun.

TSU: A station in Japan, of the Cumberland Presbyterian Board, with (1903) 2 missionaries and their wives, 2 native workers, 3 outstations, 2 places of worship, 2 Sunday schools, 1 boarding school, 1 theological class, and 172 professed Christians. Also station of the PE, with (1901) 2 missionaries, 3 places of worship, 2 Sunday schools, and 22 professed Christians.

TSUEU-CHAU-FU: A town in Fo-kin, China, situated near the coast about 45 miles N. E. of Amoy. Station of the PCE (1866), with (1903) 10 missionaries and their wives, 2 dispensaries, 2 hospitals, and 1 medical class. Some write the name Chinweu.

TSUIN-I-FU: A town of Kwei-chau, China, situated 85 miles N. by E. of Kwei-yang-fu. Station of the CIM (1902), with 2 missionaries, 1 of them with his wife, and 1 dispensary.

TUAMOTU ISLANDS: A cluster of small islands east of the Society Islands, Polynesia. They were acquired by France in 1880, together with the Gambier Islands, and form part of the French establishments in Oceania. The two groups have an area of 390 square miles and a population of 5,946. The people are mainly of them Roman Catholics, and there are a few Moravians at Anaa. The Paris Evangelical Society missionaries tour among the islands in their missionary cruiser, The Southern Cross, and they have stationed a preacher at Anaa.

TUBE: An island of the D'Entrecasteaux group, about 50 miles off the S. E. point of New Guinea. Station of the Australian Wesleyan Methodist Missionary Society, with (1901) 1 missionary and his wife, 6 native workers, 16 outstations, 26 places of worship, 6 Sunday schools, 21 day schools, and 55 professed Christians.

TUCAMAN: A town in the Argentine Republic, South America, situated about 700 miles N. W. of Buenos Aires. Population 50,000. Station of the PB, with 2 missionaries, 1 of them with his wife. Some write the name Tucuman.

TUCKER, Miss Charlotte Maria: Born in 1821. Died at Amritsar, India, December 2, 1893. Miss Tucker (better known as A. L. O. E.) was famous as a writer of captivating stories before 1875, when, at the age of fifty-four, and at her own expense, she went to India as a missionary. She studied Urdu before going out to India, and almost from the first day of her arrival there she turned her thoughts to writing parables and stories for the natives; with wonderful ease adopting their modes of thought and style of.
language, and entering into their prejudices and difficulties. Thousands of her tracts and books were soon circulating in many parts of India. At the special request of the Christian Vernacular Education Society for India, she wrote a volume, explanatory of "Our Lord's Parables entered in Society," and it was published also in separate tracts, to enable the poorest to purchase it. She first entered upon her missionary work at Amritsar, but soon went to Batala, where she labored among the large Mohammedan population. She did much evangelistic work from house to house. She would find her way to a zenana, and, on gaining admittance, would sit on the floor with true Oriental ease and grace, the native occupants of the dwelling gathering round, curious and expectant; and then she would fix their attention by a pleasing story or beautiful pictures, until she drove home some helpful Gospel truth. She took a special interest in the High caste in society—the opposite end of the social scale to the Brahmins; and she made an effort to carry the Gospel to the thousands of convicts in the Andaman Islands, but the plan had to be abandoned, as the Government could not sanction religious proselytism among the political prisoners. One of the last projects in Batala which received Miss Tucker's sympathy and aid was the new CEZMS Dispensary. For eighteen years this consecrated woman, who resolved to spend the "sunset of her life" among the women of the Punjab, labored far from her earthly home until she entered her heavenly home.  

TUCUMAN. See TUCAMAN.  

TUH-SHAN. See Tu-SHAN-CHAU.  

TULBAGH: A town in Cape Colony, S. Africa, 75 miles northeast of Cape Town. Population, 660. Station of the Rhenish Mission Society, with (1903) 1 missionary and his wife, 12 native workers, 1 Sunday school, 2 day schools, and 881 professed Christians, of whom 350 are communicants.  

TULLIAR: A town in Madagasgar, situated on the W. coast, north of St. Augustin Bay. Station of the Norwegian Missionary Society (1874). Some write the name Tulier.  

TUMKUR: A town in Mysore, India, situated about 40 miles N. E. of Bangalore. Population, 11,170. Station of the WMS, with (1903) 1 missionary, 2 women missionaries, 96 native workers, 11 places of worship, 8 Sunday schools, 24 day schools, 1 boarding school, and 253 professed Christians, of whom 232 are communicants.  

TUNAPUNA: A village in Trinidad, situated about 10 miles E. of the Port of Spain in the plantation district where East Indian coolies are found in numbers. Station of the PGC (1881), with (1903) 1 missionary and his wife, 11 native missionaries, 11 native workers, 2 outstations, 16 day schools, 1 boarding school, and 150 professed Christians. Also station of the SPC, with (1903) 1 missionary, 2 native workers, 3 outstations, and 3,500 professed Christians, of whom 637 are communicants.  

TUNG AN. See TUNG-NGAN-HSIEN.  

TUNG-CHAU: A city in Chi-li, China, at the head of navigation on the Peiho, 13 miles east of Peking. Population, 50,000. Station of the ABCFM (1867), with (1903) 7 missionaries, 6 of them with their wives; 2 women missionaries, 2 places of worship, 2 places of education, 1 dispensary, 1 hospital, and 219 professed Christians. Some write the name Tung-cho.  

TUNG-CHAU-FU: A town of Shensi, China, situated about 65 miles N. E. of Hsi-nang-fu. Station of the CIM (1891), with (1903) 1 missionary and his wife, 4 women missionaries, 5 native workers, 1 outstation, 2 places of worship, 1 Sunday school, 1 boarding school, 1 dispensary, and 25 professed Christians.  

TUNG-CHI-HSIEN: A town of Kansu, China, situated in the E. part of the province, about 50 miles south of N. E. of Ping-lung-fu. Station of the CIM (1899), but there has been no resident missionary since the troubles of 1900. Some write the name T'ung-chi.  

TUNG-CHO. See TUNG-CHAU.  

TUNGKUN. See TUNG-KWAN-HSIEN.  

TUNG-KWAN-HSIEN: A town in Kwangtung, China, situated about 35 miles S. E. of Canton. Station of the Rhenish Mission Society, with 4 missionaries, 3 places of worship, 6 native workers, 3 day schools, and 314 professed Christians, of whom 250 are communicants. Some write the name Tungkun.  

TUNG-LU: A town of Chekiang, China, situated about 30 miles S. W. of Yen-chau-fu. Station of the CIM (1902), with 1 missionary.  

TUNG-NGAN-HSIEN: A town in Chi-li, China, situated about 25 miles N. by E. of Amoy. Station of the LMS (1897), with (1901) 1 missionary and his wife, 12 native workers, 2 places of worship, 1 dispensary, and 180 professed Christians. Some write the name Tung-An.  

TUNG-NGAN-HSIEN: A town in Fe-kien, China, situated about 25 miles N. by E. of Amoy. It is a walled town, with a large population in its suburbs outside the walls. Station of the RCA (1895), with (1903) 1 woman missionary, 11 native workers, 9 outstations, 11 places of worship, 2 day schools, and 290 professed Christians. Some write the name Tung-An.  

TUNI: A town in Madagascar, situated in the district of Vizagapatam, about 40 miles N. E. of Cocanada. Station of the BOQ (1878), with (1903) 1 missionary and his wife, 1 woman missionary, 22 native workers, 7 outstations, 3 places of worship, 16 Sunday schools, 7 day schools, 1 boarding school, and 183 professed Christians.  

TUNIS: A protectorate of France in Africa, lying on the Mediterranean, which bounds it north and east, with Algeria on the west and Tripoli on the east. It has an area of about 51,000 square miles and a population of about 1,900,000, mostly Bedouin Arabs and Kabyles. The French population (1901) is 202,915, including soldiers and sailors of the ships and garrisons. There are about 60,000 Jews. The physical and climatic conditions are much the same as in Algeria. Protestant missions are carried on in
Tunis by the North African Mission and the London Society for Promoting Christianity among the Jews, with 4 stations.

TUNIS: Capital of the country of the same name in Africa, is situated on the western side of a very shallow lake which separates it from its port, Goletta. A deep-water canal 7 miles long runs through the lake, allowing sea-going vessels to come up to Tunis. The ancient city of Tunis contains several historically interesting buildings, as the Kasba, a castle formerly used as a prison for Christian captives and now occupied by the French garrison, and the palace of the Bey, etc. This part of the city is separated by the Bab el Bahr (sea gate) from the European quarter, known among foreigners as La Marine. Tunis is commonly called a healthful town, but typhoid fever and diphtheria are very common. Population, 145,000, of whom 45,000 are Jews, 11,000 French, and 8,000 Maltese and other foreigners. Established by the London Jews' Society (1835), with 1 missionary and his wife, 2 women missionaries, 8 native workers, 1 place of worship, 1 Sunday school, and 2 day schools. Also station of the NAM (1886), male missionaries, 2 women missionaries, 92 outstations, 93 places of worship, 63 Sunday schools, 57 day schools, 2 primary schools, 1 dispensary, 1 hospital, 1 printing house, and 5,655 professed Christians, of whom 3,835 are communicants.

TURKISTAN AND TARTARY: These are terms which have been loosely applied to that part of Central Asia which lies east of the Caspian Sea, south of Siberia, west of Manchuria or China, and north of Tibet, India, Afghanistan, and Persia. The same Tartary is a barbarism which is gradually falling into disuse as the formerly unknown plateaus and steppes of Central Asia are being more thoroughly explored, but the term Turkestan can still be retained as applying to that part of Central Asia which includes three divisions: (1) West Turkestan, (2) East Turkestan, and (3) Jungaria.

West Turkestan includes in its territory the highlands of Thian Shan, the plains of the Bal-kash, and the lowlands between the Aral and the Caspian Seas. It comprises Russian Turkestan, the provinces of Samaracand, Fergana, Semirechenek, Sur-Daria, Khiva, Bokhara, and Koko-kand; the Chinese oasis of Kulja, and some parts of Afghan Turkestan. It includes an area of about 1,600,000 square miles, with a population estimated at 8,500,000, of which 793,032 square miles are in the Russian provinces or dependencies, having a population of over 3,500,000. The physical features of this large area vary greatly from mountain peaks covered with snow to deep gorges and valleys, with every variety of climate and vegetation. Prairies and lowlands alternate with deserts, over which the dry winds, at times scorching hot and then again icy cold, blow sand or snow, and blight all vegetation. The population of this territory is very mixed. Aryans and Mongols are both found, the former principally in the cities, while the latter are wandering tribes. To the Turanian group belong the Turcomans, Kirghiz, Uzbecks, and Sarts. The Mongolians include the Kalmucks and Torgoutes. To the Aryan race belong the Tajiks, who are Sunnite Mohammedans, Persians, British Indians, and Russians. The principal cities are Bokhod, Marghan, Tashkend, Khokend, Bokhara, and Khiva. The two latter have each from 30,000 to 100,000 inhabitants.

East Turkestan includes that large depression in the plateau of Eastern Asia which lies between Western Turkestan and those parts of Asia which have received distinctive names, and whose boundaries have been defined. Its boundary on the northwest is the Thian Shan range; on the southwest and south the Kuenlun mountains; on the southeast to Lake Lob-nor, the Allyn-Dagh, and a deep valley leading from the mountains which run east-northeast from the Thian Shan range. It includes a territory of about 465,000 square miles, with a population of 1,000,000, of which 431,800 square miles, with a population of 580,000, is part of the Chinese Empire. The climate is severe; there is no great fertility of the soil, and consequently the whole district is very sparsely populated. The few inhabitants are representatives of both the Aryan and Turanian groups of the human race. The Mongol element predominates toward the northeast, Turkish mixed with Chinese is the prevailing tongue. Yarkand and Kashgar, in Chinese Turkestan, are the chief towns, and here the Swedish Society (Svenska Missionsförbundet) has stations. The first representatives of the Swedish Society came in 1891, work was not regularly organized until 1894. The Bible has been translated into the Kashgarian language, medical work has begun, and the good seed is bringing forth fruit. Jungaria or Sogoria lies to the north of East Turkestan, and is a deep valley leading from the lowlands to the central plateau. It includes 147,956 square miles, with a population of 600,000, and is a dependency of the Chinese Empire. There are no missionary societies at work in West Turkestan. The only Protestant work that is carried on is that by the BFBS. The latter make figures in whole or in part have been translated into several local dialects of Turkish which are very nearly alike but have different names on the Bible Society lists.

TURKEY: The Turkish, or Ottoman, Empire covers extensive territories of Southeastern Europe, Western Asia, Northern Africa, and the islands of the Eastern Mediterranean and Aegean Seas. Certain of the provinces in Europe and Africa, however, are only nominally a part of the Empire, being either autonomous or under the general supervision of European governments. Taking first the Empire in its fullest sense, we notice, Turkey in Europe: This extends from the Adriatic Sea on the west, across the Balkan Peninsula, to the Black Sea on the east, and includes the Albanian countries, responding in general with ancient Macedonia, Adrianople, and the Principality of Bulgaria, with Eastern Rumelia.

Turkey in Asia is bounded on the north by the Black Sea, on the east by Russia (Trans-Caucasia) and those parts of Asia which have received distinctive names, and whose boundaries have been defined. Its boundary on the northwest is the Thian Shan range; on the southwest and south the Kuenlun mountains; on the southeast to Lake Lob-nor, the Allyn-Dagh, and a deep valley leading from the mountains which run east-northeast from the Thian Shan range. It includes a territory of about 465,000 square miles, with a population of 1,000,000, of which 431,800 square miles, with a population of 580,000, is part of the Chinese Empire. The climate is severe; there is no great fertility of the soil, and consequently the whole district is very sparsely populated. The few inhabitants are representatives of both the Aryan and Turanian groups of the human race. The Mongol element predominates toward the northeast, Turkish mixed with Chinese is the prevailing tongue. Yarkand and Kashgar, in Chinese Turkestan, are the chief towns, and here the Swedish Society (Svenska Missionsförbundet) has stations. The first representatives of the Swedish Society came in 1891, work was not regularly organized until 1894. The Bible has been translated into the Kashgarian language, medical work has begun, and the good seed is bringing forth fruit. Jungaria or Sogoria lies to the north of East Turkestan, and is a deep valley leading from the lowlands to the central plateau. It includes 147,956 square miles, with a population of 600,000, and is a dependency of the Chinese Empire. There are no missionary societies at work in West Turkestan. The only Protestant work that is carried on is that by the BFBS. The latter make figures in whole or in part have been translated into several local dialects of Turkish which are very nearly alike but have different names on the Bible Society lists.
of the Dardanelles and Bosphorus. Both eastern and southern boundaries are somewhat vague, the former because the two empires have not succeeded in drawing a satisfactory line through the mountains of Kurdistan, the latter because of the uncertain limits of the Sultan's authority in Arabia outside of the coast provinces of Hejaz and Yemen.

Turkish Possessions in Africa: These consist of Tripoli with the Fezzan, and Egypt, which is Turkish by virtue of paying an annual tribute to the Sultan.

Islands in the Eastern Mediterranean include the islands of the Archipelago, Crete and Cyprus. All the islands of the Archipelago, except Crete and Samos, are included in the tables among the Asiatic possessions. Samos is a tributary principality, with an area of 210 square miles. Cyprus, with 3,670 square miles, is under the British Government, which, however, pays an annual tribute to the Turkish Government. Crete, with an area of 3,326 square miles, is ruled by a prince under supervision of the European powers, although nominally a province of Turkey.

Tabulating the whole we have the following:

### IMMEDIATE POSSESSIONS OF THE EMPIRE:

<table>
<thead>
<tr>
<th>Region</th>
<th>Square Miles</th>
</tr>
</thead>
<tbody>
<tr>
<td>Europe</td>
<td>69,850</td>
</tr>
<tr>
<td>Asia</td>
<td>729,170</td>
</tr>
<tr>
<td>Africa</td>
<td>398,873</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,191,893</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Region</th>
<th>Square Miles</th>
</tr>
</thead>
<tbody>
<tr>
<td>TRIBUTARY STATES:</td>
<td></td>
</tr>
<tr>
<td>Europe</td>
<td>37,860</td>
</tr>
<tr>
<td>Africa</td>
<td>400,000</td>
</tr>
<tr>
<td>Mediterranean</td>
<td>3,880</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>441,740</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Region</th>
<th>Square Miles</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,633,633</strong></td>
</tr>
</tbody>
</table>

It should be remembered that estimates as prepared by different authorities differ very widely, owing partly to the diverse views held in regard to the political relations of the various sections, and partly to the absence of absolutely accurate measurements.

Population: Following the same general divisions as above, we find the totals as follows:

### IMMEDIATE POSSESSIONS OF THE EMPIRE:

<table>
<thead>
<tr>
<th>Region</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Europe</td>
<td>4,790,000</td>
</tr>
<tr>
<td>Asia</td>
<td>16,133,900</td>
</tr>
<tr>
<td>Africa</td>
<td>1,000,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>21,923,900</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Region</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>TRIBUTARY STATES:</td>
<td></td>
</tr>
<tr>
<td>Europe</td>
<td>3,154,375</td>
</tr>
<tr>
<td>Africa</td>
<td>6,817,265</td>
</tr>
<tr>
<td>Mediterranean</td>
<td>276,156</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>10,247,796</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Region</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total</strong></td>
<td><strong>32,171,696</strong></td>
</tr>
</tbody>
</table>

Here, too, more estimates are possible. A census in the East is in a great degree an anomaly, and although the Turkish Government has taken two, its efforts have not been crowned with the greatest success. The fact that in some provinces, especially in Asiatic Turkey, the males were reported as 20-50% in excess of the females, indicates the greatest difficulty of the census-taker. For a division of these totals among the different races and religions, see below.

Physical Characteristics: Albania, Arabia, Bulgaria, Egypt, and Syria are described under their several heads.

European Turkey is for the most part a mountainous region belonging to the same physical system as Albania. The province of Adrianople, however, includes the most beautiful plateau extending from the Rhodope to Constantinople.

Asiatic Turkey is largely occupied by the western extremity of the vast belt of mountains and high plateaus which extends from east to west through the whole continent of Asia. South of this region lie the great plains of Mesopotamia with the highlands of Syria shutting them off from the Mediterranean. In the northern Asiatic provinces the country is mostly a high tableland, covered with ranges of mountains. The tableland is highest on its eastern and southern sides, diminishing in altitude as it approaches the Mediterranean on the west and the Black Sea on the north. Egypt is one unbroken plain, and in Tripoli the rocks and desert seem to vie with each other as to which shall possess the land.

Climate: The Turkish Empire has every variety of climate, from the severe cold of the Balkans and the highlands of Armenia to the almost equatorial heat of the Red Sea and Baghdad. In the greater portion, however, it istemperate, not varying very much from that of corresponding sections of the United States. In general, Mesopotamia and the Syrian coast may be called hot, and the sections bordering upon them are affected in a great degree by the winds that blow over their plains. Central Asia Minor is temperate, its great plains being warm in summer and cold in winter, but day and night generally equalizing the temperature. The same is true of European Turkey, where the coast regions about Salonica are the only parts that have a notably warm climate.

The climate is undoubtedly greatly affected by the almost entire absence of trees over the great plains and even most of the mountains. The soil having to a great degree been washed down into the plains and valleys, the hills and mountain sides are barren, and the reflection of the sun from them in summer is intense. Especially is this true in some places, as Aintab, Urfa, Mardin, and Erzerum, where the summers are very hot.

Soil and Productions: The Turkish Empire includes probably some of the most fertile land on the globe. From the plains of Bulgaria to the valleys of the Nile and the Tigris the soil is wonderfully rich. The people of a section of the great central tableland of Asia Minor near Cesarea have a proverb: ‘'If the world is hungry, the Bozok region can satisfy it, but the Bozok is hungry the world is not sufficient.” The wheat of Bulgaria and Rumelia is well known in the markets of Europe, and America is finding rivals in Asia Minor and Mesopotamia, as improvements in means of communication give new regions an outlet. Mesopotamia is especially rich, and any one who goes down the Tigris by raft and watches the line that marks the depth of the rich loam in the river banks will not wonder that empires succeeded each other with such rapidity in that whole section, nor that the rivers of Persia looked with such longing eyes on the fields of Assyria. Aside from wheat there is a large amount of barley raised, and in Eastern Turkey a good deal of millet. Near the coast in Northern Syria, and
Turkey

THE ENCYCLOPEDIA OF MISSIONS.

within Asia Minor, cotton is raised to some extent, and on the plains of Western Asia Minor there are large fields of poppies for the opium trade. The common vegetables are rice, cabbage, onion, turnip, and okra, but the potato is widely introduced. The mountain pastures are cultivated everywhere, the best coming from Northern Syria, the eastern parts of the Black Sea coast and Macedonia.

Turkey is especially rich in fruits, many of which originate in that territory. Grapes, melons, figs, olives, peaches, pears, quinces, pomegranates, dates, etc., are of the finest.

In European Turkey and the western parts of Asiatic Turkey are large vineyards, and a considerable amount of wine is made. This is generally pure, and is very largely exported to Italy, France, and Austria, where it is fortified, and exported again under French and German names.

Olive groves are especially abundant along the shores of the Mediterranean, and the fig orchards of Smyrna, Ormeyia, and the abundance in the islands of the Archipelago and on the coast of Syria. Dates are not found in any quantity north of Egypt.

The only forests in Turkey are on the Rhodope mountains in Europe, the shores of the Black Sea, the Zagros mountains near Bithia and Van, and a portion of the Taurus. In these forests there is still much fine timber—oak, walnut, and sycamore—but elsewhere almost the only trees, aside from the fruit trees, are the cypresses of the Muslim cemeteries, and the poplars and willows that line the streams and watercourses near cities and villages.

By far the greater part of Asiatic Turkey is pasture-land, and wherever one goes he sees immense flocks of sheep and goats.

The mineral wealth of Turkey is great, but has never been developed, so that it remains still an unknown, scarcely even an estimated, quantity. Iron, copper, silver, baryta, coal, etc., are mined to a greater or less degree, but mostly in a crude, imperfect way. Foreign capital would gladly take up the hostility, not only of the government, but of the people, is an almost insurmountable obstacle.

Means of Communication: Previous to the Crimean war, almost the only roads in Turkey were bridle paths, trodden smooth by the caravans of centuries. In a few places remnants could be seen of old Roman causeways, but the huge blocks of stone and the intervening pitfalls were shunned by all, except as the mire by the side was so deep as to be really impassable. In a few instances the Sultan, both Seljuk and Ottoman, made efforts to repair these causeways, but they were seldom successful, and caravans were forced to find their own way over plains and mountain passes as best they might. Everything was carried on horses, mules, or camels, and such a thing as a cart or carriage was unknown. As the country, however, was opened up to foreign enterprise, one of the first things attempted was the building of roads over the great routes of travel. Of these there were five, four connecting the western coast with Baghdad, and one from Trebizond, on the Black Sea, to Pecia. The course they took was:

1. Constantinople, via Nicomedia, Angora, Sivas, Diarbekir, Mardin, and Mosul.
2. Samsoon (on the Black Sea) via Amasia, Sivas, etc. Smyrna, via Konia, Cesarea, Diarbekir.
3. Alexandria, via Aleppo, Urfa, Diarbekir. 5. Trebizond, via Erzerum and Van, to Khoi, and Tabriz. Along all of these lines work was commenced in sections, but the sections seldom connected, owing to the difficulty and expense of carrying the road over the mountain passes, and it was that the paths remained. Then a new element came in. After the overthrow of Schamyl (1859), the great Circassian leader, multitudes of Circassians found their way into Asia Minor, bringing with them the rough carts they had used in the Caucasus. These made roads for themselves, and gradually, as renewed pressure was brought to bear upon the Turkish Government, road building was recommenced, so that now there are fairly good carriage roads from Trebizond to Erzerum, and from Samsoon to Diarbekir and Mardin, with branches to all important cities.

The first railroad in Asiatic Turkey was from Smyrna to Adin that was followed by one from Smyrna to Manus, and from Constantinople to Nicomedia, and one from Methone to Adana. The railroad from Constantinople to Nicomedia has been extended to Angora and Konia (Izmir), with branches connecting with the lines running out of Smyrna. It is shortly to be carried on toward the Euphrates valley and Baghdad. In European Turkey the first railroad connected the Dardanelles with the Black Sea at Kustendji; that was followed by one between Varma and Rustchuk, connecting with one to Bucharest and Vienna; one from Constantinople to Adrianople and Philippopolis, now extended to Sofia, Pirots, Lexington, Belgrade, Pesh, and Vienna; and one from Salonica to Uscup, and so joining the last named line.

Postal and Telegraph Arrangements: These are entirely in the hands of the Turkish Government, so far as the interior is concerned, the mails being carried in wagons, under the escort of an armed guard. Both mail and telegraph are under a rigid censorship, which sometimes violates letters, and always refuses "code" or cipher telegrams.

The foreign postal service is a curious anomaly resulting from the peculiar treaty relations between Turkey and the various powers. So long as there was no regular Turkish service an independent foreign postal service was an absolute essential, and the English, French, Austrian, Russian, Italian, and Greek Governments established post-offices of their own in the various seaports, and sent their own bags of mail matter. As the international postal system came into vogue, each post-office took mail matter for every country in the Postal Union. By that time the Turkish Government also had organized a complete postal system, and, as it had been admitted to the Postal Union, it pressed its claim that the foreign post-offices should retire. This has not been found possible, owing to the Turkish claim of a right to read letters passing through their mails.

Social Conditions: To describe in detail the mode of life of the people of Turkey is scarcely within the province of this work. The city life approaching so nearly in its buildings, its customs, its dress, and food to that of Europe; the country life, with its adobe houses, sometimes with a single room, sometimes more pretentious with its upper chambers; the tent life of the Kurds—have all been described over and over again. A few general statements will suffice here.
Except in the poorest parts of the Kurdish mountains and in some of the villages of northern Syria, Mesopotamia, or Persia, the peasant live in one-roomed huts, and of an incomparably simple comfort. To be sure, what is ample for them seems to the foreigner a very meager supply, but it is still true as a rule that they are in comfort so far as the supply of bodily needs is concerned. Their food is simple, but it is wholesome, and there is ordinarily enough of it.

The uses are rough, the furnishing scanty, the bedding and clothing coarse, but they serve usually to keep the people warm. It is when sickness and old age bring weakness and distress that the discomforts principally appear. Taken as a class, the Turkish peasant, whether Muslim or Christian, probably fares as well as the peasant class of any non-Christian land; in some respects he is better off. There are few, if any, in Turkey, even in the great cities, as wretched as are London.

It is rarely the case that they suffer from hunger, except as drought and poor transportation cause famine. It is very seldom that the traveler fails to find bread, rice, milk, and some meat in even the smallest hamlet or the poorest hut. The houses are often thatched, and there is little or no glass in the windows. The Turks generally have about 16,000,000 Mohammedans and 6,000 Christians. Both Mohammedans and Christians, however, include widely different races. Greeks and Armenians are unknown except as Christian elements—making up the Muslim population the most important races in the interior of Asiatic Turkey, the native unadulterated Ottoman Turk is a very noble characteristics, and presenting great possibilities for Christian influence. Of the other elements making up the Muslim population the most important races in Asia are the Arabs and Kurds, in Europe the Albanians. These races have been described under separate heads.

As a rule quite peacefully inclined, a hard worker, a faithful servant, courteous and dignified in his bearing, rather proud of his assumed superiority to the "meanesses of his Christian fellows," there is still an inherent element of ferocity in his nature, and when religious fanaticism is roused, he is a most dreaded enemy. The Ottoman of the city is, however, quite a different man; with as much Christian as Tatar blood in his veins, influenced by the strife of Western with Eastern civilization, studiously polite, easily adapting himself to the circumstances of his associates, he develops a power of intrigue, a facility for deception, an unblushing delight in bribery that makes him the scorn of his sturdy compatriot of Anatolia; There are notable exceptions, but as a rule, and this is the testimony of those who have traveled most in the interior of Asiatic Turkey, the native unadulterated Ottoman Turk is a very noble characteristics, and presenting great possibilities for Christian influence. Of the other elements making up the Muslim population the most important races in Asia are the Arabs and Kurds, in Europe the Albanians. These races have been described under separate heads.
number of tribes, of somewhat uncertain extent and character, found chiefly in the mountains of the western part. Such are the Yuruks of Bithynia and the region of Stryyna. The Kabyles of Tripoli in Africa, of the Berber race, are scarcely recognized as Turkish subjects.

II. The Christians include the Armenians, Greeks, Syrians, Jacobites, Copts, Bulgarians and Turks. The Armenians are found chiefly in Western Asia Minor and along the shores of the Black Sea. They, too, have kept their race distinction, and retain many of the characteristics of their ancestors who founded the Pontic and Dacian colonies. Sharp, keen in enterprise and speculation, the commerce of Turkey is largely in their hands, while the traders and bankers are chiefly Armenians. The Greeks of the interior are of a higher grade of character than those at the seashore. The term Jacobite is distinctive of the remnants of the Monophysite sects found in northern Syria (Antioch and Mesopotamia). The term Syrian is often a very indefinite one, applied generally to all the Christians of Syria and Mesopotamia. Specifically it refers to those churches in communion with the Roman Catholic Church, such as the Maronites, the United Greeks of Syria, and the Armenians, who are Jacobites that have left their old communion for the Romish Church. The term Turkish is also applied, the incorrectly, to the Assyrians or Nestorians who are found in the mountains and deserts of Asia. The Greeks are found only in Egypt. The Bulgarians are a Slavic people inhabiting European Turkey. They belong to the Orthodox or Greek Church, but are independent of the Patriarch. Of the Christian peoples of Turkey the only ones whose race distinction have been preserved are the Armenians, Greeks, and Bulgarians. The rest are not races, properly speaking, but religio-political divisions of the descendants of those of the original inhabitants who accepted Christianity under the rule of the Byzantine Empire. The religions of the Turks, however, have been preserved as such under the articles Armenian Church, Greek Church, Maronites, Mohammedism, Nusairi, Yezidis. It remains here to add a few words as to the political relations of the Greek, Roman Catholic, and Protestant Churches.

The Greek, or 'Orthodox,' Church is the direct descendant of the Byzantine Church. In general doctrine, as found in the creeds and confessions, it is in sympathy with the Protestant Church, and only separated from the Armenian by a distinction so shadowy that it is claimed by some Armenians that the theological difference was a pretext, rather than an occasion, for the separation, the real reason lying in the effort of the Byzantine church to compel the Armenians to use the Greek liturgy. However that may be, it is certain that the age of theological controversy by which the different Oriental churches has passed. The question now is not of 'one Nature or two,' 'one Will or two,' but of nationality. Under the rule of the Muslim Caliph every Christian sect has become a nationality, and every apostate is also a traitor. The position of the Greek Church in Turkey is thus primarily political. In its religious aspect it is practically on a par with its fellows, and a stranger could hardly tell the difference between the services of any two sects.

Ecclesiastically, the Patriarch of Constantinople is the head of the Church in all its different branches, but the Holy Synods of Russia, Greece, and Servia practically ignore him, while the Exarch of Bulgaria is ignored by him. In fact, the Greek Church is not in reality split up into fragments, each fragment claiming absolute independence, and each characterized by the same formalism and absence of spiritual life.

The Roman Catholics of Turkey, aside from the Maronites, include sections of the Armenians, Greeks (Uniat), and Syrians or Chaldeans, who, chiefly for political reasons, have made their peace with the Papacy. They have succeeded, by special dispensation from the Pope, in preserving their national language in their liturgy, in return for their political allegiance to Rome, and, except in the dress of their priests, are not distinguishable from their fellows of the old faiths. France is the recognized protector of all Roman Catholics in Turkey.

The Protestantism of Turkey needs no special description, as it is limited in its members to the Roman Catholic, the Greek Orthodox, and the Protestant Churches. The Protestants are distinguished from the old churches rather by their conception of sin, its character and heinousness, the absolute necessity of a change of heart, and the idea of individual communion with Christ, as a personal Redeemer and Savior, than by elaborate creeds or confessions. Church services take on the non-liturgical form, partly because that has been the habit of the missionarites, partly because of the natural repulsion of the soul, awakened to a sense of its personal need, to a ritual where personality was lost in forms that had practically lost their meaning.

Government: The Government of Turkey is often called "Theocratic." In the sense that the Sultan as Caliph is the head of the Muslim religion, as well as of the Turkish Empire, and that all civil authority centers in the ecclesiastical, this is correct. Mohammed claimed to derive his power from God by special dispensation through the archangel Gabriel, and committed his authority to the Caliphs. The Sultan, as Caliph or "successor" of the Prophet, has for one of his titles 'the Shadow of God on Earth.' But as for any personal relations between the Sultan and Deity, they are no more than those of the meanest of his subjects. He is the representative of divine authority, but by no means its medium.

Both theoretically and practically the Sultan is the head of the government. He has the usual number of Ministers, but none is independent in responsibility for the minutiae of his special department of Foreign Affairs, the Interior, Finance, Commerce, War, Marine, Public
Instruction, or Evkaf. The Cabinet meetings are presided over by the Grand Vizier; but any question must be referred to the Sultan, and he keeps his eye on all the different lines of governmental policy. So, too, the Sheik ul Islam and the Ulama guide the affairs of the church, but, whether in civil or ecclesiastical affairs, the Palaces is constantly the most potent factor, liable at any moment to interfere with the best-laid plans of subordinates, and assume direct control even of the minutiae of administration. That administration, in its civil department, is in general on much the same plan as that of the European governments, at least in the cities of the seaboard. The interior is divided into provinces, whose boundaries are constantly modified to suit political exigencies of many kinds.

Side by side with the civil administration are the judicial and ecclesiastical, and the three are often so intermingled that it is impossible to distinguish between them. The judicial is based in some respects upon the Code Napoleon, but in others on the Canon Law derived from the Koran. Where one ends and the other begins it often becomes impossible to decide. The Canon Law alone applies in questions affecting real estate. Landed properties in Turkey are divided into three categories, the miri, or royal domain, the mulk, or unlimited, and the vacouf, or dedicated property. Mulk property corresponds very nearly to freehold, but the vacouf, which comprises a very large per cent. of all real estate in cities, is dedicated to some mosque or other "pious foundation" to which it pays a small annual rent, and to which it reverts on the failure of its direct heirs. Vacouf property only on condition of perpetual payment of the annual rent and perpetual obligation to surrender the title on the failure of direct heirs. It will readily be seen that this arrangement prevents the free transfer of such property to corporations, since such a transfer would prevent ultimate reversion of the land to the mosque. It also gives for the same reason opportunity for local officials to hinder or prevent the perfection of church or school building.

The capture of Constantinople by the Turks, and the establishment of the internal regulations of the empire on the basis of an absolute union of church and state, or rather of an absorption of the state by the church, are events of the utmost importance to the student of Christian missions. The Mohammedan conqueror captured Constantinople the question became grave of the attitude which it was most expedient for him to take toward those of the vanquished population who refused to accept his creed. To put them to the sword was quite proper under the Canon Law, if he thought best. But to do this would depopulate the land, and would deprive the Government of much income as well as of the services of those inhabitants who might be converted. The situation could not be filled by Turks. Yet aliens in religion could not be admitted to the privileges of citizenship in a divinely guided nation whose laws are an expression of divine justice.

In this emergency the Sultan adopted the practised of the Roman Empire toward religious dissenters and aliens. The unbelievers were told that in all relations between themselves and in matters of which their ecclesiastical law took cognizance they must get along as best they could under the jurisdiction of their own church authorities. Their religious chiefs thus received recognition as civil functionaries of the empire and responsible representatives of their spiritual flocks. With them the sovereign held communication through the officials charged with the management of foreign affairs. The result was that the Christian subjects of Turkey became nationals distinct from each other and from the Muslim population whose privileges were denied to them. As relations with foreign nations became more frequent, the same rule was applied to the relations of foreign residents in Turkey to the Turkish Government. Such residents were not entitled to the privileges of Mohammedan law, and were left under the control of their own laws, being made amenable to their own consular officials only. This system, which places the persons and property of foreign residents in Turkey beyond the jurisdiction of Turkish officials, was consecrated in agreements and treaties known as "the Capitulations" in the 17th century and later. The condition of "extra-territoriality" protects foreign residents in Turkey in some degree from the inequitable religious partisanship of Mohammedan Canon Law, and especially from the arbitrary and lawless exactions of corrupt officials. It is in fact an essential compensating for business safety and even of personal safety to foreign residents in Turkey. This "extra-territoriality," first applied as a stigma of inferiority to foreigners and to Christian subjects living under the rule of the Sultans, has become a precious privilege which it is the constant effort of recent Turkish rulers gradually to obliterate that all, like the Muslims, may be under control of the Canon Law courts and may be forced to satisfy the greed of Turkish officials.

History: The history of Turkey is of the utmost importance to the student of Christian missions. Only by a careful survey of it from the time when the Byzantine Empire commenced to decay can he understand how the present condition is but the crystallization of conditions that existed many centuries ago. To the time when the Byzantine Empire commenced to decay can he understand how the present condition is but the crystallization of conditions that existed many centuries ago.
chefs of Asia Minor were growing more and more arrogant, and the army was in danger of disorganization, through their refusal to send regular order of the Sultan. They were feeling the impulse of the strife for freedom. Mohammed Ali was laying the foundation of his power in Egypt, while Albania was practically independent under Ali Pasha of Janina. A less vigorous, clear-headed man would have succumbed under the Cossack had he carried on his work to the day. Mahmoud set himself to his task with courage, but the forces against him were too strong. He succeeded in overpowering the Janissaries, reorganized his army, and successfully withstood an attack from Russia; but England and France interfered and assumed upon him the Treaty of London, 1827, and the Treaty of Adrianople, 1829. Greece was declared free, and the Danubian principalities of Moldavia and Wallachia were placed under the protection of Russia. Meanwhile Mohammed Ali was increasing in power. The traditional hostility of England and France manifested itself more and more in the Mediterranean. France espoused the cause of the Pasha, while England supported the Sultan. The rivalry between the two powers and their alliances threatened the very existence of the Turkish Empire. Just at this crisis Mahmoud died (1839), leaving the Cali present in the eldest son, Abdul Medjid, an amiable but weak and irresolute man. England and France observed at once that this danger was removed. Meanwhile the Cossacks were established to instruct Mohammedans in education centers in the Koran. Government schools were established to instruct Mohammedans in Western science out of books translated from Western languages, and to teach the languages of the infidels which gave young Muslims access to the literature of the West. By such iconoclastic results the Crimean War undertaken by Europe in order to bolster up for selfish reasons the failing Mohammedan power, must be regarded in its outcome as the most deadly blow ever given to Mohammedanism.

England and France and Italy now made the mistake of ceasing to try to lead Turkey into the, misuse of the opportunity which they had won for the Sultan at the point of the bayonet. Formal interference with Turkey in its execution of the promised reforms was forbidden by the Treaty of Paris. The Western powers desisted from informal interference, and left the Turkish Government to do as it wished for Russia, whose one policy since that day has been to encourage Turkey in following every path that leads to national suicide.

In 1858 Lord Stratford was replaced by Sir Henry Bulwer, and English influence at the Porte rapidly lessened. Then commenced a time to the new reforms an Oriental shrug when they did not positively refuse obedience. Genuine advance was, however, made. Torture and the death penalty for apostasy from Islam were abolished, and the bastinado was forbidden in the schools and finally in the army. Christian evidence in courts of law was rendered legal, if not always actual, and there appeared possibilities for the future where hitherto there had been absolutely none. The Crimean War and the stirring scenes of 1848 and 1849. Kossuth and some associates took refuge with the Porte, which refused to give them up to the power that had crushed the Magyar Government. Nicholas, flushed with his victory, looked forward to the speedy extinction of Turkey, and in 1858 proposed to the British ambassador at St. Petersburg a plan for the division of "the Sick Man's" inheritance as soon as he should expire, and claimed the right of a protectorate over the Greek Christian subjects of the Sultan. This was naturally objected to by the Porte, and was followed by the entrance of the Russian army into the Danubian principalities. England took up the side of Turkey, and France, angered by the Russian championship of the Greek Church, united their forces, and by the treaty of 1841 confirmed Mohammed Ali in the possession of Egypt, as a vassal to the Sultan, and assumed a European protectorate over the Turkish Empire.
Turkey

of national extravagance. Hitherto Turkey had been an almost unknown factor in the stock markets of Europe, but now investors began to crowd in. The adoption of the Code Napoleon in civil courts, and the introduction of customs revenues, etc., necessitated employment of numbers of Europeans, who looked upon the Turks as legitimate prey. Financial propositions of every sort were made; loans were offered upon Treasury bonds, and the government was launched upon a financial career to the management of which it was an utter stranger. When Abd ul Medjid came to the throne he had reversed the usual custom of his ancestors, and spared the life of his brother, Abd ul Aziz; and he, on the death of Medjid, in 1861, became Sultan. A morose, selfish man, bent upon gratifying every whim of the moment, he lent a ready ear to the adventurers that thronged Constantinople. Palaces and public buildings of various kinds sprang up on every hand. A fleet was necessary and it was furnished, while contractors in every department grew rich at the expense of the government, which, elated by the hitherto unheard of possibility of borrowing unlimited sums of money, went into the wildest extravagancies. Meanwhile the Druse massacres of 1860 had resulted in the French occupation of Syria. Wallachia and Moldavia united in the principality of Roumania, and, like Servia, became autonomous provinces. The Russian Embassy was practically supreme, Sir Henry Bulwer, Sir Henry Austin Layard, and Sir Henry Elliott being entirely unable to cope with Count Ignatieff. The year 1869 saw the completion of the Suez Canal, intensifying England's interest in keeping her connections with India clear, and the collapse of France in the war of 1870 made it possible for Lord Beaconsfield to secure from the treasury bonds, and investors began to crowd in. The adoption of the Code Napoleon in civil courts, and the introduction of customs revenues, etc., necessitated employment of numbers of Europeans, who looked upon the Turks as legitimate prey. Financial propositions of every sort were made; loans were offered upon Treasury bonds, and the government was launched upon a financial career to the management of which it was an utter stranger. When Abd ul Medjid came to the throne he had reversed the usual custom of his ancestors, and spared the life of his brother, Abd ul Aziz; and he, on the death of Medjid, in 1861, became Sultan. A morose, selfish man, bent upon gratifying every whim of the moment, he lent a ready ear to the adventurers that thronged Constantinople. Palaces and public buildings of various kinds sprang up on every hand. A fleet was necessary and it was furnished, while contractors in every department grew rich at the expense of the government, which, elated by the hitherto unheard of possibility of borrowing unlimited sums of money, went into the wildest extravagancies. Meanwhile the Druse massacres of 1860 had resulted in the French occupation of Syria. Wallachia and Moldavia united in the principality of Roumania, and, like Servia, became autonomous provinces. The Russian Embassy was practically supreme, Sir Henry Bulwer, Sir Henry Austin Layard, and Sir Henry Elliott being entirely unable to cope with Count Ignatieff. The year 1869 saw the completion of the Suez Canal, intensifying England's interest in keeping her connections with India clear, and the collapse of France in the war of 1870 made it possible for Lord Beaconsfield to secure from the European powers consultation together in conference at Constantinople as to a means for pacifying the Balkan provinces. The Sultan in vain proclaimed a constitution, and later revoked a parliament. Neither measure satisfied Europe, and both were promptly abolished when the hope of that result was seen to be vain. The objections of Turkey to real reform gave Russia a pretext for declaring war in 1877. England held aloof, stipulating the neutrality of Egypt. Austria and Russia met Turkey alone. The campaign of the Balkans resulted in placing Constantinople at the mercy of the Czar, and the Treaty of San Stefano made Russia supreme in the Balkan peninsula, and gave her a strong hold on Eastern Turkey. This was more than England and Austria could stand. The British fleet entered the Marmora, covering with its guns the Russian camp at San Stefano. Austria gave tokens of hostility, and Russia, ill prepared for a general European war, consented to the Conference of Berlin. This granted the independence of Roumania and Servia, each under a king of its own; made Bulgaria an autonomous principality with a relation of tribute only to the Sultan, handed over Bosnia and Herzegovina to Austria, enlarged the borders of Greece, and guaranteed internal reforms, especially for the Armenians.

Since then there have been no great territorial changes except that Eastern Rumelia was joined to Bulgaria in 1886, and Prince Alexander, who proved not amenable to Russian influence as was desired, was seized, forced to abdicate, and was replaced by Prince Ferdinand. Crete followed the manifest destiny of abused Turkish provinces and was given autonomy under a prince of Greece.

The "Eastern Question," which after all is nothing more than the question of securing some means of living in peace while a Turkish neighbor holds to religious principles that demand war, still exists in all of its disturbing aggressiveness. The present (1907) situation in Turkey may be briefly summed up:

Ruling influences among the Turks represent neither of the parties of a few years ago. Taking as its motto "Muslim Turkey for Muslim Turks," the Sultan, with a persistence, patience, and skill that place him among the greatest of the rulers of Turkey, is endeavoring by every means in his power to strengthen the Mohammedan and weaken the Christian elements of the population. Every concession of political equality or civil rights not contemplated by the Koran for unbelievers living under Muslim rulers has been wrung from Turkey by force. The principle followed by a Muslim ruler in such a case is to serve the interests of Islam by granting the demand when he cannot meet force with force, and then to serve Islam again by withdrawing the concession so soon as circumstances permit. In obedience to this rule many of the concessions granted by the Hatti Humayoune of 1856 (formally recognized by the Treaty of Paris in that year) have been gradually withdrawn. Christian Pashas have been allowed to die out. Christian officials have been weeded out from all positions of administrative responsibility. Since the argument for Christian representation in government office has been the large proportion of Christians in certain sections, a feverish activity

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has been shown in introducing Mohammedan colonists into Christian districts in Asiatic Turkey. Circassians from Russia, Poles from Bulgaria, Tatars from Roumania, and Kurds from Persia have been offered inducements to remove to points in Turkey where their presence will affect the balance of power. The right to establish new schools was guaranteed to Christians by the Hatti Humayoun, has been quietly withdrawn, and existing Christian schools are restricted in their course of study and closed on trivial pretexts. At the same time the greatest energy is displayed in increasing the number of fanatically Mohammedan schools whose expenses are largely borne by special taxation of Christians "for education," in which they cannot participate. The number of outrages committed by Muslims upon Christians has been notably increased, and the punishment of such outrages is more than ever difficult. In fact, capital punishment for murder of Christians by Muslims has been done away, an imprisonment for fifteen years having taken its place, with the understanding that at least one-third of such sentences will be remitted by imperial clemency.

It is not a matter of surprise that the Christian populations of Turkey have become restive under such conditions. In 1895 the European powers undertook to interfere in behalf of the six provinces of Asiatic Turkey where Armenians are most numerous. The Sultan granted the demands of Europe. That very week a series of massacres began which destroyed the flower of the Armenian population of every city and of many of the villages in each one of the six provinces. Insurrectionary tendencies were for fifteen years having taken its place, with the understanding that at least one-third of such sentences will be remitted by imperial clemency.

An attempt of Bulgarian patriots to excite insurrection in Macedonia in 1903, for the sake of compelling Turkey to grant reforms long since promised, led to similar demands on the part of European powers, and the granting of these demands was followed by a similar systematic and terrible massacre of Bulgarian inhabitants of Macedonia. Whether this, as in the case of Armenia, will be allowed to terminate the validity of the promise of reforms, it is not our province to prophesy. All that can be said is that the same internal conditions which have kept the Eastern Question alive in the past remain active to-day in Turkey, and are likely to remain so until Mohammedans are willing to admit that their mission in the world is other than the subjugation and plunder of unbelievers. Meanwhile, certain influences are at work among all classes, modifying each, sometimes silently, but not the less surely; often unnoticed, yet which at no distant day may be most potent factors in the political situation. The most prominent, perhaps is education. The presence of Robert College on the Bosphorus, the American College for Girls in Scutari, the Syrian Protestant College at Beirut, and the many American and European colleges through Asia Minor have had a mighty influence in the education of the Mohammedan masses, who live, perhaps to remain so until Mohammedans are willing to remain active to-day in Turkey, and are likely but not the less surely; often unnoticed, yet.

The general history of missions is the Turkish Empire is sufficiently noted in the articles on the missionary societies named below. It is needful here to give merely an outline of the work as a whole, and show its relations to the peculiar problems, political, social, and religious, of this interesting field of foreign missions.

The territory of the Turkish Empire is well covered by the mission societies. The ABCFM, the oldest in the field, also occupies the largest territory—the whole of European Turkey, together with Bulgaria south of the Balkans, Asia Minor, Eastern Turkey, and Mesopotamia. These fields have constituted for many years about one-fourth of the entire territory occupied by this Board throughout the world. The Presbyterian Church (North) occupies Syria and a portion of Eastern Turkey, which Nestories and Bektashis have found in Kurdistan. The Methodist Episcopal Church has its work in Bulgaria, north of the Balkans. The Reformed Presbyterian (Covenanter) Church of America has its stations in Northern Syria and Southern Asia Minor. There are also some congregations under the wing of the Foreign Christian Missionary Society (Disciples) in Asia Minor, and a few Baptist churches,
at one time under the care of the American Baptist Publication Society. The Church Missionary Society has a flourishing work in Palestine, the Friends of England have a mission in Syria, and a single medical missionary among the Armenians of Constantinople. The Reformed Presbyterian Church of Ireland has a station at Damascus and one at Idlib, near Antioch, and the North Africa Mission one at Huma in Syria. There are also a number of schools in Syria supported by the Lebanon Schools Committee, and British and Foreign Bible Society.

The missions to the Jews of the various English and Scotch societies at Constantinople, Smyrna, Adrianople, and in Palestine, are specially noted in the article on the Jews.

The Bible work of the Empire is carried on by the American and British Foreign Bible Societies, and the National Bible Society of Scotland. The American Bible Society occupies the territory covered by the American mission societies, except Bulgaria, while the BFBS works in European Turkey, and in Constantinople and Smyrna are shared by the two societies. The National Bible Society of Scotland has a depot at Salonica in European Turkey. In Asiatic and European Turkey there are thirty-one mission stations. Nine of these are American, nineteen are British and two are German.

If we turn now to the population, we find that the work for the Armenians is carried on chiefly by the ABCFM; for the Greeks by the ABCFM and the Bible Societies; for the Syrians by the Presbyterian Church (North) and the various English and Scotch societies and committees; while the Nusairiyeh are the chosen field of the sturdy Scotch Covenanters. The Turks, Arabs, Kurds, Yezidis, etc., have been the concern of all the societies, the CMS is the only one that has made a special effort to establish mission work distinctively for Muslims.

Not merely is the territory thus provided for as a whole, but it is well covered in its different parts. True to the best policy, the missionaries have from the beginning sought the centers. Not always the largest cities on the basis of a census, but those which for one reason or another furnish most opportunities for reaching the widest circle of people.

There are of course sections where there is comparatively little accomplished, but those are few. In the main, the Turkish Empire is well covered, and it may be truly said that there is scarcely a village, except in the mountains of Kurdistan and some parts of Mesopotamia and Syria bordering on Arabia, that does not have at least occasionally the opportunity to hear the Gospel, while in some cities, notably Aintar, Marash, Harpo, the evangelical element is so strong as to be a very important factor in the general life of the people. In their work in the Turkish Empire thus has passed the exploring, introductory stage and reached that of development. It is no longer experimental; it has settled down to the same problems that meet the Church in other lands, affected yet by the fact that it is still rejected totally by the immense majority of the people, and looked upon with varying degrees of distrust by the greater part of the remainder.

We will look now at the relations that mission work in Turkey holds to the different classes of people whom it seeks to influence.

I. The Jews: When the first missionaries entered the Levant in 1819, their special message was to the Jews. Not many years passed, however, before the branches of the missions were given up by them as manifesting less opportunity for success than others. At present it is chiefly educational. Large schools are supported by the Scotch and English societies, especially in Constantinople, Smyrna, Salonica, and Jerusalem. There are also many preaching services, and there is enough of success manifested in the Christian life of converts to keep the laborers from being discouraged in their work or giving up the hope of a redeemed Israel, apart from their faith in the promises of the Scriptures. Mission work among the Jews is, however, so distinctively sectional, and confined to them as a race, that it enters as a comparatively unimportant factor into the question of the conversion of the Empire as a whole.

II. The Oriental Churches: When missionaries first turned their attention to the Christian churches of Turkey, their one idea was to secure reform within the churches themselves. So close to the creeds and confessions of the Reformation were those of the Armenians, Greeks, Nestorians, that it seemed politically easier to try to establish the unity of Christendom by the irresponsibility of those confessions and the actual practices of the church. Thus every effort was made to come into cordial relations with the people, and all idea of a separate communion was specially disclaimed. This course was favored also by the eagerness with which these churches looked for foreign sympathy and aid in their bitter struggles with their Muslim rulers.

It was not long, however, before the ecclesiastics saw that the new ideas would inevitably result in loosening and ultimately destroying their control over their followers. Then they massed their power against the new doctrines. An excommunicated man had no rights that a Turkish court could recognize. He was nobody; could neither marry nor be buried; could not buy, sell, or employ. He had absolutely no status as a citizen. The result was that the formation of a Protestant civil community became absolutely essential to the very life of Protestants. Then other influences began to come in. The introduction of Europeans into the commercial and governmental affairs of the Empire brought with it the introduction of French and German thought. With increased ease of access to Europe more and more the Armenian and Greek youth sought education in Paris and Vienna. Returning, they brought with them the free-thinking of the day, and the grip of the Church, not only on their belief but their life, began very perceptibly to loosen, and the ecclesiastics began to think that perhaps they had not been absolutely wise in their repulsion of evangelizing foreigners. It was evident that these Protestants were no less national in their feeling than the orthodox: indeed, had an even clearer conception of what a true national life was. Here was clear proof that the study of the Bible did not make a man or woman less capable of good work for his people. The result has been that in very many sections of the Empire there is a constantly growing cordiality between the evangelical and the orthodox communities. Bishops and priests
are preaching Gospel sermons; in some cases Sunday-schools and Bible classes are started, in order to satisfy the growing desire for religious instruction. With infidelity staring them in the face, the leaders of the old churches are content and may be won upon the missions and the native evangelical churches as allies rather than enemies.

The problem of missions in Turkey, in their relations to the old churches, is, on the one hand, so to establish the evangelical churches in public life that wherever union with the others comes they shall not be borne away and swallowed up; on the other, to convince the old churches that their one aim is to establish the kingdom of God, not a temporal organization, and at the same time to set forth in the evangelical churches as clear and accurate an idea as possible of what constitutes a true church life.

III. Mohammedanism: The general relations of evangelical missions to Mohammedanism are fully set forth in the article on that subject. It is needful here to note only such points as are specially brought out in the Turkish Empire.

The first feeling of the Muslims of Turkey toward the new sect was one of amused and rather tolerant indifference. Indeed, in not a few instances Turks who saw the simplicity of the evangelical worship, the absence of ritual, of pictures and priestly rule, the stress laid upon spiritual worship, said: "Why, these are Muslims." The use of the Bible in distinction from the creeds of the Church caused favorably in their eyes with the position they accorded to the Koran, and a Kurbish chief once said: "Why do not the Bible Societies print and bind the two books together? then we should have the complete revelation." For a while this cordial feeling for Protestants as distinct from the Eastern Church rather increased, except when the influence of ecclesiastics secured special hardships for those who had dared to brave the power of the Church. The missionaries had great influence, because the Turkish officials recognized, in many cases, their freedom from political motives by little, however, this changed. Shrewd Mollahs saw, as Armenian and Greek bishops had already seen, that these new people were exerting an influence for stimulating mental processes among the people, and that an intellectual awakening must in time cut the ground entirely from under their whole system of belief and government. Then commenced a most determined and bitter opposition. Not in appearance,—that was in most cases friendly, but in the form of hindrance. Censorship of publications was made increasingly stringent. The necessary permits for buildings, churches, schools, and even private dwellings were refused or delayed as long as possible. Any Turks who manifested a leaning toward or an interest in the Bible were quietly arrested on some fictitious grounds, and sometimes even more severely. Occasionally some Mohammedan more bold than his fellows, or feeling more secure in his position and relations with Porte or Palace, would give expression to his feeling that the work of the missionaries was really a good thing for the Empire, but means were generally found to neutralize the effect of such a statement. In not a few instances laws were promulgated especially directed against the missionaries. Vexations upon vexations were put upon them.

The result has been that there have been very few conversions of Muslims to Protestant Christianity. There have come, however, from every side constantly increasing testimonies to the hold that Christianity is getting upon the people of the land. The number of Scriptures sold to Muslims indicates a profound interest in the Bible, which cannot fail to bring forth fruit in Christian life.

Islam in its historic inception was in a great degree a protest against a devilized polytheism, and the Christianity by which it is supplanting that polytheism, in the form of hindrance. Censorship of publications was made increasingly stringent. The problem of missions in Turkey in their relation to Mohammedanism is that of developing a native church freed from the political quality of the old churches, strong in its belief in the unity of God, manifesting in its daily life an educated Christian faith.

In meeting this problem, missions in Turkey rely upon five special agencies: (1) Evangelical preaching; (2) Bible distribution; (3) Education; (4) Publication; (5) Social influence.

1. The Evangelical preaching of Turkey is very largely, in most cases almost entirely, in the hands of the native pastorate. The pastors, educated in the different seminaries and colleges, are taking a position of steadily increasing importance. Men of large views, earnest Christian spirit, they have done much, not only to build up the native evangelical churches, but to convince others that Protestant Christianity is a genuine power in the world for good. Not only in the larger cities but in the smaller places they are doing a great tho often unheralded work, laying foundations in Christian character for future building.

2. Bible Distribution: There is probably no mission field where this department of mission work is more thoroughly organized so as to reach periodically every portion of it than the Turkish Empire. This has been already spoken of in the articles on the American and the British and Foreign Bible Societies.

3. Education in connection with the missionary work has done a great thankless work. Free primary schools were first started. Schools, called theological, to educate native ministers and teachers soon followed, and were free to the class for which they were designed. Girls' boarding-schools were also established early, the first in 1840.

In 1863 Robert College was opened on the Bosphorus, and, almost simultaneously, the Syrian Protestant College at Beirut. These institutions mark the beginning of serious educational work in Turkey on the basis of requiring pupils to pay reasonably for their instruction, and on a plan of thorough training with an ample and well-prepared curriculum.

They had much to contend against in the as yet feebly developed desire among even the people of the seaboard for a college education. They had also to meet the opposition of many Christian men—missionaries and supporters of missions—who, in their zeal for the largest development of the evangelistic work, were jealous of an elaborate course of collegiate training.

The first years of these colleges were marked by a slow growth. Classes of five, three, two, in one case of only one, were graduated.

In the course of a decade of years the increase was abnormal. There was a plethora of raw
material which had to be in part eliminated that what remained might be assimilated.

The institution at Scutari, Constantinople, now known as the American College for Girls, was started at this time, and struggled, in its inception, through difficulties and limitations similar to those from which the college on the Bosporus had emerged.

Between 1871 and 1875 two colleges in the interior of the country were opened, viz., the Central Turkey College, at Aintab, south of the Taurus Mountains, and the Armenians—now Euphrates—College, at Harput, east of the Euphrates River. These colleges show points of resemblance and of unlikeness to each other and to Robert College. Their course of study is not quite so full as that of the colleges on the seaboard. German and Italian are not needed in the interior, and much better work is done at Robert College in the physical sciences and in chemistry than is yet possible in an interior college. But the colleges of the interior have the advantage of being in closer touch with the races to be reached and molded by them.

This growth of education, especially within the last seven or eight years, has developed the following noteworthy results:

a. The youth of Turkey can pay for their education, where terms are made light, according to location of the college, and such proportion of aid is given, through scholarships and by furnishing work, as is done in the colleges of this country.

b. This securing of the privilege of Christian education through strenuous exertion on the part of pupils and their friends is one of the most essential conditions of realizing that growth in manly, self-reliant, aspiring character and that establishment of a vital, self-propagating Christianity, without which education is nowhere a blessing. The plan of education now adopted has already yielded excellent results in this way. The more mature, or races of mission, are held down by the incubus of poverty, the more urgent is the necessity of rousing the will-power to self-help, by every right device and pressure.

c. It is the stand taken and the work done by these colleges in the recent wars in the matter of education which has won the confidence of the best men of all races in Turkey.

d. It is this influence alone which can fit the several races for their future, and hold in harmonious relation one to another all those whose vital interests are identical.

e. These American colleges furnish in large part the models in education for all the Christian communities in Turkey, and train large numbers of the teachers. It was after Americans gave the signal that Armenians, Greeks, and Bulgarians established for themselves any schools worthy of the name. The Turks have ideal capacity for establishing excellent schools on paper, and ideal incapacity for establishing them in any other way. They also are already reaping the rich harvest this American leadership.

f. All discussion among missionaries and their supporters relative to the utility of education and to the comparative value of educational and evangelistic work has ceased.

4. Publication: There are two centers of missionary publication in the Turkish Empire: Constantinople and Beirut. The work at Beirut is entirely Arabic; that at Constantinople includes Turkish, Armenian, Greek, Bulgarian, Judaeo-Spanish, Kurdish, etc. In each place some of the best of missionary strength puts into the work of providing not only the Bible and religious books, but periodical literature, educational works, and such general literature as a growing Christian community is constantly demanding, and in ever-increasing quantity.

Aside from the work of Bible translation in these different languages, the work done in Turkey is telling all over the Empire in the correction of erroneous views, not by antagonizing their errors, but by presenting the truth.

5. Social Influence: This is an ever-increasing power in Turkey. The steady access gained to all classes of people, the power of personal presence and actual acquaintance, has done and is doing a great deal toward preparing the way for the entrance of the Gospel. Many old-time prejudices against those that “having turned the world upside down, are come hither also,” have quietly but absolutely disappeared before the presence in an Armenian, Greek, Maronite, and Turkish home of a simply dressed, unassuming Christian lady. Many an ecclesiastics has found it impossible to harangue against one whom he knew from personal acquaintance to be a Christian gentleman.

In the Turkish Empire the gates are open. It is only necessary to hold the vantage-ground gained and to make steady advance, in order to solve the def test problem of the Eastern Question, by building up the kingdom of God in the lands where it was first established.

As we dwell upon past achievement and present encouragement, we feel that the future of Christian missions in Turkey is hopeful. The words of Dr. Jessup point to the light in the cloud: “Protestant missions have given the entire population the Bible in their tongue; have trained hundreds of thousands of readers; published thousands of useful books; awakened a spirit of inquiry; set in motion educational institutions in the heart of the Empire, compelling the enemies of education to become its friends, and the most conservative of Orientals to devote mosque and convent property to the founding of schools of learning. Protestantism has made ignorance unfashionable and persecution disgraceful. It has broken the fetters of womanhood, created directly and indirectly the system of female education spreading over the Empire and let light into unnumbered homes where women before had been consigned to ignorance and inferiority. Every evangelical church is a provocation and stimulus to the old sects, a living epistle to the Mohammedans with regard to the true nature of original apostolic Christianity. The Protestant translation of the Bible into Arabic by Drs. Eli Smith and Cornelius Van Dyck forced the Jesuit Father Von Ham to make another translation based on the Vulgate. Encouraged by the spirit of reform and modern progress, even the Mohammedan doctors of Constantinople have issued orders that all editions of old Mohammedan authors which recount the fabulous stories of Muslim saints and Welys are to be expurgated or suppressed and not to be reprinted."
The number of foreign missionary workers in the Ottoman Empire is 637. Proportion of these missionaries to the population is 1.37,416.8.

The statistical summary for 1903 is as follows: Ordained men, 128; unmarried men, 25; married men, 128; other missionary women, 278; native workers, both sexes, 1,805; stations where missionaries reside, 122; outstations or substations, 326; communicants, 15,367; adherents not communicants, 51,244; deaths, 767; pupils in institutions, 51; students in same, 3,251; foreign male physicians, 35; foreign women physicians, 3; hospitals or dispensaries, 63; patients reported during year, 189,737.

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TURKISH LANGUAGE: This is an important member of the Ural-Altaic family of languages. It is thoroughly typical of the family (1) in tolerating no change or obscuration of the root through inflection; (2) in adding syllables to the root for purposes of inflection, and (3) in giving the leading vowel of the root domination over the vowels and even consonants of such added syllables so as to secure euphony in the whole combination.

In etymology the Turkish is remarkable for the regularity of its declensions and conjugations, and for the abundance of the forms of the verb, especially in the Osmanli Turkish. There is, properly speaking, but one conjugation of verbs. The verb is conjugated in great fullness of moods and persons with abundant particles, and verbal nouns. Moreover, by the incorporation of certain particles the simple verb may give rise to new verbs signifying a reflexive and a reciprocal quality of action. Another particle gives causative significance to the original or the derived verbs. And, finally, by use of the appropriate particle with each of the verbs of the three series, each one is made to produce a new verb with a negative and one with an impossible signification. Each verb may be conjugated in all the moods and tenses and in the active and passive voices exactly on the model of the simple verb, producing some 20,000 tense, number, and person forms from each simple verb. The variety and compactness of expression thus secured is extraordinary.

The language in which they are limited as subjects and having a regular place in the building of the word. The Turkish language lacks the relative pronoun and the article. It has neither gender nor declension of adjectives, and is defective in the comparison of adjectives.

In syntax the characteristic of Turkish is that while the subject occurs at or near the commencement of a paragraph, the sense is held in suspense while qualifying phrases and participles of the most diverse description are brought to the verb of the predicate, which stands at the very end of the paragraph, serving as the key to the whole enigma.

The Eastern Turks of Turkestan and Mongolia once had an alphabet derived, perhaps, from the Syriac taught by early Nestorian missionaries. At present, however, Arabic letters are used for writing Turkish, a dot or two being added to five of them in order to express consonant sounds not found in Arabic. This alphabet, being without vowels, is quite unsuited to writing Turkish. Various attempts have been made without success to introduce Western alphabets. The Bashkir Turks of the Volga have adopted the Russian alphabet to some extent. Christians living in Turkey who have adopted the Turkish language use the alphabets of their ancestors in writing. Hence we meet with Greco-Turkish and Armeno-Turkish, which are merely Turkish written with Greek or with Armenian letters.

The Turkish vocabulary is of limited extent, suggesting the limited range of ideas of pastoral peoples. All the dialects borrow freely from the Persian and Arabic languages. In the Osmanli Turkish, used in the Turkish Empire, this appropriation of Persian and Arabic words has been carried to a greater extent, and in the literary usage has been carried to a greater extent, and in the literary usage has been carried to the extent. Christians living in Turkey who have adopted the Turkish language use the alphabets of their ancestors in writing. Hence we meet with Greco-Turkish and Armeno-Turkish, which are merely Turkish written with Greek or with Armenian letters.

The domain of the Turkish language is remarkable for its extensiveness, and its expression in varying universality of use in a wide belt extending from Chinese Mongolia westward to the Adriatic Sea. Its dialects are numerous, but on the whole may be classed as Eastern and Western, the dividing line being the Caspian Sea. The Eastern Turkish shows the language in its earlier stages of development, still preserving in Chinese Turkestan the words added to roots in lieu of declension of nouns, which have become in the Western Turkish mere case endings. The Ugur of Kashgar and the Uzbek or Yagata of Bokhara and Khiva are dialects closely related to the Osmanli or Ottoman Turkish, but not easily intelligible to the Ottomans because of grammatical differences and a curious substitution of related consonants, as "p" and "b" in the western for "p" and "b" in the Turkic, etc. The Azer-baijan Turkish, found in Persia on the south of the Caspian Sea, and the Nogai Turkish and the Crimea (Crimean) Tartar dialect spoken in Russia between the northern end of the Caspian and the Black Sea, are so closely allied to the Osmanli or western language that Turkish newspapers published in the Crimea have subscribers in Constantinople. The Kumyk dialect, spoken in Daghestan, and the Kazan Turkish, spoken in the plains of the Volga, belong rather to the eastern type. At
Kazan, by the way, is the present center of literary activity in the Eastern Turkish. As we proceed northward we find in the Ural mountain regions the Bashkir Turkish and the Chuvash, which are strongly tinged with Finnish words. In the extreme northeast of Siberia, along the Lena River, the Yakut Turkish is strongly Mongolian in its affinities. The same is true of the Kryghiz dialects used by the nomads of the steppes.

Shaw, Sketch of the Turkish Language as Spoken in Eastern Turkistan, Calcutta, 1878-80; de Courtellemont, Dictionnaire des Languages Turcs, Paris, 1870; Radloff, Die Alt-Turkischen Inschriften der Mongolen, St. Petersburg, 1879; Wells, Praktisch Grammar of the Turkish Language, London, 1880; Redhouse, Lessons of the Ottomand Turkish Language, Constantinople, 1884; also English-Turkish Dictionary, Constantinople, 1891; also Turkish-English, English-Turkish Dictionary, London, 1880; Gibb, History of Turkish Poetry, 2 vols., London, 1903; Turkish Literature in World's Great Classics, London, 1901; Fools, Story of Turkey, New York, 1888.

TURNER, Rev. George: Born January 22, 1818. Died May 19, 1891. A prominent missionary of the LMS. His heroic labors in the South Seas, amid the daily peril of life among the people who had recently been the murderers of John Williams, form a thrilling chapter in the annals of missions. In 1882 he left Samoa. The establishment of the Mala Institution for training native evangelists was mainly due to his influential labor; and from this institution have gone forth many well-equipped preachers of the Gospel of Christ. Dr Turner was not only a devoted missionary of the Cross, but from his pen the people of the South Sea Islands received a large supply of Christian literature. After his retirement his literary labors for the benefit of Samoa continued until his last brief illness, when he left a manuscript on the claims of this people, which was printed by the LMS.

TURTON, William: A native of Barbados, who, after serving for a time as a minister in the colonies on the American continent, returned to the West Indies in 1785, and devoted his life to working for the negro slaves, first at St. Bartholomew and afterward at New Providence in the Bahamas. He encountered bitter opposition from planters and from clergy of the Established Church because he was a Methodist. Having collected a congregation in St. Bartholomew he induced the WMS to place it on their list of stations. He then, in 1801, began a similar work in New Providence, and, notwithstanding the influence of those who sought to impede his labors, met with great success until, worn out with exposure andprivation, he was obliged to call on the WMS to send men to his aid. Thus this humble worker was the founder of two of the stations of that society in the West Indies.

TU-SHAN-CHAU: A town of Kwai-chau, China, situated in the extreme S. E. of the province near the borders of Kwang-pei. Station of the CIM (1893), with (1903) 1 missionary and his wife, 1 place of worship, 1 woman missionary, and 10 professed Christians. Name also written Tuh-shan.

TUTUCORIN: Town on the coast of Madras, India, 35 miles E. by N. of Tinnevelly. The appearance of the place and its neighborhood is very unattractive, since in parts the soil is so shallow that no plants or trees will grow, and elsewhere there is nothing but heavy sand, with palmyra palms and a few bushes. During the southwest monsoon the dust is intolerable. In value of its foreign trade Tuticorin is second in Madras and sixth in all India. Its harbor, tho shallow, is secure. Population, 25,100, of whom 15,000 are Hindus. Station of the SPG (1878), with (1903) 22 native workers, 6 places of worship, 6 day schools, 2 boarding schools, and 1,500 professed Christians, of whom 594 are communicants.

TUTULA: An island of the Samoan group belonging to the United States. Station of the LMS (1836), with (1903) 1 missionary and his wife, 2 women missionaries, 38 native workers, 2 boarding schools, 42 Sunday schools, 24 day schools, 1 dispensary, and 3,841 professed Christians, of whom 1,525 are communicants.

TUTURA: A village in Cape Colony, South Africa, situated in the Transkei region S. of Butterworth. Station of the UFS (1885), with (1903) 1 missionary and his wife, 29 native workers, 12 outstations, 5 places of worship, 10 Sunday schools, 1 day school, and 500 professed Christians.

TYLER, Josiah: Born July 9, 1823. Died in 1896. Entered Amherst College in 1841, where he graduated in 1845. While he was taking his theological course at East Windsor Seminary he decided to enter the foreign field. He was ordained in 1849, and soon afterward, with his wife, he sailed from Boston for Cape Town. He was associated with Messrs. Wilder, Lindley, Aldin Groat and Lewis Groat in the Zulu Mission. Dr Tyler labored forty years in Natal, and his "Forty Years Among the Zulus" is a standard and most interesting record of missionary life and labor. He founded the Esidunbini station, the fiftieth anniversary of which was celebrated in 1901.

TYRE, or ES SUR: A town in Syria, situated on the coast of the Mediterranean Sea, 20 miles N. by E. of Acre. Station of the British Syrian Mission Schools (1869), with (1903) 2 women missionaries, 9 native workers, 4 outstations, 1 place of worship, 4 day schools, 1 dispensary.

UDAIPUR: A town and capital of the state of the same name in Rajputana, India, situated about 140 miles S. of Ajmere. Population, 38,148. Station of the UFS (1877), with (1903) 2 missionaries, one of them with his wife; 38 native workers, 1 outstation, 4 day schools, 1 dispensary, 1 hospital, 1 orphanage, and 124 professed Christians.

UDAPI. See Umpi.

UDAYAGIRI: A town in Madras, India, situated in the district of Nellore, about 50
miles W. of Kavalli. Station of the ABMU (1885), with (1903) 1 missionary and his wife, 19 native workers, 11 outstations, 1 place of worship, 2 Sunday schools, 1 day school, 1 boarding school, 1 dispensary, and 334 professed Christians, of whom 325 are communicants.

UDIPI: A town in South Kanara, India, situated near the W. coast, about 35 miles N. of Mangalore. Station of the Basel Missionary Society (1854), with (1903) 6 missionaries, four of them with their wives; 44 native workers, 10 outstations, 10 day schools, and 1,857 professed Christians, of whom 1,040 are communicants. Some write the name Udapi.

UDUPITITY: A settlement in the Jaffna district of Ceylon, about 12 miles N. of Chavak cheri. Station of the ABCF (1847), with (1903) 1 missionary and his wife, 43 native workers, 2 outstations, 18 day schools, 1 boarding school, and 165 professed Christians.

UEN-CHAU. See YUEN-CHAU-FU.

UE-WU. See YU-WU-HAEN.

UGANDA: A British protectorate in Central Africa, lying at the northern end of Lake Victoria Nyanza. It is bounded on the south by German East Africa and by the 1st degree of S. latitude (on the lake); on the east by a line drawn through the middle of Lake Rudolf and by the British East African Protectorate; on the west by the Congo Free State, and on the north by the 6th degree of N. latitude, at the frontier of the Egyptian Sudan. It has an area of about 80,000 square miles, and a population of about 4,000,000 natives, one-fourth of whom belong to the Bantu race, who call themselves Baganda. There are about 300 Europeans in the protectorate. For administrative purposes it is divided into five provinces, of which the kingdom of Uganda forms the southmost. This kingdom is recognized by the British as a native kingdom under a ruler called a Kabaka, and entitled to be addressed as "Highness." The present Kabaka is a grandson of Mtesa, and is a baptized Christian named Daudi Chua. Since he is a minor, a regency rules the land. In all five of the provinces the British encourage the native chiefs to govern their own subjects. Mengo is the capital of the kingdom of Uganda, and Entebbe, about 20 miles from Mengo, is the seat of the British administration. Uganda is connected by railway with Mombasa. Steamers on the Nile ascend from Khartum to Gondokoro, in the northern part of the protectorate, and the Uganda post office has been admitted to the universal Postal Union. The soil is very fertile, for the most part, and the climate agreeable. The altitude of the Lake Victoria Nyanza is 3,800 feet.

The history of Uganda illustrates in some degree the service rendered by missions in pioneer civilization. The country was first visited by Henry M. Stanley, who, in 1875, sent word to England that King Mtesa of Uganda post office has been admitted to the universal Postal Union. The soil is very fertile,

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The history of Uganda illustrates in some degree the service rendered by missions in pioneer civilization. The country was first visited by Henry M. Stanley, who, in 1875, sent word to England that King Mtesa of Uganda was anxious to have missionaries sent there. The CMS at once sent a party of missionaries, who landed in East Africa in 1876. The leader and one other member of the party were killed almost at once, but the mission was established in Uganda in July of 1877. There was no question that their arrival decided the destiny of the land. In 1879 a party of Roman Catholic missionaries arrived, and the Arab traders and slave-dealers endeavored to thwart both parties by inducing the king to become a Mohammedan. The situation was one suited to rivalries and intrigues, and these did not fail to appear. In 1884 King Mtesa died, and his successor, Mwanga, was soon taught suspicion of the CMS missionaries. He caused Bishop Hannington to be murdered in 1885, and persecuted the Protestant native Christians with great cruelty. The Mohammedans saw an opportunity in these proceedings, and in 1888 they drove Mwanga and the Roman Catholic, as well as the Protestant, missionaries out of the country. The Christians, however, stood firm, and one year later drove off the Mohammedans, and brought Mwanga back by armed force. The missionaries returned with Mwanga, and the power of the Christian party increased, and its peaceful development made steady progress. The British East Africa Trading Company now appeared on the scene, where mission influence had so far been the sole civilizing force. A sort of supervision of the government was established by the trading company in 1890, but failed to prevent intrigues and strife among the three religious denominations, and a condition of anarchy threatened, owing to the time-serving vacillations of the King Mwanga. A British protectorate was declared in 1897 King Mwanga was deposed from his capital with the intention of freeing himself from British control. He was at once declared deposed, and the infant Chua was proclaimed king. In the same year the Sudanese Mohammedan troops in British employ mutinied, and for a time the whole foreign colony was in the greatest danger. After some sharp fighting, in which the Christian Ugandans rendered efficient aid, the mutiny was quelled. The British Government now maintains an armed force in Uganda of Indian troops and native levies under British officers.

During the whole of this period the CMS mission has been making steady growth. It now (1903) has, in Uganda, 24 stations, 76 missionaries, men and women; 2,221 native workers of all grades and of both sexes; 2,221 native workers of all grades and of both sexes; 3,800 feet. The altitude of the Lake Victoria Nyanza is 3,800 feet.


UGANDAN LANGUAGE: Belongs to the Bantu family, and is spoken by the people of Uganda, Central Africa. It has been reduced to writing by missionaries of the CMS, and is written with Roman letters. The beginnings of a literature have already been created. Some writers speak of this language as the "Ganda" or the "Lu-ganda." Since Uganda has become the accepted name of the protectorate, there appears to be no reason for confusing English readers by forcing them to form the name of the language that
country by Bantu, instead of by English, grammatical rules.

**UIN-HO.** See YUN-HO-HIEN.

**UJJAIN:** A town in Central India, situated about 35 miles N. by W. of Indore. A very holy city to the Hindus, who reckon longitude from here. Population, 32,932. Station of the POC (1803), with (1903) 1 missionary and his wife, 2 women missionaries, 7 native workers, 1 place of worship, 5 day schools, 1 boarding school, 1 dispensary, 1 hospital, and 27 professed Christians. Some write the name Ukhurl.

**UKRUL:** A town in Assam, India, situated in the state of Manipur, in a salubrious position about the lower Naga hills about 40 miles S.E. of Kohima. Station of the ABMU (1896), with (1903) 1 missionary and his wife, 1 native worker, 1 day school, 1 place of worship, and 16 professed Christians. Some write the name Ukhrul.

**ULU:** A settlement on Duke of York's Island, in the Bismarck Archipelago. Station of the Australian Wesleyan Methodist Missions, with (1901) 1 missionary, 99 native workers, 7 outstations, 28 places of worship, 40 Sunday schools, 41 day schools, 1 theological class, and 822 professed Christians.

**ULUBARIA:** A town in Bengal, India, situated W. of Calcutta, and in its suburban region. Station of the Churches of God (1889), with (1901) 1 woman missionary, 5 native workers, 5 outstations, 1 day school, and 5 professed Christians.

**UMBALLA.** See Amballa.

**UMHLANGENI:** A settlement in Natal, South Africa, situated in the southern part of the colony, about 8 miles S. W. of S. shepstone. Station of the Hanover Lutheran Free Church (1900), with (1901) 2 missionaries, 1 place of worship, 1 day school, and 100 professed Christians.

**UMSINGA:** A settlement in Natal, South Africa, situated in the N. part of the colony, about 35 miles E. of Ladysmith. Station of the UFS, with 2 missionaries, 49 native workers, 22 outstations, 1 place of worship, 21 day schools, 1 dispensary, 1 hospital, and 642 professed Christians. Some use the name Gordon Memorial for the station.

**UMTALI:** A town in Rhodesia, Africa, situated along the railroad, about 130 miles N. W. of Beira and 170 miles S. E. of Salisbury. The present is the second new Umtali, the town having been twice removed by the Government. Station of the SPG (1891), with (1903) 1 native worker and 54 professed Christians. Also station of the ME, with 6 missionaries, four of them with their wives; 1 woman missionary, 2 native workers, 1 place of worship, 1 industrial school and farm, 1 dispensary, 1 hospital, and 126 professed Christians. Some use the name New Umtali.

**UMZINTO:** A village in Natal, South Africa, situated near the coast about 45 miles S. W. of Durban. Station of the South Africa General Mission (1899), with (1901) 1 missionary and his wife, 3 native workers, 2 outstations, 1 place of worship, 1 day school, 1 dispensary, and 40 professed Christians. Some use the name Dumisa for this station.

**UMZUNBI:** A settlement in Natal, South Africa, situated about 70 miles S. W. of Durban, on the Umzumbi River. Station of the ABCFM (1891), with (1901) 2 women missionaries, 1 mission house, 17 native workers, 1 place of worship, 6 day schools, and 1 boarding school. Some write the name Umzumbe.

**UNALAKLIK:** A settlement in Alaska, situated on the W. coast of Norton Sound, about 170 miles S. E. of Cape Nome. Station of the Swedish Evangelical Mission Covenant (1890) with (1901) 2 missionaries and their wives, 1 woman missionary, 3 native workers, 1 place of worship, 1 day school, and 87 professed Christians.

**UNDUP:** A settlement in Sarawak, Borneo, situated on the Batang Lupar River, about 40 miles from its mouth. Station of the SPG (1863) with (1903) 1 missionary, 5 native workers, 8 places of worship, 1 boarding school, and 164 professed Christians, of whom 481 are communicants.

**UNG KUNG.** See Yang-Kang.

**UNITED BRETHREN IN CHRIST; Home, Frontier, and Foreign Missionary Society of the:** The first missionary work undertaken by the United Brethren in Christ was in the home field, but in 1853 a society was organized for the prosecution of home, frontier, and foreign work. Its first foreign mission field was Shench, on the west coast of Africa, in the colony of Sierra Leone, where work was begun in 1855. Later a temporary mission was commenced in China, and in 1895, after the disastrous revolt in Sierra Leone, work was begun in Japan, which has developed into a most successful mission. In 1900 the Society established a station in Porto Rico.

The Mission in Africa from the first had many trying experiences, as did also the Mendi Mission of the American Missionary Association, also in Sierra Leone. The trying climate, the unsettled political conditions combined to hinder the work, but notwithstanding everything, it prospered. In 1883 the American Missionary Association withdrew from its foreign work and transferred the Mendi Mission to the United Brethren. A revolt on the hut tax question, by the interior tribes, brought heavy loss, and for a time there was question as to the Society's continuing its African work. It decided to do so, and as a result (1903) 4 missionaries and 16 native workers report 8 organized churches, with 321 communicants and 9 stations, each one of which has a circuit subjoined. There are 8 day schools, with 464 scholars, and every department shows decided gain.

In Japan there are 6 missionaries, 11 native workers in Tokio and Kioto, 1 organized church, 130 communicants. A considerable amount of evangelistic work has been carried on in the district about Kioto, special emphasis being laid upon temperance, in connection with representatives of the World's Woman's Temperance Union.

In Porto Rico a commodious church building has been dedicated, and the four missionaries speak very hopefully of the outlook. The Woman's Missionary Association of the United Brethren in Christ has its headquarters at Dayton, Ohio, and is a most efficient organization. The Young People's Union is also a strong auxiliary.
FOREIGN MISSIONS:

The Wesleyan Association, at the time of the union, several missions in New Zealand, East and West Africa and China. Association with certain churches of the Wesleyan Association had before the union. Its constitution was adopted in May, 1859. It was formally organized in Philadelphia, June 15 of that year, and was incorporated by the Legislature of the State of Pennsylvania April 12, 1866, under the title of "The Board of Foreign Missions of the United Presbyterian Church of North America."

For a number of years this Board had under its care missions in Trinidad, Syria, China, Egypt, Abyssinia, and India. Its length of time, and the great success of its work, as represented by Dr. Krapf, and so intermingled with the more rapid progress of other fields—Egypt and India. The work of these two men was of a short duration, but their places in the mission field are not long vacant, and many noble men have been found willing to risk the climate, so unfavorable to Europeans, and have carried on the work with much success. The report (1902) shows 2,414 native workers, and 2,197 church members. There is a theological seminary at Jhelum and a college at Rawal Pindi; also 4 boarding schools, 2 industrial and 134 day schools, with a total of 8,752 church members, 13,810 adherents. There is a sanitarium at Zeriana and other departments are fully equipped.

Egypt: The mission was begun by the arrival in Cairo of the Rev. Thomas McCague and his wife, on November 15, 1854, and in December of the same year they were joined by Rev. James Barnet, who had been laboring in Damascus for several years in connection with the same Church. It was a favorable time for establishing a mission in Egypt, as Said Pasha was well disposed toward European civilization, and seemed not the least afflicted with that jealousy and hatred of Europeans so common among Mohammedan officials. For some years little was accomplished in mission work, except the opening of a school for girls and another for boys, and the conducting of regular divine services on the Sabbath, which, however, very few attended. In 1866 Rev. Julian Lansing and Miss Sarah B. Dales were removed to Damascus from Egypt. Later, the work carried on at Alexandria, under the United Presbyterian Church of Scotland, and Miss Pringle's girls' school, supported by the Ladies' Society of Paisley, Scotland, both passed over to the American United Presbyterian Mission, together with two missionaries, Dr. Philip and Mr. John Hogg. Up to the year 1860 the missionary operations of the United Presbyterian Mission were, for the most part, confined...
to Cairo and Alexandria. A few evangelistic trips for the sale of Scriptures and other religious books, and for preaching the Gospel in an informal way, had been made before and south of the Upper Ganges, and unsuccessful attempts had been tried to open regular mission work at Benisouef, Luxor, and Assiout. At Assiout, Muslim hatred broke out against the mission’s native agent there, and thirteen Muslims were imprisoned a year for beating him and breaking his window. The Coptic hierarchy had begun to traduce and malign the missionaries and decry their labors; while excommunication was threatened against any Copts who were disposed to read Protestant books, and for preaching the Gospel in an informal way. Several trips for the sale of Scriptures and other religious books, as well as partial schools were taught in the Mission School at Assiout, for the little Protestant church, and all who had professed openly their belief in Protestant principles were made the subjects of the church’s anathemas. In 1860, and from that time onward for several years, other recruits from America joined the mission. The work began to prosper, the schools grew in the number of pupils and in efficiency; the attendance at divine service on Sabbath steadily increased, the property at the “mouth” of the Mooski, given by Said Pasha, was repaired and fitted up as mission premises, containing residences for the missionaries and missionaries, and commodious place for religious services. The central position of these premises, separated but not distant from the Coptic quarter, and in the very line of traffic and travel, helped to swell the number of visitors and inquirers; persons from all parts of the country visited the mission book-depot on the Mooski on week-days, and the mission chapel on the Sabbath. Additions by profession of faith were made every few months. A commencement was made in training young natives for mission service. Sabbath-school work was prosecuted with vigor and success, and the organization of the first native Protestant church was effected in Cairo in the year 1865.

Assiout was occupied in 1866; Koos, near Luxor, in 1865; Medinâl-Fayoom, and Mansura, in the Delta, in 1866; Eeneh and Erment, south of Luxor; Kosair, on the Red Sea, in 1876; Manfaloat in 1878; Minch and Tahta, in 1880; Benisouef, in 1882; Zagazig, in 1885; Assouan, at the First Cataract, in 1887. With the capture of Khartoum by the British, the mission sought to enter the Sudan. For a time they were much hindered by the refusal of the Government to allow any mission work in that region. Still Mr. and Mrs. Giffen were located at Omdurman, and found work in caring for their own people who had come for trade, and gradually the restrictions were removed, and in February, 1902, permission was given to occupy a station on the Sobat River, in the Fashoda district of Sudan. Special emphasis is laid upon school work, book distribution, evangelistic work, and parochial work. It has been the policy of the mission to leave to the natives themselves the primary education of their children, and in consequence a large number of parochial or free schools have been established, supported entirely by contributions, and taught by them. The mission restricts the operations of the line of education for the most part to the training of teachers, and to giving instruction in the higher branches. Most of the teachers in the parochial schools were taught in the Mission Training-school or College at Assiout. There are also academies and seminaries for boys and girls at Alexandria, Mansura, Cairo, and Assiout, where instruction and training are given sufficient to enable pupils to prepare for school-teaching, or for taking the government work. In these, as in all the mission schools, an hour every day is devoted to religious instruction, in addition to the opening exercises in the morning. The Training-school or College at Assiout has a good corps of American and native professors, and the theological students are taught in Cairo. The mission has given a good deal of attention to the distribution of religious literature, educational, practical, and controversial, and to this end has opened depots for the sale of books in a number of places, and employs a large number of colporteurs, making special arrangements with the British and American Bible Societies.

The general type of the Mission’s educational work has won from Lord Cromer, the British resident, the heartiest commendation, and was probably the basis of the permission to establish stations in the Sudan.

The report for 1902 shows 74 missionaries, 495 native workers, 52 organized congregations, 171 other preaching places, 6,800 church members, 25,000 adherents, 170 schools, 12,942 scholars, 3 hospitals and dispensaries.

The Women’s General Missionary Society of the United Presbyterian Church of North America is auxiliary to the General Board of the church. It was organized in 1883 and has done notable work in Zemara, educational, and medical missions. It is represented in India by 30 missionaries and in Egypt by 19.

UNITED PROVINCES: One of the great divisions or provinces of the Anglo-Indian Empire. Its ruler is a lieutenant-governor, who is appointed by the viceroy and governor-general of India, to whom he is directly subordinate. The former kingdom of Oudh is included in the United Provinces. The territory extends from north latitude 23° 52’ to 31° 7’, and from east longitude 77° 5’ to 84° 41’. It reaches from Bengal on the southeast to the Jumna River on the northwest. On the northeast the independent kingdom of Nepal forms part of the boundary, while farther west the area extends clear up into the Himalayas themselves, and impinges at last on Tibet. Near the southern edge runs the great Ganges, the homes of the millions of India, which lies south of that river. Thus a vast extent of the upper Ganges valley is included in these provinces, and the great tributaries of that river flow through them. The area of the present province is 107,164 square miles. The population is (1901), 47,691,782. The country is largely flat, sloping gradually toward the southeast. In the extreme northwest, however, it becomes mountainous as it approaches the Himalayan region, and several mighty peaks of that great range lie within the limits of these provinces, the highest being Nandi Devi (25,661 feet). In the United Provinces are located several sanitary and favorite places of European resort and residence. In this same region also, at the locality known as Haridwar, far among Himalayan defiles, the Ganges takes its rise. This is a famous spot of Hindu pilgrimage, as being the source of their most sacred river. On the mountain slopes hereabouts tea is grown in large quantities; this industry is mainly in the hands of Europeans and supported by European capital. The Jumna River has its rise, like the Ganges, in the Himalayas; and, after describing a southerly, take a southeasterly course, nearly
The district enclosed between these two rivers (known as the "Doab," or "Two Waters") is a granary of the Northwest. The rainfall of the whole territory is only twenty-five inches a year, and confined within three or four months. This fact renders artificial irrigation necessary to ensure the fertility of the soil. The government has supplemented the smaller labors of the native husbandmen in this direction by establishing large canal systems fed by the great rivers of the province, and often large enough to be of use for navigation as well as for irrigation. Besides wheat and the other cereals usual to Indian agriculture, large quantities of opium are grown near Benares, and in other parts of the provinces, and in Oudh. Two hundred and fifty thousand acres, or six per cent. of all the land under cultivation, was reported a few years since as devoted to opium. It is a government monopoly here, as elsewhere in India.

The population is largely Hindu. Historically, these provinces present many points of great interest. Of the very earliest inhabitants few remnants now are left; the aboriginal tribes (Kols and others of this and adjacent regions) are almost certainly their representatives. The Aryan invasion, pouring in from the northwest through the Punjab, dispossessed the former dwellers on the soil, founded great cities, of which the ruins of some remain (such as Hastinapur and Kanauj), and established kingdoms and dynasties, whose wars and achievements form the basis of fact for the great Hindu poem of the Mahabharat. At Kapila, in Oudh, Gautama Buddha was born early in the 6th century before Christ, and at Kasia he died half a century later. The territory of this province formed a part of the realms of the great King Asoka, who, in the 3rd century before Christ, gave his political support to Buddhism, and made it the prevailing religion of Hindustan. In the 11th century after Christ, the Mohammedans began to invade the land through the same northwestern door as the Aryans before them. The upper portion of these provinces became a few centuries later the central seat of their power; tho the city of Delhi, their greatest capital, once just within the northwestern boundary of the Northwest Provinces, has more recently been transferred to the Punjab. Late in the last century, when the great Mogul power had sensibly declined, and was disintegrating into weak and petty principalities, the English authority, then firmly established in Bengal under Warren Hastings, began to creep up the Ganges. Benares became theirs in 1775; a part of Oudh was ceded in 1801; other districts followed; but the details we need not here repeat. A British cantonment was established at Cawnpur as early as 1778, which became the chief town of the province thus annexed to the English territory were first governed from Bengal; but in 1833 the plan was formed of erecting them into a fourth presidio; this plan was abandoned two years later in favor of that still in force, by which they constitute a province of similar rank to the province of Bengal, and, like that, governed by a lieutenant-governor, subject to the governor-general. In 1866 the continued misgovernment of the King of Oudh caused that territory to be annexed and placed under the charge of a chief-commissioner.

The great Indian mutiny of 1857 raged more fiercely within the borders of this province than elsewhere in all India. It was at Mirat, in its northwestern part, that a native regiment of cavalry broke into open and violent rebellion on the 10th of May, 1857. After massacring their officers and many others, they started for Delhi. There the native infantry joined them. The city was seized by them, the old Mogul Empire was proclaimed, and the fire of rebellion spread rapidly over the whole province. In September of the same year Delhi was recaptured, and Lucknow was relieved the next March. The rebellion was wholly quelled before the end of 1858. But the siege of Delhi, the defense of Lucknow, under Lawrence and his little band. In its subsequent relief by Havelock, and the massacres at Cawnpur, are destined to perpetual memory.

Hindi is the principal language, subject in different localities to marked dialectic variation. The Mohammedans mostly use Urdu or Hindustani, as they do generally throughout India—a fact which constitutes that form of speech the lingua franca of India.

Christian missionary work dates back to 1807, when Rev. Mr. Corrie, chaplain of the East India Company, was stationed at Chunar, and undertook a little evangelistic work in addition to his regular duties; and to 1809, when Henry Martyn, also a chaplain, residing at Cawnpur, made full proof of his ministry among the natives. But no regular missionary work by any agency specially existing for that purpose was undertaken until 1811, when the Baptist Society undertook to occupy Agra.

The BMS, CMS, American Presbyterian, American Methodist, and the LMS have been actively at work for years; and a German mission has accomplished great good. Education, promoted by government and mission, is making progress.
the mainland northwest of Zanzibar, by a colony of released slaves trained by the mission. With a view to the formation of stations in the interior, a half-way station was made at Masisi, in the Rovuma region far to the south of Magila, in 1876, and in 1879 the Rev. W. F. Johnson settled alone on the south shore of Lake Nyasa, but was expelled in 1881 by the chief of the district. In 1882 a station was opened on the east shore of Lake Nyasa, at Chitiip's, and was maintained for eighteen months under great danger, owing to the hatred of the natives. In 1882 Charles Alan Smythies was appointed bishop. In 1884, owing to the efforts of the Rev. W. F. Johnson, a steamer was purchased for the use of the mission on Lake Nyasa, and in 1885 a station was begun on the island of Likoma, in the lake, where are now the headquarters of the Nyasa Mission.

The work is now carried on in two dioceses—Zanzibar and Likoma—and in the two outlying districts of Usambara and Rovuma, in German East Africa. The two dioceses are in constant relations with those of Mombasa and Uganda, and there is in anticipation the formation of a West African province, which shall more thoroughly unify the work of the Church of England in that section.

Educational work is kept well provided, a new industrial house having been established at Zanzibar, completing the general scheme, with St. Marks Theological College at the highest grade. A new steamer has been added to the lake service, and special attention is paid to evangelistic work on the shores of the lake, in providing for the boys and girls in the schools, so far as practicable, native customs are preserved. Considerable difficulty is experienced from the unfriendliness of the Portuguese officials and their disregard of justice in dealing with the natives. The Mission staff (1902) consists of two bishops, 23 English and 16 African clergy, 22 laitymen, 52 women, and 204 native readers and teachers. In the schools, homes, and workshops there are gathered nearly 5,000 children being taught.

The number of communicants is over 3,700, and of adult catechumens baptised, etc., over 12,000.

UNOCCUPIED FIELDS: This phrase is misleading, since there is, on the one hand, no land in which evangelical religion has not some representatives, while on the other, scarcely a country among those where many missionary societies are found has more than a handful of workers,—so meager a proportion of laborers that not more than the corners of great harvest fields are being touched.

Considering first the lands where work is established but in which few, comparatively, are affected by it, the following countries may be placed, the order being that of populations as yet unreached. Lowest in the list are such countries as Persia, Mexico, Central America, and the islands of Borneo, New Guinea, Sumatra, and Madagascar. For years, or in some cases decades, these countries have been the objects of missionary endeavor, but for various reasons few have heard the Gospel message. Save in New Guinea there is no such excuse for such a state of affairs. South America is truly a "Neglected Continent," yet the portion of its inhabitants that is most neglected is the one which in a sense most needs the Gospel, viz., the more than six millions of Indians, who constitute about sixteen per cent. of the entire population. These are usually open to the missionary, so far as any governmental opposition is concerned. As for the Spanish and Portuguese-speaking populations of South America, they, of course, have been largely evangelised, except for the presence of a few mission stations along the coast; so that the number of missionaries of the Protestant faith are in the proportion of 1 to 34,955 of the entire population.

The Dark Continent comes next in the number of those who are unreached by missionaries. Here the vast expanse of the Sahara, which is so sparsely inhabited that it need not be considered, there are the adjacent stretches of the Sudan, in most sections densely peopled, where a population two-thirds as great as that of the United States cannot reach a Protestant mission station. In other sections of the continent there are extensive regions without a single missionary or native Christian. India, the oldest mission field of the world of any great size, comes next in the numbers that are beyond the influence of the missionary. Here there are about seventy-four thousand to every Protestant worker from foreign lands. While in most cases the nearness of mission stations, especially in South India, and the ease of teaching a Christian creed because of the familiarity of the language, etc., seem to place a larger responsibility on the unevangelised, it should be remembered that poverty and the obstacles due to the caste and to the village system militate against such a quest. As for China, the most populous empire in the world, so within her confines is found the largest number practically beyond the pale of Christian influence. One Protestant missionary to 145,260 Chinese, and the fact that the province where mission stations were nearest together in 1809 gave each station a territory larger than Rhode Island, suggest how largely unoccupied this great empire is, and that, too, when there exists no governmental obstacle, nor any serious difficulty in the way of climate, or in the attitude of religions and the Missionary societies are found has more than a handful of workers,—so meager a proportion of laborers that not more than the corners of great harvest fields are being touched.

II. Turning to those fields where scarcely a beginning of missionary effort has been made, the most extensive area is found in Siberia. In a territory of nearly five million square miles, or about as much as would be contained in forty United Kingdoms, the population is so sparse as to lack nearly a million of equaling that of Greater London. It is true that the Russian Church is nominally active, but its influence is nil on that portion of the population most needing the Gospel. Shamanism is the practical religion of the people in the north, and vices are hurrying the aboriginal peoples to their grave. Such characteristics as the burial alive of widows or motherless children, the exposure of helpless old people, who in exceptional cases betake themselves to the edge of their own offering, and the fearful cruelty of men who slay their enemies in revenge, are by no means universal; but they display a. nature which sadly needs the principles of love and common humanity, not to speak of other virtues. Southward from this Russian territory lies Central Asia, including Turkestan. All this territory is under Russian influence, tho in the eastern portion China is a more prominent factor in the life of the inhabitants. Mohammedianism and a weak form of Confucianism
are the main religious stays of the people. As these races are nomadic and predatory, they constitute a confessedly difficult population to reach. Tibet, the almost inaccessible pinnacle of Asia, is even more isolated because of the exclusive policy which for decades has succeeded in keeping from her territories all save a mere handful of adventurous travelers and equally brave missionaries. Lamaism, which even in Mongolia has proven so great an obstacle to missions, is here found entrenched against all other religions, and the serious problem of living at so great an altitude, added to the isolation which must always be the lot of missionaries in that land, will further work against the missionary occupation of Tibet. The adjacent countries of Afghanistan and Baluchistan are as fanatically Muslim as Tibet itself, and even in that portion of the territory under British influence or control. Hatred of Christianity is the prime article in the creed of the bulk of the people, and this will always be a serious difficulty; the more so, for it was shown that even the Afghans are open to its benevolent and salvatory influences. Arabia is sufficiently cut off by sandy wastes on the north to merit the appellation of the natives, who call it "The Island of the Arab." Its arid, hot, and sandy climate would be unfavorable to missionary enterprise in the lands named are serious, that of the wisdom of expending force in overcoming the difficulties connected with all these lands, except possibly Arabia, when the missionary contingent is so meager and is needed so sorely in countries where there is perfect freedom of action and greater number without the Gospel. Thus the Malay Archipelago, Persia, and China are really far more strategic and actually needy fields than are the practically unoccupied lands where it is so difficult to carry on missionary work. It is not to be forgotten that parts of a great continent having in other regions a goodly number of missionaries may be more truly an unoccupied field than is French Indo-China, or Arabia. Such an instance is found in the Sudan, already spoken of as a very sorely in countries where there is perfect freedom of action and greater number without the Gospel. Thus the Malay Archipelago, Persia, and China are really far more strategic and actually needy fields than are the practically unoccupied lands where it is so difficult to carry on missionary work. It is not to be forgotten that parts of a great continent having in other regions a goodly number of missionaries may be more truly an unoccupied field than is French Indo-China, or Arabia. Such an instance is found in the Sudan, already spoken filling up with settlers are so favorable to the adoption of new customs and the reception of new light that the coming century may see Siberia leading the whole Empire into purer and more spiritual religion? Medicine in Kâshâgâria and Arabia is proving an entering wedge of great value. It leads to medical cases of "double cure," as it does also at the Tibetan outpost of Leh. Tibet is becoming encircled with missions, which are able to send in through natives of the country the Tibetan Scriptures and the still better gift of a few lives charged by the dynamics of the Gospel. Were it not for the recent Russo-Chinese treaty, hope for Tibet’s future would be bright. Its third article, however, is ominous, not merely for this country, but also for all other regions, especially North China, where Russia's influence is felt. The first sentence reads thus: “Entire liberty in what concerns Russian Orthodox, as well as Lamaist, worship will be introduced in Tibet; but all other religious doctrines will be absolutely prohibited. In that portion of the southern Indo-China which joins the Laos country, the work is being taken up by the native church, a fact of considerable significance and hope.

III. Some of the obstacles to missionary enterprise in the lands named are serious, the some of them are not insurmountable. Not considering the countries which contain numerous missionaries but whose territory is far from occupied, the health obstacles in the others are not to be compared with what has been overcome in certain coastal regions of South America and Africa, where fevers have been exceedingly deadly. Even Indo-China is healthful compared with some other sections of the missionary world fully occupied. Sparsity of populations is characteristic of some of the unoccupied fields; but this is not more than has confronted missionaries in Greenland, in some portions of British America and Alaska, in the southern extremity of South America, and elsewhere. The ferocity of the inhabitants of these lands is no more marked than it has been in many parts of Oceania, notably New Guinea and the New Hebrides, where missionaries have brought the work to a happy stage of progress. Religious fanaticism, it is true, is a problem in such countries as Afghanistan, Baluchistan and Arabia, while the attitude of the state religion in Siberia, Indo-China, and Tibet is an obstacle which is most serious. In the last named countries a widespread missionary movement is at present impracticable.

A serious question may be raised here, namely, that of the wisdom of expending force in overcoming the difficulties connected with all these lands, except possibly Arabia, when the missionary contingent is so meager and is needed so sorely in countries where there is perfect freedom of action and greater number without the Gospel. Thus the Malay Archipelago, Persia, and China are really far more strategic and actually needy fields than are the practically unoccupied lands where it is so difficult to carry on missionary work. It is not to be forgotten that parts of a great continent having in other regions a goodly number of missionaries may be more truly an unoccupied field than is French Indo-China, or Arabia. Such an instance is found in the Sudan, already spoken

THE ENCYCLOPEDIA OF MISSIONS
of, which is really the greatest unoccupied field of the present day, and one, too, which has in it nearly all the elements called for in a strategic position of the highest importance. While these counter considerations are not to be forgotten, the world-encompassing commission of Jesus Christ demands that the less important unoccupied fields should not be entirely forgotten. The angel of God still calls upon men to turn away from white harvest fields toward the south, and so goeth down from Jerusalem unto Gaza: the same is desert. To minister, as did Philip, unto a single man, has a place in the Divine purpose which cannot be neglected in the wide scheme of preaching the Gospel to the whole world.

IV. It should not be forgotten, in considering the unoccupied fields, that there are certain portions of the population that are often unreached, the scattered widely in lands where missionaries are laboring in force. Thus the Mohammedans are scarcely thought of in China, where, according to the "Statesman's Year-Book," some 30,000,000 of them are found, mostly in the northeast and southwest. The same is largely true of Mohammedans in Africa. While there may be a valid excuse for neglecting these religionists in the Turkish Empire and Persia, there certainly is even less reason for passing by those resident in China than in British India, where Mohammedan missions are so fruitful. Neglected classes are no less worthy of special consideration than are unoccupied lands.

UNTUNJAMBILI: A settlement in Natal, South Africa, situated N. of Tugela River, about 25 miles N. W. of Eschowe. Station of the Norwegian Church Mission of Schrueder, with (1901) 2 missionaries and their wives, 2 women missionaries, 3 native workers, 1 place of worship, 1 day school, 1 boarding school, and 118 professed Christians.

UNWANA: A settlement in Southern Nigeria, West Africa, situated on Cross River, about 85 miles N. by W. of Creektown. Station of the UFS (1885), with (1903) 2 missionaries, 2 women missionaries, 4 native workers, 1 place of worship, 1 day school, 1 boarding school, and 118 professed Christians.

UPOLU. See SAMOAN ISLANDS.

URAMBO: A district in German East Africa, situated in the Unyamwezi country, about 175 miles E. of Ujiji on Lake Tanganyika. It was formerly a station of the LMS, but was transferred to the Moravians after they opened stations in German East Africa. Station of the Moravian Mission Society (1897), with (1903) 2 missionaries and their wives, and 1 place of worship. Some use the name Kilmani for this station.

URAWA: A town in Japan, situated on the main island, about 10 miles N. of Tokio. Station of the PE (1903), 1 missionary, 1 native worker, 1 Sunday school, and 23 professed Christians.

URDU LANGUAGE: A language which arose from the mingling of races produced by the Mohammedan conquest of India. It is closely allied to the Hindi, but, being used by the Mohammedans, where Hindi is the language of the Hindus, it is very much farther from the Sanskrit than even the Hindi. It has a large number of Arabic and Persian words. It is the official language in Western India, and serves as a medium of general intercourse between different races. It is written with the Arabic letters. The name Urdu means "camp" and is applied to the language as the "language of the camps" of the time of the Mohammedan conquerors of the 11th century and their followers. It is also called Hindustani.

URPIV: A mission station of the New Hebrides Missionary Society, on Mallicolo Island.

URIYA LANGUAGE: The language of about 8,000,000 inhabiting the province of Orissa, India. It belongs to the Indic branch of the Aryan family of languages, and is closely related to the Bengali. Sometimes, in fact, it has been classed as a dialect of Bengali. Reasons exist, however, for regarding it as a distinct language.

URMIA: A town in Persia, situated in the N. W. part of the country near Lake Urmia, 480 miles W. by N. of Teheran. It is the reputed birthplace of Zoroaster. Population, 35,000. Station of the PN (1835), with (1903) 8 missionaries, 4 women missionaries, 164 native workers, 112 outstations, 53 places of worship, 63 Sunday schools, 86 day schools, 2 boarding schools, 1 theological class, 1 college, and 2,719 professed Christians; 1 dispensary, 1 hospital, 1 printing house. This station was founded by the ASCPM in 1835 and transferred in 1871. Also station of the Archbishop's Mission to the Assyrians, with (1903) 1 missionary, 2 native workers, 1 boarding school, and 1 theological class. Some write the name Urumia.

URUGUAY: The smallest republic of South America, is situated on the east coast, and is bounded by Brasil on the northeast, the Atlantic Ocean and the La Plata River on the south, and on the west by the Uruguay River, which separates it from the Argentine Republic. The country is divided into 19 provinces, with a total area of 72,110 square miles and a population of about 750,000. Seven per cent. of the population are native-born, consisting principally of half-breeds; the remainder are Spaniards, Italians, French, Brazilians, and Argentines. Montevideo, the capital, situated at the entrance of the river La Plata, has a good harbor and roadstead, and a population of nearly 150,000. Uruguay, as formerly a part of the vice-royalty of Spain, then became a province of Brazil, but declared its independence in 1825, which was recognized by the treaty of Montevideo (1828). By the terms of the constitution, adopted 1830, a president, elected for four years, and a parliament, composed of two houses, constitute the government of the republic. The territory is one vast pasture-land. On the rolling plains great numbers of cattle and sheep are raised, and the principal wealth and exports of the country consist of live stock and the resulting products. Agriculture is carried on to a limited extent. The climate is in general healthful. In the coast districts there are no great extremes of heat and cold; in the interior the thermometer ranges from 86° in summer to 45° in winds, and in the extreme south, more than a thousand miles of railway, an active commerce, and a good climate are doing much for the advancement of Uruguay.

The state religion is Roman Catholic, but there is complete toleration, and the general condition of education is very satisfactory.

Uruguay is blessed with a prosperous branch.
of the Waldensian Church, and pastors in German and Swiss colonies are caring for the religious needs of their countrymen. The Methodist Board North is doing most of the regular mission work, with its headquarters in Montevideo. In different parts of the city is a group of six churches, and from these there is a chain of interior stations, which are themselves centers of usefulness.

USUANIA: A settlement in Tierra del Fuego, S. America, situated on the S. coast, on Beagle Channel. Station of the SAMS (1869), with (1903) 1 missionary and 1 place of worship.

UTAKAMAND: A village and sanitarium in the Nilgiri Hills, Madras, India, situated about 12 miles N. by W. of Coonoor, its railroad station. It is the resort of the Madras Government during several months of the year. Population, 12,000. Station of the CMS (1870), with (1903) 1 missionary and his wife, 2 native workers, 2 outstations, 13 day schools, 1 boarding school. Also station of the CEZ (1885), with (1903) 4 women missionaries, 24 native workers, 1 outstation, 7 day schools, 1 boarding school. Also station of the WMS, with (1903) 1 missionary, 9 native workers, 1 outstation, 1 place of worship, 1 Sunday school, 1 day school, and 120 professed Christians, of whom 109 are communicants. Some write the name Ootacamund.

UTHUHA: A settlement in Tierra del Fuego, S. America, situated about 80 miles N. of the N. extremity of Lake Nyass. Station of the Moravian Missionary Society (1895), with (1903) 1 missionary and his wife, 1 place of worship, 1 day school, and 4 professed Christians.

UTUROA: A village on the island of Raiatea, Society Islands. Station of the Paris Evangelical Association (1893), with (1903) 1 missionary and his wife, 1 native worker, 1 outstation, 1 place of worship, 1 printing house, 1 day school, 181 professed Christians.

UVEA: One of the Loyalty Islands.

VACAO: A town in Mauritius, situated about 25 miles by railway S. of Port Louis. Station of the CMS, with (1903) 1 woman missionary.

VAKADU: A town in Madras, India, situated in the District of Nellore, about 16 miles E. of Gudur. Station of the Honomansburg Missionary Society (1871), with (1903) 1 missionary and his wife, 5 native workers, 1 place of worship, 3 day schools and 90 professed Christians, of whom 76 are communicants.

VALDEZIA: A settlement in Transvaal, South Africa, situated in the Zoutspansberg District, about 80 miles N. E. of Pretoria. Station of the Swiss Romande Mission (1875), with (1903) 2 missionaries and their wives, 1 woman missionary, 10 native workers, 5 outstations, 6 places of worship, 5 Sunday schools, 6 day schools and 505 professed Christians, of whom 120 are communicants.

VENDIA: A settlement in Transvaal, South Africa, situated in the Zoutspansberg District, about 80 miles N. E. of Pretoria. Station of the Swiss Romande Mission (1875), with (1903) 2 missionaries and their wives, 1 woman missionary, 10 native workers, 5 outstations, 6 places of worship, 5 Sunday schools, 6 day schools and 505 professed Christians, of whom 120 are communicants.

VALPARAISO: An important city of Chile, S. America, situated on a bay of the same name. It is the chief Chilean seaport. It has many institutions of learning; the streets are narrow, but usually well paved, and the houses present a gay appearance with their bright colors and overhanging balconies. A railroad connects it with Santiago. Population (1895) 122,435. Station of the UMAF (1885), with (1903) 2 missionaries and their wives, 2 native workers, 3 outstations, 1 place of worship, 1 Sunday school, 1 printing press, 1 day school and 133 professed Christians. Also station of the MSA (1894), with (1903) 3 missionaries, 3 women missionaries, 5 native workers, 12 outstations, 11 Sunday schools, 1 printing press and 160 professed Christians. Also station of the ME, with (1903) 1 missionary and his wife, 7 native workers, 7 Sunday schools and 517 professed Christians.

VAN: A town in Asiatic Turkey, on the east shore of Lake Van, 145 miles southeast of Erzroom, 350 miles southeast of Trebizond. Climate mild, healthful; elevation 5,500 feet. Population, 30,000, Armenians, Kurds, and Turks. It is now, as it always has been, the center of Armenian influence in Eastern Turkey. On the picturesque rock behind the city are a large number of inscriptions in cuneiform, dating back even earlier than many of the Assyrian inscriptions, and relating to a kingdom that preceded the Armenian occupation. Near Van is the island of Aghtamar, the seat of an Armenian Catholicos, whose spiritual rank is equal to that of the Catholicos of Etchmiadzin. His influence, however, is small. Station of the ABCFM (1872), with (1903) 2 missionaries and their wives, 1 woman missionary, 25 native workers, 2 outstations, 2 places of worship, 2 Sunday schools, 3 day schools, 2 boarding schools, 1 industrial school, 1 hospital, 1 dispensary and 63 professed Evangelical Christians. It has not been the policy of the missionaries to advise Armenians to join the Evangelical Church if they adopt evangelical ideas.

VANDERKEMP, John T.: Born in 1747 at Rotterdam, Holland, where his father was pastor of the Dutch Reformed Church; studied at the University in Leyden; spent 16 years in the army, where he was captain of horse and lieutenant of dragoons. After leaving the army he went to Edinburgh, where he became distinguished for his attainments in the natural sciences and modern languages. He then returned to Holland and practised medicine with great success. He was converted as a result of the death of his wife and child by a shocking accident. He then offered himself to the LMS for service in
South Africa, was ordained, and in 1798 he sailed with three others for Africa, in a convict ship. On the voyage he and his companions ministered to the spiritual as well as the material wants of the convicts. Arriving at Cape Town in March, 1799, Dr. Vanderkemp commenced at once to labor among the natives, while at the same time he awakened a deep interest in missions among the Europeans. In May he left Cape Town for the interior. After sailing on the Great Fish River, where he obtained permission from the native king Geiha to open a school. The king ordered him to leave a year later, and with some 60 followers he retired to Graaf Reinet, arriving there early in 1801. His work was especially among the Hottentots, of whom he soon collected a congregation of over 200. His efforts in behalf of this despised race aroused the enmity of the colonists, but by his wise conciliatory policy they were pacified, and he continued his work un molested. Buildings were erected and Graaf Reinet was made a permanent station, but the privileges afforded to the natives at that station bade fair to stir up another rebellion, and Dr. Vanderkemp saw the necessity of removing the Hottentots to a place of safety, where they would form a colony by themselves. The governor gave the mission a grant of land near Algoa Bay, to which the missionaries removed in 1802. The station of Bethelsdorp was founded in 1803, and in 1810 the number of people who assembled there for worship was fully a thousand. The cruelties which the Hottentots had so often suffered at the hands of their Boer masters excited the deepest pity in the heart of the doctor, and it is said that in the course of three years he paid no less than $5,000 for the redemption of slaves from bondage, and by his exertions, with the help of other missionaries, the Hottentots were finally set free. Almost the last public service which the doctor was able to render that people was in testifying in the courts at the Cape to the wrongs practised upon the Hottentots.

He died on the 15th of December, 1811, in the midst of active preparation to enter upon a new field of work in Madagascar. It is said that as combining natural talents, extensive learning, elevated piety, ardent zeal, disinterested benevolence, unshaken perseverance, unforgotten humility, and primitive simplicity, Dr. Vanderkemp has perhaps never been equaled since the days of the Apostles. As Mr. Moffat wrote about him: "He came from a university to teach the alphabet to the poor, naked Hottentot and Kafir; from the society of nobles to associate with beings of the lowest grade of humanity; from stately mansions to the filthy hovel of the greasy African; from the army to instruct the fierce savage in the tactics of a heavenly warfare under the banner of the Prince of Peace; from the study of medicine to become a guide to the Balm of Gilead and the Physician there; and, finally, from a life of earthly honor and ease to be exposed to perils of waters, of robbers, of his own countrymen, of the heathen, in the city, in the wilderness." His period of service was short. His work was the most difficult sort of pioneer’s work, for its enemies were nominal Christians quite as often as heathen savages. But his work remained. The work later built on the foundations prepared by Vanderkemp were the first in his work. The value of the influence of this devoted man.

VAN DYCK, Cornelius Van Alan: Born in Kinderhook, Columbia County, New York, August 13, 1818. Died November 13, 1895. He secured a medical education at Jefferson Medical College in Philadelphia, and at the age of twenty-one was appointed medical missionary of the ABCFM in Syria. Only one medical missionary, Dr. Asa Dodge, had preceded him in Syria, and Dr. Dodge, who arrived in February, 1833, died in Jerusalem January, 1835, so that for five years, until the arrival reached the Syrians, there was no American physician in this land.

Dr. Van Dyck arrived in Beirut April 2, 1840, and spent the month of May in a tour in Northern Syria with Messrs. Thomson and Beadle, going to Tripoli, Hums, Hamath, Antioch, Latakia and Aleppo.

In July he went to Jerusalem with three of the missionary families, and in his absence Beirut was bombarded by the allied English and Austrian fleets. In January, 1841, he returned to Beirut and spent the summer in Deir el Komr, with Dr. Eli Smith and Dr. Wolcott, opening a school for the sons of the Druze chiefs. In June, 1843, he removed to Abeih, with Dr. Thomson, remaining there for eight years, teaching in the newly-founded Abeih Seminary, making journeys to Southern Lebanon, Merj Aiyun, and Hasheiyas, attending the sick in all parts of the field, translating and writing text-books for the schools in Arabic, and studying the Arabic language with constant assiduity and enthusiasm. In the wars of 1840 and 1845 he was called to attend the wounded and suffering.

On January 14, 1846, he was ordained in Abeih to the Christian ministry. During the year 1847 a committee on behalf of the mission prepared and sent to the United States an appeal in behalf of undertaking the translation of the Bible in the Arabic language, the work to be entrusted to Dr. Eli Smith. The document is long, and now of great historical value.

The work of Bible translation was begun in 1848-49 by Dr. Eli Smith, who continued the preparatory work for eight years, until his death, January 11, 1857, but it was said that he was only willing to be responsible for the translation of the first ten chapters of Genesis, which had been corrected and printed under his own direction.

In 1851 Drs. Thomson and Van Dyck were transferred to the Sidon station, having the care of the Hasheiyas and Tyre districts. Dr. Van Dyck stated that he wished to "give himself now more fully to the ministry of the Word." For the following six years his labors were abundant, and Dr. Thomson stated that their "station was on horseback." A church was organized in Ushnafa, a Bible class was maintained in Sidon, attended by large numbers of the people. At this time his well-known Arabic geography was published.

In 1853 he visited the United States with his family. In July, 1854, he returned to Syria, and on the decease of Dr. Eli Smith, in January, 1857, he was called by the unanimous vote of his mission and the Missionary Board to take up the great work of the Arabic translation of the Scriptures.

God, in His wise providence, had been preparing him for seventeen years for this work. He had read and mastered the books, poetry, grammar, rhetoric, logic, history, geography and medicine; had published Arabic
books on algebra, geometry, higher mathematics, geography, logic and prosody, besides religious
tracts and sermons; and in the colloquial Arabic
he was without an equal. Using Dr. Smith's
work as a basis he began the work de novo; and
after two and a half years of labor the Reference
New Testament was printed, March 29, 1890.

The printing of the Old Testament was finished
on August 22, 1864, and the printing of the whole
Arabic Bible was finished in March, 1865.

The printing was conducted in the old American
Press building, and in the upper room where Dr.
Smith had labored on the translation eight years,
and Dr. Van Dyck eight years more, the assem-
bled missionaries gave thanks to God for the
completion of this arduous work.

The printing of the Arabic Scriptures was now
concluded, but the press could not keep up with
the demand, and Dr. Van Dyck went to New
York in 1865 and spent two years in electro-
typing the royal octavo edition of the Bible, and
during his stay gave instruction in Hebrew in the
Union Theological Seminary.

On his return to Beirut, in the fall of 1867,
he superintended the electrotyping of various
editions of the Arabic Bible, conducted the
weekly Arabic journal, and entered upon his
duties as professor in the medical department of
the Syrian Protestant College, continuing his
connection with it in abundant labors, in teaching
the theory and practice of medicine and chemistry,
found the Astronomical Observatory, and
witnessing the growth and development of the
institutions, and the graduation of 12 medical
classes, until his resignation.

His labors in the St. John's and the Greek
hospitals are too well known to need more than
mere mention here. He labored in Syria over
55 years.

VAN YAMBADI: A town in Madras, India,
situated in the N. Aroe district, about 40 miles
S. E. of Port Moresby. Station of the Brethren
and of the Christian and Missionary
Alliance have accomplished much good by theh:

VAYYURU: A town in Madras, India, situated
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VALENCE: The most northerly of the
South American republics, lies between British
Guyana and Colombia on the east and west, with
Brazil to the south and the Caribbean sea to the
north. In size it is larger than France and Ger-
many taken together, and is about equal to the
Gulf States plus Kentucky, Arkansas, and
Tennessee, and is divided into eight states, two
national settlements, and eight territories. In
1899 it was decided to restore a former division
into twenty states, and this work is still in prog-
ress (1904). Its estimated population is between
2,000,000 and 3,000,000. The government is
modelled after that of the United States of
America, with more freedom given to the pro-
vincial and local governments. Education is com-
ulsory and gratuitous, and illiteracy is fast
decreasing. The state religion is Roman Cath-
olic, and the other religions are tolerated, they
are not permitted any external manifestations.
The people are engaged in agriculture, cattle and
sheep raising, and mining; there are very rich
deposits of gold and silver, copper and iron.
Cácaras, the capital, has a population of about
75,000. Altho the American Bible Society com-
menced the work of the distribution of Bibles in
Venezuela in 1876, but little progress was made
until 1886, when Miss Bishop and Mr. Penroti ca-
vassed the republic. Emilio Bryant, who came
from Spain to Caracas in 1884, may be called the
pioneer of missions in this land, and whose heroic
life did much for the cause of truth. Workers of
the Brethren and of the Christian and Missionary
Alliance have accomplished much good by their
faithful ministrations. The PN and the Scandinavian Alliance of America also have missionaries in Venezuela.

VENGURLA: A town in Bombay, India, situated in the Konkan region, about 30 miles N. by W. of Goa. Station of the PN (1900), with (1903) 1 missionary and his wife, 4 women missionaries, 1 native worker, 1 day school, 1 dispensary, 1 orphanage, and 15 professed Christians. Some write the name Vengurle.

VENKATAGIRI: A town in Madras, India, situated about 30 miles S. W. of Gudur. Station of the Hermannsburg Missionary Society (1869), with (1903) 1 missionary and his wife, 10 native workers, 3 outstations, 1 place of worship, day schools, and 198 professed Christians, of whom 104 are communicants.

VERBECK, Guido Fridolin: Born January 23, 1830, in the province of Utrecht, Netherlands. Died March 9, 1886. On May 7, 1859, he sailed from New York for Japan as a missionary of the RCA, and on the following November he arrived at Nagasaki. From this time until his death, nearly forty years afterward, his life was identified with the progress of Protestant Missions in Japan. It was while living in Nagasaki that he came in contact with Wakaasa, the Japanese officer who, while commander-in-chief of the forces at Nagasaki, in 1854, picked up a floating copy of the New Testament in English, became interested in the life and teachings of Christ, and, in 1866, was baptized by Dr. Verbeck.

During a part of his residence in Nagasaki he taught two classes of young Samurai, the “twosworded.” These young men afterward became prominent in the new government which succeeded the revolution of 1868. Remembering their instructor, they summoned him from Nagasaki and sought his aid and advice in framing their new institutions, and in 1869 he removed to Tokio, or Yedo, as it was then called. For nine years thereafter he remained in close connection with the government, giving shape to and supervising the government university and the system of education as at first established. He accompanied the first deputation of Japanese to the outside world, on their tour among the nations of Europe. In recognition of his services in this and other directions, he received from the government the decoration, of the third class, of the Rising Sun, which entitled him to appear at all public and court receptions. In 1889-90 Dr. Verbeck visited the United States, and his addresses on the evangelization of Japan made a deep impression. In the translation of the Old Testament he bore a conspicuous part; but he took most pleasure in lectures and evangelistic preaching. He did much toward the planting of Christianity and the development of a new civilization in the “Sunrise Kingdom.”

VICTORIA (Kamerun): A trading station on the coast of the Kamerun Colony, West Africa, situated 35 miles W. of Kamerun River. It has a botanical garden, is connected with the coast of the Kamerun Colony, West Africa, by a system of education as at first established. It was while living in Nagasaki that he came in contact with Wakaasa, the Japanese officer who, while commander-in-chief of the forces at Nagasaki, in 1854, picked up a floating copy of the New Testament in English, became interested in the life and teachings of Christ, and, in 1866, was baptized by Dr. Verbeck.

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VICTORIA FALLS: A settlement in Rhodesia, situated on the Zambezi at Victoria Falls. Station of the Paris Evangelical Missionary Society (1898), with (1903) 1 missionary and his wife. The station, also called Mosi oa Thunya, is merely a place of transit for all the upper river country.

VIKARABAD: A suburb of Haidarabad, the capital of the native state of Haidarabad, India. Station of the ME, with (1903) 1 missionary and his wife, 14 native workers, 5 Sunday schools, 2 day schools, and 158 professed Christians, of whom 79 are communicants.

VIKTORIA: See VICTORIA (Kamerun).

VILLUPURAM: A town and railroad junction in Madras, India, situated in South Arcot, about 35 miles by railway from the French port of Pondicherry. Station of the Leipzig Missionary Society (1875), with (1903) 2 missionaries, one of them with his wife; 17 native workers, 7 outstations, 11 places of worship, 8 day schools, 2 boarding schools, and 669 professed Christians, of whom 322 are communicants. Some write the name Wulupuran.

VINTON, Justus Hatch: Born at Willington, Conn., February 17, 1806. Died at Rangoon, Burma, March 31, 1858. Graduated at Hamilton Literary and Theological Institution, 1828; appointed in 1832 missionary to Burma by the AIMU; studied with Dr. Wade and two native converts, a Burman and a Karen, who were then in the United States; sailed with Mrs. Vinton July 3, 1834, reaching Maulmain in December. Having studied the language at home and on the voyage, they began their work at once. Within a week they left for the jungles, traveling for three months from village to village, making known the Gospel of Christ. Mr. Vinton's labors were not confined to the Karens. He studied Burmese that he might preach to the Burmans. During the rainy season, when travel is impossible, he labored among the English soldiers in garrison, preaching and distributing tracts among the Burmans, and translating the New Testament into Karen, or writing his commentary. In six weeks he distributed 8,000 tracts, and his labors among the troops resulted in the conversion of many, both among the common soldiers and the officers. In May, Mrs. Vinton had in her school pupils who had come 200 miles for the sake of learning to read God's Word in their own language, threading the forests by night, not daring to travel by day.

The failure of Mrs. Vinton's health made a visit to America necessary in 1847. On their return to Burma in 1850 Rangoon was chosen as the center of his operations. War between Burma and England broke out in 1852, and the Burmans wreaked their vengeance for defeat upon the Karen Christians. As soon as the English had captured Rangoon, Mr. Vinton went there and took a leading part in the work of aiding the persecuted Karens, and restoring confidence among them. During this work Mr. and Mrs. Vinton had to provide for the sick in an epidemic of smallpox. All this devotion to the interests of the newly won converts, and the success of the new station established at Kemmendine on the outskirts of Rangoon. In 1854, at Mr. Vinton's suggestion, the Karens of the Rangoon district organized the Karen
Home Missionary Society, the first of the kind ever formed in Burma, designed for aggressive work among the heathen; the natives already supporting their own pastors and schools. In May, 1855, the cornerstone of a church was laid by Mr. Vinton in the presence of a large assembly of native and English friends. A substantial church of brick was erected, with funds contributed in America, England, and Burma, at Kemmendine, on land given to the mission by Lord Dalhousie, Governor-General of India. In the mission premises at Kemmendine Mr. Vinton now had the work of training young men for the ministry. He also toured among the villages in the mountains, and in one of these tours contracted the fever which caused his death. Mr. Vinton is regarded as one of the most zealous and successful missionaries ever sent to heathen lands by the Baptists of the United States.

VINUKONDA: A town in Madras, India, situated in the district of Kistna about 43 miles N. N. W. of Ongole. Station of the ABMU (1893) 2 missionaries and their wives, 1 woman missionary, 56 native workers, 49 outstations, 2 places of worship, 34 day schools, 1 boarding school, and 3,878 professed Christians. Also station of the ELGS.

VIZAGAPATAM: A town and seaport in Madras, India, situated about 100 miles N. of the Godavari delta and about half way between Madras and Calcutta. Population (mainly Telugus), 30,291. Station of the LMS (1806), with (1903) 2 missionaries, one of them with his wife; 2 women missionaries, 22 native workers, 3 outstations, 7 day schools, 3 Sunday schools, and 108 professed Christians, of whom 78 are communicants.

VOGELSTRUISKOP: A settlement in the Transvaal Colony, S. Africa, situated in the district of Lichtenburg. Station of the Hannover Lutheran Free Church Mission, with (1903) 1 missionary and 4 outstations.

VOHEMAR: A town and seaport in the N. part of Madagascar, situated on the E. coast. Station of the Lutheran Free Church (U. S. A.) (1898), with (1903) 1 missionary and his wife, 4 native workers, 4 outstations, 1 place of worship, and 37 professed Christians. Some write the name Vohimary.

VOLUNTEERS OF AMERICA: A philanthropic and religious organization, inaugurated in March, 1896, by Commander and Mrs. Ballington Booth in response to numerous requests on the part of American citizens. It is organized in military style, having as its model the United States Army, but in conjunction with military discipline and methods of work it possesses a thoroughly democratic form of government, having as its ideal the Constitution of the United States of America.

The organization is under the command of Ballington and Mrs. Booth, who are elected by its directors as President, and by its members as Commanders-in-chief. The national headquarters are at No. 38 Cooper Square, nearly opposite Cooper Institute, New York City. The Volunteers have six regiments, under the command of six territorial and regimental officers and their wives. These embrace nine companies or central societies that have met the higher requirements before becoming chartered by the corporation, and nearly 100 self-supporting posts or societies throughout the country, not including outposts.

Some of the statistics gathered at the close of the fiscal year in the month of September, 1903, may furnish some larger idea of the excellent results of the Volunteers' mission to men. It has philanthropic institutions in Chicago, Joliet, Austin, Fort Dodge, Kansas City, Pueblo, Worcester, Boston, Lynn, Malden, Toledo, Erie, Pitsburg, Buffalo, New Castle, Philadelphia, Newark, Flushing, New York City, and other centers. During the year ending September, 1903, over 400 women have been cared for, and over 3,000 beds have been provided for young women in the Homes of Mercy. There have been 479 children received into and cared for in the children's homes, and 3,400 children have been helped with clothing. The Volunteer officers and workers who have visited and aided 29,684 families during the year in and around the poorer sections of the large cities where they labor. No less than 180,555 persons were lodged during the year in the Homes and institutions for working and destitute men and women, not counting the many hundreds sheltered during the floods in St. Louis, Kansas City and other centers. There were 275,428 persons fed with substantial meals at a nominal cost in these institutions, and 81,900 persons were given temporary relief and food. Over 4,000 quarts of fresh milk were donated, principally to sick children.

Over 14,000 prisoners living reformed lives have been enrolled in the Volunteers' Prison League. Mrs. Ballington Booth has the entire oversight of this branch of the work. They are in touch by correspondence and services with 28,000 men within the walls. Tens of thousands of poor people and children were given an outing into the fresh air during the year through the organization. The Volunteers attracted 1,077,965 persons to their Sunday and week-night services inside their halls, and despite the almost unprecedented wet season, 397,349 to their 13,564 open-air services during the year. In addition to the Volunteer Reading Rooms, thousands of copies of Christian literature are circulated in States' prisons, jails, hospitals, soldiers' homes, and children's homes. Not by any means least, as an evidence of the permanence of the work, 397,968.40 were contributed by the poor people, irrespective of the national receipts, in support of their own Volunteer societies and local cause.

If the foregoing figures, taken from the reports of the field commanders, do nothing else, they justify the existence of the Volunteers of America, and are in themselves eloquent testimony to the work accomplished in one year.

VUGA: A settlement in German East Africa, situated in the Usambara region, about 53 miles E. by N. of Tanga. Station of the German East Africa Mission (1895), with (1903) 5 missionaries, three of them with their wives; 1 woman missionary, 1 native worker, 2 outstations, 1 place of worship, 1 day school, and 108 professed Christians. Some write the name Wuga, and call the same place Ngazi.

VUYYURU. See VAYYURU.
WADAI: A native state of Africa under the protection of France, lying between the Egyptian Sina, and the Lake Chad basin, containing 170,000 square miles, and a population of about 2,000,000. The state is semi-civilized. It is a rigidly Mohammedan region, with a strong tendency to destroy any person dissenting from Islam. No missionary has ever visited Wadai unless in disguise or with military force.

WADAL: An ancient city in Bombay, India, 26 miles northeast of Ahmadnagar. It was formerly of some political importance. Station of the ABCFM (1835), with (1903) 1 missionary and his wife, 43 native workers, 15 outstations, 12 places of worship, 16 Sunday schools, 1 boarding school and 237 professed Christians. Some write the name Wadala.

WADE, Jonathan: Born at Otsego, N. Y., December 10, 1798. Died at Rangoon, Burma, June 10, 1872. Graduated at Hamilton Literary and Theological Institution 1822; ordained February, 1823; embarked as a missionary of the ABM for Burma, June 22, 1823; reached Rangoon December 5 following. At the commencement of the first Burmese war, soon after his arrival, he and Mr. Houghton were arrested, imprisoned, and put in irons, then dragged to the place of execution, and compelled to kneel before a Burmese executioner, who had received orders to slit off their heads at the discharge of the first British gun on Rangoon. Panic-stricken at the sound of the cannon, the executioner, alarmed for his own safety, left his prisoners and fled. They were afterward seized by the Burmese officials, but rescued by the advancing British troops. They went to Calcutta, remaining till the close of the war. Mr. Wade occupied himself during this interval in the study of the language, translation of books, and superintending the printing of useful works. He preached also in English in the Circular Roads Baptist Chapel. At the close of the war he returned to Burma, making Amherst his home until the transfer of the mission to Maulmain, where he labored thirteen years. In 1830 he inquired of a pioneer missionary in the Dark Continent to reside there that they might assist the missionaries settled there by Mr. Wakefield, and began the work which he continued by Mr. Comstock and others. He received the degree of D.D. in 1852 from Madison (now Colby) University. In the absence of Dr. Bumey in the United States he had charge of the theological seminary for Karens at Maulmain. In addition to preaching the Gospel, he reduced to writing the two Karen dialects, Sgaw and Pwo, and prepared important theological and educational works—among them a Karen Thesaurus, a work in 5 volumes, the last volume completed in 1850. This he designed to be for the Karen language what Dr. Judson's Dictionary was for the Burmese, and to its revision he devoted his powers as long as he was able to work. He visited the U. S. twice, returned to Maulmain from the second of these visits in 1852, and during twenty years more, too suffering from an incurable malady, he continued his literary labors for the Karens. Only six days before his death did he lay down his pen.

WADHWA: A town in Bombay, India, situated in the Gujarat region, about 65 miles S. W. of Ahmadabad. Station of the PCI (1895), with (1901) 1 missionary and his wife, 6 native workers, 2 Sunday schools, 2 day schools, 1 orphanage and 17 professed Christians.

WAHAIJER: A settlement in Assam, India, situated in the Jaintia Hills, S. E. from Jowai, and giving access to the Mikir and Bhoi hill tribes. Station of the Welsh Calvinistic Methodist Mission, with (1903) 1 missionary, 22 native workers, 17 outstations, 28 places of worship, 18 Sunday schools, 32 day schools and 1,055 professed Christians, of whom 344 are communicants.

WAI: A town in Bombay, India, situated about 20 miles N. N. W. of Satara. Station of the ABCFM (1872), with (1903) 2 women missionaries, 14 native workers, 1 outstation, 3 places of worship, 6 Sunday schools, 1 boarding school and 22 professed Christians.

WAITHLAINGMANGYALWA: A station of the SAMS (1892) in the Chaco, Paraguay, South America, situated about 27 miles W. of the Paraguay River and 140 miles N. W. of Asuncion. It has now (1903) 4 missionaries with their wives, 1 place of worship and 1 day school. It is also called the Central Station of the Chaco Mission.

WAKAYAMA: A town and seaport in Japan, situated on the main island about 40 miles S. W. of Osaka. Station of the Cumberland Presbyterian Mission (1877), with (1903) 1 missionary and his wife, 4 native workers, 1 outstation, 2 places of worship, 2 Sunday schools, 1 dispensary and 142 professed Christians. Also station of the PCI, with (1903) 1 missionary, 1 place of worship, 1 Sunday school, 1 day school and 28 professed Christians.

WAKEFIELD, Thomas: Born at Derby, England, June 23, 1836. Died December, 1901. In the year 1861 he was accepted by the Methodist Free Church for pioneer missionary service in Eastern Africa. The district of Ribé, eighteen miles from Mombasa, was decided upon for the first mission station; and here, for six months, Mr. Wakefield bravely grappled with the difficulties of a pioneer missionary in the Dark Continent entirely alone. Besides acquiring the Kiswahili and Kinyika languages, and preaching the Gospel among the scattered peoples around Ribé amid many discouragements, Mr. Wakefield in 1865 made a most interesting journey across the plains to the Galla country, and his experience on this trip was published in a work entitled Footprints in Eastern Africa. The Galla Mission was established at Golbanti in 1884; but the Masai warriors came down upon the station on May 3, 1886, and besides putting to death Mr. and Mrs. Houghton, the missionaries settled there by Mr. Wakefield, massacred several native Christians, who had volunteered to reside there that they might assist in the establishment of the mission. In 1887, having completed twenty-five years of service for the East African Mission in England, and during the following year he received the highest honor his denomination could confer upon him, being elected to the Presidency of the Assembly at its annual gathering. For many years he was a member of the
Missionary Committees, and he was elected a Fellow of the Royal Geographical Society and of the Royal Historical Society. In the year 1891 he offered himself for Eastern Africa, and he would have returned to his adopted land if his medical advisers had consented for him to do so. The Annual Assembly of his Church in an Appreciation on his life gave utterance to these words: "He not only laid the foundation of our East African Mission; he also lifted the missionary ideal of our churches to a high standard."

WALAJABAD: A town in Madras, India, situated in Chingleput Division, about 6 miles W. S. W. of Conjeevanar. Station of the UFS, with (1903) 1 missionary, 80 native workers, 10 outstations, 72 professed Christians, 1 place of worship, 10 day schools, 1 dispensary and 1 hospital.

WALFISH BAY: A settlement on the coast of German S. W. Africa, which belongs to Great Britain, and which immediately commanding the bay. Population, 31 Europeans and 700 negroes. Station of the Rhenish Missionary Society, with (1903) 2 missionaries, 3 native workers, 2 outstations, 2 day schools, 1 Sunday school and 612 professed Christians, of whom 216 are communicants. Some write the name Wal-office.

WALLINGER, Miss Amelia Anne: Born in England, November 13, 1839. Died in India, March 3, 1894. Miss Wallinger was the only daughter in a home of refinement and wealth, and after the death of her parents, having an abundant home income, she commenced her home charitable work among the orphan daughters of professional men. From 1870 to 1882, entirely at her own expense, she made her house the home and school for a large number of girls of gentle birth, whose means were not sufficient to educate them for the position to which they belonged. Afterward, she entered into active home mission work, and under her supervision were held mothers' meetings, children's sewing classes, and missions for the lowest classes of society. Altho advanced in years, she decided to give up her English home and its ties of friendship, and go to the foreign field. She set out, as a missionary of the CFEZ, for Utakamund, South India, in 1886. Not only did she go at her own charges, but she bore the expense of another missionary who accompanied her. After remaining in Utakamund for a year, she and her colleague, Miss Ling, made a tour in the Wynand, a wild country inhabited largely by Malayalam, Tamil, and Kanarese-speaking people, and having as its principal towns Gudalore and Devila. Plans were formed, not only to do missionary work in the lower plateau of the Wynand but also among a remnant of an ancient race in the heights of the Nilgiri Hills. The chief tribe of this race, the Todas, are believed to have been the Lords of the Hills, and Miss Wallinger and Miss Ling were the first women evangelists to these neglected men of the jungles. She and her companion would creep on hands and knees through the entrance-holes of the houses of these wild tribes; and amid indescribable degradation, they would tell the story of Divine love. During a visit to England, the year before her death, she aroused a low interest in the mission work, and almost all of the developments of this mission were at her instigation and largely assisted by her means. Her last two periods of residence in India were spent in Coonoor, and by the special request of the native Christians, they were allowed to carry her body to its last resting-place in the Coonoor churchyard.

WANGEMANNSHOH: A settlement in German East Africa, situated in the Konde region N. of Lake Nyassa. Station of the Berlin Missionary Society (1891), with (1903) 8 missionaries, of whom 5 are laymen and colonists to be stationed later; 7 native workers, 2 outstations, 1 Sunday school, 1 day school, and 53 professed Christians.

WAHN-HSIEN: A town in Szech-wan, China, situated on the Yangtze River, 65 miles E. S. E. of Sui-ting-fu. Station of the CIM (1888), with (1903) 1 missionary and his wife, 1 woman missionary, 1 native worker, 1 outstation, 1 place of worship, 1 Sunday school, 1 day school, and 23 professed Christians. Some write the name Wan-hien.

WANICA: A station of the Moravian Mission (1886) in Paramaribo, Dutch Guiana, South America. Statistics are included under Paramaribo.

WANIYANKULAM: A town in Madras, India, situated in Malabar, 20 miles W. of Palghat. Station of the Basel Missionary Society (1886), with (1903) 2 missionaries, of them with his wife; 27 native workers, 4 outstations, 1 Sunday school, 3 day schools, and 170 professed Christians, of whom 94 are communicants.

WANNARPONNAI: A station of the WMS Missionary Society in Jaffna, Ceylon.

WARD, William: Born at Derby, England, October 20, 1798; died at Serampur, India, March 7, 1823. Mr. Ward was a printer by trade. Having studied for the ministry, he was appointed missionary to India of the BMS, and sailed in May, 1799, with the second party sent out by that Society. Owing to the opposition of the East India Company, the missionaries established themselves at the Danish settlement of Serampur, on the Hugli River above Calcutta. Here they were joined by Carey and Thomas, who had preceded them to India, and in March, 1800, Mr. Ward printed the first page of a Bengali translation of the New Testament. The work of giving the Bible to the people proceeded with astonishing rapidity. According to Mr. Ward's report in 1809, besides the whole Bengali Bible, parts of the Bible had been printed in Sanskrit, Urdu, Hindustani, Marathi, Sikh, and blocks had been cut for the Gospel of Matthew in Chinese. The printing office was finely equipped with type for Arabic, Persian, Hebrew, Greek, and English, besides the languages named above. The building used for the printing house was 200 feet long.

The tremendous energy of this first of missionary printing offices was shown when, in March, 1812, the whole establishment, with twelve fonts of Indian type, stores of books, printed sheets, paper, etc., was destroyed by fire. Fifty thousand dollars was a low estimate of the loss. The matrices for casting type were saved. Recovering the melted type-metal from the ruins, the missionaries began casting type at once. In two weeks' time Mr. Ward was able to begin printing the Scriptures anew. In one month the fonts of type were so far restored that the printing was resumed on a large scale, with presses going day and night.
This catastrophe was, in fact, a blessing to the mission. It not only won instant sympathy for the men who could derive new energy from misfortune, but it made the mission and its benefactors widely known, and brought help from every quarter.

Mr. Ward was not a mere printer, but a historian of the mission, and a true missionary in the general work. After twenty years of such service his health became impaired, and he returned to England for rest in 1819. In 1821 he was again at his post in Serampur, but his work was done, and two years later he passed away.

WARDIA: A town in the Central Provinces of India, and capital of the district, situated about 50 miles by railway S. W. of Nagpur. Station of the Mission to Lepers (1886), with (1903) 1 lepers' station. Also station of the UFS, with (1903) 1 missionary and his wife, 18 native workers, 4 outstations, 5 day schools, 2 dispensaries, and 1 hospital.

WARMBAD: A village in German S. W. Africa, situated in the S. part about 25 miles N. of the Orange River, and 70 miles N. E. of Steinkopf; terminus of the railway to Port Nolloth. It was first occupied as a mission station by Dutch missionaries in 1806. Station of the Rhenish Missionary Society, with (1903) 1 missionary and his wife, 1 native worker, 1 outstation, 1 day school, 1 Sunday school, and 310 professed Christians, of whom 156 are communicants.

WARREN, Charles Frederick: Born at Margate, Kent, 1841. Died at Fukuyma, June 8, 1899. In 1873 was sent to the Osaka Mission, Japan, under the CMS. The first missionary at Osaka, he was principal of the theological college at that place. For a year he was appointed to the ministry of St. John's, Ashbourne, on account of the illness of Mrs. Warren; but after her death he returned to Japan, in 1888, as Secretary of the Mission. He was appointed Archdeacon of Osaka and Central Japan. Mr. Warren exerted a great influence in the Foreign Concession of Osaka, in the municipal council of which he was, for years, the president; and his ability was recognized, more or less, throughout the Japanese Empire, and, especially, to his previous residence and work in China, in the Far East generally. He was a prominent member of several committees for the translation or revision of the Bible, prayer-book, and hymn-book; and as one of the originators of the Christian Conference (on Keswick lines) at Arima, his ripe experience and wise counsel proved most helpful. Under the blessing of God he lived to see the fruit of his twenty-five years' life at Osaka in the organized work of the CMS, in the development of the Osaka Settlement into the model of a Christian civilized community, and in the better understanding of all Christians for the redemption of Japan. He was author of Family Prayers for a Week, in Chinese; Scripture Catalogue of Faith and Duty, in Japanese; Book of Prayers for Family and School Use, in Japanese; and he was one of the translators of the prayer-book into Japanese, and a member of the revising committee for translation of the Old Testament into Japanese.

WALKBURG: A town in Cape Colony, situated in Kaffraria, about 10 miles N. of Stutterheim. Station of the Berlin Missionary Society (1865), with (1903) 1 missionary, 8 native workers, 3 outstations, 1 day school, 1 Sunday school, and 387 professed Christians, of whom 163 are communicants.

WATERBERG: A village near the railway, between Pretoria and Pietersburg, at the foot of the Waterberg Mountains, on the slope of which is Warmbad, with its hot spring. The mountains give name also to a mission of the WMS, of which statistics are given under Makapan. Station of the Berlin Missionary Society (1867), with (1903) 1 missionary, 16 native workers, 7 outstations, and 1,013 professed Christians. Some call the station Modimolle.

WATERLOO: A town in Sierra Leone, West Africa, situated about 15 miles S. E. of Freetown. Station of the CMS (1819), with (1903) 23 native workers, 10 outstations, 1 place of worship, 1 Sunday school, 9 day schools, and 1,374 professed Christians, of whom 600 are communicants. Also station of the UMFC (1879), with (1903) 1 missionary and his wife, 32 native workers, 3 places of worship, and 283 professed Christians, of whom 192 are communicants. Also station of the WMS, with (1903) 1 missionary, 2 native workers, 3 outstations, 8 places of worship, 3 Sunday schools, 3 day schools, and 434 professed Christians, of whom 345 are communicants.

WATTERLOO: A town in Dutch Guiana, South America, situated about 10 miles S. of Nickerie. Station of the Moravian Mission Society (1859), with (1903) 1 missionary and his wife, 22 native workers, 2 places of worship, 1 day school, and 224 professed Christians.

WATHEN: See Noombe.

WAZIRABAD: A town in the Punjab, India, situated about 30 miles S. of Sialkot. The town is comparatively new, and has only recently risen to importance. It is much better and more regularly built than most native towns, all the houses are mostly made of sun-dried or kiln-burned bricks. Population, 16,462. Station of the Church of Scotland Foreign Missions (1863), with (1901) 1 missionary, 15 native workers, 8 outstations, 4 day schools, and 25 professed Christians.

WEASISI: A station in the northern part of Tanna, New Hebrides.

WEI-I-AI-WEI: A seaport and military post in Shan-tung, China, situated at the entrance of the Straits of Chili, and temporarily occupied by Great Britain under lease. Station of the PB, with (1900) 3 missionaries, two of them with their wives.

WEI-HISIEN: A town in Shan-tung, China, situated about 150 miles S. W. of Teng-chau-fu, an important center, which will be a station on the German road from Kiao-chau. Population, 100,000. Station of the PN (1882), with (1903) 4 missionaries and their wives, 4 women missionaries, 88 native workers, 124 outstations, 20 places of worship, 48 day schools, 9 boarding schools, 1 dispensary, 1 hospital, and 3,000 professed Christians. The college from Teng-chau-fu is to be removed to this place. Some write the name Wei Hien.

WEI-HWEI: A town in the province of Ho-ann, China, situated on the Wei River, about 50 miles S. by W. of Chang-te-fu. Station of the FCC (1903), with 3 missionaries, 1 place of worship, 1 dispensary, and 37 professed Christians. This town takes the place of Hsin-cheng in the list of the Society's stations, this latter place is now an outstation of Wei-hwei.
of Missions of the: Welsh Calvinistic Methodists, Foreign Missions of the: Welch Calvinistic Methodists of Wales interest in missionary work began to take an increasing form and at the time when the London Missionary Society was established. They contributed liberally to its funds, and several of the most useful missionaries of that Society had been trained in their churches.

But the growing desire that the connection should have a mission of its own led ultimately to the organisation of the Welsh Calvinistic Methodist Foreign Mission Society in Liverpool in January, 1840. In 1834 the British Government completed a treaty with the chiefs of the Hali Hills in Assam, a road made across the Hali Hills to the British territory in the Brahmaputra valley. When the Welsh Foreign Missions were planned in 1840 the attention of the fact that the Directors was called to the Rev. W. Pryce commenced operations at Jowai, the chief village in the Jaintia Hills, and in subsequent years the work was extended to various other parts of the hill country. In 1849 the Rev. W. Pryce commenced operations at Sylhet, in the plains of the Brahmaputra region. The work was carried on vigorously, and not without some degree of success, circumstances occurred which made it advisable to limit the operations of the mission to the hill country, and until 1887 the large district around Sylhet was left unoccupied, when in that year the mission was again enabled to resume its work. The mission field in India is divided into 15 districts: 10 in the hills, and 5 in the low country to the southward, which was transferred from Bengal to Assam in 1879. Day schools, evangelistic work, publishing, and medical work are all features of the mission.

An indication of the growth of the work is given by the fact that the districts have doubled since 1860. There are now (1902) 439 preaching stations, against 136; 331 Sunday schools and 116, against 141; 2,809 scholars. There are now 5,616 communicants, while the total attendants at churches number 16,659. There are 10 ordained missionaries in the hills and 2 women missionaries, and in the plains, 8 ordained and 5 women missionaries.

Recently work has been commenced in the Lushai Hills, in the extreme southwest of Assam. Two missionaries are located here, but their enterprise is still in its infancy. There are 13 native ministers, and 48 preachers who have been admitted to the presbytery, some of them being pastors and others in charge of schools. There is a theological institution at Cherra, and there are 401 day schools, with 8,241 scholars (2,689 girls), and a medical mission in the Jaintia Hill district.

In 1842 the Society organized mission work among the Bretons in Western France, and still has a small mission work in Brittany. There are 3 stations, each with 1 missionary, 5 churches, 74 converts, and 71 adherents not admitted to membership. The influence of the work, however, extends far beyond the immediate Protestant community.

There is also a woman's branch of this Society, with headquarters at 20 Sherlock Street, Liverpool, which aids in the collection of funds, but does not carry on independent work.

WEN-CHAI-FU: A town and treaty port in Chekiang, China, situated about 160 miles S. E. of Hang-chow, China. Population (1901) 80,000. Station of the CIM (1867), with (1903) 2 missionaries and their wives, 4 women missionaries, 17 native workers, 22 places of worship, 1 day school, 1 boarding school, and 448 professing Christians. Also station of the UMFC (1877), with (1903) 5 missionaries, three of them with their wives; 156 native workers, 6 outstations, 6 day schools, 7 Sunday schools, 1 dispensary, 1 hospital, and 3,294 professing Christians, of whom 1,294 are communicants. Some write the name Wen-chow.

WEN-LI: Name applied to the classical or book language of China, is distinguished from the colloquial. To write in the same natural way as one would talk is contrary to Chinese teaching and practice; and the classical book style so abound in stilted, condensed, epigrammatic phrases, that a man who has not mastered the literary style is unable to understand the sense, even tho he may be able to recognize the characters or ideograms. A variation of the Wen-li is the Easy Wen-li, which is not so severely independent of the spoken dialect.

WEN-SAN, or GEN-SAN: A town and seaport in Korea, situated on the E. coast, about 120 miles N. E. of Seoul. Station of the PCC (1893), with 2 missionaries and their wives, 2 women missionaries, 1 native worker, 1 outstation, 1 place of worship, 2 day schools, 1 Sunday school, and 125 professing Christians, of whom 77 are communicants. Also station of the MES (1900), with 1 missionary and his wife, 2 women missionaries, 1 dispensary, and 205 professing Christians, of whom 55 are communicants. The station of the ME was transferred to the MES in 1902.

WEN-TENG-HSIEN: A town in Shan-tung, China, situated about 12 miles S. of Wei-hai-wei. Station of the PB, with (1900) 1 missionary and his wife.

WESLEYAN METHODIST MISSIONARY SOCIETY: History. The first distinctively foreign missionary of Wesleyan Methodism was Dr. Coke. As early as 1744, through the efforts of Whitefield, special hours of prayer for the outpouring of the spirit of God upon all Christian churches and upon the "whole inhabited earth" were observed, and John Wesley went to North America to preach. From that time onward missions in the British possessions in North America were carried on, and numerous preachers were sent out. These missions, however, were mainly intended for the benefit of British colonists, and missions to the heathen were not undertaken until 1786.
when Thomas Coke, destined by the Methodists in England for Nova Scotia, was driven to the British West Indies, where a mission to the negro slaves was at once commenced. In his hand the conduct of the Wesleyan missions was mainly placed until 1804, when, upon his departure for America, a committee of three was appointed by the Conference to undertake the management of the work. It was Dr. Coke's instruction that a mission to West Africa was undertaken in 1811, and after crossing the Atlantic eighteen times, when he was 76 years old, he again sailed, with six other missionaries, December 31, 1813, to Ceylon to find there the third Methodist mission. His death, early in the following year, made necessary other arrangements for carrying on the work; the Society was accordingly reorganized, and in the course of a few years was placed on its present permanent footing.

The management of the missions and the collection and disbursement of funds are entrusted to a committee appointed annually by the Conference, as are also the general secretaries and two treasurers, a minister and a layman.

Development of Work: Before the death of John Wesley, his teachings had been extended into Ireland, Scotland, the Shetland Isles, and the Channel Islands; and the first years of the new century saw the Methodists at work among the French prisoners in England and in the French prisons. As early as 1757 missions of seventy persons was reported at Arras, France, and Methodism rapidly extended to other parts of the country. Work was begun in Germany in 1815 by Christopher Gottlob Müller, who had been converted through the instrumentality of a Wesleyan minister; in Switzerland in 1839, by the Wesleyan missionaries already at work in the south of France; at Gibraltar in 1809, from whence Spain and Portugal were reached; and in Italy in 1860, after the revolution in the civil government, began to arrange his plans, and missionary the government had been occupied in erecting jails, barracks, and other public buildings necessary for the civil, military, and convict establishments, but very little had been done for the religious and moral improvement of the people. Indeed, the whole aspect of affairs—the state of society, the mode of government, the discipline adopted in the management of convicts, and the temper and spirit of everything and everybody—appeared cold, cruel, and repulsive in the extreme. Nevertheless, Mr. Leigh (1815), having secured the countenance and protection of the colonial government, began to arrange his plans, and mapped out a wide circuit in which to itinerate. From Sydney he extended his labors to Parramatta, where he met the Rev. Samuel Marsden, and, with the consent of the government, was appointed minister to the troops and convicts, and afterword identified with missions to New Zealand. Assistance was given by Methodists in Australia, reinforcements were sent from England and

Among the convicts, and the Rev. Samuel Leigh went for this purpose to Sydney in August, 1815. Missions to New Zealand were established there in 1821, to Victoria in 1838, and to Queensland in 1850. The mission to the cannibals of New Zealand was commenced in 1822; in the same year a missionary was also sent to the Friendly Islands, but it was not until 1826 that a mission was established there. As soon as this work was on a firm basis, the missionaries endeavored to do something for Fiji, but some years elapsed before the mission to Fiji became an actual fact. Work in China was undertaken in 1853.

As a result of this development the Foreign Missions of the Wesleyan Methodist Missionary Society are classed in three departments:

A. Missions originated by the Society but now entirely independent and under the direction of Colonial Conferences: Canada, Australia, New Zealand, and the South Seas Islands.

B. Missions under the immediate direction of local Conferences but aided by the Society: Ireland, France, West Indies, and South Africa (Cape Colony, Natal, Orange River Colony).

C. Missions still under the immediate direction of the British Conference: Europe (Italy, Spain, Portugal, Gibraltar, Malta, Cairo); Ceylon: India (North and South); China; South Africa (Transvaal, Swaziland, Rhodesia); West Africa (Sierra Leone, Gold Coast, Lagos); Western Hemisphere (Bahamas, Honduras and the West Indies).

A. Missions originated by but now independent of the WMMs.

Canada: The work in this country was from the first chiefly colonial, and the organization of the Canadian Methodist Missionary Society in 1824 early took the care of the work among the Indians from the parent Society.

Australia: It is perhaps doubtful whether a mission was ever commenced in any part of the world under more discouraging circumstances than was that of the Wesleyan Society to Australia. New South Wales was chiefly a community of convicts, with bands of savage natives on its borders. The free settlers and squatters, widely scattered and entirely destitute of religious instruction, were only a few degrees above the convict population. Up to the time of the arrival of the first Wesleyan missionary the government had been occupied in erecting jails, barracks, and other public buildings necessary for the civil, military, and convict establishments, but very little had been done for the religious and moral improvement of the people. Indeed, the whole aspect of affairs—the state of society, the mode of government, the discipline adopted in the management of convicts, and the temper and spirit of everything and everybody—appeared cold, cruel, and repulsive in the extreme. Nevertheless, Mr. Leigh (1815), having secured the countenance and protection of the colonial government, began to arrange his plans, and mapped out a wide circuit in which to itinerate. From Sydney he extended his labors to Parramatta, where he met the Rev. Samuel Marsden, and, with the consent of the government, was appointed minister to the troops and convicts, and afterward identified with missions to New Zealand. Assistance was given by Methodists in Australia, reinforcements were sent from England and
the work prospered. In 1864 funds were secured for a Wesleyan College at Sydney, and the formation of the Australasian Methodist Missionary Society (organized in 1822 as an auxiliary and in 1855 as a separate Society) relieved the parent Society of responsibility for work in that section of the world. The fields specially under the care of this Australasian Society are Samoa, Fiji, New Britain, New Guinea, China, the Chinese in Victoria, New South Wales, and Queensland; and the Indian Coolies of Fiji. In 1900 the Bible Christians of Australia united with the Methodist churches, and the combined forces (1898) represented 55 missionaries, 3,903 native workers, in 22 principal and 1,411 outstations, with 100 organized churches and 35,275 communicants.

**New Zealand**: In 1818 the Rev. Samuel Marsden persuaded Mr. Leigh to take a trip to New Zealand, and as a result, at a visit to England he laid before the committee a proposal for the commencement of a mission to the cannibals of New Zealand. The Society was at that time laboring under a heavy debt, but Mr. Leigh, by forceful appeals to the conscience of many parts of England, obtained contributions of goods of various kinds, which in New Zealand would be more valuable than money itself, and the Society undertook to commence the new mission without delay. About this time two Maori chiefs arrived in London with Mr. Kendall of the Church Missionary Society; their appearance gave a new impulse to the plans for New Zealand; the necessary preparations were soon completed, and the party of missionaries—consisting of Mr. and Mrs. Leigh, Mr. and Mrs. Horton, appointed to Tasmania, and Mr. Walker—sailed from England on April 28, 1821. Work was commenced at Wangaroa in 1822. Up to 1830 the mission met with no success, and for a time the work was broken up. Then the growth and the advance was most marked, and when in 1855 the work was passed over to the Australian Conference there was a large community of European and Maori Wesleyans. Subsequently the Maori church was greatly depleted, but after the establishment of the New Zealand Conference (1874) it revived.

**South Seas**: These missions include those in the Friendly Islands, Samos, Fiji, and New Britain (Neu Pommern). In June, 1822, about twenty-two years after the last surviving agent of the LMS had escaped from the Tonga Islands, the Rev. Walter Lawry, with his family, sailed from Sydney, and the following August anchored off Tonga. Among the hundreds of natives who came off the shore in their canoes was one Englishman, named Singleton, who had lived sixteen years on the island, being one of the survivors of the ill-fated "Port-au-Prince," whose crew had been massacred in 1806. He had become a thorough Tonga man in manners and language, but became very useful to Mr. Lawry as an interpreter and in other ways, and were long himself accepted the Gospel. Mr. Lawry was kindly welcomed by chiefs and people, and tho the habitual fickleness of the people manifested itself, there was some success and in 1826 other missionaries were sent out by the Society. Urgent calls come from other islands, and at Vavau, Hapai and Mau the progress was phenomenal. Special attention was paid to education and the preparation of Christian literature, and in 1870, it was affirmed that not a single heathen remained in the Tonga Islands.

One of the results of the revival in the Friendly Islands in 1834 was the commencement of a mission to Fiji, which was undertaken by the missionaries (one of whom, Mr. Watkin, went to England to plead there the cause of "poor Fiji"), seconded by King George and some other zealous disciples from Tonga. The Fijians at that time were atrocious cannibals, even exceeding the people of New Zealand, the New Hebrides, and other islands in this and in war, polygamy, adultery, murder, suicide, deception, fraud, theft, and many other crimes. In October, 1832, Messrs. Cross and Cargill, with their families and several converted Friendly Islanders, and a few Fijians returning to their own country, embarked in a small schooner, the "Blackbird," and, landing at Lukemba, commenced the work destined to be both hard and perilous, but also so blessed. Perhaps there never was a harder struggle between light and darkness, truth and error, than that which took place in the course of the Fiji Mission, but the missionaries persevered and pushed forward, and had their reward in the victory which crowned their efforts at last. Thecession of the islands to Great Britain in 1874 facilitated the work, which has been continued under the auspices of the Australasian Society.

As the mission to Fiji was the outgrowth of the work in the Friendly Islands, so that in New Britain resulted from the work in Fiji. The conclusion of the Convention of 1874, which took place in the course of the Fiji Mission, pronounced their efforts at last. The conclusion of the Convention of 1875 by a company largely made up of native teachers from Fiji, there were the usual experiences of hostility and bloodshed, but the courage of the little band never faltered, the places of those who had fallen were soon filled and the work went on. The results of the mission to Fiji in the neighboring islands. The result was that missionaries were sent out in 1787 and in the course of a few years almost every colony was reached.

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*West Indies*: In January, 1758, Mr. Wesley preached in the house of Nathaniel Gilbert, Esq., the Governor of the English Colony in Antigua; who was at that time residing in England. Several of Mr. Gilbert's negro servants were also present and appeared much affected by the sermon. Later on, two of these slaves were baptized by Mr. Wesley. Mr. Gilbert, too, became identified with the Methodist people, and upon his return to Antigua commenced at once to hold religious meetings for his own people and those of the surrounding estates, and in every possible way laboring for their good until his death. Two of the slaves kept up the work with a Mr. Baxter, a shipwright and a Methodist local preacher, did what he could. Repeated appeals were made to England, but it was not until 1786 that Dr. Coke, driven out of his course to Nova Scotia by a storm, landed at Antigua, became interested in the situation there and in the neighboring islands. The result was that missionaries were sent out in 1787 and in the course of a few years almost every colony was reached.
In 1885 the British Conference, contrary to the judgment of the Missionary Committee, decided that the time had come to close the Cape Mission, and accordingly the entire work of the Society in that section, excepting Bahamas and Honduras, was so set apart. Two conferences were found, a Western, including Jamaica, Haiti, San Domingo, Panama and Costa Rica, and a Northern, including the Isthmus, St. Vincent, Barbados, Trinidad, and British Guiana. All of these sections have suffered heavily in recent years, and while the churches, notably in Guiana, have been ordinarily prosperous, the general situation is such that (1893) it has been necessary to bring them back under the care of the British Conference.

**South Africa:** In 1815 the Rev. Barnabas Shaw was appointed to commence a Wesleyan Mission in Cape Colony. Permission to preach was refused, but he took matters into his own hands and preached without the governor’s sanction. His congregations, however, were composed principally of soldiers, and his greatest desire being to preach Christ to the heathen, he gladly availed himself of an opportunity which offered, through Mr. Schmelen of the LMS. The River resulted in the establishment of the mission north of Orange River. In September, 1815, Mr. Schmelen and Mr. Shaw, with their families, attendants, and supplies, set out on their long journey. On the 4th of October, after crossing the Elephant River, Mr. Shaw unexpectedly found his sphere of labor in meeting the chief at Little Namaqua, accompanied by four men, on his way to Cape Town to seek for a Christian teacher, so that his tribe, like others, might have the advantages which he had seen follow the introduction of the Gospel. Mr. Shaw agreed to go with the chief to Little Namaqua, accompanied by four men, and to remain with him and his people, while Mr. Schmelen continued his journey to his own station in Great Namaqua. About three weeks later the chief and his party reached Lily Fountain, on Kamiesberg, the principal home of the chief of the tribe of Little Namaqua. The party consisted of natives who had come out to welcome them, and from that introduction the work prospered, and was extended by tours into Great Namaqualand and Damaraland. An attempt to establish a mission north of Orange River resulted in the murder of the company of missionaries and native teachers, but another effort was more successful. Subsequently, on the entrance of German societies, the work beyond the Orange River was transferred to the Rhenish Missionary Society.

In the year 1830 a second attempt was made to start a Wesleyan Mission in Cape Colony, and Mr. Edwards was directed to proceed thither from Little Namaqua. With the cordial permission of the governor to preach to and instruct the slave population of the town and neighborhood, he began his work, which he for some time prosecuted with success, and in which he was succeeded by other missionaries sent out from England. Chapels were built in various parts of Cape Town, with which were connected prospecting parties into Natal. The work had extended also into the Graham’s Town and Queenstown districts. Mission work was commenced in Bechuana in 1822, tho it was some little time before it was successful. In 1841 a Wesleyan missionary accompanied the British troops into Natal, and after a time of service for the English and Dutch inaugurated a work for the natives. The churches in the whole section, English and Kafir, grew rapidly, and in 1882 the South African Conference was organized and assumed the entire, among those of the native South Africa, excepting that in the Transvaal, Swaziland, and Rhodesia, which remained under the direction of the parent Society.

C. Missions under the British Conference.

1. Western Hemisphere.
   1. Honduras: In British Honduras four stations are occupied: Belize, Corozal, Stann Creek, and Toledo. In Spanish Honduras the stations are Rosten and San Pedro Sula. The work is among the foreign population and among the natives, including the mahogany and logwood cutters. There are (1903) 32 chapels, 17 other preaching places, 18 missionaries and assistants, 41 teachers, 25 catechists and local preachers, 1,737 communicants, 26 schools, 1,453 scholars (including S. S. scholars, 2,254), attendants on services, 6,180.
   2. Bahamas: The work here was commenced in 1803 by Rev. William Turton, a native of the West Indies, at New Providence. It has been extended until there are stations at Nassau, Rock Sound, Tarpum Bay, Governor’s Harbor, Harbor Island, Great Abaco, Andros and Bimini, and Key West. The report of (1903) shows 29 chapels, 9 other preaching places, 12 missionaries and assistants, 7 teachers, 111 local preachers, 3,561 communicants. The number of day schools is small—4, but special attention is paid to Sunday schools, which number 30, with 3,795 scholars; attendants on services, 1,156.
   3. West Indies: As mentioned above, the British Conference is now taking charge of this work, for some time cared for by local Conferences.
   2. Ceylon: Notwithstanding repeated appeals, the Society did not feel willing to undertake work in India, until Dr. Coke offered to lead the enterprise and to provide the necessary initial expense, to the amount of £6,000. In 1813 he and six young missionaries started. Dr. Coke died on the voyage, but his colleagues resolved to carry on the undertaking. They reached Colombo, Ceylon, were kindly received by the governor, and several places were named to them as greatly in need of the Gospel and of schools for the training of native children. It was decided to open stations at Colombo, Galle, and Matura in the south, and others north of the Mahawel, with the view of reaching the native population which speak Sinhalese, and at Jaffna and Batticaloa in the north, where the Tamil language is in common use. In a very short time the missionaries were able to preach to the natives, and also to Dutch and Portuguese colonists. Schools were organized, a printing-press was set up at Colombo, a Sinhalese grammar and dictionary were prepared, and the work flourished in all its departments—literary, evangelical, and educational. In addition to those already mentioned, important stations were established in Southern Ceylon, at Negombo, Kandy, Cultura, Bentura, Seedua, Morotto, Wellewatta, and other places; while in North Ceylon, where the Tamil language had been conquered and several native teachers trained for the work, chapels and schools were established, not only in the villages adjacent to Jaffna, but also at places at a considerable distance, which were afterward occupied as separate stations. As at present organized the work is divided into four districts: Colombo, Kandy, Galle, and Jaffna.

There are two colleges, Wesley College, at Colombo, and Richmond College, at Galle.
are also several industrial schools and medical work is developed, while the system of day schools is well arranged. Considerable attention is paid to the needs of the English and Portuguese communities, but the chief work is in the Tamil and Sinhalese languages. The report (1903) shows for the four districts, 82 local preaching places, 86 missionaries and assistants, 242 local preachers, 7,952 communicants, 507 day schools, with 17,003 pupils, and about 15,000 attendants on services.

4. China: In 1852 Mr. Piercy, who had for some time labored in China at his own expense, offered his services to the Wesleyan Society, was accepted by them, and appointed to Canton, where he remained until the war between England and China forced him, with other missionaries, to take refuge in Macao. During the two years spent there he continued the study of the language with unabated zeal, and upon the restoration of peace, in 1858, returned to Canton. In 1860, upon the receipt of a legacy intended expressly for the Indis and China missions, the Committee was enabled to largely extend its work. The staff of workers was increased in numbers, and a new station commenced at Pat-shan. In 1862 a work for the English residents takes an important place. The report shows for the 8 districts 152 chapels, 267 preaching places, 130 missionaries and assistants, 224 local preachers, 8,035 communicants, 570 day schools, with 27,866 scholars, and more than 20,000 attendants on services.

5. South Africa: The missions in South Africa, retained under the care of the British Wesleyan Conference and thus controlled by the Missionary Society, include the Transvaal and Swaziland, and Rhodesia districts. The former is divided into three sections: Johanna'sburg, Pretortia, and Mafeking. The Rhodesia district is divided into the Mashonaland and Matabeleland sections. The report (1903) shows in the two districts 151 chapels, 282 other preaching places, 53 missionaries and assistants, 559 local preachers, 51 catechists, 9,682 communicants, 61 day schools, with 56 teachers and 2,970 scholars. Especially in the Transvaal section it is impossible to distinguish between the work for English and Dutch and that for the natives.

6. West Africa. (1) Sierra Leone and Gambia: Dr. Coke's first mission (1789) for the civilization of the Fulas, in the neighborhood of Sierra Leone, proved a failure. Some of the company sent out died of fever before reaching their destination, others absconded, and the rest returned home. In the year 1811 the Rev. George Warren and three school teachers were sent to Sierra Leone. Upon their arrival in the colony they found about one hundred persons, chiefly free blacks from Nova Scotia, who had received the Gospel at the hands of Wesleyan missionaries there. They had already built a chapel, and had sent repeatedly to England for a missionary. After eight months of labor Mr. Warren died of fever, and for many years there was much loss of life from the climate. Eventually, however, this was to a good degree overcome, the work was developed into surrounding country, including a settlement at the mouth of the Gambia. The principal stations are Freetown, Wellington, Waterloo, Sherbro, etc., in Sierra Leone, and Bathurst in the Gambia section.

(2) Gold Coast: The work of the Society in this section commenced in an effort to provide for some native boys who had learned to read the Bible in the Government school. In 1845 the Rev. Henry Wharton, a native of the West Indies, went out, and, with the help of several native missionaries and some Europeans, the foundations for a successful work were laid. Stations were formed at Cape Coast Castle, Accra, and a number of other places, while the Lagos region, including Abeokuta, Yoruba Interior, Porto Novo, etc., was set apart as a separate mission district. The report (1903) shows in the three districts 212 chapels, 787 other preaching places, 61 missionaries and assistants, 109 catechists, 777 local preachers, 214 teachers in 159 day schools, with 11,748 pupils, and 19,180 communicants.

(3) Portugal: Lisbon and Oporto.

(4) Mediterranean: Gibraltar, Malta, and Cairo.

A considerable amount of the European work is for English residents, and of that at Malta and Gibraltar for the soldiers.

The report for the European Missions (1903) shows 24 chapels, 75 other preaching places, 44 missionaries and assistants, 19 catechists, 62 teachers in 42 day schools, with 2,225 scholars, and 2,199 communicants.

The Wesleyan Society emphasizes Sunday school work, and in most cases the number of Sunday school scholars exceeds the number of those in the day schools.

The Women's Auxiliary of the Wesleyan Methodist Missionary Society, organized in 1858, carries on its work in closest connection with the general society.

The Central China Wesleyan Lay Mission, which for some years represented a number of independent workers along the lines of the CWM,
was, in 1899, merged in the general Society, tho
in some cases the funds remain distinct.

WEST, Henry S.: Born at Binghamton, N. Y.,
January 21, 1827. Died at Sivas, Turkey, April
1, 1876. He studied at Yale College, and the
College of Physicians and Surgeons in New York
City. After practising medicine for some time,
he was appointed by the ABCFM a missionary to
Turkey, and sailed in January, 1859. He was
stationed at Sivas, at the western edge of the
Armenian highlands; but he journeyed far in
every direction to heal the sick. In fact his
missionary career of 17 years was remarkable.
His surgical skill, combined with his willingness
to endure miles to help a desperately sick
man, made him famous. The blind eyes which
he opened were past counting; the deformed,
the crippled, the diseased who were relieved or
cured by him would make a great host if assem-
bled together. His operations in lithotomy
alone were 150 or more, with barely half a dozen
unfavorable results. Wherever he went the
diseased, the halt, the blind thronged him, for
they thought his powers miraculous, like those
of Jesus. Probably no physician in the Turkish
Empire enjoyed an equal reputation among the
whole people. In addition to ceaseless labors of
this sort he trained quite a body of skilled native
physicians, who in the main did credit to their
teacher. While Dr. West treated the poor with
great and sympathetic liberality, he always
insisted on proper payment from Pashas and
others able to pay. But for himself he received
nothing but his missionary salary, paying over
all his professional earnings into the treasury of
the mission. In all of his career he was a warm-
hearted, sincere and earnest Christian and a
faithful missionary. He never showed nervous-
ness in the most difficult operation, and he never
flinched from duty. His devotion to duty cut
short his life. It was while attending one of the
very poor in Sivas that he contracted the byphus
fever which resulted in his death.

WEST, Maria Abigail: Miss West was born in
Palmyra, New York, March 27, 1827. She
entered Bowne Training School for
Turkey December 22, 1852, being appointed to
Constantinople. She had charge of the female
boarding school at Hasskeuy in that city for
about ten years. After a visit to America she
was stationed at Constantinople, at Marsovan,
and at Harpoot, engaged in all of these places in
work for women and girls, and for a time was in
charge of a female seminary at Harpoot. She
was a woman of great energy and rare ability.
Her book on the Romance of Missions; or, Life
and Labor in the Land of Ararat, is based upon her
experiences in various parts of Turkey, and has
great influence in developing missionary
zeal on both sides of the Atlantic. The first
primer in the Armenian language for children in
the mission schools was written by Miss West,
and has been widely used for more than a genera-
tion in many of the schools using Armenian in
different parts of Turkey. After leaving the
service of the ABCFM she organized coffee-houses
in Smyrna and Constantinople for sailors and
others. She was preeminently a pioneer, with
great power of initiative in all of her missionary
life. Miss West died in London June 28, 1894.

WEST INDIES: This group of islands extends
in a rude bow-like form from the coast of Florida,
Haiti became a republic in 1867. It occupies the western portion of the island, with an area of 10,204 square miles. The inhabitants are negroes and mulattoes. The capital, Port au Prince, has a fine harbor. The religion is nominally Roman Catholic.

The British West Indies—The Bahamas: These are twenty inhabited and many uninhabited islands off the southeast coast of Florida. The total area is 5,460 square miles. The principal islands are New Providence, which has been notorious as the home of buccaneers, pirates, and blockade-runners, and San Salvador, supposed to be the island first discovered by Columbus. On the west side of the island are quite a number of intelligent Africans. Eleuthera is over 200 miles long. Great Abaco is the most northerly island. Andros is the largest of the group, with a length of 90 miles and a breadth of 40 miles, its widest part. The remaining islands are: Great Bahama, Harbor Island, Long Island, Mayaguana, Great Inagua, Ragged Island, Rum Cay, Fortune Island, Exuma, Crooked Island, Bimini, Acklin's, and Eleuthery. The population is 64,368. The government is in the hands of a governor assisted by an Executive Council of 9, a Legislative Council of 9, and an Assembly of 29 representatives.

Jamaica: The island of Jamaica is about 150 miles long, with an average width of 50 miles. On account of its mountainous character the scenery is beautiful, and there is abundance of fresh water. The sagacity of Oliver Cromwell saw the future value of this island, and secured it to the British Government. Its area is 4,200 square miles, with a population (1802) of 770,242, of whom 500,000 were blacks. The capital is Kingston (46,542), and some of the other principal towns are Spanish Town, Montego Bay, and Port Maria. Attached to Jamaica for administrative purposes are the following smaller islands: Cave Island, area 9 square miles, population 5,000; Cayman Islands—Grand Cayman, Little Cayman, and Cayman Brea—with a total population of 3,500, the Morant Cays and Pedro Cays.

Barbados lies to the east of the Windward Islands, and has an area of 166 square miles. It is a very beautiful island, and the scenery is very varied and beautiful; almost the entire island is under cultivation. Population (1901) 195,000, of whom 115,000 were blacks. Bridgetown, the capital, has a population of 30,000, and is beautifully situated on the shores of the bay. The English began to exercise authority here in 1645. Since 1885 it has been separated from the Windward Islands, to which administration it formerly belonged, and has now a government of its own.

The Leeward Islands lie to the north of the Windward Group and southeast of Porto Rico. The islands are: Antigua, 170 square miles; Barbuda and Redonda, 62 square miles; Virgin Islands, 58 square miles; Dominica, 291 square miles; St. Kitt's or St. Christopher, 65 square miles; Nevis, 50 square miles; Anguilla, 35 square miles; Montserrat, 32 square miles. Population (1901) 127,434.

Windward Islands: These islands, with their area and population, are: Grenada, 120 square miles, 64,288; St. Vincent (q. v.), 122 square miles, 41,000; and the Grenadines. The principal cities are: Kingston, the capital of St. Vincent; Castres, the chief town of St. Lucia, and St. George, the capital of Grenada.

Trinidad lies immediately north of the mouth of the Orinoco. It is an island of extreme beauty and great fertility. In 1802 it was finally handed over to British rule by the peace of Amiens. Its area is 1,754 square miles, with a population of (1901) 255,148. Port-of-Spain is the capital (54,100). Tobago was annexed to Trinidad on January 1, 1889. It has an area of 114 square miles, with a population of 18,750.

The chain of the Lesser Antilles includes, besides the British Islands already mentioned, St. Thomas and its dependencies, belonging to Denmark, Guadaloupe and Martinique, with several smaller islands, belonging to France. These islands collectively have an area of 1,207 square miles, and a population (1901) of 416,420. Like the other islands of this chain these are of volcanic origin. Martinique was the scene of the terrible eruption of Mt. Pelee in May, 1902.

In addition to the lines of missionary work actively prosecuted by the Moravians and British and American societies among the three races on the islands, those of British birth or descent are not being neglected. The Wesleyans and the Jamaica Church of England Home and Foreign Missionary Society are especially interested in this growing class; and the latter is largely doing this work through the agency of catechists, superintended by about 100 clergy, who are one-third Englishmen-born and two-thirds Jamaica-born. The past and present influence of Romanism among the peoples of these islands is one of the greatest hindrances to the spread of evangelical truth; but as in Protestant Jamaica, we may hope that ere long the Bible may be the book most commonly found throughout the islands.

Whately, Mary L.: Born at Halesworth, Suffolk, England, the second daughter of Archbishop Whately. Died March 9, 1889. After her father's appointment to the See of Dublin the family removed thither. She was given the highest educational training, mental, moral, and religious, by her parents, and from her childhood was distinguished for uncommon activity, energy, and intelligence. She early gave herself to the service of Christ in works of kindness to the needy. After the Irish famine she and her mother and sisters spent most of their time in the ragged schools in Dublin. Subsequently, having acquired Italian, she was much occupied with teaching and visiting the poor Italians, who were numerous in that city. In 1858 she visited Cairo and the Holy Land, and in 1860 was ordered by her physician for her health to a southern climate. In Cairo she opened a school for neglected Muslim girls, the first attempt of the kind in Egypt. Taking with her a Syrian Protestant matron, she went into the streets and lanes near her home, and, persuading the mothers to let their girls come to her, read and taught them. She gathered nine little ones into her school. Later, home duties required her return, and while at home she read to her father the proofsheets of her second volume of Ragged Life in Egypt. Her father having died, she returned to Cairo. She soon opened a boys' school also. In 1889, at the suggestion of the Prince of Wales, Ismail Pasha gave her a site just outside the city walls, and friends in England aided her in the erection of a spacious building. The school increased to six hundred, half the boys and two-
thirds of the girls being Muslims, the rest Copts, Syrians, and Jews. All were taught to read and write Arabic, and all learned the Scriptures and Christian doctrine. In addition the boys received an excellent secular education, and the girls were taught plain and fancy needlework. Two high-class schools have also been established. Pupils of the boys' school are found all over the country, filling important positions in the railway and telegraph offices, mercantile houses, places under government, and in other situations of trust. In 1879 a medical mission was added to the schools, and with her own private means Miss Whately built a dispensary and patients' waiting-room, where several thousands of sick and suffering poor have been treated gratuitously and where she herself daily read and expounded the Scriptures to such as were willing to listen. Miss Whately's schools are now carried on by the CMS.

WHEELER, Crosby Howard: Born September 8, 1823. Died October 11, 1896. Entered Bowdoin College in 1843; graduated in 1847; entered Bangor Theological Seminary in 1849, completing his course in 1852. In 1850 he married Miss Lucy A. Whitman. In 1857, Mr. Wheeler and Mrs. Wheeler, with Mr. and Mrs. O. P. Allen, entered upon their work at Harpoot, and there they labored, with Mr. and Mrs. H. N. Barnum, for thirty-nine years. After the Turkish massacres in 1895 the circle was broken, Mr. and Mrs. Wheeler returning to the homeland. Dr. Wheeler mastered the Armenian language with unusual speed; shortly after entering the Harpoot field he mingled freely among the Turks, Armenians, Syrians, and Kurds, scattering the seeds of truth; and he was early impressed by the need of schools for boys and girls. In the basement of their hired house Dr. and Mrs. Wheeler began a school, and immediately discussions and controversies arose on every side, and much bitter opposition was shown, especially by the Gregorian clergy; but the pupils increased in number. For nearly twoscore years he worked for the multiplication of schools, and the improvement of their grades. When, broken in health, he returned to this country, he was prevailed upon by the British Government to organize the educational works of the Euphrates, which had grown up under his leadership, in which there were over five hundred pupils of all grades, over one hundred of whom were in the collegiate department, and about half of whom were girls. At this time there were in Harpoot alone over eleven hundred pupils, and in the territory covered by the station nearly five thousand. Soon after reaching Armenia, Dr. Wheeler insisted that "native pastors must be ordained over native churches and supported by them, and native churches must be ultimately self-governing and self-perpetuating." He gave the best thought and effort of his long missionary life to this policy; and by his book, Ten Years on the Euphrates, he did much toward impressing this important matter upon the mission boards in all parts of the world. Dr. Wheeler was a man of remarkable versatility. He was a preacher of unexcelled power; he possessed fine executive ability; he was an impressive teacher, and successful organizer of schools; and as a practical man of affairs he proved to be a most useful factor in the pioneer work at Harpoot. He planned and erected some thirty different buildings during his missionary experience; and he did on a small scale a publishing business, preparing himself a variety of text-books in both English and Armenian for the schools. As Dr. Creegan well says of his work for Harpoot: "He found chaos and disorder; he left a fairly well-organized Christian school system for both boys and girls, a group of self-supporting schools, self-governing, self-propagating Christian churches; a strong Home Missionary Society among the native churches for work in Kurdistan, and a college that is deeply entrenched in the confidence and affection of all classes, crowded with students, and yet unable to meet the demands that come from all sides for teachers in the lower schools."

Creegan (C. C.), Pioneer Missionaries, New York, 1903.

WETI: A village on Pemba Island, East Africa. Mission station of the University Mission.

WHAI-AN-FU. See Hwai-ngan-fu.

WHITMAN, Marcus: Born at Rushville (Go­ram), N. Y., September 4, 1802. Died November 29, 1847. Studied with private tutors and at Berkshire Medical College; appointed by the ABCFM as a missionary physician to Oregon. He arrived at St. Louis February, 1835, on an exploring tour with Rev. Samuel Parker, arriving at St. Louis in April, Council Bluffs, May 30; crossed the Rocky Mountains, reaching Green River, a branch of the Western Colorado, a rendezvous of the fur-traders, previous to August 17. The prospect for missionary labor among the Nez Perces and Flathead Indians seemed so favorable that it was deemed expedient for Dr. Whitman to return and procure associates before establishing a mission among them. For this purpose he directed his way homeward August 27. Dr. Whitman established himself at Wailatpu, among the Kayuses, 25 miles from Walla Walla. Having frequent occasion to visit the post of the Hudson's Bay Company at that place, he perceived that it was designed to hold that immense and valuable territory as a British possession. In part to forestall that design, and in compliance with a resolve of the mission, he, in October, 1842, crossed the Rocky Mountains in midwinter on horseback, arriving at St. Louis February, 1843, with fingers, nose, ears, and feet frost-bitten, in spite of furs and buffalo robes. He visited Washington, called on Mr. Webster, Secretary of State, and President Tyler, and by his earnest representations prevailed upon them not to cede Oregon to the British Government. A personal friend of Mr. Webster remarked: "It is safe to say that our country owes it to Dr. Whitman and his associates really to every foot of the territory west of the Rocky Mountains, and as far south as the Columbia River, is not now owned by England, and held by the Hudson's Bay Company." A sharp controversy has arisen over the verity of the incidents which give this importance to Dr. Whitman's foresight. The balance of evidence, nevertheless, favors the substantial correctness of the statements made above. Dr. Whitman wrote from Fort Walla Walla November 1, 1843: "I do not regret having visited the States, for I feel that this country must be either American, or foreign and mostly papal. If I never do more than to establish the fur-trading road to the Columbia River, and prevent the progress and reaction which would have followed the breaking up of the present emigration, I am satisfied." While at the East he published a pamphlet describing the climate and soil of the Western...
region, and its desirableness for American colonies. After a hurried visit to Boston, he was back again on the Missouri in March, and conducted more than a thousand emigrants in wagons over the Rocky Mountains.

At Whitman, Mrs. Whitman, two adopted children, and ten other persons, American emigrants, who had stopped at the station to winter there, were cruelly murdered by the Kayuse Indians, November 29, 1847, and the mission was thus broken up.

WILLIAMS, Rev. S. T.: Born at Tottenham, near London, England, June 29, 1796. Died at Erromanga November 20, 1839. At the age of fourteen, while an apprentice to an ironmonger, he showed great taste for mechanics, and acquired considerable experience in mechanical work. At the age of twenty he offered himself to the London Missionary Society as a missionary, and, after some special training, was ordained, and sent with his wife, November, 1816, to the South Sea Islands. He went to the island of Raiatea, one of the Society Islands, where he soon acquired a knowledge of the native language. Thence he went to Hoshine, where he found the natives had generally renounced idolatry. At the invitation of the King of Raiatea, the largest of the Society group, he went to that island, which became his permanent headquarters. His success here was remarkable, not only in Christianizing the people, but with Christianity introducing the arts and habits of civilization. In 1823 he visited, with six native teachers, the Hervey Islands and its desirableness for American colonists. In 1824, but was deterred by the nearness of the South Sea Islands being Christianized. He helped the people at their own request to draw up a code of laws for civil administration. He made great use of the language of Raiatesa to writing, translated with Pitman and Busacot the New Testament into it, and prepared books for the schools he had established. The vessel, during the next four years, he explored many groups of the South Sea Islands. In 1830 he set out in his vessel to carry the Gospel to the Samoan Islands, which had planned to do in 1824, but was deterred by the great distance. He found the character of the people. In 1832 he made a second visit to the Samoans, and found the people waiting for the Gospel. In less than twenty months an entire change had taken place in the habits and character of the Samoans. Chapels had been built, and everywhere the people seemed waiting to receive instruction.
sailed in 1833 for England, where he remained four years. During this time he had the Rarotongan New Testament printed by the Bible Society, raised $4,000 for the purchase and outfit of a missionary ship for Polynesia, wrote and published a *Narrative of Missionary Enterprises in the South Sea Islands*, and prepared plans for the establishment of a college for the education of native teachers, and for a high school at Tahiti. In 1838 he sent his wife again embarked, accompanied by ten other missionaries. After visiting the stations already established by him, and several new groups, he proceeded with one companion to the New Hebrides with the view of establishing a mission, but was met by hostile natives at Erromanga, by whom he was killed. A portion of his bones was recovered from the cannibals. It is supposed they were provoked to the deed by the ill treatment they had received from the crew of a vessel which a short time before had landed there.

**WILLIAMS, Samuel Wells:** Born at Utica, N. Y., September 22, 1812. Died, February 16, 1884. Graduated at the Rensselaer Institute, Troy, N. Y., in 1832. While there, he was, at the age of twenty, invited by the ABCFM to join a party about to start for China, as superintendent of the mission press, having learned to some extent the art of type-setting in his father's publishing house. He accepted the invitation, and June 19, 1833, sailed in the ship "Morrison" for Canton, China. Drs. Abel and Bridgman were the only Americans to welcome him. He rapidly gained a knowledge of the Chinese language, and became editor of *The Chinese Repository*, begun the year before by Dr. Bridgman, to which many able writers contributed, he himself furnishing 140 distinct articles. The *Celestial Empire*, published in Shanghai, says: "The Repository, extending through 20 volumes, is looked upon as of priceless worth, and the name of the editor will be long and honorably remembered by sinologists in connection with it." In 1835 he completed at Macao Meihurst's *Hokkeen Dictionary*. In 1837 he was one of a party sent to Japan to restore seven shipwrecked seamen to their home. They were landed at the published two ports, and returned with the men to Canton. Taking some of these sailors into his own house, he learned their language, translated for them the Book of Genesis and the Gospel of Matthew, and had the joy of seeing them embrace Christianity. This knowledge of the language thus providentially acquired led to his being appointed interpreter for Commodore Perry, who was sent by the United States Government to Japan fifteen years later. Soon after the press was established at Canton, Chinese interference with his native helpers compelled him to remove it to Macao; thence, later, it was transferred to Hongkong, and established again afterward in Canton, where, in December, 1856, his own dwelling and the entire establishment, comprising three presses and many fonts of type, with 7,000 printed books, were destroyed by fire. In 1866 he returned to the United States. During the three years spent at home he delivered a course of lectures on Chinese subjects, which were afterward enlarged and published under the title of *The Middle Kingdom*. With the proceeds of the lectures he secured from Berlin a font of movable Chinese type. Soon after the publication of *The Middle Kingdom* the trustees of Union College conferred upon him the degree of LL.D.

Restrictions forbidding foreigners to bring their wives to Canton having been removed, he was married, and with his wife sailed in 1848 for Canton, taking with him the new font of type. On arriving at Canton he found to his great joy regular public services in Chinese. His remarkable success as interpreter led to his appointment to the diplomatic service of the United States, with which he was connected from 1858 to his resignation in 1876. In 1857 he was Secretary of the United States Legation in Japan. In 1858 he aided William B. Reed in negotiating the treaty of Tientsin. In 1860-61 he revisited the United States, and delivered lectures before the Smithsonian Institution and elsewhere, returning to China in 1862 as Secretary of the United States Legation at Peking. Besides the *Chinese Repository*, which for twenty years occupied much of his time, he published *New Lessons in Chinese* (1841); *An English and Chinese Vocabulary in the Court Dialect* (1843); *The Chinese Commercial Guide* (1844); *A Tonic Dictionary of the Canton Dialect* (1856); *A Syllabic Dictionary of the Chinese Language* (1874), containing 12,521 characters. On this dictionary, a work of great philological value, he spent eleven years. His *Middle Kingdom*, the best work extant on Chinese government, geography, religion, and social life, reappeared in 1883 in a revised and enlarged edition. Retiring from the service of the government in 1876, he returned to the United States, took up his residence in New Haven, was appointed professor of Chinese at Yale College, and in 1881 was elected president of the American Bible Society. To the end of his life he was, by himself and in his words, a witness of the dignity and inspiration of the missionary calling.

**WILLIAMS, William Frederic:** Born at Utica, N. Y., January 11, 1818. Died at Mardin, Turkey, February 14, 1871. Studied at Yale College, and was subsequently engaged in various employments, mostly in engineering, till 1844, when he entered Auburn Theological Seminary to prepare for the ministry. In November, 1846, he offered himself to the missionary work, in which his elder brother, Samuel Wells Williams, was engaged in China. He was ordained in 1848; sailed January 3, 1849, for the Syria Mission. In the summer of 1850 he was designated to Mosul. There he remained till 1859, when he commenced the station at Mardin. He had a fine knowledge of Arabic. His clear mind had been carefully cultivated and his acquisitions were very exact. However much he distrusted his own judgment, his associates confided in it largely. Few missionaries have secured the affection of the people for whom they labor as he did. He was, in a sense, the mainstay of the mission work among the Arabic-speaking peoples of Northern Mesopotamia during years of trial and perplexity when it seemed often as if the mission would be compelled to withdraw, and to his patient, wise perseverance is very largely due the success that is now attending the labors of the missionaries in that field.

**WILLIAMS, Rev. S. T.:** A missionary of the Southern Baptist Convention; born in Floyd Co., Va., February 12, 1849. Died in Canton, China, April, 1903. His work lay among the Hakka people, where his labors were greatly
Williamson, Alexander: Born in Falkirk, Scotland, December 5, 1829. Died at Shanghai, China, August 28, 1890. Studied at Glasgow; ordained April, 1855; sailed as a medical missionary of the LMS May 21 for China, arriving at Shanghai in January, 1856; was stationed for two years at Shanghai and Ping-hu. His health failing, he returned to England in 1858, and his connection with the Society soon terminated. After some years spent in Scotland, he returned to China as the agent of the Scottish Bible Society, and in connection with the United Presbyterian Mission. He was at first stationed at Chefu, and traveled extensively, making adventurous journeys into unknown and distant regions. Much valuable information was obtained, which in 1879 was published in two volumes. He was afterward settled in Shanghai, where he established the Society for the Diffusion of Christian and General Knowledge among the Chinese. He was a frequent contributor to the North China Daily News.

Williamson, Thomas S.: Born in Union District, S. C., March, 1830. Died at St. Peter, Minn., June 24, 1879. He graduated at Jefferson College, Penn., and at Yale Medical School, and practised medicine for ten years in Brown County, Ohio. After spending one year in Lane Theological Seminary, he was licensed and ordained by the Presbytery of Chilicothe, and in 1855 left Ripley, Ohio, as a missionary of the ABCFM, with his family, reaching Fort Snelling, in the country of the Dakotas, in May. He remained in connection with the ABCFM for thirty-six years, until 1871, when he and his son, Rev. John P. Williamson, transferred themselves to the care of the Presbyterian Board.

He fully believed in the capability of Indians to become civilized and Christianized, and also that God had by special providences called him to this work. His great life-work—that of translating the Bible into the language of the Sioux Nation—was continued through more than twoscore years, and was only completed in 1889. In this, as in most things, he worked slowly and carefully. He lived to read the plate-proofs of all, and to know that the Scriptures of the Old and New Testaments were in the language of the Dakotas.

Wilson, John: Born at Launder in Barbishire, Scotland, December 11, 1804. Died December 1, 1875. At the age of fourteen he went to the Edinburgh University, where he graduated in 1828, taking a high place in the classes of physical science, and in the last two years studying anatomy, surgery, and the practice of physics. The reading of the reports of the Bible Society, he said, first awakened him to the importance of missions, and led him to resolve to devote himself to a foreign field. He was ordained in 1828, and sailed August 20 of the same year for India, under the Scottish Missionary Society, reaching Bombay February, 1829. He gave himself to the acquisition of the vernaculars of a varied population—the Marathi, Gujarati, Hindustani, Hebrew, Portuguese, with Persian, Arabic, and Sanskrit for the learned classes. All these he acquired and fluently used. Almost his earliest work in Bombay was the preparation

of a Hebrew and Marathi grammar for the Jews, known there as Ben Israel. He also spoke the Portuguese with fluency in the very early days in order to influence the Hindu, Mohammeedan, Parsee, Jewish, and Portuguese communities. His advance in Sanskrit was parallel with his acquisition of Marathi, so that he was able to confute the Brahmans out of their own sacred books. He soon commenced a series of discourses on Christianity with Hindus, Mohammeedans, and Parsees. Having mastered the languages, he mingled with the people who spoke them, and made many tours to Nasik, Poona, the caves of Ellora, and other prominent places. He was aware that for some time his till must be that of preparation, he worked for and expected converts from the first. So in February, 1831, he formed in Bombay a native church of eight members. In 1836 was established in Bombay an English college for the Christian education of native youth among Parsees and Hindus, and Dr. Wilson threw the whole weight of his culture and energy into the new institution. Organizing this college was the great work of his life, and its effectiveness caused him to be reckoned one of the great benefactors of India. In 1839 he received the degree of Doctor of Divinity from Edinburgh University. In 1839 he baptized two Parsee youths,—the first proselytes from the faith of Zoroaster,—who afterward became ordained ministers in the Free Church of Scotland and the Baptist Church. In 1842 he resigned the presidency of the Bombay branch of the Royal Asiatic Society, which he had filled for seven years. In 1843, after fourteen years of hard work in India, Dr. Wilson left for his native land.

In the disruption of the Scottish Church Dr. Wilson joined the Free Church and on his arrival he was received with great honor. In September, 1847, he returned to India. In 1857 he was appointed by the government Vice-Chancellor of the University of Bombay, and was examiner in Sanskrit, Parsee, Hebrew, Marathi, Gujarati, and Hindustani. He was twelve years secretary to the different translation committees of the Bombay Bible Society. The fortieth anniversary of his arrival in India was made the occasion of a remarkable demonstration of the respect and gratitude felt for him by all classes of the people. The Governor presided at a great meeting in the Town Hall to present him with a token of regard. The citizens of Bombay in general also presented him with an address, and the Asiatic Society reviewed, with high commendation, his great services for India. The same year he returned to Scotland. While there he was elected Moderator of the General Assembly of the Free Church. In his closing address before the Assembly on the foreign mission work, he said that notwithstanding his forty-one years' connection with India, if he lived to the age of Methuselah he would consider it a privilege to devote his life to its regeneration. He returned to India in 1871. Increasing ill-health compelled him finally to give up work in 1875, and to go for recuperation to a health resort. But it was too late; he died on the way.

Wilson, John Leighton: Born in Sumter Co., S. C., March 28, 1809. Died July 13, 1886. Graduated at Union College 1829, and Theological Seminary of Columbia, S. C., 1833; ordained the same year by Harmony Presbytery, and set apart as a missionary to Africa. In the summer of 1833 he studied Arabic at Andover Seminary,
and in the autumn went to Western Africa to explore the coast, returning in the spring, and on the 24th of March, 1834, was appointed a missionary of the ABCFM for Cape Palmas, Liberia, arriving in December. He was received with demonstrations of joy by the natives, and found the frame house which he had taken out on his first visit erected on the spot he had selected. In 1836 he made three tours in the interior, journeying mostly on foot. He had, while at Cape Palmas, where he remained seven years, a boarding-school numbering fifty, a fourth of whom were females; a church of forty members, 180 youths had been educated, the Grebo language was reduced to writing, a grammar and dictionary of the language published, the Gospels of Matthew and John translated and printed, besides several other small volumes. In 1842 he removed to the Gabun River, 1,200 miles south of Cape Palmas, and commenced a new station among the Mpongwe people. This language also he reduced to writing, and published its grammar and vocabulary; he also translated and published portions of the Bible. In 1853 he returned home on account of failing health, and became Secretary of the Board of Foreign Missions in New York, editing also the foreign department of the Home and Foreign Record. He served as Secretary till the commencement of the civil war, when, returning to his Southern home, he organized for the Southern Church a Board of Foreign Missions, of which he was appointed Secretary, holding the office till 1885. He established and edited The Missionary, a monthly magazine. He organized also the Board of Sustentation. In 1854 he published a volume of 500 pages on Western Africa, its history, condition, and prospects, which was pronounced by Dr. Livingstone the best work on that part of Africa ever written. He published also many articles in the Southern Presbyterian Review. He received the degree of D.D. from Lafayette College in 1854.

WINSLOW, Miron: Born at Williston, Vt., December 11, 1789. Died at Cape Town, S. Africa, September 1, 1864. Studied at Middlebury College, Vermont, and at Yale College; studied theology at Andover Seminary. He was appointed missionary to Ceylon by the ABCFM in 1812, with ordination on November 1818, in the Salem Tabernacle, in company with others. Spaulding, Woodward, and Fisk. Professor Moses Stuart preached the sermon, which was widely circulated among the churches. In the same edifice, February 6, 1812, had been ordained the initial band of American foreign missionaries—Messrs. Judson, Hall, Newell, Nott, and Rice. With Messrs Spaulding, Woodward, and Seudder he sailed for India June 8, 1819, arriving at Oodooville, Ceylon, on July 4. He remained there till 1833, conducting the boarding and day school, laboring and preaching in the neighborhood, and performing a large amount of literary work. He was the pioneer American missionary of his day in championing the idea that education must go hand in hand with preaching in missionary operations. He carried out this idea in the Batlicott Seminary (1823). After the death of Mrs. Winslow in 1833 he returned to the United States, where he remained two years. In August, 1836, he embarked for the ABCFM Mission in Madras, the scene of his labors for the remaining twenty-eight years of his life.

At an early period of his labors in Madras Mr. Winslow was engaged in translating the Bible into Tamil, and was engaged much occupied with improvements and revisions of portions of the translations. When not thus engaged, he was occupied three hours daily on the Tamil and English dictionary. In November, 1850, he announced that the printing of the new version of the translation was completed. He published "occasional reports" of the Madras Mission. He received from Harvard College the degree of D.D., which his Alma Mater supplemented with L.L.D. upon the reception in this country of copies of his Tamil lexicon, which was the great literary work of his life. Its title-page reads thus: "A Comprehensive Tamil and English Dictionary of High and Low Tamil, by the Rev. Miron Winslow, D.D., etc., assisted by competent Native Scholars: in part from manuscript materials of the late Rev. Joseph Knight and others. Madras: Printed and Published by P. R. Hunt, American Mission Press." The splendid quarto of 976 pages, three columns to a page, with 11 additional pages, attested the ability of the mission press to execute the highest grade of printing. With Wilson's Sanskrit lexicon, this work is the most elaborate and complete dictionary of the languages of India, containing 67,423 words with definitions, of which 30,551 for the first time take their place in Tamil lexicography. The publication of the dictionary called forth hearty expressions of commendation and of gratitude from scholars and missionaries, as well as from the government officials of India.

Dr. Winslow sailed for the United States, very much broken in health, in August, 1864, but his strength was not equal to the long voyage, and he was obliged to stop at Cape Town, where he found a grave.

WITTE BERGEN: A district in Orange River Colony, South Africa, situated about 120 miles N. E. of Bloemfontein. Station circuit of the South African Wesleyan Methodist Missionary Society, with 1 missionary, 44 native workers, 14 outstations, 8 places of worship, 5 Sunday schools, 7 day schools and 825 professed Christians.

WODEHOUSE (Forests): A district in Cape Colony, South Africa, situated in the Transkei region between the Great Kei and Tsomo Rivers. Station of the South African Wesleyan Methodist Missionary Society, with (1901) 44 native workers, 28 outstations, 10 places of worship, 10 Sunday schools, 8 day schools and 433 professed Christians.

WOGENTHIN: A village in the Transvaal, S. Africa, situated about 15 miles S. of Heidelberg. Station of the Berlin Missionary Society (1883), with (1902) 1 missionary, 11 native workers, 3 outstations and 919 professed Christians, of whom 395 are communicants. Some write the name Woyentin.

WOGUL LANGUAGE: One of the Finnish group of the Ural-Altaic family of languages, rather closely allied to the Hungarian, and spoken by a small group of the inhabitants of Western Siberia. It is written with the Russian character. The name is also pronounced Vogul.

WOLFF, Joseph: Born in Bavaria, Germany, 1795, of Jewish parentage, the son of a rabbi; early became a Christian; was baptized in 1817 at Prague by a Benedictine monk, taught Hebrew for a time at Frankfort and Halle,
in the parish of Isle Brewers, Somersetshire, parentage in Russia in 1834, he was converted to Christianity in 1856, and educated in the Malta Protestant College. In 1862 he was appointed by the London Society for the Jews to labor at Jassy (in Roumania), and subsequently at Bacau and London. In 1876 he was placed in charge of the Northern division of the Home Mission, which post he continuously held for a quarter of a century up to the time of his death. Mr. Wolkenberg will be remembered as one of the ablest missionaries of the London Society for Promoting Christianity among the Jews in the present age. Bishop Ryan, at one of the anniversaries, gave him a most remarkable public testimonial; and Father de la Roil, in his history of Jewish missions, speaks of him as possessing a more sober and better judgment concerning the needs and the operations of the Jewish mission than many of his contemporaries. He was certainly distinguished for good intellectual powers, sound classical and Hebrew learning, and a masterly ability in preaching special sermons to the Jews and for the Jews. In private conversations or controversies with individual Jews, he had the talent of winning the attention and respect and often the admiration and love of his hearers. Had he enjoyed better health, he would have been considered a great preacher. Mr. Wolkenberg rendered good service to the Missionary Publications' Sub-Committee in their preparation of new tracts and pamphlets; his keen, critical intellect being of the greatest value. His English literary works testify to his learning and ability as an author, especially *The Pentateuch according to the Talmud* (a translation of Hebrew with a very learned introduction). Mr. Wolkenberg wrote also the following tracts: *Alienation of Jews from Judaism,* *General Aspects of Judaism,* *Israel's Mission to the World,* and *When and How Fulfilled:* *Judaism and Christianity on the Threshold of Eternity; Theory and Practice of Judaism and Christianity;* and also contributed excellent papers to the *Conferences on Jewish Missions* held in Southport, 1875, and in London, 1890.

**WOMANHOOD; its debt to Missions:** To Rev. David Abel, D.D., an American missionary to China, must be conceded the honor of suggesting to Christian women the importance of starting a distinctive mission for heathen women. During his missionary career he realized that the greatest hindrance to the spread of the Gospel lay in the fact that heathen homes were the strongholds of Satan. Womanhood itself, synonymous with ignorance and superstition, was trampled under brutal feet. Women throughout the Orient were unwelcomed at birth, unloved and oppressed in life, and unwept at death. Hoary customs precluded the possibility of reaching them through ordained ministers, and only by the undivided efforts of Christian women aglow with gratitude for their elevation through Christ, could they be approached.

Dr. Abel's burning zeal awakened a responsive chord in the hearts of consecrated women in England and America, resulting in 1834 in the organization of the *Societies for Promoting the Abolition of Slavery in the East* in England, and, seconded by the appeals of Mrs. Frances B. Mason of Burma, in the establishment in 1850 of the *Woman's Union Missionary Society of America for Heathen Lands.* Thus these two Societies in England and America were the pioneer womankind's organized distinctive work for women.
Piutiful is the position of all Oriental women, in no land is it so peculiarly painful as in India. Since the Mohammedan dominion in 1001 A.D. the custom of the zenana has prevailed (zenana means woman), whereby millions of women having no contact with the outside world have been kept in any proctor. Missions have these results of wide experience:—"The more I see of woman's lot in India, the more I know that no account of her degradation, darkness and suffering can be exaggerated." "No one realizes the depths of suffering borne by the woman of India, and the longer I am here the more terrible I see it is. As they often tell us, we do not begin to suspect what goes on behind the scenes, even in the shelter of their own homes. We know their only hope is in the Savior's redeeming love, of which they know nothing."

Pundita Ramabai, the foremost Hindu reformer of Indian women, states: "Distrust and a low estimation of woman's character is at the root of the custom that secludes women. I have never read any sacred book in Sanskrit literature without meeting this deplorable sentiment."

Among many questions on this subject transcribed by Manu, the law-giver of the Hindus, these occur: "What is the chief gate to hell? A woman, who is the wisest of the wise? He who has not been deceived by women, only to be compared to malignant fiends."

This low estimate of woman induced the deplorable custom of child marriage, whereby girls of tender years are doomed to responsibilities for which immaturity unfit them. Following in the ascending scale of misery is the condition of child widows. A recent census gives 38,000,000 girls under fifteen, of whom 24,000,000 are widows; nearly 14,000 are four years of age. Rigid custom forces these tiny children to undergo all the penalties of widowhood.

The luxuriant hair, the pride of the Oriental woman, is forever shaved, and one white, coarse garment is the badge of the household drudge, for whom nothing is too severe. Allowed but one meal a day of the simplest character, her teeth are often obliged to observe a fast. Whoever wonders that death is eagerly sought, to end untold misery and often manifold temptations?

In such conditions began what may be called a social and religious revolution in India. Attractive fancy work was the bane which opened the doors sealed for generations. Visiting where the patriarchal system of living pertains, large numbers of women were reached. Children from this same secluded class were gathered into schools, where the vital truths of the Gospel formed the prominent teaching. Native literature without meeting this deplorable custom of the zenana has waited for them. What a burden of responsibility does this lay on the women of Christendom!"

Through girls' schools established by Christian women in Japan, the Empire realized the possibilities of women trained and elevated through education. The establishment of Government schools from which religion is excluded does not diminish the obligation in this direction resting on Christian women. Elevated solely by the Cross of Christ to the enviable position which they as Christian women occupy in the Occident, the Redeemer died for the whole world, and not for a favored few, can they discharge responsibility without an effort to mitigate a doom incident on heathen birth which but for the grace of God might have been theirs.

It is not only individual women in Asia and Africa who have been blessed by Christian Missions: it is Womanhood as a whole which has been lifted up and given a position of dignity and influence. The very first effect of a mission in any Mohammedan or pagan community has ever been to force into the minds of men the fact that Christians consider girls and women capable of absorbing book knowledge although they themselves have classed them with cows. Upon the one enterprise of the mission in India, Mohammedan activity has applied a persistent energy which has amazed, aroused, perplexed and at last won the support of men who are neither Christians nor philanthropists. What it means for womanhood in India, for instance, to have a large section of the population now stand forth as living defenders of the capacities and rights of women, needs not to be detailed. Such a change in the place given womanhood in the thoughts of men is the direct outcome of Christian teaching and practice gradually and insensibly permeating the community.

The same is true of the abolition of debaseing customs and crimes against womanhood in both Asia and Africa. Long after the African slave-trade had been abolished by Europe and America, Mohammedan activity in slave-raids continued. The object of these raids was not to secure laborers, but to capture women. This determined and brutal purpose to degrade and destroy womanhood was revealed to the world, and the passion to end it was aroused by Christian women. This means, by Christians who were missionaries. The abolition of the Suttee in India was but languidly pressed until Carey and his companions and many later missionaries made the halls of Parliament ring with their indignant protests. The successful agitation in Travancore (1827-30 and 1858-59) against degradation of womanhood through caste denials of the right of low-caste women to cover their persons.
is another instance of the debt of womanhood to missions. So, too, is the strong sentiment now seen among progressive Hindus against child-marriages and the oppression of widows. The same is true of the growing sentiment of Chinese against foot-binding. Wherever we look, the effect of Gospel-teaching is to loosen the bands of the captives and to lift up those who stand in the mire that they may sit among the princes of the people.

**WOMAN'S UNION MISSIONARY SOCIETY of America, for Heathen Lands:** Headquarters, 67 Bible House, New York, N. Y., U. S. A. This Society was organized in New York City January 15, 1861, as the result of an address by a missionary from Burma at a parlor meeting the week previous. Its first membership included representatives of six denominations, and it has remained strictly undenominational. Its immediate conduct is in the hands of an executive committee of women representing the different denominations residing in or near New York City. In May, 1861, a Philadelphia branch was organized, and branches and auxiliaries have been established in different parts of the country.

The first missionary, Miss Marston, went in November, 1861, to Burma, and in 1868 Miss Brittan (Episcopal) went to Calcutta. Later work was commenced in Shanghai, China, and Yokohama, Japan. The work in Burma has been dropped.

In India, the great work of the Society has from the first been Zenana work. It is carried on in Calcutta, where it is known as “The American Doremus Mission,” in honor of Mrs. Doremus, the first President and really the founder of the Society. Other stations are Allahabad, Cawnpore and Jhansi. In Calcutta there are 15 missionaries and 57 native workers; in Allahabad, 12 missionaries and 24 native workers; in Cawnpore 9 missionaries and 21 native workers; in Jhansi 4 missionaries and 2 native workers, a total in India of 40 missionaries and 104 native workers. The Broadwell Memorial School at Calcutta, the Woman’s Home at Allahabad, and the Mary A. Merriman Orphanage at Cawnpore, besides other homes and rescue work, supplement the Zenana work.

In Shanghai the work of the Union includes the Margaret Williamson Hospital, with 4 physicians, and the Bridgman Memorial School, besides the evangelistic work, in which there are engaged 2 missionaries and 5 native workers. The school for 1902 shows 472 patients admitted to wards and 34,743 cases at the dispensary, of which 22,570 were new. There were in addition 208 visits to homes, while over 47,000 prescriptions were filled.

At Yokohama the boarding school has 58 pupils, and the 3 missionaries find excellent openings for educational and evangelistic work.

**WOMAN’S WORK FOR WOMEN:** The activity of Christian women in support of early foreign missions is often forgotten. The records of the missionary movement at the beginning of the 19th century show that an astonishing proportion of the necessary money was collected by societies of women. These early societies were separate local bodies differing from the modern woman’s missionary society in lacking permanence, in taking no responsibility for definite work, in assuming an auxiliary position to the general missionary societies as collectors of money only, and especially in undertaking no enterprises of their own in the mission field.

The following list of the operations of Women’s Foreign Missionary Societies in America in the first half of the 19th century shows the character of those early missionary efforts by women. The list was derived, like the most of the material used in this article, from a paper by Miss Ellen C. Parsons, editor of *Woman’s Work* (PN).

1800. "Boston Female Society for Missionary Purposes." (Baptist and Congregational.)

1801. "Boston Female Society for Promoting the Diffusion of Christian Knowledge." (Congregational.)

1808. "Female Mite Society," Beverly, Mass. (Baptist.)

1811. "Salem Female Cent Society," Massachusetts. (Baptist.)

About this time, 1808-1812, “Cent a Week” societies were common among women of different denominations in Eastern Massachusetts.

1812. The “Female Foreign Missionary Society” of New Haven, Conn., contributed to the American Board $177.09.

1813. First legacy to the American Board $345.33 out of an estate of $500, left by Sally Thomas, of Cornish, N. H., a domestic, whose wages had never exceeded fifty cents a week.

1814. April 11, a woman’s missionary society was organized in the Fayette Street Baptist Church in New York City.

1815. Legacy from Mrs. Norris of Salem, Mass., was realized to the American Board—$30,000, the largest received up to that time or for many years thereafter.

1816. “Female Charitable Society” of Tallmadge, Ohio, contributed $20 to the American Board—the first received by the Board from west of the Alleghenies, save one dollar from a pastor’s pocket.

1818. Woman’s Missionary Society formed in Derry, Pa. (Presbyterian.)

1819. July 5, a society was formed in the Wesleyan Seminary, Forsyth Street, New York City, and existed until 1874. (Presbyterian.)

1821. There were 250 societies in existence (formed from 1812-1820), all contributing to the American Board; many of them were composed exclusively of women.

1823. A society “For the Support of Heathen Youth” was organized in Philadelphia, Pa., and existed until 1874. (Presbyterian.)

1835. A society “For the Evangelization of the World” was organized in the First Presbyterian Church, Newark, N. J. (Presbyterian.)

1838. A society was formed in the First Church, Allegheny, Pa. (United Presbyterian),
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Second: These auxiliaries are grouped, and thus constitute what are usually called Branches. This relation is sectional. Adjacent auxiliaries, sometimes to the number of not more than 20, sometimes covering a county, sometimes a whole State containing several hundred auxiliaries, combine, with a set of officers elected from the whole territory represented by the Branch. This stands between the Board and the auxiliaries. It voices the wishes of the Board to the auxil­liaries, and expresses the sentiment of the latter to the Board. A Branch assumes the responsibility for some missionary enterprise, and its auxiliaries share it among themselves proportionally.

Third: The Board includes all the Branches, and requires its own officers. A legal charter is requisite for a Board, but not for auxiliaries and Branches. Auxiliaries usually hold their meetings monthly or oftener; and their quarterly or annual, or, at most, two or three times a year. Business of the Board is transacted throughout the year by its officers,
is another instance of the debt of womanhood to missions. So, too, is the strong sentiment now seen among progressive Hindus against child-marriages and the oppression of widows. The same is true of the growing sentiment of Chinese against foot-binding. Wherever we look, the effect of Gospel-teaching is to loosen the bands of the captives and to lift up those who stand in the mire that they may sit among the princes of the people.

**WOMAN'S UNION MISSIONARY SOCIETY OF America, for Heathen Lands:** Headquarters, 67 Bible House, New York, N. Y., U. S. A. This Society was organized in New York City January 15, 1861, as the result of an address by a missionary from Burma at a parlor meeting the week previous. Its first membership included representatives of six denominations, and it has remained strictly undenominational. Its immediate conduct is in the hands of an executive committee of women representing the different denominations residing in or near New York City. In May, 1861, a Philadelphia branch was organized, and branches and auxiliaries have been established in different parts of the country.

The first missionary, Miss Marston, went in November, 1861, to Burma, and in 1863 Miss Brittan (Episcopalian) went to Calcutta. Later work was commenced in Shanghai, China, and Yokohama, Japan. The work in Burma has been dropped.

In India the great work of the Society has from the first been Zenana work. It is carried on in Calcutta, where it is known as "The American Doremus Mission," in honor of Mrs. Doremus, the first President and really the founder of the Society. Other stations are Allahabad, Cawnpore and Jhansi. In Calcutta there are 15 missionaries and 57 native workers; in Allahabad, 12 missionaries and 24 native workers; in Cawnpore 9 missionaries and 21 native workers; in Jhansi 4 missionaries and 2 native workers, a total in India of 40 missionaries and 104 native workers. The Broadwell Memorial School at Calcutta, the Woman's Home at Allahabad, and the Mary A. Merriman Orphanage at Cawnpore, besides other homes and rescue work, supplement the Zenana work.

In Shanghai the work of the Union includes the Margaret Williamson Hospital, with 4 physicians, and the Bridgman Memorial School, besides the evangelistic work, in which there are engaged 2 missionaries and 5 native workers. The work for 1902 shows 472 patients admitted to wards and 34,743 cases at the dispensary, of which 22,570 were new. There were in addition 208 visits to homes, while over 47,000 prescriptions were filled.

At Yokohama the boarding school has 58 pupils, and the 3 missionaries find excellent openings for educational and evangelistic work.

**WOMAN'S WORK FOR WOMEN:** The activity of Christian women in support of early foreign missions is a fact often overlooked. The records of the missionary movement at the beginning of the 19th century show that an astonishing proportion of the necessary money was collected by societies of women. These early societies were separate local bodies differing from the modern women's missionary society in lacking provision for permanence, in taking no responsibility for definite work, in assuming an auxiliary position to the general missionary societies as collectors of money only, and especially in undertaking no enterprises of their own in the mission field.

The following list of the operations of Women's Foreign Missionary Societies in America in the first half of the 19th century shows the character of these early missionary efforts by women. The list was derived like the most of the material used in this article, from a paper by Miss Ellen C. Parsons, editor of *Woman's Work* (PN).

1800 "Boston Female Society for Missionary Purposes." (Baptist and Congregational.)

1801 "Boston Female Society for Promoting the Diffusion of Christian Knowledge." (Congregational.)

1808 "Female Mite Society," Beverly, Mass. (Baptist.)

1811 "Salem Female Cent Society," Massachusetts. (Baptist.)

About this time, 1808-1812, "Cent a Week" societies were common among women of different denominations in Eastern Massachusetts.

1812 The "Female Foreign Missionary Society" of New Haven, Conn., contributed to the American Board $177.09.

1813 First legacy to the American Board $345.83 out of an estate of $500, left by Sally Thomas, of Cornish, N. H., a domestic, whose wages had never exceeded fifty cents a week.

1814 April 11, a woman's missionary society was organized in the Fayette Street Baptist Church in New York City.

1815 Legacy from Mrs. Norris of Salem, Mass., was realized to the American Board—$30,000, the largest received up to that time or for many years thereafter.

1816 "Female Charitable Society" of Tallmadge, Ohio, contributed $20 to the American Board—the first received by the Board from west of the Alleghenies, save one dollar from a Pastor's pocket.

1818 Woman's Missionary Society formed in Derry, Pa. (Presbyterian.)

1819 July 5, a society was formed in the Wesleyan Seminary, Forsyth Street, New York City. It issued its last annual report in 1861. During forty years it had contributed to the missionary treasury of the Methodist Episcopal Church the sum of $20,000.

1821 There were 250 societies in existence (formed from 1812-1820), all contributing to the American Board; many of them were composed exclusively of women.

1823 A society "For the Support of Heathen Youth" was organized in Philadelphia, Pa., and existed until 1874. (Presbyterian.)

1835 A society "For the Evangelization of the World" was organized in the First Presbyterian Church, Newark, N. J. During the first ten years it contributed $2,344.76 to the American Board. The Society still lives (having joined the new movement), and celebrated its jubilee in 1885, one of its original members and 20 descendants of members participating on that occasion.

1838 A society was formed in the First Church, Allegheny, Pa. (United Presbyterian),
and has celebrated its jubilee. The original secretary was still heading the position.

More than 680 "Ladies' Associations," having nearly 3,000 local agents of their own membership, were collecting funds for the American Board. One of these associations met in Brookline, Mass., at the house of Mr. Ropes, and made regular contributions for Japan, although that empire was then sealed against foreigners. The amount which they forwarded expressly for Japan was $900, which, with the accruing interest, became $4,104.23 before the American Board opened its mission to Japan, of which the first expenses were paid from the Brookline fund.

On his way home from China in 1834 Mr. Abeel told the people of England the facts, which had been known there for some time. He evoked the Spirit of God winged his words. The modern uprising of women in behalf of foreign missions must be counted as an epoch in the history of missions. It had its motive in the social systems of the East. It was primarily the purdah and the latticed window, the zenana and the harem, that roused the women of Christendom to attempt an errand of mercy to their sister-women of the heathen world. Experience proved that no nation can be elevated until its women are regenerated; also that no man, whether clerical missionary or even physician, can carry the Gospel to the jealously-guarded women of Oriental households. When the degradation and sufferings of Asiatic women and the darkness of their future were revealed to the Western world, the conscience of Christian women was aroused. The Gospel had developed them and given them honor, security, moral power, and intellectual freedom. They recognized the claim of their less fortunate sisters to the same blessings.

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Meanwhile Mr. Abeel had brought his plea to America, but hearts were not ready for it. At last, in 1861, Mrs. Doremus, of New York City, was able to carry out her cherished longing, and the Union Missionary Society was launched. Women of six denominations composed its membership, and it stood alone in America for eight years. This was the period of the Civil War in the republic, and in the absorbing demands of the struggle Christian women had no leisure to undertake new departures in missions, but at the same time they were acquiring a training for it in the future. By combining as they did, on a large scale, for work in soldiers' hospitals and in the Sanitary Commission, they learned the possibilities and the power of organization.

The Woman's Board of Missions (Congregational) of Boston was organized. From that time the process of organization went on until nearly every denomination has its Woman's Home and Foreign Missionary societies, working in cooperation with the general missionary societies of the denomination.

Organization: All the main features of organization necessary in each separate Woman's Board of Missions may be included in three, and in England two are often made to answer.

First: There is the local or parish society, made up of individuals from a single local church, or, as often occurs in America, women of two or more churches of the same denomination in one large town unite to form one Missionary Society. This local society is usually called an Auxiliary. It has its own constitution and officers, and is independent in its management; but when it undertakes to carry out its purpose of sending forth missionaries and funds to sustain various forms of missionary work at a distance, it does not try to act alone, but under the direction of the Woman's Board of Missions (Congregational) of Boston, of which it thus becomes an "auxiliary," or helper. An annual fee is the usual requisite for membership.

Second: These auxiliaries are grouped, and thus constitute what are usually called Branches. This relation is sectional. Adjacent auxiliaries, sometimes to the number of not more than 20, sometimes covering a county, sometimes a whole State containing several hundred auxiliaries, combine, with a set of officers elected from the whole territory represented by the Branch. This Board includes all the Branches, and its auxiliaries share it among themselves proportionally.

Third: The Board includes all the Branches, and requires its own officers. A legal charter is requisite for a Board, but not for auxiliaries and Branches. Auxiliaries usually hold their meetings monthly or oftener; Branches quarterly; but the Board meets annually; and the Board may meet two or three times a year. Business of the Board is transacted throughout the year by its officers,
who are elected by the delegates of annual meeting. The delegates are chosen, not from auxiliaries, but from branches. The board or society (whichever name is given to the inclusive organization) has supervision over an area which varies according to circumstances. If the society is undenominational, like the English society for promoting education in the east, or the woman's union missionary society in america, which has its constituency in any part of the country. If the society cooperates with a board of some denomination, its territory will depend upon the form of organization of that church. The society within the protestant episcopal church in america, for reasons which are apparent, is indivisibly one all over the country. But the geographical spaces are so great in america that in many cases it is found more practicable to have several coordinate boards in one church. The area of each board is geographically determined. The congregational women are massed distinctly under eastern, middle, and western boards, the Baptist women under the east, the west, and the pacific coast boards.

The advantage of one great undivided board is clear in the case of several coordinate boards by the following results:

**a.** A far greater number of responsible, official workers are secured.

**b.** The work of each board does not become unmanagably large for its officers.

**c.** There is no management of the constituency augmented by nearness to headquarters.

**d.** It is possible for a vastly greater number of members to afford the expense of the journey to attend the annual meeting where the board is a local center than where it is a national center.

While organization always begins at the top, with the board the real germ is the auxiliary, and this is the place of growth. Enlargement of an auxiliary by addition of members, one at a time, an auxiliary formed in a local church by gathering a few picked individuals into a little monthly meeting—this is the unobtrusive way in which boards grow. Societies of young ladies and children's bands are regarded as only phases of the auxiliary, but the officers of the branch are responsible for the work undertaken both by the auxiliary, but the officers of the branch are responsible for the work undertaken both by the auxiliary, but the officers of the branch are responsible for the work undertaken both by the auxiliary, but the officers of the branch are responsible for the work undertaken both by the auxiliary, but the officers of the branch are responsible for the work undertaken both by the auxiliary, but the officers of the branch are responsible for the work undertaken both by the auxiliary, but the officers of the branch are responsible for the work undertaken both by the auxiliary, but the officers of the branch are responsible for the work undertaken both by

The existence of more than 30,000 auxiliaries and bands in America, with a membership of several hundreds of thousands, speaks volumes to attend the annual meeting where the board is a local center than where it is a national center. The work of each board does not become unmanagably large for its officers.

**Terms Employed:** In Great Britain the names "ladies' association" or "ladies' society" is employed, while in America "woman's board" or "society" is preferred. Also many societies in Great Britain dispense with the "auxiliary" and appoint "collectors of funds from the churches; others do not use the term "branch," but "district auxiliary" instead. "Presbyterian societies" and "associations" and a variety of other terms take the place of those explained above.

In the presbyterian church in America "presbyterian society" corresponds to the term "branch," the "synodical society" is introduced in some places. The protestant episcopal society is itself called, not a board, but "auxiliary," and its constituent societies, not auxiliaries, but, respectively, diocesan and parish branches.

In Great Britain, societies often have long lists of honorary officers. Such are scarcely known in America, where names heading the official list are those of the actually responsible leaders, and it conduct public meetings and control the affairs of their societies. The committees of gentlemen which some societies in the old country appoint are also unknown in America, the office of auditor of accounts being the only one ordinarily filled by a man.

**Meetings:** Under the auspices of a single one of many of these women’s societies hundreds of meetings are held every year. Meetings for both business and prayer are convened at the headquarters of most boards, at stated times, besides farewell meetings upon the departure of missionaries, and other meetings specially called; and an annual meeting is universal; but in both character and conduct of them great diversity exists.

Breakfast and tea meetings, and working parties for the purpose of making clothing for native children or preparing patterns for classes—all these are much mentioned in English reports, but are comparatively infrequent in America. In Europe a limited number of Christmas boxes are sent to the missions, but the general purpose of meetings in America is either the transaction of business or the imparting of information in order to arouse interest in missions. Whatever its object, the missionary meeting is always partly a devotional service and sometimes strictly such. Many societies have a by-law requiring the opening of all meetings with devotional exercises; and although many printed reports make no allusion to prayer meetings, it is not supposable that societies often exist without them. Where the organization extends to parishes, the number of meetings is vastly multiplied. An "auxiliary" is generally understood in America to mean a company of ladies, who, among other things, hold a meeting every month, in the morning, in cities, for prayer and deliberate study of missions; in the afternoon in the country; and perhaps, on Sunday, in rural districts where people live widely scattered.

A branch, or presbyterian meeting, means a quarterly meeting, often lasting all day, which is held in one or another town by invitation. It is thus brought at some time within the reach of every member of the branch. Those of adjacent towns who can conveniently attend go by carriages or train to the quarterly meeting, and a hearty sight it is on pleasant days, in a country town, to see the ladies driving up from every direction, all their horses’ heads pointed toward the church. Then they spend the day. A little branch business, scripture-reading, and frequent prayer and song, wide awake, practical gardens, inspiring talks, often from missionary ladies on a furlough, with a hospitable lunch between morning and afternoon sessions—their meetings are quarterly meetings. Perhaps their place is most nearly filled in Great Britain by "deputation meetings," where some speaker is sent out to a certain locality by the secretary and holds an appointed meeting, generally in connection with one managed by the parent society.

In the old country, also, annual meetings are
often, but not always, presided over by gentlemen, and sometimes no ladies speak on their own platforms. Such a thing is unknown in America. It is there very exceptional for a gentleman to preside at a meeting of missionaries, they are invited to speak; and while in the early days of the societies they were rigorously excluded from the audience, gentlemen are now absent chiefly because there is no room for them. Annual meetings of the larger Boards now occupy two or three days, and attendance upon them is quite familiar with the sight of a large church packed with women.

Children's Societies: Beyond occasional mention of contributions from "pupils" of some lady, or "from a Bible-class" or "Sunday-school," the reports of women's societies in the old country seldom have anything to say of the children's part in the modern missionary crusade. But in America they are a great factor—both in the United States and Canada. The children are organized into Bands, of which they are themselves officers, altough superintended by some skilful leader; and they read their little reports with quite as much gravity, accumulate their offerings with equal enthusiasm, and, in general, march to the music, if with a somewhat broken step, as happily as their seniors. One of the first meetings of a Band is the attempt to name itself, and the English language has been explored for the purpose. There are the Carrier Doves and Look-out Guards, Snowflakes and Mayflowers, Busy Bees, Steady Streams, Mustard Seeds, King's Cadets, Up and Ready, Little Lights, Pearl Seekers, Acorns, The Drum Corps, Do What You Can Band, and so on, in endless variety. As one has said, "Each dainty or suggestive name looks out from the record like the growing face of a child." And no mean sum in hard cash do these children send to the foreign mission treasury. And what have the children not done to fill their mite-boxes? They have tithed what was committed to have their teeth drawn, and "buttoned so fat;" they have bunched flowers and shoveled in the sun; they have "minded" baby, and substituted for their parents and teachers, and ransacked the library and even butter; they have divided with little brother, so that he might share the glory of giving. One little girl had her music-box, "which plays with a handle, right by my bank, and I play a tune whenever I put some money in, so I like to put the pennies in oftener than before.

Meetings of these Bands are held statedly, and the inventiveness of the most skilful leader is taxed to arrange programs which are at once instructive and entertaining. The children are taught numerous hymns and Scripture passages and many learn to pray in the meetings. They draw maps, recite dialogues, hold African palavering exercises take a different turn, and they make scrapbooks or dress dolls for a missionary school, or pick lint and roll bandages for a hospital. In a great variety of ways their childish energies and sympathies are directed into missionary channels, and they are becoming both grounded in the principles of giving, and through graphic stories and letters, exhibitions of curios, and talks from missionaries, they are invited to speak; and while in the early days of the societies they were rigorously excluded from the audience, gentlemen are now absent chiefly because there is no room for them. Annual meetings of the larger Boards now occupy two or three days, and attendance upon them is quite familiar with the sight of a large church packed with women.

Results of the active entrance of women into Missionary work: What has already been said of the influence of the women in cultivating the missionary spirit among children suggests one important branch of these results. Christian women have taken a leading part in arousing interest in missions and in securing systematic study of this branch of the work of the Church. There is the scheme for united study which has brought forth in America a series of valuable works used by study classes in all denominations. The first three volumes of this series have found sale for 120,000 copies. To the activity of the women, also, must be ascribed a notable increase of funds devoted to the missionary enterprise. Without the women's societies there would always be devout women in the churches desirous of contributing to the support of missions. But the mass of women, without these societies and the methods which they use, would never be sufficiently in touch with missions nor sufficiently informed upon the details of their beneficent influence to make sacrifices for their support. Through the energy of the women's societies it has come to pass, however, that a very large proportion of the funds which they collect must be reckoned as a gain, not otherwise possible, to the resources of foreign missions.

The most far-reaching and weighty result of the entrance of women upon the mission enterprise is found on the mission field. The missionary woman is not a preacher, but she is an evangelist. She is also a teacher, and often she is a physician of the highest ability. She may be also a skilled writer, and a linguist of talent that finds its field even in translation of the Bible. Missionary women not only reinforce other workers in all the great departments of the missionary enterprise, but, being women, they gain effective access to that half of the population which no man can hope to reach in any but the most superficial and unsatisfactory way. It is their entrance among the women of non-Christian lands and their many-sided activity for the culture of true womanliness that has made the period of the uprising of the women of Christendom in behalf of missions the dawn of a new era in missionary history.

**Wong-Buang:** A village in Foo-kien, China, situated 30 miles N. of Fu-chau-fu. Station of the CEZ (1893), with (1903) 3 women missionaries, 6 native workers, and 4 day schools.

**Wonsan.** See Wen-san.

**Wood, George W.:** Born in Haverhill, Mass., February 14, 1814. Died in Geneseo, N. Y., July 17, 1901. He was educated at Dartmouth College and Princeton Seminary; ordained by the Presbytery of Elizabeth, N. J., in 1837; missionary of the American Board, Singapore, 1838; transferred to Constantinople, 1842; returned home, 1850; corresponding secretary of the American Board, resident in New York, 1852-1871; then reentered upon missionary work in Con-
stantinople and continued for fifteen years until his state of health required his return to America, after 48 years of service of the Board. Dr. Wood was a master in the art of dealing with men, and was the author of tracts, periodical articles, and books in Armenian, the latter including commentaries on several of the New Testament epistles and on the Book of Revelation.

WOODSTOCK. See LANDAUR.

WOOSUNG. See WU-SUNG.

WORCESTER: A town in Cape Colony, 60 miles N. E. of Cape Town. Station of the Rhenish Missionary Society, with (1903) 2 missionaries, one of them with his wife; 32 native workers, 2 outstations, 2 day schools, and 4,000 professed Christians, of whom 1,080 are communicants.

WORCESTER, Samuel Austin: Born at Worcester, Mass., January 19, 1798; graduated University of Vermont, 1819; Andover Theological Seminary, 1823; ordained August 25, 1825; left as a missionary of the ABCFM, August 31, for the Cherokees, reaching Brainerd, Ga., October 21, 1825. Through his labors and those of other missionaries, the Indians made great progress in Christian knowledge and the arts of civilized life. They had become largely a nation of farmers and artisans, had organized, with the advice of the United States Government, a regular and creditable government, were to a considerable extent supplied with schools and religious institutions, and were members of Christian churches. In 1831 the missionaries became involved in a controversy with the State of Georgia in consequence of the passage of a law restricting their privileges, and which they deemed unconstitutional. Mr. Worcester and his two companions were arrested. After sixteen and a half months' imprisonment they were released, January 14, 1833, returned to their stations, and resumed their missionary work. Mr. Worcester removed in April, 1835, with the mission press to Dwight, and spent the summer among the Cherokees of Arkansas, mostly in making arrangements for printing. He afterward was stationed at Park Hill, in the Indian Territory, to which the Cherokees had been removed. Here he died April 20, 1859.

WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION: The United States Woman's Christian Temperance Union was organized at Cleveland, O., in 1874, as a result of the great Woman's Temperance Crusade of the previous winter. Soon after the completion of the national organization the suggestion was made of an International Union. At the Detroit Convention (1883) Miss Frances E. Willard urged the project, and in 1884 the Union was fully established, with Mrs. Margaret Bright Lucas, of England, as first President. From 1890 to 1898 Miss Willard was President; and since then Lady Henry Somerset has held the office. At the first delegated convention of the World's Union at Boston, 1891, the following Declarations of Principles and Pledge were adopted:

"We believe in the coming of His Kingdom, whose service is the highest liberty, because His laws, written in our nature, as well as in nature and grace, are perfect, converting the soul."

"We believe in the Gospel of the Golden Rule, and that each man's habits of life should be an example safe and beneficent for every other man."

"We therefore formulate, and for ourselves adopt, the following pledge, asking our brothers and sisters of a common danger and a common hope to make common cause with us, in working its reasonable and helpful precept into the practise of every-day life:

"I hereby solemnly promise, God helping me, to abstain from all Alcoholic Liquors as beverages, whether distilled, fermented, or malted; from opium in all its forms, and to employ all proper means to discourage the use of and traffic in the same."

In pursuance of this pledge, the plan includes education of the young, the development of public sentiment, the reform of drunkards, and the general work for the establishment of the Kingdom of Christ.

The conduct of the Union is in the hands of an executive committee, consisting of the officers, Presidents of National Societies, Superintendents of World's Departments, and others who may be selected. There are two secretaries, one in England and one in the U. S. A., and the headquarters of the U. S. Union are practically those of the World's Union.

According to the report (1903) there are auxiliaries in 60 countries (including 6 in Australia), scattered all over the world: 11 in Asia, 15 in Europe, 7 in Africa, etc. There are 37 departments, including a Young Woman's Branch, Scientific Education, Systematic Giving, Anti-Narcotics, Opium—Gambling; Penal, Charitable and Reform work; Purity, Franchise, Peace and International Arbitration, etc.

Statistics of such a work are scarcely possible.

An idea of its extent is given by the fact that official papers are published in the U. S. A., England, Canada, Australia, New South Wales, South Australia, Transvaal, Japan, Tasmania, India, Burma, Cape Colony, and New Zealand. An extensive work is carried on also among soldiers and sailors. Cordial cooperation is given by missionaries and societies in every land, who look upon the organization as an effective agency for advancing the Kingdom.

WOYTAK LANGUAGE: One of the Finnish group of the Ural-Altaic family of languages, spoken west of the Ural Mountains and in the provinces of Viatka and Orenburg, in Eastern Russia. It is written with the Russian alphabet. The name is also pronounced Votyak.

WOYENTIN. See WOGENTHIN.

WRAY, John: Missionary of the LMS to British Guiana, South America, from 1807 to 1837. He was sent to Demerara in 1808, at the request of a wealthy planter, and made his home on the plantation. Here his labors were so much blessed that a great reformation took place among the negroes, not only on this estate, but also on the surrounding ones. They changed their ways of living, and became earnest and attentive listeners to his preaching. The local government of Demerara was not in sympathy with the religious work among the negroes, and it placed so many obstructions in the way of the missionaries that Mr. Wray was sent to England to obtain, if he could, a modification of the laws of the country. He partially succeeded, and returned to Demerara in 1811.

In 1813 he began work among the crown negroes at the stations of Georgetown and
Berbice. The laws which he had secured for the amelioration of the condition of the negroes being misunderstood, or not carried out, he found it necessary to go a second time to England in their behalf. Still negroes were hindered in their religious worship. Their books were taken from them, and overseers accompanied them to the meetings "to judge of the doctrines held forth to the negroes."

Such persecutions irritated them beyond endurance, and a serious insurrection broke out, many of them leaving the plantations and going into the back country. On Mr. Wray's return to Berbice he was requested by the governor to explain to the slaves the new laws, so that there might be no further trouble. He seems to have succeeded, and quiet was restored in his mission, where he remained for 13 years, when, worn out with his work, he with his wife sought rest and health in England. In 1832 he returned to Berbice and continued his work for eight years longer, when he died of yellow-fever at New Amsterdam.

WRIGHT, Austin H.: Born at Hartford, Vt., November 11, 1811. Died January 14, 1865. He studied at Dartmouth College and the Theological Seminary, N. Y., and in the medical department of the University of Virginia, Charlottesville, preaching during his term of study to the destitute population of the "Ragged Mountains"; sailed March 9, 1840, as a missionary for the Nestorians, to take the place in Urmia of Dr. Grant, whose impaired health and large plans for the Mountain Nestorians led him to seek a residence in one of the mountain districts of Kurdistan. His perfect acquaintance with the Turkish, Syriac, and Persian languages, coupled with his knowledge of medicine and his kind, gentle courtesy of manner, gave him much influence among all classes of the people, and the business connected with the authorities, and intercourse with the higher classes, was to a great extent in his hands, or carried on through him. The Persian officials and other gentlemen appreciated very highly the courteous, dignified, yet simple ease and grace with which he met them.

In 1860 he returned to the United States, but, the illness in his labors for the Nestorians. In the early part of 1863 he began the revision of the New Testament in Syriac, preparatory to its being electrotyped and printed by the ABS in pocket form. To this the Psalms were added, and he took back with him on his return in 1864 the first few copies, which were hailed with delight by the people. A short time before this it was determined to undertake the translation of the Bible into Turkish for the Mohammedan population of Azerbaijan. This work was assigned to Dr. Wright in conjunction with Mr. Rhea, and he entered upon it with great enthusiasm. But in three months he was called to a higher service.

WU-CHANG-FU: A town and capital of Hu-pe, China, situated on the Yangtsze, opposite Hsian-kiang and Han-kau. Population about 100,000. With the other two cities together the population is estimated at 1,200,000. It is a great center of Chinese culture, and there are also manufactures. The following societies have mission stations there: LMS (1867); PE (1868); WMS; Swedish National Society (1890); Scandinavian Alliance; CA; with, altogether (1903), 32 missionaries, men and women; 22 native workers, men and women; 12 places of worship, 10 day schools, 2 boarding schools, and 314 professed Christians.

WU-CHAU-FU: A town in Kwang-su, China, situated on the Grand Canal, about 30 miles N. W. of Su-chau-fu. Station of the MES, with 1 missionary. Also station of the PE, with 1 native worker, 1 day school, 1 boarding school, 2 Sunday schools, and 10 professed Christians. Some write the name Wu-si.

WU-HSUEH: A town in Hu-pe, China, situated on the Yangtsze River, about 35 miles N. W. N. of Kiu-Kiang. Station of the WMS, with (1903) 1 missionary, 8 native workers, 4 outstations, 6 places of worship, and 102 professed Christians. Some write the name Wu-sieh.

WU-HSI-HSIEN: A town in Kwang-tung, China, situated about 45 miles W. N. W. of Swatow. Station of the PKS, with (1903) 1 missionary, his wife, 12 native workers, 5 outstations, 2 Sunday schools, and 84 professed Christians. Station also of the PCM (1901), 102,116, Station of the PCE (1890), with (1903) 1 missionary and his wife, 1 woman missionary, 12 native workers, 1 station, 2 places of worship, 1 day school, and 90 professed Christians. Also station of the CIM (1893), with (1905) 2 missionaries and their wives, 3 native workers, 1 outstation, 2 places of worship, 1 day school, and 61 professed Christians. Station also of the ME, with (1903) 3 missionaries, two of them with their wives; 1 woman missionary, 6 native workers, 5 Sunday schools, 5 day schools, and 184 professed Christians, of whom 184 are communicants. Also station of the PE (1894), with (1903) 1 missionary, 5 native workers, 3 outstations, 1 day school, 1 boarding school, 4 places of worship, and 53 professed Christians. Also station of the CA. Some write the name Wu-hueh.

WU-HU-HSIEN: A town and treaty port in Ngan-hwei, China, situated on the Yangtsze River, about 60 miles S. W. of Nan-king. Population (1901), 102,116. Station of the PCM (1890), with (1903) 1 missionary and his wife, 1 woman missionary, 4 native workers, 1 outstation, 2 places of worship, 1 day school, and 90 professed Christians. Also station of the CIM (1893), with (1905) 2 missionaries and their wives, 3 native workers, 1 outstation, 2 places of worship, 1 day school, and 61 professed Christians. Station also of the ME, with (1903) 3 missionaries, two of them with their wives; 1 woman missionary, 6 native workers, 5 Sunday schools, 5 day schools, and 184 professed Christians, of whom 184 are communicants. Also station of the PE (1894), with (1903) 1 missionary, 5 native workers, 3 outstations, 1 day school, 1 boarding school, 4 places of worship, and 53 professed Christians. Also station of the CA. Some write the name Wu-hueh.

WU-KING-FU: A town in Kwang-tung, China, situated about 45 miles W. N. W. of Swatow, among the Hakka people. Station of the PCE (1865), with (1903) 3 missionaries and their wives, 2 women missionaries, 16 native workers, 2 boarding schools, 1 dispensary, 1 hospital, 1 medical class, 1 theological seminary, 1 printing house, and 1,304 professed Christians.

WULUPURAM. See VILLUPURAM.

WUN-CHAU: See WEN-CHAU-FU.

WUPPERTHAL: A village in Cape Colony, South Africa, situated in the Doorn River district, about 70 miles N. of Tulbagh. Station of the Rhenish Missionary Society, with (1903) 1 missionary, 8 native workers, 4 outstations, 3 day schools, and 1,721 professed Christians, of whom 355 are communicants.

WU-SHE. See Wu-Si-HSien.

WUSHEH. See Wu-Hsu.
YA-CHAU-FU: A town in Szechwan, China, situated about 70 miles S. W. of Cheng-tu. Station of the ABMU (1894), with (1903) 3 missionaries, two of them with their wives; 3 outstations, 1 place of worship, 1 day school and 53 professed Christians. Some write the name Yachuan.

YAAF. See JAFFA.

YAKUSA: A village on the upper Congo River, Congo Free State, 70 miles N. W. of Stanley Falls. It has trade relations with five different tribes. Population 1,200. A railroad is now being built thence to Lake Tanganyika. Station of the BMS (1885), with (1903) 4 missionaries, one of them with his wife; 1 outstation, 1 dispensary, 1 industrial school, and 1 day school. The name is sometimes written as Yakusu, or Sargent is used to indicate the same piece.

YANG-CHAU-FU: A town in Kiang-su, China, situated on the Grand Canal, about 15 miles N. of the Yangtze River. Population about 150,000. Station of the CIM (1896), with (1903) 2 missionaries and their wives, 3 women missionaries, 8 native workers, 1 outstation, 2 places of worship, 1 Sunday school, and 36 professed Christians. The main work of the station is the training home for newly appointed missionary women. Also station of the SBC (1891), with (1903) 1 missionary and his wife, 2 outstations, 1 place of worship, 1 Sunday school, 1 dispensary, and 23 professed Christians. Some write the name Yang-chow.

YANG-HSIEN: A town in Shen-si, China, situated in the S. part of the province on the Huang River about 51 miles E. by N. of Hanchung-fu. Station of the CIM (1896), with (1903) 2 women missionaries, 1 outstation, and 15 professed Christians. Some write the name Yang-hien.

YANG-KANG: A town in Kwang-tung, China, situated in the northern environs of Swatow, about 10 miles from the city. Station of the ABMU (1903), with (1903) 2 missionaries and their wives, 2 women missionaries, 31 native workers, 20 outstations, 8 places of worship, and 618 professed Christians. Some write the name Ung-kung.

YANG-KAU-HSIEN: A town in Kiang-si, China, situated a little to the S. E. of Kwanhsin-fu, in the N. E. part of the province. Station of the CIM (1890), with (1903) 3 women missionaries, 3 native workers, 1 place of worship, 1 Sunday school, and 68 professed Christians. Some write the name Yang-k’ao.

YANG-KIANG-HSIEN: A town in Kwang-tung, China, situated on a little bay about 156 miles S. W. of Canton. Station of the PN (1892), with (1903) 3 missionaries, two of them with their wives; 20 native workers, 4 outstations, 11 places of worship, 1 day school, 1 hospital, 1 dispensary, and 279 professed Christians. Some write the name Yang-k’ang.

YAO LANGUAGE: One of the Bantu family of African languages, spoken by a number (not yet ascertained) of tribes inhabiting the Eastern shores of Lake Nyassa, in Portuguese East Africa, and found also in the Shiré region south of the lake. It has been reduced to writing by missionaries with use of the Roman letters.

YARKAND: A town in Chinese Turkestan, situated on the Yarkand River, about 200 miles S. E. of Kashgar. Population about 60,000, mostly Turks, who speak Turkish of the Eastern dialect. They are Mohammedans in religion. Station of the Swedish National Missionary Society (1895), with 1 missionary and his wife, 1 place of worship, and 1 day school. Some write the name Jarkend.

YATES, REV. M. T.: Missionary of the Southern Baptist Convention, born in Wake County, N. C., January 8, 1819; died in Shanghai, China, March 18, 1888. He was born of humble but intelligent and pious parents. Their poverty forbade them to give to the education their son desired him to have, and for which his own soul yearned. He therefore made his own way through school and college with the assistance of his brethren who at various times became interested in his struggles. His remark to his father upon setting out to prepare himself for college has been an inspiration to many lads in the Southern States:—"I will go to school if I have to make bricks by moonlight to pay my way." It was also characteristic of the steady determination and self-reliance of the man.

He graduated from Wake Forest College, N. C., in 1846, was appointed a missionary August, 1846, married Miss Eliza Moring of Chatham Co., N. C., September 27, 1846, sailed for China April, 1847, and arrived in Shanghai Sept. 13, 1847, shortly after it had been made a treaty port by the treaty of 1846. There in Shanghai and its environs he labored for more than forty years, in spite of wars, famines, perils, sickness, and manifold trials. Always he was cheered and supported by his devoted wife and at intervals by other missionaries sent out to reinforce him. A part of the time he supported not only himself, but also other missionaries by his labor as Vice-Consul and his judicious investments of frugal savings and the small patrimony of his wife. Largely in this way the Central China Mission of the Southern Baptist Convention was preserved, during the great Civil War in America and for some years after, when the Board which sent him to China was crippled and all but destroyed. He grew in power and usefulness in spite of overwhelming difficulties, until he became a master missionary.

His work was that of laying good and true foundations. He made himself such a master of the spoken Chinese language and so thoroughly learned the Chinese manners, modes of thought and customs that he was regarded by the Chinese—like Verbeek in Japan—as one of their own number. Besides useful religious works he translated the New Testament into the Shanghai dialect, he organized churches and built houses of worship, established schools, and otherwise built up what has come to be the Central China Mission of the SBC.

His personality was great and inspiring. The man had a tremendous influence both in China...
YATZ, William: Born at Loughborough, Leicestershire, England, December 15, 1792. Died July 3, 1845. Educated for the ministry at Bristol College; ordained August, 1814, and sailed for Calcutta as a missionary of the Baptist Mission Society April 17, 1815. He joined the mission at Serampur, devoting himself to the important center, as the railroad is to pass through it. Station of the CIM (1902), with 1 missionary and his wife and 1 place of worship.

YEN-SHAN-SIEN: A town in Chi-li, China, situated about 60 miles S. of E. of Tien-tein and 35 miles from Tsang-chau. Station of the LMS (1878), with (1903) 2 missionaries and their wives. The station residences have now been transferred to Tsang-chau. Some write the name Yen-san.

YEOTMAL: A town in Berar, Central India, about 55 miles S. E. of Amraoti. Station of the Free Methodist Church in America (1892), with (1900) 2 missionaries and their wives, 2 women missionaries, 5 native workers, 1 place of worship, 2 Sunday schools, 2 day schools, 1 industrial school, and 20 professed Christians.

YEZD: A town in Persia, situated in the central part of the country, about 300 miles S. E. of Teheran. Population about 53,000. There is a small Parsee colony here. Many of the Medesians belong to the Babi sect. Station of the CMS (1898), with (1903) 2 missionaries and their wives, 3 women missionaries, 9 native workers, 2 day schools, 1 hospital, 1 dispensary, and 42 professed Christians.

YEZIDIS: The Arabs who accepted Mohammed called those who did not El shal'om, i.e., the ignorant ones. Among the latter was Yezid ben M'awe, who refused to accompany M'awe, his father, who, as an attendant upon his person, followed the fortunes of Mohammed. Many of the ignorant ones rallied around Yezid, and he became the nucleus of the sect which appropriated his name. The Yezidis possess a lineage tree by means of which they trace their religious origin back to him. They seem to have existed as a very loose organization until about 1106, when there arose among them an elder called Sheikh Hadi, from the region of Damascus. He removed to the district of Hakkari in Kurdistan, and dwelt in Mount Lalish, which is eleven hours from Mosul. He died in 1162, and his tomb, called Sheikh Adi, is hard by the village of Ba'adri, where also is the temple of the Yezidis. This place, as their religious center, is by then esteemed superior to Mecca.

Sheikh Hadi gave more consistency to their religious system—still very confused and illogical—and greater stability to its organization, by committing to writing its tenets and traditions. His work, which is the authority for their belief, is named El Jilweh (the Revelation). The original is the only copy existing, and it is esteemed as most holy, and is guarded at Sheikh Adi, with the most scrupulous care. It is in Arabic, and speaks in this wise of the origin of the Yezidis: "'O angels,' said the great God, 'I am going to create Adam and Eve. They will become man and kind, and from the line of Adam's palm (?) shall proceed Shehr ben Jebr, and of him a separate community will appear upon the earth, that of Avazael, i. e., of Malek Tasous, which is the sect of the Yezidis.' Then he sent Sheikh Hadi ben Musafer from the land of Damascus, and he came and dwelt in Mount Lalish, called Sheikh Adi, and was held in high repute for his piety and devotion. He holds among the Yezidis the same place that is given to Moses by the Jews, and that is claimed by the Muslims for Mohammed.

This degraded yet interesting people number...
probably about 200,000 souls, but they are scattered over a belt of territory 300 miles wide, extending in length from the neighborhood of Aleppo in Northern Syria to the Caucasus in Southern Russia. The mass of them, however, are found in the mountains of Northern and Central Kurdistan, and among the Sinjar hills of Northern Mesopotamia. The mysteries of their religion are in the Arabic language, Kurdish is more generally spoken by the Yezidis than Arabic, both languages being used by those living in the Sinjar hills and in the region of Mosul.

The Yezidis are an agricultural people and live in fixed abodes. As a rule they are nearer and closer to their homes, and in respect to personal and dress, than either Arab or Kurd; while their style of dress follows the fashions of the people by whom they are surrounded, except that the shirt has a square-cut opening in front.

Generally speaking they are quiet and industrious, but in the regions of Redwan and Midyat they are given to house-breaking and highway robbery, and also hire themselves to Muslims and Christians for the commission of deeds of blood, so that they are the terror of those districts. In the Sinjar hills, where they constitute almost the entire population, they maintain band refractory, however. Everywhere they entertain a deep-seated hatred of Muslims, whether Arabs or Kurds, who treat them in return with contempt and oppression. Polygamy is allowed among them to the limit of six wives, but its practise is not so general as with the Muslims. The drinking of rekt (a mild arrack) is enjoined as a religious rite in connection with the worship of Melek Taous, and accordingly intemperance is common.

They are recognized by the Turkish Government as a distinct religious community. Their civil head is an Emir whose title is hereditary, and he is of royal blood, if El Jilweh is to be believed. It says: "Then Melek Taous came down to earth for our sect, i.e., the Yezidis, the disturbed, and appointed me for us, besides the kings of ancient Assyrians, Nisroch, etc. And after that we had two kings—Shaboot (Sapor) First and Second—who reigned 150 years; and our Emirs, until this day, have descended from their seal."

The Emir never marries outside of this royal line. He is lord of the persons and affairs of the Yezidis, and his power over them is absolute. His person is considered holy, and all his acts are regarded as righteous. To him belongs administrative power and dignity, as well as ecclesiastical, and all the dealings of the Turkish Government with the Yezidis are through him. For this reason he resides most of the time in Mosul.

The Yezidis have written laws and statutes which are read and interpreted only by the members of one family that of Melia Haider, surnamed El Bussowi. The secretary of the Emir is always chosen from this family.

**Doctrine:** The Yezidis believe in God as the supreme deity and the first cause of all things; but they have nothing to do with Him either in the way of worship or service. They believe in one Melek Taous (King Peacock), who is eternal, an emanation from God, became incarnate as Lucifer, deceived Adam and Eve as Satan, is one of the seven gods who, in turn, rule the world for 10,000 years, and he, having now governed it for the 6,000 years, has yet 4,000 years in which to reign.

They believe in one Sheikh Hadi, called also in El Jilweh 'Abd Taous (servant of Taous). They say that he is the god of that which is good of day and of life; that he is descended from the divine nature, or, at least, is so honored of God that whatever Sheikh Hadi wills comes to pass; and that he revealed to his disciples revelations, secrets, a knowledge of the unseen and of prophecies. In his book he claimed to be the son of both of God and of Melek Taous. The second assertion of El Jilweh is: "He (Melek Taous) sent 'Abd Taous to this world that he might separate truth from error, and make it known to his people; and the first step to that is by tradition, and afterward by this book El Jilweh, which the uninstructed must neither read nor behold." His claim to have been sent of God is made farther on in the sentence quoted at length when stating the origin of this sect. They also say of him, "The Yezidis' god descended in this era and both taught and established us." Sheikh Hadi associated himself with God in stating farther on in his book that "He afterward came and dwelt in Lalish." Is there in Sheikh Hadi an effort at the reconciliation of God and Melek Taous, or the union of the two principles? According to the Zoroastrian doctrine of good and evil, in order to secure a reconciliation of man with each, and with both together, through worship at the shrine of one who stood for both?

They believe in six other gods. El Jilweh says: "He created gods from both of and from his light; and their creation was as one light from another light." This recalls the Zoroastrian doctrine of Ahura Mazda and his six gifts.

They accept Christ as the "Light of God," and say that He cannot die, also that He is a Savior and will come again. But all these are evidently accommodations to the Christian sects with whom they are brought into contact. In the same way the Yezidis about Redwan have attempted to accommodate their tenets to the Christian doctrine of the Trinity.

They hold to the Transmigration of Souls, but subject to the caprice of Melek Taous, for El Jilweh says: "I (Melek Taous) will not allow one in this wretched world longer than the time determined by me; and if I desire it I send him a second or a third time into this world, or some other, by the transmigration of souls." When righteous souls return they enter into men, but wicked spirits are sent back to reside in the beasts. Yet along with this they hold to a Resurrection, when Sheikh Hadi will carry all the Yezidis to paradise on a tray borne upon his head. They hold to a future judgment and punishment for all—except the Yezidis. El Jilweh says: "I (Melek Taous) punish in other worlds those who do contrary to my laws. They have Islamic notions of paradise as a place of pleasure and drinking, together with the pleasures of physical love. They claim to receive the Old Testament, the New Testament, and the Koran, but reverence the Old Testament more than either of the others. This acceptance is, however, a qualified one, for El Jilweh says: "The books of those who are without I accept in a sense, i.e., those that agree with and conform to my statutes. Whatever is contrary to these they have altered."

The Yezidi ecclesiastical polity has the form of a religious oligarchy, is composed of six orders
besides the Emir, which are chiefly hereditary and confined to as many distinct families. These orders are:

(1) **Sheikh**: He is called Sheikh Mengah, which is the name of a district comprising the regions of Mosul, Amadiyeh, and Zakho. He is the chief ecclesiastic of the sect. He ranks next to the Emir, who is the religious as well as political head, even as the Sheikh ul Islam in Turkey ranks next to the Sultan, who is the Caliph. The Sheikh is the guardian of the tomb of Sheikh Hadi. The insignia of his office are a kind of girdle which is worn about the body and a netting of catgut which is carried in the hand. He is supposed to prophesy, and has paradise in his flowing sleeves, sections of which he is willing to dispose of to purchasers according to the sums received. Whenever the Sheikh appears among the people they submit themselves to him in lowly reverence and humility.

(2) **Sheika**: This order was founded by Sheikh Hadi. Every Sheikh traces his lineage back through a regular succession to a Patriarch who is regarded not only as the bestower of the office of Sheikh, but also as the assistant and advocate of those in his line who exercise the office, and as the control of their enemies over them—such power being supposed to reside in each Sheikh.

From this order comes the Mella, who is the instructor of youth, the guardian of “the book,” of religious mysteries, and of the interests of the sect. He is also the secretary of the Emir, and in his family alone are reading and writing allowed. The office is hereditary.

(3) **Pirs**: They are the Nazarites, who take vows of celibacy and devote themselves and their property to Sheikh Hadi. To them appertains the conduct of hair-dressing and of the fasts and feasts. They are also intercessors, and perform their function upon certain heaps of stones in the neighborhood of Sheikh Adi, where the Yezidis chiefly reside.

(4) **Kuchiks**: The word Kurdish signifies dancer. These attend to the service of the tambourines, praises and songs. They order and conduct the sacred dance upon the feast-days. They praise the gods Hadi and Taous with tambourine and life until they swoon in a trance, when they utter strange sounds and language. They declare what is revealed to them in dream, trance, and vision, and are reckoned as prophets. They are said to have the power of life and death—probably through the influence of magic.

(5) **Kowals**: These are the priests proper, to whom pertain the duties of imparting religious instruction to the people, and of sepulture. All instruction is oral, in which they profess to be guided by an “inner light” to which all, even the Emir, must give heed. Whenever a Yezidi is about to die he is visited by a Kowal, or his agent, who removes the dying man’s sins by transferring them to himself. They divide with the Pirs the functions of intercessors, and to them belongs the privilege, each year, of bidding for the concession of conducting the “Sanjak Taous” among the Yezidi villages. They never use a razor upon their heads.

(6) **Fakirs**: These constitute the lowest order of the priesthood. They are entrusted with the instruction of boys and girls in the tambourine, in dancing, and religious evolutions. They are married, have a salary, live in Sheikh Adi, and are the janitors of that holy place.

The Yezidis worship Melek Taous through his “Sanjak,” or symbol, which is a sacred brazen cock, one eye of which is marked over by a cross. They also adore Sheikh Hadi, who is still a god tho his body be dead, and who receives divine honors at his tomb in Sheikh Adi. Forasmuch as he was also sent of Melek Taous, the sacred cock stands for him also, so that it is worshipped at the same time with Melek Taous, and at his tomb the “Sanjak” of Melek Taous is revered equally with the tomb. The two eternal principles have thus equal honor, and by this arrangement no one can worship the one without equally worshipping the other. Here again there seems to be an attempt to accommodate something to their needs from the Parsee religion. In the Vendidad the cock is a sacred bird—the bird of Smrasha, who is Obedience to the law of Mazda and chief of the Yazata of fire, and the leader of the demon host, Zehna Davas. The Yezidis seem to combine the two principles and so make the cock represent both.

These two gods are the chief objects of their worship, and the tomb of one and the sanjak of the other are the symbols employed to bring them before the worshipers.

The sun is regarded as an exalted spirit without whom there would be no stability to the universe, and, therefore, also worthy of respect and worship. Fire, more especially as lightning and flame, is considered a sacred element, and is worshipped by adoration. They have also a bronze image of an ox which they worship at a festival in November.

The tombs of departed Sheikhs are regarded as holy, and in religious rites conducted at them the assistance of those entombed therein is specially invoked.

The Yezidi worship has a certain fixed ritual difficult to understand. When the “Sanjak Taous” is carried to a village it is accompanied by Kowals, who march before it with drum and pipe. It must remain in the village over night, and the Yezidis must drink “raki” in its presence. Its worshipers approach it upon their knees, kiss it, mutter prayers, deposit their contributions in a box by its side, raise and walk away with their face toward it. Meanwhile a candle burns on either side of the holy bird. They have no liturgy, nor do they pray audibly, believing that all prayer should be with the heart only. They say God does not require them to fast, save during Ramazan, when they fast three days instead of thirty. This fast must be begun and ended in the presence of either Sheikh or Pir. It is ended by a participation in holy wine that is considered to be the Blood of Christ. The cup containing it is held in both hands, after the sacrificial manner of the East, and if a drop should fall it is gathered with religious care.

The Yezidi feasts are the following: 1. On the first Wednesday in April, which is the beginning of their year. 2. August 1, continuing three days, in honor of Melek Pukhur ed-Deen. 3. September 22, continuing eight days, to Sheikh Hadi. This is called “et towafat”—i. e., the
floods. 4. November, called the Naheevi. (This feast is especially observed by the Yezidis of Jebel Toor, at which the sacred ox is worshiped in connection with Babylonian orgies.) 5. January 1, lasting three days, in honor of Shems ed Din At all these feasts there is much singing in connection with the religious dances. They have a hymn-book called "Zemboor," the hymns of which are in Arabic. They have also songs which are in Kurdish, and are sung to Kurdish tunes.

1. lasting three days, in honor of Shems ed Din hyn-book called 'Zemboor," the hymns of connection with the religi 9 ious dances. They have a

YING-CHAU-FU: A town in Ngan-hwei, China, situated in the N. W. part of the province, on the Sha-ho. Station of the CIM (1897), with 3 missionaries, one with his wife; 2 native workers, 1 place of worship, 1 day school, 1 Sunday school and 3 professed Christians. Some write the name Ying-chow-fu.

YING-SHAN-HSIEN: A town in Sze-chuan, China, situated about 40 miles S. E. of Pao-ning-fu. Station of the CIM (1898), with (1903) 3 women missionaries, 1 native worker, 1 place of worship and 15 professed Christians.

YO-CHAU-FU: A town in Hu-nan, China, situated a little S. of the Yangtze River, used by the LMS as a point of entrance to the province. After a short period of observation the station residences were transferred to Heng-chau.

YO-H-YANG. See YO-YANG.

YOKOHAMA. See YO-YANG.

YOKOHAMA: One of the most important of the treaty ports of Japan. It is situated on a plain by the side of the bay of Tokio, on the S. coast of the main island, and is shut in by hills. It occupies an area of a square mile, and has a population of about 120,000. It is a growth of new settlement. The climate is variable, the thermometer ranging from 95° to 43° F., and the rainfall is quite great. The harbor is a wide and commodious one, well protected by a breakwater. Yokohama is a port of call for the lines of steamers between San Francisco and Hong-kong. Other lines connect it with Shanghai, as well as numerous steamers which run from it to points in Japan and China. A line of steamers from Vancouver to Hongkong stops there regularly. A railway connects it with Tokio, and was the first railway opened in Japan (1872). It is also the terminus of a railroad which runs to Kieto.

Population (1898) is 193,762; many Europeans and numerous Chinese are included in the total. The Young Men's Societies here: RCA (1859), PN (1859), WU (1871), ABMU (1872), ME, Methodist Protestant (1879), Salvation Army, Hephizabah Faith Mission, Zion Catholic Christian Church. All together they have 44 missionaries, men and women; 175 native workers, men and women; 22 native workers, 8 day schools, 10 boarding schools and 1,921 professed Christians. The ABS (1876) and the BFBS each have an agency and a book depot in Yokohama.

YORK: A town in Sierra Leone, West Africa, situated on the seacoast at the mouth of the Whale River 16 miles S. by E. of Freetown. Station of the CMS (1822), with (1903) 4 native workers, 3 outstations, 1 place of worship, 1 Sunday school, 2 day schools, and 261 professed Christians, of whom 23 are communicants. Also station of the UMFC (1860), with (1903) 1 missionary and his wife, 29 native workers, 1 outstation, 2 places of worship, 2 Sunday schools, and 430 professed Christians, of whom 217 are communicants. Station of the WMS also, with (1903) 25 native workers, 4 outstations, 7 places of worship, 3 Sunday schools, 3 day schools and 355 professed Christians, of whom 316 are communicants.

YORUBA: Name of a people inhabiting the country inland from Lagos, West Africa.

YORUBAN: A language belonging to the Negro group of African languages. It is found in several dialects among the tribes occupying the Lagos protectorate and the territory from Dahomey to the west bank of the Niger, behind the seacoast belt. The people are intelligent and enterprising and the language is suited to the development of the people. It was reduced to writing by CMS missionaries in the early part of the 19th century, and is written with Roman letters.

YOUNG MEN'S CHRISTIAN ASSOCIATION: Organisations of Christian young men for mutual improvement, and for more or less of religious activity, have probably existed in almost every age of the Church. There is a historical record of such societies in Great Britain and Ireland as early as the reign of Charles I. They maintained a continuous existence for nearly one hundred years, through the revolutions under Cromwell and King William, attaining their highest prosperity in the reign of the latter. The chief object of these societies was the promotion of personal piety among their members, but they gave rise in 1691 to the "Societies for the Reformation of Manners," which had for their aim the suppression of vice through legal means. These were called into being by the low state of public morals, which, notwithstanding the better attitude of the court of William and Mary, had little mended since the absolute reign of Charles II. The early efforts of these reform societies were favored by the civil courts, and they flourished for about forty years. They had become extinct, however, in 1757, and an effort to revive them by members of Wesley's and Whitefield's congregations was defeated through the indifference if not actual hostility of the authorities. In the 19th century, between 1823 and 1838, David Nasmith, of Glasgow, formed about seventy Young Men's Societies in as many cities of the United Kingdom, France, and America. In Germany, as early as 1832, similar associations sprang up, usually called Mayen or the Young Men's Christian Societies, and had for their aim the promotion of the spiritual welfare of young men; develop or train a special class of
executive officers or acquire property in the form of buildings which made them locally prominent. They did not band themselves together in district, national, international and world’s conferences, altho some of them, notably those of Germany, are now part of the brotherhood forming the World’s Council of Churches. The present Glasgow and Cincinnati Associations claim to have originated quite independently of suggestion from London; but it seems beyond dispute that the movement which has resulted in the present world-wide brotherhood can be traced to the parent English-speaking association which was organized in London by George Williams, June 6, 1844.

But while the origin and early growth of the movement took place in Great Britain, the larger development and expansion of the work has been wrought out by the American Associations. A knowledge of the London Association and its work led to the formation of Associations in Montreal, Canada, December 9, 1861, and in Boston the 250th of the same month, the New York Association a special convention was called November 14, 1861, which resulted in the organization of the United States Christian Commission, the work of which largely absorbed the energies of the Northern Associations during the remainder of the war. With the return of peace, however, the Associations took up their old work with renewed zeal, advanced ideas, and better methods. From about this time dates the beginning of that unparalleled growth which has marked the past three decades. The formal adoption of the evangelical test secured the active sympathy of the churches; a clearer conception of the work, as distinctively for and by young men, localized thought and effort, and rapidly developed the active membership test, which called for better facilities, which were readily furnished as the practical character of the work was recognized; the work demanded systematic supervision, and the paid secretaryship was developed; the Associations increased in number, spread over the country, and grew multiplex in their departments of work, and State organization and a comprehensive general supervision became a necessity; broadened methods and appliances in the local work asked for larger, better adapted and permanent quarters and buildings sprang up by the score, till to-day the Associations are a universally acknowledged force in the religious, educational, and social life of the country.

In government the individual Associations are independent, as to the same month in all the active-membership test, each society conducting its business affairs through a board of directors as the corporate management, and with a paid executive officer styled a general secretary; but they are united in a thorough system of general organization, embracing delegated conventions, executive committees, and visiting agents, the decisions and advice of which, tho in the main only advisory, are very generally accepted and followed. With the Associations of the United States and Canada this system began to take form in the following:

1. A Biennial Convention (annual previous to 1878), composed of delegates from all the Associations, representation being based upon the active membership. The ad interim powers of this convention are vested in an executive board, the members of which are elected by classes at the biennial sessions. Since 1866 the headquarters and a working quorum of this body have been located in New York, and in 1888 it was incorporated as the International Convention and its committee; (i) securing, training, and recommending general secretaries; (c) advising and assisting regarding the plans, location, and methods of raising money for State work, for new buildings, to place secretaries in new fields, the management of property; (d) securing funds for its own work and aiding State and local Associations in raising money for State work, for new buildings, to place secretaries in new fields, and in special financial emergencies; (e) arranging for the International Meetings, representing by which it had for years been known. The scope of the committee's work is broad, including (a) supervision and extension—generally of all the work, in full when there is no State organization, and very largely of such special departments as the college, railroad, German, and foreign work; the State organizations owe their existence and early nurture to the act and care of the International Convention and its committee; (i) securing, training, and recommending general secretaries; (c) advising and assisting regarding the plans, location, and methods of raising money for State work, for new buildings, to place secretaries in new fields, and in special financial emergencies; (e) arranging for the International Meetings, and in planning many State and special conventions, and sending official representatives to all; (j) conducting an extensive correspondence; (g) a publication list of tracts and books, several annuals and periodicals, including the "Year-Book;" (h) through the systematic efforts of the committee, the American Associations have observed annually, since 1866, a day and week of prayer in November, and since 1875,
by act of the World's Conference, the Association of other lands have joined in this observance; (2) it is overwhelming of calamity by flood, fever, or disaster, the Associations have often rendered communities effective help through this committee, as their agent, in gathering and distributing such relief.

The organization and work of the typical American Association may be thus described: (a) A dual membership: (1) Active—men who are members of evangelical churches, and who constitute its voting, office-bearing, and working force; (2) Associate—young men of good moral character, who join usually for the secular privileges. The total membership of the 1,736 Associations reporting in 1903 is 350,455. (b) A business organization, with constitution, legal incorporation, officers, board of management, and well-ordered system of committees. (c) A paid secretary, to supervise and direct, under the local board, and to develop workers, rather than to attempt too much detail work himself, leaving for the most part the actual work to the members. The total number of general secretaries, physical directors, and assistants in the various departments of the local work is 1,729. A school devoted chiefly to the training of young men as general secretaries and gymnasm instructors, opened in Springfield, Mass., in 1885, has (1903) an enrollment of about 100, while a school of like character organized in 1891 at Chicago has about 150 students, and there are several well-constituted summer schools, notably those at Lake Geneva, Wis., and at Silver Bay, Lake George, N. Y. (d) A building of its own, usually comprising reading-room, library, parlors, recreation-room, offices for secretaries and directors, large and small lecture-rooms, class-rooms, gymnasium, including bowling-alley, baths, and dressing-rooms; a kitchen and janitors' quarters. There are 460 such buildings, valued at $24,016,415, a good index of the estimate put upon the work by Christian business men, and a strong guarantee of its permanency. (e) An organized work: (1) Religious—consisting of Bible-classes, evangelistic campaigns for young men; weekly training-class; evangelistic devotional; meetings for young men; special work in the interests of personal purity, temperance, etc.; systematic invitation work; the distribution of religious literature; and a directly personal work which is specially emphasized. (2) Educational—reading-rooms; circulating and reference libraries; evening classes in practical and liberal branches, book-keeping, penmanship, stenography, mathematics, drawing, languages, history, literature, political science, music, etc.; literary societies, and educational lecturers. (3) Social—attractive rooms for resort, with companionable supervision, music, recreative games, and a variety of social gatherings and entertainments. (4) Physical—facilities for artificial exercise of every description; organized athletic clubs, both a scientific and practical training, to make physical examinations and prescribe safe and helpful work; baths and open athletic grounds for field-sports, and clubs for boating, swimming, rowing, etc. (5) Economics—employment bureau, boarding-house register, savings-bank, medical club, visitation of the sick, and similar service. (6) Junior department, in which, under special supervision and with separate rooms, a more or less formal kind of work is carried out for boys, and from which they graduate into the senior departments. The International Committee, with headquarters at 3 W. 29th St., New York City, has 45 members aside from the officers, and 15 advisory members, besides 15 of its 15 members. Most of the members live in New York or vicinity, but there are representatives from different parts of the United States and Canada. There are also 52 corresponding members representing different States and foreign countries.

For active work the staff is divided into 14 departments:

The Office, Publication, and Business Department have charge of the general correspondence, literature, and financial management. The Field Department, occupied with the extension of the work, is divided into development, equipment and trained leadership of the Association work in the cities and towns, and also the strengthening of the work of the State and provincial organizations. There are 7 secretaries, 1 in New York, 3 in other parts of the country. The Railroad Department organizes Associations among railroad men, provides rooms, libraries, buildings, and all the usual features of an Association. For a time it was rather frowned upon by railroad authorities, but of late years there have come to recognize its value and have aided materially in its development, contributing liberally in the erection of buildings and assisting in many ways to make it easy for men to attend the meetings, etc.

An illustration is the Missouri Pacific system, where 13 well-equipped Associations were organized within four years. There were in 1903, 198 Associations, with a membership of 63,000, an increase of 50 per cent. in two years. There are 79 buildings, valued at $1,129,050, owned by Associations; 8 under construction valued at $49,000, and 45 others set apart by the companies for their use, valued at $541,000. Work among street employes is being organized and plans are under consideration for extending the system into the countries of Europe. The Industrial Department has been the most recently organized (1905) and resulted from a study of Association work among the 4,500,000 men employed in the various industrial enterprises of the continent. It looks forward to the erection of buildings or the equipment of rooms in connection with the great factories.

The Student's Department has (1903) 635 Associations among students (exclusive of colored and Indian departments); of these, 48 are in the theological seminaries, 72 in the medical and other professional schools, and the remainder in universities, colleges, and normal and preparatory schools. Special emphasis is placed on Bible study, and in 1902 there were 16,042 enrolled in the Student Bible Classes, while the secretary in charge was in correspondence with 1,508 Bible class leaders. Student Conferences for the training of the young workers have been organized at Northfield, Mass.; Lake Geneva, Wis.; Asheville, N. C.; Pacific Grove, Cal.; Gearhart, Oregon, and Lakeside, Ohio. The spiritual effect of the work is seen in the conversion of over 3,000 young men in the year. Ten secretaries are employed by the International Committee, some in office and
superintendence work and others in visiting colleges, etc.

The Army and Navy Department received a special impulse during the war with Spain and has been developed steadily. It has received the special support of the officials, and the membership of enlisted men steadily increases. A Soldiers' Bible and Prayer League and a Temperance Union have added over 1,000 names in a single year. There are 150 traveling libraries in constant circulation, and 75 tons of stationery, reading matter, games, etc., are shipped from the office in New York for the different posts. There are 31 buildings in the U. S., 14 in Cuba, 1 in Porto Rico, 4 in the Philippines, 1 in China, and 4 in Alaska. Bible classes, religious meetings, and entertainments are held at 200 different points.

In the Naval Department branches are open in Brooklyn, N. Y.; Norfolk, Va.; Newport, R. I.; San Juan, Porto Rico, and at Manila, Caviite, and Olongapo, in the Philippines. Over 1,900 sailors and marines are members. A striking feature is the savings department, which in six months handled nearly $150,000 for the men. Over 1,600 men joined the Naval Temperance League during the year (1903).

The Colored Department: Of the 103 Associations in this department 69 are in institutions and 34 in cities, with a membership of over 7,000. Two Conferences at Danville, Va., and Montgomery, Ala., were well attended. Seventeen secretaries give their entire time, 2 in New York and 15 in the Assembly.

Boys' Department: The growth in this department has been very great. The 576 Associations report 45,000 members, or if those holding senior tickets were included, 80,000. There are over 100 boys' work specialists, 1,500 rooms used, 120,000 in attendance on Bible classes, while between 3,000 and 4,000 are admitted to the evening classes.

The Indian Department: This reports 47 Associations, with a membership of over 2,000, in Manitoba, Terr. Kan., Nebraska, North Dakota, Oklahoma, Oregon, Pennsylvania, and South Dakota.

Religious Work Department: In this the special effort has been to secure quality rather than quantity, yet 8,016 volunteer workers have been registered in the year, while 31,300 have attended the 1,711 Bible classes, and the total attendance at religious meetings of all kinds was 3,230,000. In 1903, 18,613 conversions were reported.

The Educational Department: In the different schools, clubs and lectures, 30,600 students were enrolled, while 1,200 more men reached the Physical Department. This, too, has had great success, 634 Associations reporting attention to it, 93,983 men making use of the gymnastic and athletic features. There are 543 gymnasiums, while 464 Associations report outdoor games and sports.

Foreign Department: This organization represents the foreign missionary interests of the American Associations. It arose as a result of investigations begun by Mr. Luther D. Wishard, who, in 1889, began a three years' tour of mission lands with the purpose of studying the conditions of young manhood in non-Christian countries. As a result of that tour and of the subsequent study and experience of Mr. John R. Mott and others, work has been established in India, Japan, China and Hong-kong, Ceylon, Brazil, Argentina, Mexico, and Korea. A total of 31 secretaries, most of them with families, are laboring in the countries named. These Associations were organized and aided in the organization of some 300 Associations in those fields, about one-half of which are known as Student Associations in institutions of higher learning. They have a total membership of 14,000, of whom 3,600 are active.

Eight periodicals are published in their interest abroad, and they have 14 buildings, valued at $400,000.

The reasons which have led to the inauguration and prosecution of this enterprise are as follows: (1) In non-Christian lands, where moral ideals are largely wanting and where temptations are omnipresent, there is no class which so much needs the oversight and religious incentives of Christianity as the young men. (2) In some of these countries, notably Japan and India, young manhood holds a strategic relation to the progress of the Christian cause. (3) Most of the young men reached are educated and the process of education has alienated them from the superstitions of their fathers, thus leaving them a prey to the skepticism of the West and to the materialism of a semi-foreign environment. (4) The achievements of the Association in Christian countries have led missionaries in all the lands where the foreign Associations are doing their work to strongly appeal to the initiation of the enterprise. They have done so because they believe that an Association fosters Christian unity, deals with a difficult class in a most effective way, and trains them for Christian discipleship, as no other agency is able to do. (5) The achievements of the Association, though reducible to any large statistical exhibit, show more than justified the anticipations of the missionaries who have urged the foundation of these asylums for the tempted, and training schools for an active evangelical propaganda. The branches of the World's Student Christian Federation established in India, China, and Japan owe their existence and effectiveness to the foreign Associations. Those in China, India, and Japan are associated as national organizations, under committees consisting of prominent missionaries and Christian workers long resident in those lands.

The following is a general summary of Y. M. C. A. organizations in all lands:

AmerIca: United States and Canada, 1,736; Mexico, 1; West Indies, 3; Bermuda, 2; Argentina, 1; Brazil, 7; Chile, 1; Guiana (Dutch), 2; Uruguay, 3.

Europe: Austria, 87; Belgium, 34; Bulgaria, 3; Denmark, 270; England, Ireland and Wales, 935 (including some church Associations); Finland, 28; France, 123; Germany, 1,784 (including 540 Associated Unions); Greece, 1; Hungary, 27; Iceland, 5; Italy, 58; Luxem­burg, 1; Netherlands, 314; Norway, 30; Portugal, 10; Rumunia, 1; Russia, 11; Scotland, 243; Spain, 5; Sweden, 125; Switzerland, 470; Turkey (European), 6.

Asia: Asia Minor, Syria and Palestine, 13; Ceylon, 14; China, 43; Dutch Archipelago, 1; India, 151; Japan, 54; Persia, 2; Tonkin, 2.

Africa: Madagascar, 1; North, West and Central Africa, 11; South Africa, 8.
The strongest missionary influence that has come to Christian Endeavor societies, however, is a result of their wide spread among all nations and races. Endeavor conventions are cosmopolitan, and Endeavorers have become familiar with the thought that all men are their brothers through the knowledge, brought to them in many ways, that their own society, its prayer-meeting subjects, its committees, its pledge, its constitution, is beloved by Jews and Greeks, Hindus and Hottentots, Brazilians and Norwegians, New Zealanders, Chinese, Armenians and Copts. In many ways this world-wide bond of Christian Endeavor has proved itself a very real tie, and the power it may exercise in coming years is illustrated by the following brief survey of Christian Endeavor around the globe:

In the United States there are now 44,380 societies, and hundreds of these consist wholly of foreigners, including German, Chinese, Indian, Japanese, Greek, Swedish, Bohemian, French, Italian, Armenian, and some of them have served for months, before the arrival of missionaries, as the only religious center for Indians and white miners in wide regions. In Canada there are 4,047 societies, and here also many of the societies are formed of Endeavorers from other lands, especially, in the West, from China and Japan.

Mexico has 111 societies, headed together in a strong national union, and possessing a Spanish Christian Endeavor organ, El Esforzador Mexicano. The Mexicans are very earnest in the work; two of them, for instance, once walked more than 200 miles to attend an Endeavor convention. They have proved themselves in their temper always, and at one session of a Mexican Endeavor convention thirty Catholics were converted.

Many islands of the West Indies have received the Christian Endeavor movement. Porto Rico, where the society was introduced by an American soldier, now has 4 societies; the Bermudas 7, Trinidad 10, the Barbados and Grenada 2 each, Cuba 11. An American soldier founded the first society in Cuba, leading, with two Cubans, the first meeting, which lasted two hours and three-quarters. In Jamaica the society was started through the influence of a copy of The Christian Endeavor World sent by a Boston lady to a sick sailor in a Jamaica hospital, and now there are 236 societies in the island, organized in flourishing unions, and conducting their own paper, The Christian Endeavor Gem.
4 societies, the Tokelau 2, the Carolines 3, the Ellice Islands 6, Samoa 19. The pioneer society in Samoa was a remarkable one, having established sixteen others. It has 250 corresponding members, and has sent out from its own number more than 100 missionaries, more than half of them to the deadly climate of New Guinea. Since the United States has gained possession of the Philippines, Christian Endeavor has been introduced, and already there are 6 societies on the islands. One society has 130 corresponding members among the soldiers. The first native society had 13 members at the start, and they all took part at the very first meeting. Christian Endeavor has also made a beginning in Guam, where the society consists wholly of converted Catholics.

Australia possesses 3,000 Christian Endeavor societies, and has a very active union which supports two papers, The Golden Link and The Roll Call. Its conventions are among the most important religious gatherings held in the southern hemisphere. The Australian Endeavorers are greatly interested in missions. Large numbers of the young people have become Christians, and their money and time are spent with especial liberality on behalf of the aborigines.

The first Christian Endeavor society was formed in Japan in 1891, in the Girls' School at Okayama. Two years later the National Christian Endeavor Union was formed, which now numbers 115 societies, and supports a national magazine and a paid secretary, who gives his whole time to the organizing of societies. The president of the Japanese Union, Rev. Tsuké Harada, renounced his hereditary position. The Hamadan society, Jews, Armenians, and Muslims in Persia have been translated into all the great languages of India. Much evangelistic work is done by the native Endeavorers—outdoor preaching with the magic lantern, personal work on the railroad trains, going from coach to coach, outdoor services for beggars, and similar endeavors.

Persia has 35 societies, most of them springing from a single earnest society in a boarding-school, whose members carried the Christian Endeavor seed as they returned home. In 1902 a national union was formed, which held its first convention three days long. In one Hamadan society, Jews, Armenians, and Muslims are mingled. One Teheran society uses in its meetings English, Persian, Armenian, and Hebrew. During a terrible plague of cholera in 1899, when the Jewish and Muslim doctors fled and 20,000 died in the city, the members of this society bravely aided the American missionaries in their hospital work, serving as nurses.

Turkey has 75 societies, in spite of Turkish oppression, which will not allow conventions to be signed, badges to be worn, or even the word "society" to be used. The Cessarea Society was obliged at one time to burn its records. The members are all Armenians, and they suffered terribly during the Armenian massacres. The young men and young women meet in separate societies, as everywhere throughout the Orient. Some of the most active societies are in Macedonia. In addition to these 75 societies, there are 18 in Syria. Jerusalem itself has an active Christian Endeavor society.

Of Africa's 141 societies, Egypt has only 5, but they are decidedly cosmopolitan. One of them has among its members Italians, Syrians, Armenians, Copts, Hindus, English, and Americans. There are some societies on the west coast of Africa, especially a vigorous one in Yorubaland, which started out with five members and now numbers 200. Most of the African societies are in the south, where there is a strong South African union, publishing a paper, The South African Endeavorer. Andrew Murray is active in the work there. There are many Zulu societies, especially in Cape Colony.
and Natal. The Boers have entered heartily into Christian Endeavor activities. During the war there were 20 societies in the Boer prison camp on St. Helena, with 800 members; 700 Endeavorers in 8 societies in the Caylon camp, 600 in the Bermudas, and others in the Portuguese camp. After their return from prison, 200 Boer Endeavorers took up active service as missionaries.

In 1892, 30 Christian Endeavor societies were reported to Christian Endeavor headquarters from Madagascar, the previous to that time it was not known in America that a single society existed. When last heard from, the Madagascar societies numbered 93. Christian Endeavor has also got a start in the Island of Mauritius.

Passing to Europe, we find Christian Endeavor, at least in its initial stages, in all European countries, while in some of them it is very flourishing. Portugal possesses only 8 societies, for the movement is a new one there. The pioneer society is in Lisbon, the capital. One of its endeavors was the opening of a mission in the slums. In Spain the first society was founded in Barcelona in 1898, conducted by Rev. and Mrs. W. H. Gulick, and as the girls returned home, new societies were started in many places, until now Spain has 47 societies, and more Mothers' Christian Endeavor Societies than any other country. The Spanish Endeavor paper, Esfuerzo Cristiano, is published in Madrid. It has been assailed by Catholic persecution. The first Spanish national convention was held in 1900 in Madrid in spite of persecution. There were 200 delegates.

There are 96 societies in France, most of them in Paris and its vicinity and in Southern France. Paris has a large and flourishing Christian Endeavor union. The French societies are found chiefly in the Reformed churches and the McAll missions.

Sweden has 13 societies, chiefly in the western or French-speaking cantons. These Endeavorers publish an attractive Christian Endeavor paper, L'Activité Chrétienne. Geneva has a Christian Endeavor union.

The beginning of Christian Endeavor interest in Germany was Dr. Clark's visit in 1894. The first societies were refused the churches as meeting places, and compelled to meet in barns and inns. Now there are 252 societies, largely in the national, or Lutheran, churches. There is a national union, which supports two secretaries, each German Endeavorer contributing half a mark (12 cents) a year. There are 6 provincial unions, and admirable conventions are held. There is an able Christian Endeavor organ, Die Jugend-Hilfe. The United Society of Christian Endeavor helped the work by annual grants of money for years, but now the German Endeavorers are independent and contribute to the work in newer countries. They are also supporting German missionary work in the Caroline Islands. The German name for the Christian Endeavor Society, translated, is "The Society for Decided Christianity."

There are seven Italian societies, with a regular Christian Endeavor department in a leading paper, L'Italia Evangelica. There are societies in Rome, Florence, and other famous cities. Bulgaria, with its five societies, has already formed a union. The same step has been taken by Hungary's three societies. In Austria there are six societies, found in Bohemia and Moravia. Sweden has 79 societies, one of them fifty-five miles within the Arctic Circle, with an evening, once a year, fourteen days long in which to hold a meeting. Norway has 5 societies. Denmark and Belgium and Holland each have 3. Russia also has 3, the first society having been formed by a young Scotch drygoods clerk in St. Petersburg who went home on a visit, and on his return brought Christian Endeavor with him. Finland has 7 societies. When Dr. Clark visited that land, expecting to find it virgin soil, to his amazement he learned that 4 societies already existed there.

In Great Britain the first society was formed in August, 1887, being inspired by the account of a young Englishman who had visited Dr. Clark's society in Portland. Now Great Britain has a national union next in strength to that of the United States, and numbering 9,716 branches. Branch unions with vigorous conventions are found in Ireland, Scotland and Wales. Three able Christian Endeavor papers are published—the national organ, The Christian Endeavour Times, the Irish Girl's School paper, The Irish Enquirer (printed patriotically on green paper), and The Church of England Endeavourer, which represents the rapidly growing societies of the Anglican Church. The largest city Christian Endeavor in the world is that of London, with its more than 700 societies. Philadelphia comes next, with 625 societies.

In the majority of the lands thus passed in review, Christian Endeavor is young, the society having been established only four or five years. Everywhere, however, it is full of energy and enthusiasm, and it is certain that this great international brotherhood, laboring together "for Christ and the Church," will prove year after year a constantly growing power for the upbuilding of Christ's Kingdom.

YU-CH'ENG: A town in Shan-si, China, situated 36 miles N. E. of Ping-yang-fu. Station of the CIM (1886), with (1903) 2 missionaries, 4 native workers, 1 outstation, 2 places of worship and 51 professed Christians. Some write the name Yoh-yang.

YUEN-CHAU-FU: A town in Hu-nan, China, situated in the E. part of the province on the Yuen River about 80 miles S. W. of Chen-chau-fu. Station of the CMS (1903), with 1 missionary and 1 place of worship. Some write the name Yuin-cheo.
YUN-HO-HSIEN: A town in Che-k'iang, China, situated in the S. part of the province about 70 miles W. of Wen-chau-fu. Station of the CIM (1895), with 4 women missionaries, 3 native workers, 1 place of worship, 1 Sunday school and 6 professed Christians. Some write the name Uin-ho.

YUNG-CHING. See YUNG-TSING-HSIEN.

YUNG-CHUN-CHAU: A town in Fo-k'ien, China, about 80 miles S. W. of Fu-chau-fu. Station of the PCE (1894), with (1903) 2 missionaries, one of them with his wife; 3 women missionaries, 16 native workers, 12 outstations, 2 dispensaries, 1 hospital and 1 boarding school. Some write the name Engchun.

YUNG-HSIN-HSIEN: A town in Kiang-si, China, situated on a branch of Kan River, 45 miles W. by S. of Ki-ngan-fu. Station of the CIM (1899), with (1903) 3 women missionaries and 1 place of worship. Some write the name Yung-sin.

YUNG-KANG-HSIEN: A town in Che-k'iang, China, situated about 25 miles S. E. of Kin-sha-fu. Station of the CIM (1893), with (1903) 1 missionary and his wife; 3 native workers, 1 place of worship and 40 professed Christians. Some write the name Yung-k'ang.

YUNG-SIN. See YUNG-HSIN-HSIEN.

ZACATECAS: A town in Mexico, capital of the state of the same name. The place is not attractive in its appearance, owing to its wild, arid surroundings, and the streets are uneven and badly paved. Population (1900), 32,856, pure-blood Indians, mixed Indians and Spaniards. Station of the PN (1873), with (1903) 1 missionary and his wife, 1 woman missionary, 5 native workers, 4 Sunday schools, 5 outstations and 854 professed Christians. Also station of the SBC, with (1900) 5 native workers, 3 places of worship, 1 day school and 193 professed Christians.

ZAFARWAL: A town in Punjab, India, situated about 20 miles S. E. of Sialkot. Station of the UP (1866), with (1903) 1 missionary and his wife, 2 women missionaries, 29 Sunday schools, 9 day schools, 8 outstations and 1 boarding school.

ZAGAZIG: A town in lower Egypt, situated 60 miles E. of the Suez Canal at Ismaileiah. Population (1897) 35,715. Station of the UP (1894), with (1903) 1 missionary and his wife and 1 woman missionary. Some write the name Zakazik.

ZAHLEH: A town in Syria and mission station of the PN (1872), with (1903) 2 missionaries and their wives, 2 women missionaries. Church statistics included under Mt. Lebanon. Also station of the British Syrian Schools, with (1901) 2 women missionaries, 8 native workers, 5 outstations, 1 place of worship and 5 day schools.

ZAKAZIK. See ZAGAZIG.

ZANZIBAR: A town on Zanzibar Island, E. coast of Africa. Station of the Universities Mission (1864), with (1903) 7 missionaries, 15 women missionaries, 1 outstation, 2 places of worship, 1 printing house, 2 day schools, 2 dispensaries and 256 professed Christians. Some use for this place the name Mkunazini, which is a suburb where missionaries reside.

ZANZIBAR PROTECTORATE: A British protectorate comprising the island of Zanzibar off the east coast of Africa in the Indian Ocean and about 30 miles from the mainland, having an area of 640 square miles and a population of 150,000, and the island of Pemba, a little further from the coast and to the north of Zanzibar, having an area of 380 square miles and a population of 50,000. The ruler of the islands under British protection is the Sultan Ali bin Hamoud bin Mohammed. The authority of the Sultans formerly extended to the coast of the mainland and indefinitely into the interior, but leases and arrangements with Germany and Great Britain have resulted in the transfer of sovereignty of all the mainland to those powers, and they are now included in German East Africa and British East Africa.

The religion of the country is Mohammedan, the natives being mostly Sunnis of the Shafi school, the many are still pagans. The town of Zanzibar is a station of the Universities Mission, which also has some work on Pemba I. The BFBS and the Anti-Slavery committee of the Friends also have missionary enterprises on the islands.
ZAZEGA: A town in Eritrea, N. E. Africa, situated about 95 miles W. of Massawa. The people are Tigre-speaking Abyssinians. Station of the Swedish Evangelical National Society (1891), with (1900) 1 missionary, 2 native workers, 1 outstation, 1 place of worship, 2 day schools and 58 professed Christians.

ZEHNDER, J. L.: Died at Lundu, Borneo, February 10, 1808. Missionary of the SPG for nearly thirty-three years. In the report of the SPG he is spoken of as an accomplished linguist, writing and conversing in many European and Oriental languages. In translation work his services were specially valuable. At Lundu, where several races meet after the service of the people who had come from a distance would congregate in the veranda of the mission-house for refreshment and conversation; and an eye-witness declares it was a sight to be remembered to see the old missionary going from group to group—Sebuaus, Selaknus, Lao, Chinese and Malay—with words of cheer and inspiration for each in his own tongue. Thus “speaking to every man in his own language,” his influence was wide-spread, and the impressions left by the spoken and written Word were deep and lasting.

ZEISBERGER, David: Born at Zauchenthal, Moravia, April 31, 1721; died November 17, 1808. His progenitors belonged to the ancient Church of the Bohemian Brethren, founded sixty years before the Reformation by the followers of John Huss. When David was five years old, his parents fled to Herrnhut, in Saxony, a colony of Moravian emigrants. In 1736 his parents joined the colony in Georgia, which James Ogletorpe had established three years before, leaving their son at Herrnhut to be educated by the Moravians. From thence he went to Holland and lived in a Moravian settlement called Herrendyk, joining his parents in America in 1738. In 1740 he went North, and with others founded Bethlehem and Nazareth in Pennsylvania. In 1745 he began his work among the Indians, and was soon arrested as a spy of the French by the colonial government of New York, and was imprisoned for seven weeks. Released by Governor Clinton he labored till 1750 among the Delawares at Shamokin (Sunbury, Pa.) and the Iroquois at Onondaga, where the Six Nations made him a sachem, and “keeper of their archives.” In 1750 he visited Europe in behalf of the mission. In 1752 he returned to Onondaga, but was compelled to retire to Bethlehem at the opening of the French and Indian war. Between 1755 and 1762 he visited North Carolina and the New England Provinces, labored among the Indians of Canada, and acted as interpreter for Pennsylvania in the treaty with Teedyseung and his allies. In the time of the Pontiac conspiracy he ministered to the Christian Indians who had found refuge in Philadelphia, and at the close of the war he led the survivors of the converts to Wyalusing, Bradford County, Pa., on the Susquehanna. In 1767 he established a mission among the Monsey Delawares on the Allegheny River, Venango County, and three years later began the station which he called Friedenstein, on Beaver Creek, in what is now Lawrence County. In 1772 he went to central Ohio, and commenced a town called Schoenbrunn, on the Tuscarawas, ten miles from the site of Canal Dover, where he was soon joined by all the Moravian converts from Pennsylvania. He built two more towns, other missionaries came, and many converts were added. Early in the Revolution the Delawares were accused of favoring the American side, and the converts were forced to leave their towns and come within the British lines. In 1781 the settlements were destroyed by a band of Wyandot tote warriors at the instigation of the commandant of the British post at Detroit; the missionaries were tried as spies, and the Christian Indians removed to Sandusky. The next year ninety-six of them returned, some 50 to the Tuscarawas to gather their corn, and were massacred at Gnadenhutten by a party of colonial militia. Disheartened by this catastrophe, Zeisberger in 1782 led a small remnant to what is now Michigan, and built an Indian town on the Clinton River. In 1786 he went back to Ohio, and founded New Salem, one mile from Lake Erie. Thence the hostility of other Indians, after four years’ rest, compelled them to emigrate to Canada, where they founded Fairfield. In 1798 he returned to the Tuscarawas valley, where Congress had restored to his Indians their former lands, and built a town, calling it Goshen. There he labored for ten years, to the close of his life. He was a missionary among the American Indians for sixty years. He established thirteen Christian towns, and the courage of the natives remains, yet he had many converts, and his character, motives, and efforts are “an honor to the Moravian Church, and to our common humanity.” Zeisberger was a thorough scholar. He mastered several native tongues, namely, Delaware and Onondaga. He left in manuscript a German and Onondaga lexicon in seven volumes quarto, a grammar of the Onondaga language in German and English, a Delaware grammar and dictionary, and several vocabularies. All of these are deposited in the Library of Harvard College, and in the Library of the American Philosophical Society in Philadelphia. His Diary, translated by Eugene H. Bliss, was published in two octavo volumes in 1885.

ZENANA BIBLE AND MEDICAL MISSION, or Indian Female Normal School and Instruction Society: Headquarters: 2 Adelphi Terrace, London, W. C., England. This society was first organized under the second name in 1852, as a general missionary society, with the special purpose of cooperating with other societies, particularly the CMS, BFBS, and others. Later there was a distinction made between Zenana and educational work, and the scope of the society was enlarged and its present organization was effected. Its special object is to help the women of India by sending trained missionaries to relieve sickness, promote education, establish hospitals, schools and such other institutions as may be needed. The Executive Committee, of not more than 24 nor less than 18 members, is self-perpetuating. While more closely connected with the Church of England, it cooperates with any orthodox Protestant Missionary Societies; holding that the work which it does need not be denominational. Its work is in India, at 32 stations in the Bombay and Madras Presidencies, the United Provinces, and the Punjab. According to the report (1903) there were 104 European and 53 assistant missionaries, 275 native workers, 94
schools with 3,208 pupils and 226 under training in Normal Schools. The hospital shows 1,902 inpatients and 21,083 out-patients in 5 hospitals and dispensaries, with a total of 72,921 attendances at dispensaries. In the Zenaana work 4,375 houses were visited and 2,728 pupils instructed.

ZENANA MISSIONARY SOCIETY (Church of England). See CHURCH OF ENGLAND.

ZIEGENBALG, Bartholomew: Born June 24, 1638, in Pultsinit, Saxony. Died at Tranquebar, India, in 1719. King Frederick IV. of Denmark, aroused to his duty to give the Gospel to those under his sway in India by his chaplain, Dr. Plutschau, then students at Halle, young men of talent, learning, and Christian zeal, were appointed, and embarked at Copenhagen in 1705. After a long and dangerous voyage they arrived, July, 1706, at Tranquebar, a Danish possession on the Coromandel coast of Hindustan. After several day's delay the governor received them with great harshness. Ziegenbalg obtained a room near the heathen and Portuguese quarters, and began his work of converting Hindus and Mohammedans; a government openly opposed, and a European population absorbed in business, addicted to vice, and determined at all hazards to be rid of these earnest men. Ziegenbalg, having no grammar or dictionary to help him in learning the language, persuaded a native schoolmaster to bring his school to the mission room, and, sitting down with the children, he imitated them in making the letters in the sand till he had become familiar with their form. He then found a Brahman who knew a little English, and with his help he was able in eight months to speak Tamil intelligibly. The teacher, however, was loaded with iron by the rajah and thrown into prison. Some of the Europeans owning slaves, Ziegenbalg obtained their consent that "these poor outcasts might meet for two hours daily for instruction." In less than a year five slaves were baptised. A native built a church at his own expense, and at the dedication Ziegenbalg preached in Tamil and Portuguese to a large congregation of Hindus and Mohammedans. In the second year he made extensive preaching tours. In 1708 he visited Negapatam, and the Dutch magistrate invited the most learned Brahmins to a friendly conference with the missionary on religious subjects. The discussion lasted five days, and much information concerning the origin, history, and doctrines of Christianity was diffused among the native population.

Ziegenbalg had so far mastered the language that in two years after his arrival he began Scripture translation, and in a short time later could speak Tamil with as much facility as his native German. He soon began the preparation of a grammar and two lexicons—one of prose, the other of poetical words. In 1711 he finished the work, and published it in Tamil—the first into any language of India—and a large part of the Old Testament. Not only to Hindus, but to the half-breed Portuguese and to the slaves of Tranquebar he preached the Gospel. He also had a German service weekly, which was largely attended.

In 1714 his translation of the New Testament, the Danish Liturgy, and German hymns, with thirty-three Tamil works, including a dictionary he had prepared, were printed. His health failing, he returned to his native land in 1715. His account of the Hindus and his missionary work created great interest in Germany and England, vast crowds being moved by his glowing appeals, and kings, princes, and prelates giving liberally to the cause. He returned to India in 1719, but died soon after, at the early age of thirty-six, having in the brief period of thirteen years as the pioneer of modern missions in India accomplished a remarkable work. Three hundred and fifty converts and a large body of catechumens mourned his death.

ZINZENDORF, Count Nicolaus Ludwig: Born in Dresden, May 26, 1700. Died May 9, 1760. While a school boy at Halle he heard of the mission established in the East Indies by the King of Denmark, and occasionally he met missionaries returning from the field. His young heart was fired by the missionary spirit, and, moved by the desire of aiding the work of the world's evangelization, he founded the famous "Order of the Grain of Mustard Seed," composed originally of five lads, who pledged themselves to "win all races for Christ. Give the Gospel among heathen alike." In 1715 he joined with his friend, the Baron Frederick von Wattenwille, in a covenant to introduce the Gospel of salvation especially among those heathen to whom no one else would go. Hoping that he would fit himself for a diplomatic career, his relatives matriculated him as a student of law at the University of Wittenberg; and there, amid worldly-minded associates, he made a deep religious impression. His passion for souls became more intense as he grew toward manhood; and despite the efforts made by his family to "take the nonsense out of him," he never swerved from his noble purpose. While on his travels he visited the gallery at Dusseldorf, and as he looked upon the Eoc Homo of Sternberg, under which was the inscription:

"Hoc feci pro te; Quid facis pro me?"

he renewed his consecration vows and determined, without Christians to dedicate himself to the service of his Lord. On September 7, 1722, he was married to the Countess Erdmuthe Dorothea, and on their wedding day they covenanted to put aside all favors of rank, to win souls, and to hold themselves in readiness to go, without delay, wherever the Lord might call them. Soon after he attained his majority, he waived his rights to large estates rather than go to law, and modestly settled at Berthelsdorf, near Gross-Hennersdorf, hoping to make it a model Christian village. In 1723, with Rothe, Schaefer and Peter Nicolaus von Wattenwille, he formed the "League of the Four Brethren," which had as its object the promulgation of the Gospel among all peoples, and soon new channels of service were opened before him. The Moravian Church, founded in 1457 by the proscribed followers of John Huss, seemed nearly extinct at the close of the 17th century, but there remained, scattered through Bohemia and Moravia, little communities of secret disciples known as the "hidden seed." When Zinzendorf and Wattenwille made their memorable covenant (1715), these heroic Christians were entering new life, under the quickening
influence of the Holy Spirit; and soon afterward the great Protestant awakening occurred, followed by bitter persecution. Driven from Moravia and led by Christian David, these refugees found an asylum in Berthelsdorf. Soon after Zinzendorf settled in his estate, he came in sympathetic touch with these heroes of the faith; and under his guidance they adopted certain rules and regulations for their government. Zinzendorf was now impressed that he was called of God to become the leader of this people; and he formed bands and societies, from among them, for effective and systematic Christian work. As the communion grew in spiritual power, unmistakable signs of divine approval were placed upon it; and on August 13, 1727 (regarded as the spiritual birthday of the renewed Moravian Church), while the people were assembled to partake of the communion, the Holy Spirit manifested Himself in a wonderful way, and the power of the revival that followed this awakening is felt until now. Zinzendorf now gave his life entirely to the one work of the development and organization of this Church, fitting it, under God, for its world-wide mission. To quote another: "Under his guidance a firm and stable form of government was established in Herrnhut. Men of loose views and worldly tastes were weeded out, and none but true-hearted Christians allowed to remain with the community. The women gave up the brilliant Bohemian dress and adopted a simple costume, consisting of a plain dress and cap tied with ribbons, the color of which indicated their position in life—widows wearing white, wive's blue and maidens red. And order of worship, with many beautiful customs, including the observance of the Lord's Supper, was introduced, and the constant use of sacred song became one of their marked characteristics. Under the new regime, life at Herrnhut became grave and serious, but happy and prosperous, combining joyous religious experience with the faithful performance of daily tasks." Before Zinzendorf and the brethren God was unfolding plans for the evangelization of peoples in distant lands. In 1731, while Zinzendorf was attending the coronation of Christian VI. at Copenhagen, he met two Eskimos who had been brought to Berlin through the influence of Hans Egede, and he learned that Egede was about to abandon his mission. During the same visit, the attendant of Zinzendorf became acquainted with Anthony, a negro servant of Count de Laurwig, who told them of the slaves in the West Indies, who had no one to tell them of the true God. Count Zinzendorf's appeal to his people at Herrnhut and the visit of the negro Anthony stirred mightily the congregation, and two young men offered themselves as missionaries to the West Indies, and two others decided to carry the Gospel to Greenland. Thus was begun Moravian Missions; and at the time of their first jubilee in 1752, ten years before Carey preached his epoch-making sermon, they occupied 27 stations and had more than 165 missionaries. In the meantime, under the direction of Zinzendorf, the Brethren at home were indefatigable in their work. They visited the countries of Europe, founded new settlements, and began the work of persecution, the object of which was to awaken and foster spiritual life by the formation of societies of prayer. Relentless opposition and persecution followed Zinzendorf as his influence arose and his work increased in power, and in 1756, owing to the misrepresentations of his enemies, he was banished from Saxony. In 1739 he visited the mission at St. Thomas, and in 1741, accompanied by his daughter, the Countess Benigna, he visited the English colonies in North America. For more than a year he labored among the North American Indians and other missions, and established the church at Bethlehem, Pa. Before returning home, he did missionary work in England and Holland; and in all of his travels he sought to quicken the zeal of Christians in the cause of missions. In 1749 Zinzendorf was entirely vindicated of all charges preferred against him, and the Saxon Government repealed the edict of banishment and requested him to form other communities like Herrnhut in Saxony. The last years of his life were spent peacefully as a hermit, but in 1782, ten years before Carey preached his epoch-making sermon, he was buried in the church at Bethlehem, Pa. Before return­ing home, he did missionary work in England and Holland; and in all of his travels he sought to quicken the zeal of Christians in the cause of missions. In 1749 Zinzendorf was entirely vindicated of all charges preferred against him, and the Saxon Government repealed the edict of banishment and requested him to form other communities like Herrnhut in Saxony. The last years of his life were spent peacefully as a hermit, but in 1782, ten years before Carey preached his epoch-making sermon, he was buried in the church at Bethlehem, Pa.
broken forever, and the supremacy of the good established; Ahriman with his defeated followers is to be cast into hell, and to remain there, destitute of enjoyment of the good, who are to be rewarded and to prosper, unvexed by evil, as citizens of the good kingdom.

Modern Zoroastrianism recognizes the existence of vast hierarchies of good and evil spirits, devoting itself to propound fulfillment of Ormuzd and of Ahriman. To what extent these elaborate systems of angelology and demonology influenced Jewish thought, and through them Christian thought, is a question still undetermined. The sacred books of Zoroastrianism are spoken of collectively as the Zend-Avesta. The term is not wholly accurate; the proper designation is Avesta, the word Zend signifying "interpretation," with reference to the commentaries on the original books. The Avesta itself is written in an ancient form of Aryan speech, called Zend, named popularly as the Zend, and possessing no other extant literature. The "interpretation" is in Pahlavi, a more modern (the ancient and now dead) language, which prevailed formerly in Persia. Avesta, at present known, but a fragment, and not a large fragment, of the original sacred literature of Zoroastrianism. Like the Old Testament, it is not a book, but a collection of books—a literature developing in and with the life of the people. Parts of it may date back to Zoroaster, but much of it consists of the accretions of later years. A collection of hymns or "Gathas" is the oldest part of it, and may be said to form the kernel of the whole; these alone claim to be the ipseisima verba of Zoroaster. The remainder consists of liturgical matter, and what is called the "priestly code" (borrowing a phrase from Old Testament scholarship), the "priestly code" of Zoroastrianism.

The light, the sun, the fire, are considered by the Zoroastrians the symbols of Ormuzd. Therefore in their temples the sacred fire is continually burning, night and day, year after year. For this reason at evening, when they recite the prayers of the Avesta, the faces of Zoroastrian worshipers are turned westward, toward the setting sun. Hence they are often spoken of as "sun-worshipers" and "fire-worshipers," the two themselves reject the imputation which is thus involved; they do not pray to the sun or to the fire, they say, but to that good and shining one whose presence and character are symbolized by the light, and the sources of it. The Zoroastrian religion developed and flourished in Persia, through the vicissitudes of declension and revival incident to all religious history, from the time of its origin to the Mohammedan invasion. During that time it saw and survived the political changes and dynastic revolutions to which Persia was subject, but which need not be recounted here. Mohammed died in 632. It was but a few years after his death that Persia was invaded by armies of his followers, who, under the fierce lead of the early caliphs, were just beginning that astonishing career of conquest which within a century carried the crescent over Western Asia, Northern Africa into Spain, across the Pyrenees, and almost to the shores of the British Channel. The Persian army was ignominiously defeated, the king dethroned, and his realms taken possession of in the name of the Prophet. The people embraced the new religion. The fire went out on the Zoroastrian altars, and the Avesta was dropped for the Koran. A handful merely of the Persians converted and sought refuge among the mountains. There for a time they were suffered to remain, but soon after the year 700 they were subjected to such a violence of Muslim persecution that many of them were constrained to abandon Persia and look for a refuge beyond the sea. The story of the wanderings and sufferings of this company of Zoroastrians forms a pathetic episode in the religious history of the race. Through all their wanderings and shipwrecks the sacred fire was studiously kept alive. About the year 720 of the Christian era they landed on the western coast of India near the city of Surat, some 150 miles north of where Bombay now stands, and craved permission from the Hindu prince then ruling in that region to settle among his people, and to practise the religion of their fathers. The permission was granted,—so tradition says,—with a few easily observed conditions, among which was this, that they should adopt the dress and language of the country where they were to make their homes. These conditions were accepted, and ever since the language of this Indian branch of the race has been the Gujarati, the vernacular of the district where they landed, with such dialectical variations as would naturally arise in the use of a new tongue by foreigners whose customs and religion differed so greatly from those of the land where the language had developed. The Parsees— as these Persian dwellers in India came in course of time to be called—do not appear prominently in Indian history until the English era. They faithfully maintained the practice of their religion, jealously guarded the sacred fire, and preserved inviolate the purity of their race. When, under English rule, the city of Bombay grew from a cluster of fishermen's huts into a great commercial mart, the Parsees appear as keen-eyed men of business, and founded great commercial houses. There are said to be about 8,500 Zoroastrians still remaining in Persia.


ZULUS: The Zulus, according to tradition and the testimony of generations that have but lately passed away, came, something more than a century since, from the north and took up their abode, first on the Imfolosi and Umbland rivers, and then farther south as far as the Um­ zimkulu, and farther east in the vicinity of Delagoa Bay. Not to go back beyond a somewhat definite knowledge of them, we find them a small tribe under their chief, Senzangakakana, son of Jama, and father of Chaka. Chaka, born in 1787, was a chief of great enterprise in his way, of great ambition, military prowess, and success. Starting out at the head of a small army, he assailed and subdued tribe after tribe, and incorporated all into his empire, till he had mastered a considerable territory and made himself feared by the Dutch and English at the Cape, the tribes on the west, and other far-distant tribes on the north and east. Finally, in 1828, he was assassinated through the jealousy of two brothers, one of whom,
Dingan, took his place in power. During Dingan's reign, or rather at the close of it, which came through a war with the Boers, as a result of which he was chased out of the country and died of starvations, his kingdom was divided, in 1840, and the southern half of it, called the Natal District, came into the hands of the Dutch, and then, in 1842, into the hands of the English, and so became a British colony; while the northern half, since gone by the Governor of Zululand, came under the rule of Umpande, brother of the two previous kings. Umpande continued nominally at the head of affairs till the day of his death, in October, 1872, when his son Ketchwayo was installed king. He held office till the English-Zulu war in 1879, when he was taken captive and carried to Cape Town and thence to England. The British Government, now professing to have a kind of moral protection and authority over the Zulu realm, divided it into thirteen sections, and over each appointed a kind of petty chief or king, the result of which was confusion, strife, and anarchy. Then Ketchwayo was carried back to Zululand and reinstated king, January 31, 1883, over at least a part of his former realm, but soon died, some say of heart disease, some of grief and disappointment, while others think he was poisoned by his late antagonist.

The division of the country into sections under native chiefs continued for some years in Zululand proper. But in 1897 Zululand was made a part of Natal, with the Governor of Natal in control, and with Zululand represented in the legislative body of the Province. The negro population of Natal, including Zululand and the recently annexed districts of Vryheid and Utrecht, in 1901 amounted to 336,912.

The Zulu is a man of many marked and ready parts, self-respecting, sometimes haughty, of a martial spirit, quick-witted, a studious and keen observer of men and things, and, within all lines of his own observation and experience, a good judge, a good logician, a good reader of character, and a good narrator of facts and events. One of them, having heard his missionary tell of the great power and goodness of God, how He hates sin, and how the race was beguiled by the devil at once and stop all that mischief in the world, came into sharp collision with the English, was taken captive and carried to Cape Town and thence to England. The British Government, now professing to have a kind of moral protection and authority over the Zulu realm, divided it into thirteen sections, and over each appointed a kind of petty chief or king, the result of which was confusion, strife, and anarchy. Then Ketchwayo was carried back to Zululand and reinstated king, January 31, 1883, over at least a part of his former realm, but soon died, some say of heart disease, some of grief and disappointment, while others think he was poisoned by his late antagonist.

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In their untutored condition the woman's dress is a half cow-hide, tanned soft, dyed black, bound about the loins, and coming down about to the knees. And when it is old, and worn, torn and torn, as it will be in time, she goes to the bush and tears off the bark, and to another for a thorn, punches a hole here, another there, puts in the string and sews up the rent. The man's wardrobe is only about a fourth part as much as that of the woman, and the little he has is generally from the fur of wild beasts; while the children are left to go for some years as on the day they were born. But all—men, women, and children, young men and maidens—are fond of ornaments, such as beads and brass bangles or charms, of wood or bark, bones, horns, hoofs, teeth, and claws of birds and beasts. The distinguishing mark of the married man is a head smooth shaved, all but a ring of blackened hair around the crown; while the married woman's head is also smooth shaved, all but a tuft of hair on the crown colored with red ochre. Under native rule the result of which could never marry or build himself a house or kraal till he had served his king as a soldier for a term of years, got his discharge, and with his discharge a piece of ground on which to build. Having a right to build, he selects a dry, oval spot for his kraal, which consists of a circular enclosure for his cattle; and around this a circular row of houses, one for himself and one for each of his wives and her children. The house is hemispherical in shape, seven or eight feet high, with a diameter of fifteen or twenty feet. The frame consists of wattles about the size and length of fishing-rods, over which is laid a thick coating of long thatch grass for covering. On one side is a door two feet high and eighteen inches wide. The floor is made of hardened clay or earth from the ant-leas; near the center is a shallow basin, saucer-like in shape, for the fire. There is no chimney, nor is there any opening for light and air, save the door. A portion of the border of this one room is set apart for a calf or goat for the night, and the rest is used as a place for storing wood, bedding, mill-stone, calabashes, earthen pots, and spears and shields for hunting and fighting. The rest of the hut, or central portion, serves as a place for cooking, eating, sitting, and sleeping.

The house is built chiefly by the women, the enclosures by the man. In times of war the men are engaged in war. In times of peace they are expected to prepare the fields, if need be, for the pick, and either fence them or watch them against cattle and wild beasts. The men till the hides for their wives' dresses; they and the boys herd the cattle and milk the cows; they hunt, smoke, bask in the sun, drink beer, make offerings to their divinities, the shades of the dead, and institute interminable suits at law. In their heathen state the women keep the house, and do all the drudgery, and ten or twenty miles away, they must carry it to England. The British Government, now professing to have a kind of moral protection and authority over the Zulu realm, divided it into thirteen sections, and over each appointed a kind of petty chief or king, the result of which was confusion, strife, and anarchy. Then Ketchwayo was carried back to Zululand and reinstated king, January 31, 1883, over at least a part of his former realm, but soon died, some say of heart disease, some of grief and disappointment, while others think he was poisoned by his late antagonist.

The division of the country into sections under native chiefs continued for some years in Zululand proper. But in 1897 Zululand was made a part of Natal, with the Governor of Natal in control, and with Zululand represented in the legislative body of the Province. The negro population of Natal, including Zululand and the recently annexed districts of Vryheid and Utrecht, in 1901 amounted to 336,912.

The Zulu is a man of many marked and ready parts, self-respecting, sometimes haughty, of a martial spirit, quick-witted, a studious and keen observer of men and things, and, within all lines of his own observation and experience, a good judge, a good logician, a good reader of character, and a good narrator of facts and events. One of them, having heard his missionary tell of the great power and goodness of God, how He hates sin, and how the race was beguiled by the devil at once and stop all that mischief in the beginning?" Another Zulu, being once asked by his missionary, "What is the best color for man?" replied, "For you Americans no doubt white is the best, but for us Africans there is nothing better than a good, clear, shiny black, with just a little of the red in it." The famous Zulu chief Pakade, who used to come now and then into sharp collision with the English, was once visited by Bishop Colenso, who tried to interest him in his translation of the Lord's Prayer into Zulu; but right in the midst of the Bishop's laborious effort, he was suddenly pulled up by his pupil's breaking in upon him with the remark, "Yes, yes, that is all very good, but how do you make gunpowder?"
Cape Town, that this would be a mistake. In 1847 the mission ground, led by Dr. Adams and supported by official and clerical opinion at Cape Town, that

by the conviction of its missionaries on this point are not at hand.

missionary society in Natal in 1847. The mission afterward opened stations in the northern part of Zululand, but were driven out and changed the line of their expansion to the Orange Free State and the Transvaal. The society now has four stations in Natal, with 2,752 professed Christians and 1,457 communicants. It has in the Transvaal and the Orange River Colony 38 stations, with 28,701 professed Christians, of whom 2,092 are communicants.

The Hermannsburg Missionary Society opened a station at Hermannsburg in Natal in 1854 and afterward extended its work into Zululand and westward to the Transvaal Muzo region, among the Bechuanas. This society now has in Natal and Zululand 15 stations, with 3,709 professed Christians, of whom 2,092 are communicants.

The Free Church of Scotland began its permanent establishment in Natal in 1837, taking up the work at Pietersonsburg and Empolweni commenced by the Rev. Mr. Allison, who had been laboring under the WMS. The UFS has now in Natal 4 stations, with a full complement of workers, both native and foreign, and 2,241 communicant church members.

The Swedish Church Missionary Society has two stations in Natal and Zululand, where it has gathered about 350 communicants.

The Boers have often been charged in mass with hostility to mission work among the negroes. It is a case of judging the mass by the conduct of some. As a body they are working earnestly for the evangelization of the Zulus who live with and around them. They do this not by organized missionary societies, but as individuals, families, committing their missionaries to the task. Quite a number of Zulus have been formed into churches in connection with the Dutch Church, but statistics on this point are not at hand.

APPENDICES
## APPENDICES

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APPENDIX I

DIRECTORY OF FOREIGN MISSIONARY SOCIETIES

Aborigines Protection Society (1837); Headquarters: Broadway Chambers, Westminster, London, S. W., England; Secretary: Mr. G. W. Shearer; Treasurer: John Fox.

Advent Missionary Society (1866); Headquarters: 100 Warren Street, Boston, Mass.; Secretary: Rev. H. S. Jenanyan; Treasurer: G. S. Hickok, National Park Bank, New York.


Agatha Mission; Under the Foreign Mission Board of the Reformed Church of America.

Archbishop's Mission to Assyrian Christians (1884); Secretary: Rev. A. H. Parks; Treasurer: G. S. Hizkias, National Park Bank, New York.


Australia Mission Board (1875); Board of Foreign Missions of the Headquarters: Due West, South Carolina; Secretary: Rev. W. L. Pressly, D.D.

Australian Wesleyan Methodist Missionary Association; Headquarters: 318 George Street, Sydney, New South Wales; Secretary: Rev. George Brown.

Australian Board of Missions; Secretary: Rev. John Dixon, St. Thomas' Rectory, Balmain West, Sydney, New South Wales.

Australasian Board of Missions (1883); Headquarters: 318 George Street, Sydney, New South Wales; Secretary: Rev. George Brown.

Australasian Baptist Missionary Association; Headquarters: 318 George Street, Sydney, New South Wales; Secretary: Rev. George Brown.

Baptist Missionary Society, Ltd., New South Wales; Secretary: Rev. W. A. Essery.

Bible Society Reporter.


Christian Faith; Soc. for Advancing the (1691); Secretary: Harry W. Lee, Esq., The Broad Sanctuary, Westminster, London.


Children's Special Service Mission (1868) Headquarters: 177 Albany Avenue, Toronto, Ontario; Secretary: Rev. J. G. Bishop, Rev. W. H. Dennison; Treasurer: Mr. David Crear; Organ: Missionary Record.

Christian and Missionary Alliance (1887); Headquarters: 2367 St. Catherine Street, Montreal, Canada; Secretary, Rev. Edward Munson Hill; Organ: Alliance Banner, London, N. S., England.

Christian and Missionary Alliance, American. See American Church Missions.

Church Missionary Society. See Canada: Missionary Society of the Methodist Church in Canada.


Church of Scotland For. Miss. Com. See Scotland, Ch. of.


Christian and Missionary Alliance; Secretaries: Mrs. Matthews, 25 Barnet, London; Organ: Missionary Alliance; See Netherlands.

Christian Woman's Board of Miss. See Christian Woman's Board of Missions.

Christian and Missionary Alliance, American. See American Church Missions.

Christian Uniy Union Association (1886); Secretary: Rev. W. D. Fowler, Hawesley, Coley, England; Organ: Missionary Tidings.

Christian Woman's Board of Missions of Canada: Domestic and Foreign Missionary Society of Canada: Missionary Dept. of the Sunday School and Church Erection (1852); Headquarters: Holland Building Annex, St. Louis, Mo.; Secretary: Mr. J. M. Patterson; Treasurer: Mrs. Matthews, 25 Barnet, London; Organ: Missionary Alliance; See Netherlands.


Christian and Missionary Alliance; Secretaries: Mrs. Matthews, 25 Barnet, London; Organ: Missionary Alliance; See Netherlands.


Christian and Missionary Alliance, American. See American Church Missions.

Christian and Missionary Alliance; Secretaries: Mrs. Matthews, 25 Barnet, London; Organ: Missionary Alliance; See Netherlands.

Christ Church Avenue, Brandebury, London, N. W.; Mrs. J. V. W. Conant; Treasurer; North Carolina, Raleigh, N. C.; Governor: E. P. W. Haldeman; General Secretary: Mr. J. H. Leigh.

Episcopal Church in the Home of the Methodist Episcopal Church (1861); Headquarters: 57 Washington Street, Chicago, Ill.; Office Secretary: Mr. R. E. Doffenfoerter.

Episcopal League of the Methodist Episcopal Church (1865); Headquarters: 67 E. 26th Street, New York; Treasurer: Rev. T. W. McCaughey; General Secretary: Mr. J. O. Leggatt;

Episcopal Missionary Association. See Netherlands.

Evangelical Association (1876); Missionary Society of the United States: 208 E. 22nd St., New York; Treasurer: Rev. G. M. McClellan; General Secretary: Rev. H. M. DeBose.

Evangelical Missionary Society (1859); (Flaska Missions-Salaqapet); Headquarters: Observatovigian, 18, Helsing­


Female Foreign Missions (1866); Headquarters: 57 W. 63rd St., New York; Treasurer: Rev. A. W. G. McCaughey; General Secretary: Rev. J. M. DeBose.

French Evangelical Church, Board of Foreign Missions. See France.

French Methodist Mission among the Kabyles (Missioniste Francais en Kabylie) (1866); Secretary, R. H. C. Woodruff, 67 Schermerville Street, Brooklyn, N. Y.

France: French Methodist Mission among the Kabyles (Missioniste Francaise en Kabylie) (1866); Secretary, R. H. C. Woodruff, 67 Schermerville Street, Brooklyn, N. Y.

France: French Methodism Mission among the Kabyles (Missioniste Francaise en Kabylie) (1866); Secretary, R. H. C. Woodruff, 67 Schermerville Street, Brooklyn, N. Y.

France: Foreign Christian Missionary Society (Disciples) (1875); Headquarters: 426 S. Main Street, Cincinnati, Ohio; Secretary and Treasurer: Rev. A. McLean, Rev. F. M. Rams; Treasurer, S. M. Cooper; Organ: Missionary Intelligence. See also Women’s Work, Christian Woman’s Board of Missions.

Foreign Missions Industrial Association of America; Headquarters: New York; Secretary and Treasurer, C. N. Talbot, 43 Pine St., New York; Organ: Industrial Missions Magazine.

Four Sunday School Assoc. of the U. S.: Secretary, Rev. H. C. W. Woodruff, 67 Schermelleh Street, Brooklyn, N. Y.

German Evangelical Lutheran Synod of Ohio and Other States (1890); Headquarters: Reedsburg, Wisconsin; Secretary: Rev. A. Rohrback.

German Evangelical Synod of North America (1867); Headquarters: 145 N. W. 29th St., Chicago, Ill.; Secretary: Rev. Paul A. Menzel; Treasurer: P. L. Kohl­

Germany: Africa Association (Evangelischer Afri­caneverein); Headquarters: Berlin, W., Germany; President: Dr. W. Schultze; Secretary: Dr. K. Schmidt; Treasurer: W. S. Jolly.

Germany: American Missionary Society (Sklavoung-Hol­stenische evang. luth. Missionsgesellschaft zu Breuklin, 1877); Headquarters: Berlin, W., Germany; President: General Superintendent D. Wallrath, Kiel; Inspector: Pastor Bahnsen; Secretary: Pastor Ditmer; Professor of Missions: Pastor Bracker; Organ: Schleswig-Holsteinisches Missionssblatt, monthly. (In Danish) Vort Misssionstidus, monthly.

Germany: Brekhum Missionary Society (Schleswig-Hol­stenische evangelische Missionsgesellschaft zu Breuklin, 1877); Headquarters: Berlin, W., Germany; President: General Superintendent D. Wallrath, Kiel; Inspector: Pastor Bahnsen; Secretary: Pastor Ditmer; Professor of Missions: Pastor Bracker; Organ: Schleswig-Holsteinisches Missionssblatt, monthly. (In Danish) Vort Misssionstidus, monthly.

Germany: Emmanuel Davoust Missionary Society (1887); Headquarters: Reedsburg, Wisconsin; Secretary: Rev. A. Rohrback.

Germany: Hannover Free Evangelical Church Mission Society (Mission der Hannoverschen ev.-Luth. Freikirche in Hamburger, 1832); Secretary: Dr. W. W. Wilson; Treasurer: Miss M. Harvey, 759 S. St. Nicholas Avenue, New York.

Germany: Hannover Free Evangelical Church Mission Society (Mission der Hannoverschen ev.-Luth. Freikirche in Hamburger, 1832); Secretary: Dr. W. W. Wilson; Treasurer: Miss M. Harvey, 759 S. St. Nicholas Avenue, New York.


Germany: German Baptist Mission (England) (1842); Headquarters: 1920 G. Street, N. W., Washington, D. C.; Treasurer: P. L. Kohl­

Germany: German Baptist Mission (England) (1842); Headquarters: 1920 G. Street, N. W., Washington, D. C.; Treasurer: P. L. Kohl­

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Germany: German Baptist Mission (England) (1842); Headquarters: 1920 G. Street, N. W., Washington, D. C.; Treasurer: P. L. Kohl­
Germany: Neu Dettelsau Missionary Society (Missions-Anstalt in Neu Dettelsau; also called Bayerische Missions-Anstalt), 1846; Headquarters: Neu-Dettelsau, Bavaria; President: Pastor Schrader, Rothenburg; Inspector: Mr. Deihler; Organ: Presse-im Kirchlichen und Politischen Leben, with special emphasis on church work in N. America, Australia, and British India.

Germany: Neukirchener Mission Institute (Neukirchner Missions-Anstalt, 1881); Headquarters: Neukirchene bei Mobs, Dusseldorf, Germany; Inspector: Pastor Stuever, Munich; Organ: Der Missions- und Heidenbote, monthly, with supplement.

Germany: North German Missionary Society (Norddeutsche Missionsgesellschaft), 1849; Headquarters: Altona, Germany; President: Th. Gundert; Inspector: Pastor I. Spiescher; Organ: Der Missionsblatt, monthly.

Germany: Ehenish Missionary Society (Rheinische Missionsgesellschaft); Headquarters: Astheim, Germany; Inspector: Pastor Ziemendorf, Emsdetten, Germany; Treasurer: Theodore Richards; Organ: Der Sudan Pionier, monthly.

Germany: Unity of Brethren, or Bruderbaume. See Moravian Church.


Hawaiian Evangelical Association (1863); Headquarters: Honolulu, Hawaii; Secretary: Rev. O. P. Emerick; Treasurer: Rev. George Schaeffer; Organ: Hawaiian Evangelical Missionary Society.

Mennonite Mission Board (1882); Headquarters: Quaker City, Cincinnati, Ohio; Inspector: Mr. J. B. Scholl; Treasurer: 0. F. Lautz; Organ: Der Missions-und Heidenbote, monthly.

Hephzibah Faith Home Association (1899); Secretary: Mrs. W. H. Kelley, Tabor, Iowa; Organ: Sent of God.

Damasburg Evangelical Lutheran Missionary Society. See Germany.

Highways and Ridges Mission. See South Aroo Highways, etc.

Holness Union. See Sweden.

Hwzesi Lami Mission (1877); Secretary: Rev. Samuel Abishon, Harding, Alfred County, Natal, South Africa.


Indian Home Mission to the Santhals (1857); Treasurer: J. Shroeder, Copenhagen, Denmark; Secretary: Rev. L. O. Sorenson; Inspector: Rev. C. H. Backlund, India.


International Medical Missions and Benevolent Association. See Seventy-second Adventist General Conference.

International Missionary Society (1881); Headquarters: New York, N. Y., U.S.; Inspector: Rev. E. S. Haines; Mr. W. Ashmead Schaeffer; Treasurer: William H. Fiske; Organ: The Lutheran Free Church: Board of Foreign Missions of the German Evangelical Lutheran Synod of Missouri, Ohio and other States (1884); Headquarters: 3 Duke Street, Kingston, Jamaica.

Ireland: Presbyterian Church in Foreign Missions of the (1840); Secretary: Rev. George McFarland, 12 May Street, Belfast, Ireland.

Ireland: Jewish Missions of the Pro'yerican Church in (1841); Secretary: Rev. George B. Buck, Colleyhockley, County Antrim, Ireland.

Ireland: Presbyterian Church in Mission to the Jungle Tribes (1890); Secretary: Rev. Henry Montgomery, Upper Quaker, Belfast, Ireland.

Jaffe Medical Mission and Hospital (1878); Secretary: C. E. Newton, Esq., Mickleover, Derby, England.

Jamaica: Baptist Union (1849); Secretary: Rev. P. Williams, Bedel Town P. O., Jamaica; Secretary Missionary Society; Inspector: Rev. E. J. Hewitt, Anchovy P. O., Jamaica.


Jamaica: United Methodist Free Church, Missionary Society; Secretary: Rev. Francis Ravi, Kingston, Jamaica.

Java Committee, Amsterdam. See Netherlands.


Jerusalem: Union Missionary (1885); Headquarters: 34 Orange Street, Jerusalem; Inspector: Mr. Adolf Mess, Cologne, Germany.

Jerusalem Company (Jerusalem-verein), see Germany.

Jews: Church of Scotland Conversion of the. See Scotland Church of, etc.

Jews: Foreign Missions Committee of the Presbyterian Church of England, etc. See England.

Jews: Foreign Missions of the Presbyterian Church of England, etc. See England.

Jews: Foreign Missions of the Presbyterian Church in the South (1886); Board of Foreign Missions and Church Extension of the United Synod of the Evangelical Lutheran Church in the South; Headquarters: St. Louis, Mo.; Treasurer: Rev. J. L. Smith, Missoula, Montana.

Jews: London Soc. for Promoting Christianity among. See London Soc., etc.


Kahyles, French Methodist Mission among the. See France.


Kurku and Central Indian Hill Mission (1890); F. W. Howard, Hessisch, Bighagato, Rajahstan, India.

Lambton Hospital for the Insane, London (1886); Headquarters: 35 Queen Victoria Street, London, E. C., England; Secretary: Mr. Francis C. Bradin; Treasurer: Sir Richard Tangney.

Leipzig Evangelical Lutheran Missionary Society, see Germany.

Lepers in India and the East, Mission to (1874); Headquarters: 17 Greenhill Place, Edinburgh; Secretary: W. Heayley C. Hailey, Esq., Organ: Without the Camp.


Leprosy's Mission: President: Mr. F. J. G. Fiske, Faxe, Præstegaard, Denmark.

Lutheran Church of America (Danish). See Danish Evangelical Lutheran Church, etc.

Lutheran Church: Foreign Mission Board of the Evangelical Lutheran Synod of Missouri, Ohio and other States (1854); Headquarters: Charles City, Iowa; Secretary: Rev. E. H. Casmann.

Lussian Mission: Foreign Mission Committee of the Evangelical Lutheran Joint Synod of Ohio and other States (1858); Headquarters: 30 Gray's Inn Road, London, W. C., England; Secretaries: Rev. R. Wardlaw Thompson, Rev. George Cousins.

Lutheran General Council: Board of Foreign Missions of the General Council of the Evangelical Lutheran Church in North America (1867); Headquarters: 1522 Arch Street, Philadelphia; Secretaries: J. M. Snyder, Conrad Itter, Rev. W. Ashmead Schaeffer; Treasurer: Mr. George H. Howard, Hessisch, Bighagato, Rajahstan, India.


Lutheran Church in the South (1886); Board of Foreign Missions and Church Extension of the United Synod of the Evangelical Lutheran Church in the South; Headquarters: St. Louis, Mo.; Treasurer: Rev. J. L. Smith; Treasurer: J. W. Ebery.

Lutheran Church in America (Norwegian). See Norwegian Evangelical Lutheran Church in America, etc.

MCAll Mission. See France.


Mennonite Mission Board (1882); Headquarters: 288 Lexington Avenue, New York; Secretary: Mrs. J. T. Gracey, Deinbleby Rectory, Folkingham, England.

Medical Missionary Association of the United States and other States. See German Evangelical Lutheran Synod, etc.

Medical Missions at Home and Abroad. See London Soc., etc.

Medical Missionary Association of New York. See London Soc., etc.

Medical Missionary Society of the United States and other States. See German Evangelical Lutheran Synod, etc.

Memorial Union, etc. See London Soc., etc.

Mennonite Union, etc. See London Soc., etc.
New Zealand, For. Miss. Com. of the Pres. Church of (1899); Convener: Rev. D. Gordon, Ponsonby, New Zealand; Maori Missions Committee of the same; Convener: Rev. D. Gordon, Ponsonby, N. Z.


North China Mission (1874); Secretary: Rev. Mackwood Stevens, Aldington Rectory, Winslow, Bucks, England.

North Pacific Mission (1872); Secretary: Rev. Wm. H. Viner, 21 link Street, Seattle, Washington, U. S. A.

North India School of Medicine, London Committee for (1894); Secretary: Miss Mary W. Brown, 120 St. James Road, West Croydon, Surrey, England.

Norwegian Board of Missions (1859); Secretary and Treasurer: Mr. Gustave Andersen, Kromprinsensgate No. 1, Christians, Norway.

Norwegian Church Mission of Schreuder (1877); Secretary: Mr. Paul Vilhelm Taa, Haarassen 44, Christians, Norway; Organ: Missionabl.

Norwegian Lutheran China Mission Association (Det norske lutheriske Missionsforbund), 1891; Secretary: Mr. Johannes Brandtse, Framnes, Nordheimund, Norway.

Norwegian Lutheran Church in America; Board of Foreign Missions of the United (1858); Secretary: Rev. Peter Dreyer, Harmony, Fillmore County, Minnesota.

Norwegian Missionary Society (1842); Secretary: Rev. L. Dahle, Stavanger, Norway.


Open Brethren, Garenganze Missions. See Christian Brethren.

Paris Society for Evangelical Missions. See France.

Pentecost Bands of the World (1897); Secretary: Mr. Geo. E. Bula, Indianapolis, Ind.


Pongs Mission. Under S. P. G.

Poonia and Indian Village Mission (1890); Director: Rev. A. E. Hough; Treasurer: Clara E. Reeves; Secretary: A. L. Lea, Nasarapur, Bihar State, Bombay.

Presbyterian Church in the U. S. (North); Board of Foreign Missions of (1837); Headquarters: 156 Fifth Avenue, New York; Secretaries: Rev. F. F. Ellinwood, Mr. R. S. Speer, Rev. A. J. Brown, Rev. A. Halsey; Treasurer: Rev. W. Lamb, Organ: Assembly Herald, Woman's Board of Foreign Missions of the Presbyterian Church (North); Headquarters: 156 Fifth Avenue, New York; Treasurer: Miss H. W. Hubbard, Woman's Foreign Missionary Society of the Presbyterian Church (North); Treasurer: Miss M. E. Edging, Woman's North Pacific Presbyterian Board of Foreign Missions; Secretaries: Mr. W. J. Retreat, Treasurer: Rev. W. H. Oreg, Treasurer: Mrs. H. C. Campbell, Woman's Occidental Board of Foreign Missions; Treasurer: Miss M. E. Edging, Woman's North Pacific Presbyterian Board of Foreign Missions; Treasurer: Mrs. Wm. Burg, Woman's Presbyterian Board of Missions of the North Pacific Presbyterian Board of Foreign Missions; Treasurer: Rev. W. J. Retreat, Treasurer: Mrs. C. B. Fairwell, Woman's Presbyterian Board of Foreign Missions; Treasurer: Mr. W. H. Oreg.

Presbyterian Church in the U. S. (South); Executive Committee of Foreign Missions of (1861); Headquarters: 21 First Street, Troy, N. Y.; Treasurer: Mrs. B. Arnold; Organ: Of these seven Societies: Woman's Work for Women.

Presbyterian Church in the U. S. (South); Executive Committee of Foreign Missions of the (1861); Headquarters: Chamber of Commerce Building, Nashville, Tenn; Secretary: Rev. S. H. Chester; Treasurer: Mr. Erskine Halc; Organ: The Missionary.


Protestant Missionary Society of the World; Headquarters: Plymouth, Luserne Co., Pennsylvania; Secretary: Chamber of Commerce Building, Nashville, Tenn.; Treasurer: Mr. John W. Wood; Secretary: Rev. W. W. Visher; Treasurer: Miss F. E. Edging.

Prussian Mission (1891); Secretary: Mr. Johannes Brandtse, Framnes, Nordheimund, Norway.

Pudunj Varamai Mission (1887); (See Ramabai Association.)

Pundaui Ramabai Mission (1887); (See Ramabai Association.)

Promoting Christian Knowledge. See. for. See Christian Knowledge, Soc. for, etc.


Protestant Episcopal Church in the U. S. A.; Domestic and Foreign Missionary Society of (1874); Secretary and Treasurer: Rev. A. S. Lloyd, Rev. L. Kimber, Mr. John W. Wood; Treasurer: Rev. W. W. Visher; Treasurer: Mr. E. C. For.

Propaganda of the Gospel, Society for. See Propaganda of the Gospel in Foreign Parts, Society for the.
Punahua Mission (1894); Headquarters: 545 Lunalilo Fwy., Honolulu, Hawaii.

Mission to the Bushmen of South Africa (1874); Secretary: Rev. P. B. M. van Zyl, Cape Town, South Africa.

Mission to the Bushmen of South Africa (1894); Secretary: Rev. G. H. Le Roux, Cape Town, South Africa.

Mission to the Bushmen of South Africa (1900); Secretary: Rev. W. H. Le Roux, Cape Town, South Africa.

Mission to the Bushmen of South Africa (1907); Secretary: Rev. H. van der Merwe, Cape Town, South Africa.

Mission to the Bushmen of South Africa (1910); Secretary: Rev. J. W. le Roux, Cape Town, South Africa.

Mission to the Bushmen of South Africa (1914); Secretary: Rev. J. H. le Roux, Cape Town, South Africa.

Mission to the Bushmen of South Africa (1918); Secretary: Rev. H. H. le Roux, Cape Town, South Africa.

Mission to the Bushmen of South Africa (1920); Secretary: Rev. J. H. le Roux, Cape Town, South Africa.

Mission to the Bushmen of South Africa (1925); Secretary: Rev. H. H. le Roux, Cape Town, South Africa.

Mission to the Bushmen of South Africa (1930); Secretary: Rev. J. H. le Roux, Cape Town, South Africa.

Mission to the Bushmen of South Africa (1935); Secretary: Rev. H. H. le Roux, Cape Town, South Africa.

Mission to the Bushmen of South Africa (1940); Secretary: Rev. J. H. le Roux, Cape Town, South Africa.

Mission to the Bushmen of South Africa (1945); Secretary: Rev. J. H. le Roux, Cape Town, South Africa.

Mission to the Bushmen of South Africa (1950); Secretary: Rev. J. H. le Roux, Cape Town, South Africa.

Mission to the Bushmen of South Africa (1955); Secretary: Rev. J. H. le Roux, Cape Town, South Africa.

Mission to the Bushmen of South Africa (1960); Secretary: Rev. J. H. le Roux, Cape Town, South Africa.

Mission to the Bushmen of South Africa (1965); Secretary: Rev. J. H. le Roux, Cape Town, South Africa.

Mission to the Bushmen of South Africa (1970); Secretary: Rev. J. H. le Roux, Cape Town, South Africa.

Mission to the Bushmen of South Africa (1975); Secretary: Rev. J. H. le Roux, Cape Town, South Africa.

Mission to the Bushmen of South Africa (1980); Secretary: Rev. J. H. le Roux, Cape Town, South Africa.

Mission to the Bushmen of South Africa (1985); Secretary: Rev. J. H. le Roux, Cape Town, South Africa.

Mission to the Bushmen of South Africa (1990); Secretary: Rev. J. H. le Roux, Cape Town, South Africa.

Mission to the Bushmen of South Africa (1995); Secretary: Rev. J. H. le Roux, Cape Town, South Africa.

Mission to the Bushmen of South Africa (2000); Secretary: Rev. J. H. le Roux, Cape Town, South Africa.

Switzerland; Demande Missionary Society (Mission Romande, ouvrage d'évangélisation chez les païens, édité par les Eglises Libres de Vaud, Neuchâtel et Genève, 1875); Headquarters: Lausanne, Switzerland; Secretary: Rev. A. Grandjean, Chemin des Cèdres, Lausanne, Switzerland; Organ: Bulletin.

Swedish Evangelical Lutheran, etc.

Telephone Mission, Jaffa (1863); Secretary: Miss E. Walker Arnold, 24 St. Bernard's Crescent, Edinburgh.

Trinidad: Canadian Pres. Mission to E. Indians in. See Canadian Pres., etc.

Unitarian Association, American. See American Unitarian Association.

Unitarian Assoc., British and Foreign (1825); Headquarters: Essex Hall, Essex Street, Strand, London, W. C., England; Secretary: Rev. W. Copeland Bowie.


Unity of Brethren (Brüder Unität). See Moravian Missions.

United Danish, Evang. Lutheran Church in America, See Danish Ev. Luth., etc.


United Society for Christian Endavor (1886); Headquarters: Tremont Temple, Boston, Mass.

Universalist Gen. Convention (1880); Secretary: Rev. G. L. Demarest, Manchester, N. H.

Univ. Mission to Central Africa (1858); Headquarters: 9 Dartmouth Street, London, S. W., England; Secretary: Rev. Duncan Travers. Utrecht Mission Union, See Netherlands.

Victorian Baptist Foreign Mission (1885); Secretary: Rev. J. H. Goble, Footscray, Melbourne, Victoria, Australia.

Welsh Calvinistic Methodist's Foreign Missions (1840); Headquarters: 10 Pearl Buildings, St. John's Lane, Liverpool, England; Secretary: Rev. R. J. Williams.

Wesleyan, Central China Lay Mission. See Central China.

Wesleyan Methodist Connection of America; Missionary Society of the (1890); Headquarters: 316 E. Onondaga Street, Syracuse, N. Y.; Secretary: Rev. W. H. Findley; Organ: The Foreign Field, monthly.

Wesleyan Missionary Society of the Western Annual Conference (1884); Secretary: Rev. John A. McIntosh, Wesley House, Duncairn, Jamaica.

Woman's Union Missionary Society of America for Heathen Lands (1860); Headquarters: 67 Bible House, New York; Secretary: Miss S. D. Doremus; Assistant Treasurers: Miss M. S. Stone, Miss E. B. Stone; Organ: Missionary Link.

Young Men's Christian Association; International Committee of the (1889); Headquarters: 3 West 29th Street, New York; Secretaries: Rev. Richard C. Morse, Mr. H. A. Black; Organ: Association Mem.


Young Men's Christian Assoc., Students' Theol. Section of, Mr. S. Earl Taylor, 3 West 29th Street, New York.


Young People's Missionary Movement; Headquarters: 156 Fifth Ave., New York City; Secretary: Charles V. Vickers.

Young Woman's Christian Assoc., American Dept's (1894); Headquarters: 74 W. 124th Street, New York; Secretary: Miss R. F. Morse.

Young Woman's Christian Assoc., World's; Miss Ethel Stevenson, 26 George Street, Hanover Square, London, W., England.

Zambesi Industrial Mission (1892); Headquarters: 6 Colonial Avenue, Minories, London, England; Secretary: Mr. Robert Caldwell.


## APPENDIX II

### CHRONOLOGICAL TABLE OF THE EXTENSION OF PROTESTANT MISSIONS FROM THE TIME OF CAREY

**Note.—There is not a little confusion of dates in the records. It is not always practicable to distinguish between the date when a mission was decided upon, and that when the missionaries started, or actually commenced the work. The object of this table is not so much scientific accuracy as the attainment of a bird's-eye perspective of the stages by which the missionary enterprise of the Church has reached out to cover the earth. Extension from one district to another in the same country is not noted unless some special feature seems to call for mention.**

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## APPENDIX III

### LIST OF BIBLE VERSIONS

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### LANGUAGE DIALECT | LOCALITY | SOURCE OF TRANSLATION
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<td><strong>Ebo</strong></td>
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<td>Old Calabar, W. Africa</td>
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<td>U. S. of N. America</td>
<td>BFBS</td>
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<td><strong>Ewe</strong></td>
<td>1. Ado, Dahomey, W. Africa</td>
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<td>Gabun, W. Africa</td>
<td>BFBS</td>
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<td>Ambyra, New Hebrides</td>
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<td>Finland, Russia</td>
<td>BFBS</td>
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<td><strong>Fon</strong></td>
<td>Dahomey, W. Africa, BFBS</td>
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<td><strong>Formosa</strong></td>
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<td>Finland, Russia</td>
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LANGUAGE

LOCALITY

DIALECT

SOURCE OF
TRANSLATION

MBUNDU see BuNDu
and UMBUNDU... • • .
.
MENDE ..•............ Sierra Leone, W.Africa .. BFBS
MER •... , ..••.•••.... Murray Islands,
New Guinea.......... BFBS
MEXICAN, orAzTEC, ... Mexico ..........••.... BFBS
MIK-MAK:
.
1. Standard •••••• Nova Scotia, ......•.•.. BFBS
2. Abenaqui ..•.•.. N. America ............ ABS
MOHAWK .......... , .. U.S. America........... BFBS•
M01s', or PEGU ..•....•. Burma, Brit. India •....• BFBS
MoNGc:iL: •. . . . . • . • • .Russia (Europe),
1. Literary • • • . • . • Basin of Volga:
2. N. (Buriat) • • .. Russia (Asia),
3. S. (Kalkhas).... China,
4. W. Kalmuk •... Provs. Mongolia ........ BFBS
MORDWIN: ..••.•..••.• Provs. of Nijni-Nov1. Erza •..•.. ·. • . • gorod and Kazan,
2. Moksha........ Russia (Europe), •.... RBS
MoRTLOCK ISLAND ..... Mortlock Island ........ ABS
MOSQUITO .•.........• Mosquito Coast,
Nicaragua ........... Mor.
MOTA ISLAND •...•...• Banks Is1ands ......... BFBS
MoTu ................ New Guinea............ BFBS
M USKOKI; or CREEK ••.. U. S. America ......... , ABS
NAHUATL ............ Mexico ................ ABS
N AMA, or HOTTENTOT .. S. Africa, Cape Colony
·
and Namaqualand .... BFBS
NARRINYERI ............ S. Australia ............ BFBS
NEPALI, ............. ,Nepal, Brit. India ...... BFBS
NEW BRITAIN ISLAND .. Bismarck Archipelago ... BFBS
NEwGUINEA,
SOUTH CAPE
DIALECT ............. New Guinea ............ BFBS
NEz PERCES,

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THE ENCYCLOPEDIA OF MISSIONS

Appendix III

or

SAHAPTIN......•.. U.S. America .......... ABS
NGUNAISLAND ........ New Hebrides .•........ BFBS
NIAS, •..•............ Nias Island ............ BFBS
NICOBAR ............. Nicobar Island, Brit.
India ••........•.... BFBS
N ING-PO DIALECT ••...• Che-kiang, China •••.... BFBS
NISHKAH •............ British Columbia .••.... CMS
NruE .........•...•.. Savage Island .......... BFBS
N KONDI ............... N yasnland .............. BFBS
NoGAI-TURKISH ....... See Turkish.
NoGOGU ............. New Hebrides .......... BFBS
N ORWEGO-DANISH ..... Norway and Denmark ... OV
NUBIAN ... , ..... , .... Sudan,.Nubia .......... BFBS
NuPE •............•.. Nigeria, W. Africa ...... BFBS
NYAMWEZI .....••..•.. German E. Africa ....... BFBS
NYANJA ... , ... , ..... ,Nyasaland, Africa ...... NBS
NYIKA •••.•.......•.. E. Africa, Wa-Nyika
Tribe .••............ BFBS
NYORO ................ Uganda Protectorate..... BFBS
OJIBW A, or
Canada W. of Lake .. { ABS
CHIPPEWA ........ Superior and U. S. A.. . SPCK
BFBS
OssET • . . . . . . • • . ... Prov. Cis-Caucasia,
S. Russia (Asia) ...... RBS
OsTYAK .............. Provs.
Tobolsk
and
,
Tomsk, Russia (Asia)BFBS
OvAMBO .............. German S. W. Africa..... BFBS
PAHOUIN (Fang) •...... French Congo,
W. Africa ............ BFBS
PALI. ................ Ceylon ................ BFBS
PALIT'l'AN (Paulician) .. Hungary .............. NBS
PAMPANGAN .•........ Philippme Islands ••.•.. ABS
P ANAICTI ...•••....•.. New Guinea. . . . . . . • . . BFBS
p ANGASINAN .......•.. Philipp~ne Islands ..••
PAsTU ............... Afghamstan ......... 1B,,s
PEDI .••.••••.••••.... Transvaal, S. Africa ..... BFBS
PERM ................ Provs. Perm and Archangel, Russia, (Europe)RBS
PERSIAN ...•...•..•.. Persia; Afghanistan ..... OV
PIEDMONTESE. See
ITALIAN.
PoKOMO ........•.•.. British East Africa ..... BFBS
PoLE ................. Polish Provinces of
Russia, Germany and
Austria.............. OV
PoNAPE .....•........ Caroline Islands ........ ABS
PoNGWE .............. Gabun, W. Africa •.•.... ABS
PoPo. See DAHOMEY,
PORTUGUESE:
1. Standard. . . ••. Portugal; Brazil;
OV
2. Indian ......... Ceylon ................ BFBS
PUNJABI, or SIKH ...... Punjab, India
1. Standard .•.................•..... •
2. Dogri ............................. .
3. Chambali . • . . • • . . . . . . . . . . . • . • • . . . . . BFBS
4. Multani, or
Jatki. .........................•.•..
QuECHUA, ...•.•.•.... Peru, S. America........ ABS
QUICHE ....•.......... Central America ........ BFBS
RAROTONGAN .......... Hervey Islands ..•.•.... BFBS

°I.::::

i

LANGUAGE
DIALECT

SOURCE OF
TE.ANSLATION

LOCALITY

RoMANSCH, or LAD!N,Switzerland, Engadine.
1. Upper ............................... OV
2. Lower•. ·}
c · BS
3. Oberland • • • • • • • • • • • · · · • • · · · • · · · · · • · mre
RoNGA ...•..•...••••. Portuguese E. Africa .... BFBS
RoTUMAN ••.....•.... Rotuma Island ......••• BFBS
RouMAN: . .......•.... Roumania;
1. Standard •••••. Austria, Hungary .....•. BFBS
2.• Macedon .••.•• ·• Tra'!sylvsinia
· Bukowma ........•......... BFBS
RUSSIAN •....•.•.•••. Russia (Europe) ........ ov
RuTHENI"-N •.....•••• N.
Russia
(Europe),
Austria,
Galiciakowina, Transylvania ... OV
SAIBAI ISLAND ......... N. Guinea, Torres Sts •. , . BFBS
SAMBARA .•..••••..•••. Ger. E. Africa........... BFBS
SAMOAN. ,' .•.•...••••. Samoa Islands ...•.•..•.. BFBS
SAMOGITIAN.
See
LITHUANIAN,
SANGIR ISLAND .•••..•. Dutch E. Indies ••..•... BFBS
SANSKRIT ....••...... India •••.... : ......... BTS'
SANTAL .............. Santalia, Bengal, India .. BFBS
SENA, , ............... Port. E. Africa........, .. BFBS
SENECA .............. U.S. America .......... ABS
SERVIAN.............. Austria,
Hungary,
Bosnia,
Herzegovin.a
Servia;
Montenegro .......... BFBS
SHAN , ............... lndo-China,
Shan States ..•........ BTS
SHANG-HAI DIALECT •... Kiang-su, China .•....... BFBS
SHEETSWA .....•.•.... Port. East Africa •...... ABS
SHILHA, RIFF ..•.•.•.. Morocco ............•.. BFBS
SmMSHIAN ............ British Columbia ....... CMS
SIAMESE ....•..••...• Siam ................. ABS
SINDHI: .•...........• Prov. of Sindh, India .... BFBS
BFBS
SINHALESE, ..•...•.... Ceylon ................ BFBS
SLAVE ................ Canada,
Mackenzie River •.... BFBS
SLAVONIC ....••...... Greek Church, Russia,
Austria
Northern
Balkan Peninsula ..... OV
SLOVAK .............. Austria-Hungary ....... BFBS
SLOVEN .............. Austria, Provs. l{arniola and Karinthia ..... BFBS
SoGA ................. Uganda Protectorate .... BFBS
SPANISH: •............ Spain, Cent. and So.
1. Standard ...... America
(except .. OV
2. Catalan . . . . . . . Brazil) ;
Indies ..... BFBS
3. Judreo-Spanish ....................... BFBS
4. Curacoan .....................•...... Neth.B
Su-CHAU DIALECT ...... Kiang-su, China ........ BFBS
SUKUMA .............. Ger. E. Africa........... BFBS
SUNDANESE ............ Java .................. Neth.B
Susu ................. Senegambia, W. Africa .. SPCK
SuTo ................. Basutoland, So. Africa .. BFBS
SWAHILI ............. E.Africa .............. BFBS
SWEDISH •••.......... Sweden ............... OV
SYRIAC:
1. Peshito, or
Ancient ........ Syria ...... l .......... OV
2. Syro-Chaldaic,
·
or Modern ••. Persia ................ ABS
SYRYIN, or Zrn ........ Vologda,
Russia
(Europe) ............ RBS
TABILI, ............... Rhodesia .............. BFBS
TAGALOG ...........•.. Philippine Islands ....... BFBS
TAHITAN •.•.......... Society Islands ......... BFBS
1"BS
. Ma d ras, CeyIon. . B
TAMIL, ............... I n d1a,
DBS
TANNA-KWAMERA ...... Tanna, New Hebrides ... BFBS
TANNA-WEASISI ....... Tanna, New Hebrides •.. BFBS
TAVARA ............... New Guinea ...........• BFBS
TEKE ••.............. Congo Free State,
W.Africa ........... ABMU
TELUGU ...........•.. Madra'!, India .......... BFBS
TEMNE ............... Sierra Leone, W. Africa .. BFBS
TIBETAN ............. Tibet, Lahul, N. India ... BFBS
TrnRE ............... E. Abyssinia ........... BFBS
TINNE ............... Hudson Bay, Canada .... BFBS
ToARIPI. ............. New Guinea ............ BFBS
TODA ................. S. India ........•...... BFBS
TONGA ............... Portuguese E. Africa .
and North Transvaal .. SPCK
TONGAN .............. Tonga, or Friendly Is ..... BFBS
TuoUKH ............. Alaska ................ BFBS
TuLu ................ Madras, India .......... BFBS
TURKISH:
Azerbaijan ........ N. W. Persia, Russian
Trans-Caucasia ....... BFBS
Bashkir .....•.... Ufa, Russia (Europe) ... BFBS
Jaghatai. ....•.... Trans-Caspian
regions,
Russia in Asia .•...... BFBS
Kara Kirghiz ..... S. Siberia •....•.•••.... BFBS

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<td>Armenian letters</td>
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<td>Zulu</td>
<td>Natal, South Africa</td>
<td>ABS</td>
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### APPENDIX IV

### MISSIONARIES WHO HAVE MADE TRANSLATIONS OR REVISIONS OF HOLY SCRIPTURE

Non-Christian nations will one day know their peculiar indebtedness to missionaries whose laborious scholarship brought the Holy Scriptures within their reach. It has seemed worth while to gather from the records of the 19th century and to preserve from oblivion the names of such missionaries of all nations. We have now to admit, however, that difficulties of compilation mark the following list as merely tentative. We give it in hope that it may serve as a foundation on which a permanent and accurate record will be built up.

<table>
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<tr>
<th>NAME</th>
<th>SOCIETY</th>
<th>LANGUAGE</th>
<th>DATE</th>
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<tr>
<td>Abel, Rev. C. W.</td>
<td>LMS</td>
<td>Suan, N. Guinea...</td>
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<td>Adams, Rev. Thos.</td>
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<td>Tonga or Friendly Islands...</td>
<td>1851-60</td>
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<td>Adjei, Rev. J.</td>
<td>ABCFM</td>
<td>Akan...</td>
<td>1842-45</td>
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<td>Ainslee, Rev. Geo.</td>
<td>FNL</td>
<td>Nsereko...</td>
<td>1876</td>
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<td>Allegret, Rev. E.</td>
<td>FNL</td>
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<td>1876</td>
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<td>Alley, Rev. J. A.</td>
<td>CMS</td>
<td>Temu...</td>
<td>1885</td>
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<td>CMS</td>
<td>Yakutka, W. Africa...</td>
<td>1893-95</td>
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<td>Ammann, Rev. F. B.</td>
<td>CMS</td>
<td>Tulu...</td>
<td>1847-58</td>
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<td>CMS</td>
<td>Nyanga...</td>
<td>1900</td>
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<td>ABCFM</td>
<td>Hawaiian...</td>
<td>1856</td>
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<td>Kurdish...</td>
<td>1892</td>
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<td>Annans, Rev. H.</td>
<td>HGM</td>
<td>Korean...</td>
<td>1885-1902</td>
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<td>Arbouset, Mr.</td>
<td>FNL</td>
<td>Suto (Basutoland)...</td>
<td>1881</td>
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<td>Armour, Rev. Andrew</td>
<td>CMS</td>
<td>Indo-Portuguese...</td>
<td>1810</td>
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<td>CMS</td>
<td>Ganda (Uganda)...</td>
<td>1888</td>
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<td>Ashmore, Rev. Wm.</td>
<td>ABMU</td>
<td>Swatua...</td>
<td>1889</td>
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<td>Avekanerian, Rev. Hohannes</td>
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<td>1879</td>
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<tr>
<td>Bailey, Rev. Thos.</td>
<td>CMS</td>
<td>Swat...</td>
<td>1898</td>
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<td>Bain, Rev. J. A.</td>
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<td>Wanda...</td>
<td>1895</td>
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<td>Martian-Standard...</td>
<td>1845</td>
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<td>CMS</td>
<td>Samosat...</td>
<td>1860</td>
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<td>Bassett, Rev. J.</td>
<td>FN</td>
<td>Jachurist-Turkish...</td>
<td>1884</td>
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<td>Batchelor, Rev. J.</td>
<td>CMS</td>
<td>Ajun (Japan)...</td>
<td>1887</td>
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<td>LMS</td>
<td>Hindu (Western)...</td>
<td>1858</td>
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<td>Bateman, Rev. R.</td>
<td>CMS</td>
<td>Punjabi Urdu...</td>
<td>1894</td>
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<td>Bauer, Rev. Andreas</td>
<td></td>
<td></td>
<td>1845</td>
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<td>Baumann, Rev. C.</td>
<td>CMS</td>
<td>Bengali...</td>
<td>1880-96</td>
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<td>Beauchamp, Rev. E.B.C.</td>
<td>CMS</td>
<td>Canton...</td>
<td>1896</td>
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<td>Bell, Miss.</td>
<td>CMS</td>
<td>Magonia...</td>
<td>1897</td>
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<tr>
<td>Bentley, Rev. W. H.</td>
<td>ABMU</td>
<td>Congo Free State...</td>
<td>1893-96</td>
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Jno ...•.......... BMS .... BruJ-bhasa ( so_
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Chater, Rev. J ....... BMS .... B.urmese ..... · · · · ½8
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Christalles, Rev. J. G. B ....... Ashanti-Otsp.i. .... 1870
Christie, Rev.'Dr. J ... CSFM ... J udre(!:Spamsh.. . . 1878
Clark, Rev. E.W ..... ABCFM.Hawauan ......... 1833-39
Clark, Rev. Jno ...... BMS .... Fernandian
(Adiyah) ...... . 1846
Clark, Rev. R ........ CMS .... Pashtu ........... 1857
Clough, Rev. Benj .... WMS ... Indo-Portuguese ... 1827
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Codding, Mr. R. C .... CA ..... Koranko, Sierra
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Leone ......... .
Codrington, Rev.R.H MM .... Florida, Solomonis.1882
Isabel, or Bogotu .. 1887
Motu, Banks Is .... 1885
Cole, Rev. F. T ....... CMS .... SantaliG ...E.... · .1881-88
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.
Africa) ........ . 1890
Coles, Rev. S........ CMS .... Sinhalese ....... 1865-1901
Coolsma, Rev. S. . ... Neth: ... Sundanese ........ 1878-82
Copeland, Rev. Jos ... NHM ... Futunese ......... 1869-76
Copleston, Rt. Rev ... SPG .... Sinhalese ......... 1901
Cosh, Rev. James .. :.NHM .. . Fate or Efatese .... 1871-75
Cousms, Rev. W. E ... LMS .... Malagas.y ......... 1888
Cowie,Rev.H ....... PCE .... Amo;yd1alect,
Chmese........ 185 3- 73
Cran, Rev. Geo, ..... LMS .... Telugu ........... 1812

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Crs~'W:

?:.e~.' a~~ ~r.s: LMS .... Marc; Loyalty Is .1866-1902

Crs:~~~;.. ~t_' .. ~~v: CMS .... Yoruban ......... 1850
Culbertson, Rev. M.S. PN ..... Wenli-Classical
Chinese ........ 1859
Cushing, Dr. J. N ..... ABMU .. Shan (Burma) ... 1871-1902
Danks, Rev. B ....... AWM .... D1~l-:.~z~r-~ ..... 1887
Dawson, Rev. J ...... FCS ..... Gond ...... : ...... 1872
Dean, Rev. Wm ...... ABMU .. Wenl,-Class1cal
Chmese . : ...... 1865
Deas, Rev. E ........ UPS .... Umon (S. Nigeria)· .1895
Deneke, Rev. C. F .... Mor._.... Delaware-Munsee .. 1818
Denniger, Rev. E .... Rhen ... Nias ............. 1875
Dennis, Rev. T. J .... CMS .... Ibo (Nigeria) ..... 1893-1901
Desgranges, Rev. AugLMS .... Telugu ........... 1828
De Silva, Rev. C. W .. WMS ... Sinhalese ......... 1860
Dibble, Rev. S ....... ABCFM.Hawaiian ......... 1828
Dittrich, Rev. A. H.-.. B ....... Armenian-Ararat .. 1835
Dixon, Rev. R ....... WMS ... J olof Gambia,
West Africa ..... 1882
Doane, Rev. E.T.... ABCFM.Ebon (Marsh.all
Islands) ........ 1860- 63
Ponape ........... 1887
Dobinson, Archdeacon H. H ....... CMS .... Ibo, Nigeria ....... 1893
Drake, Rev. J ....... KIM .... Kurku ........... 1900
Droesce, Rev. E ...... CMS ..... Malto (Pahari, Rajmahali or Maler) 1880- 89
Duffus, Rev. Wm .... PCE .... Swatowdialect,
Chinese . . . . . . . . 1877
Dunlap, Rev. E. P .... PN ..... Siamese .......... 1846
Dv,ight, Rev. H. 0 ... ABCFM. Turkish .......... 1886
Edkins, Rev. J ....... LMS .... Mongol-Southern
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Edwards, Rev. J ..... ABCFM.Choctaw .......... 1852
Egede, Paul. ........ DMS .... Eskimo-Greenland. 1766
Ella, Rev. Sam ...... LMS .... U vea ............ 1868- 79
Ellenberger, Mr ...... P ...... Suto (Basutoland). 1880
Elliott, Rev. W. A ............ Tabele-Matabele
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Ellis, Rev. R. J ...... BMS .... Bengali-M usalmani 1877
Esser, Dr. J.P ....... Neth .... Madura Island
(Java) ......... 1895
Fabricius, Johann
Phil ............. DMS .... Malayalam ....... 1813
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Fanggidaej, Rev.
Johannes ................. Rotti ............ 1894
Farler, Archdeacon,
Rev .............. UM ..... Bondei. ........... 1888
Fellows, Rev. S. B .... AWM ... Panaieti(N.Guinea)1895
Fielde, Miss A. M ..... ABMU .. Swatau Chauchau
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Fitch, Rev. G. F ..... PN ..... Suchau
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Fletcher, Rev. R ..... WMS ... Maya (Yucatan) ... 1865-70
Fletcher, Rev. Wm ... WMS ... Rotuma .......... 1870
Fountain, Rev. Jno ... BMS .... Bengali-Standard .. 1832
Fox, Rev. W. B ...... WMS ... Inda-Portuguese... 1826
Frazer, Rev. Chas .... CSFM ... Kazak or Orenburg
Turkish .. .. .... 1818

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Fyvie, Mr. Wm ...... LMS ... Gujarati. ......... 1820- 23
Gale, Rev. J. S ............... Korean ........... 1895
Garr10ch,Rev. A. C. . CMS ..... Beaver ........... 1886
Geddie,Rev. John ... NHM .... Aneityum ........ 1854
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Gericke, Rev. Dr. C ... Neth.... Javanese ......... 1831
Gibson, Rev. J.C ..... PCE .... Chinese Swatou .... 1879
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Easy Wenli ....... 1900
Gill, Rev. N. Wyatt .. LMS .... Rarotongan ....... 1884
Gillan, Rev. John .... NHM ... Mallikolo ......... 1893
Goddard, Rev. Josiah ABMU .. Ningpo Chinese ... :1853
Goddard, Rev. J. K .. ABMU .. Ningpo Chinese .. 1860'-1900
Classical Wenli ..... 1865
Goldie, Rev. Hugh ... UPS .... Efik ............. 1862
Gomes, Rev. W. H ... SPG .... Malay-Standard ... 1890
Good, Rev. A. C ...... PN ..... Bulu Gabun,
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Goodell, Rev. W ..... ABCFM. Turkish .......... 1819-31
Gordon, Rev. E. C .... CMS .... Sukuma (Southern
coast of Lake Victoria N yanza) ... 1895
Gordon, Rev. John ... LMS .... Telugu ........... 1828
Gordon, Rev. G. N ... NHM ... Eromangan ....... 1865
Gordon, Rev. J. D .... NHM ... Eromangan ..... _.. 1865
Gough, Rev. F. F ..... CMS .... Ningpo dialect,
Chinese . . . . . . . . 1868
Grashius, Rev. G. J ... Neth .... Sundanese ........ 1866
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Graves, Rev. R.H .... SBC .... Canton dialect ... 1895-1900
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Gravius, Rev. Mr ..... NSM .... Formosa ......... 1661
Gray, Rev. Wm ...... NHM ... Weaisi, Tanna
(New Hebrides) .1889-96
Green, Rev. J. S ...... ABCFM.Hawaiian ......... 1839
Greene, Rev. D. C ............ Japanese ......... 1878-88
Greiner, Rev. G. B ... B ....... Tulu, Mysore ...... 1834
Griffiths, Rev. David. LMS .... Malagasi ......... 1835
Grunwald, Mr ....... M_or •.. ,.llfoskito (Nicaragua) ........... 1864
Guilford, Rev. E ..... CMS .... Punjabi .......... 1899
Gulick, Rev. L. H .... ABCFM.Ponape
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Gundert, Rev. H ..... B ....... Malayalam ....... 1868
Gunn, Dr. Wm ....... NHM ... Futuna
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Gurney, Dr. A. K .... ABMU .. Assamese ......... 1889
Gutzlaff, Dr. Karl. ... Neth .... Wenli-Classical or
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Gybbon-Spilsbury,
Rev. J. H ......... SAMS ... Quechua .......... 1880
Hadfield, Rev. J ..... LMS .... U vean (Loyalty Is.) 1897
Hahn, Rev. F ........ GM ..... Kurukh (Chota
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Haigh, Rev. H ....... WMS ... Kanarese, Mysorel898-1901
Hall, Rev. A. J ....... CMS .... K wagutl (Vancouvers Island) .. 1882
Hall, Rev. Gordon ... ABCFM. Mari,,thi .......... 1826
Hall, Rev. Sherman .. MCC ..... Ojibwa (Chippewa) 1856
Hamlin, Rev. J ...... CMS .... Maori, N. Zealand .. 1868
Hands, Rev. John .... LMS .... Kanarese, Mysore .1821-32
Hanson, Rev. Ola .... ABMU .. Kachin, Burma .. 1896-1901
Hardeland, Dr. A .... Rhen .... Dyak, Borneo ..... 1846- 58
Harris, Rev. T. S ..... ABCFM.Seneca Indians .... 1829
Harrison, Rev. C ..... CMS .... Hydah, Queen
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Haswell, Rev. Jas .... ABMU .. Talaing (Pegu),
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Hay, Rev. J.. . .... LMS .... Telugu, Madras .... 1874-91
Hazelwood, Rev.
David ............ WMS ... Fiji. ............. 1854
Henderson, Rev. Alex BMS .... Moskito ........... 1846
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Hepburn, Dr.J.C .... PN ..... Japanese ......... 1881
Herbert, Rev. E. P ... CMS .... Gond .... , ....... 1899
Hermann, Rev. H .... Neth .... Alifur (Celebes) .... 1852
Herrick, Rev. G. F ... ABCFM. Turkish ........ 1883-1902
Hetherwfok, Rev. A .. CMS .... Yao, Brit. Central
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Heyde, Rev. A. W .... Mor ..... Tibetan ........... 1901
Hill, Rev. S. J ....... LMS .... Bengali-Musalmani 1856
Hinderer, Rev. David CMS .... Yoruba, W. Africa .1880
Hoare, Rev. J. C..... CMS ...• Ningpo dialect,
China .......... 1900
Rodberg, Rev. L. E .. Swed. U. Kashgar Turkish .. 1898
Hodgson,
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con F. R .......... UM ..... Swahili ........... 1892
Holmes, Rev. J. H .... LMS .... Toaripi ........... 1901
Howe, Rev. Wm ..... LMS .... Tahiti ............ 1848
Hubbard, Rev. E. H •. CMS .... Sukuma,
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APPENDIX V

STATISTICAL TABLES

INTRODUCTORY NOTE

All Christendom is home to the Christian. To him the non-Christian lands, alone, are foreign lands. The statistics of "foreign missions" given in the following tables, therefore, relate to Missionary work in non-Christian lands. Exceptions to this rule are made, however, in the case of, (1) Protestant Missions in Roman Catholic countries whose statistics are reported by some Societies in the tables of their foreign Mission work; and (2) of Missions in those parts of North America and in South America where pagans still form an important element in the population. Consistency would require the exclusion from these tables of statistics of Christian work in lands that have become Christianized by colonization or otherwise, and maintain their own Missionary Societies. Such are the Protestant missions of the West Indies and parts of South Africa, Australasia, etc., where local Christianity is thoroughly organized and established. But this consistency has not been possible, because some Societies do not separate statistics of Missionary work among East Indian coolies or other pagans from those of the regular ministrations to the local Churches under settled pastors.

The plan of this work has required us to exclude from the tables of statistics work for European soldiers, colonists or seamen. It has also seemed necessary in order to avoid reduplication of statistics to omit mention of purely auxiliary Societies.

The column "Professed Christians" is intended to show the whole number publicly known as Christians, whether communicants, probationers, or children of Christian parents. This intention has been very imperfectly executed because many societies continue to give in reports the number of communicants only, just as was the usage before the rise on the Mission field of families and even communities which have never been pagans.

The statistics given are intended to represent the condition of the Foreign Missions on January 1, 1903, except in the case of Societies whose names are followed by an asterisk (*). The figures in such cases show the status of 1900, and for them we are under obligation to Beach's Atlas of Protestant Missions.

Notwithstanding close application and exhausting labor, we find ourselves forced to crave indulgence for the faults of the tables. Such tables can be no more than relatively exact, and they require so much time in compilation that they are already out of date before publication.

A. THE OPERATIONS OF PROTESTANT MISSIONARY SOCIETIES IN NON-CHRISTIAN LANDS.

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### Appendix V

**THE ENCYCLOPEDIA OF MISSIONS**

#### NAMES OF SOCIETIES.

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## Appendix V
THE ENCYCLOPEDIA OF MISSIONS
883

### NAMES OF SOCIETIES.

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<tr>
<th>Name of Societies</th>
<th>No. of Missionaries in Men and Women</th>
<th>Native Workers in Men and Women</th>
<th>Places of Regular Worship</th>
<th>Elementary Schools</th>
<th>Higher or Special Educational Institutions</th>
<th>Hospitals and Dispensaries</th>
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### Notes.
- * From Beach's Atlas of Protestant Missions.
- 1. Contains items rated by the Society as Domestic Missions.
- 2. Work in West Indies (now Independent) is not included.
- 3. Work in Protestant Europe not included.
- 4. Including work of Women's Societies.
- 5. Christian establishments in Protestant islands of the West Indies figure in this report.
- 6. Probably duplicated in other society reports.
- 7. Schools not classified in reports of this Society.

### B. THE FOREIGN MISSIONARY FIELDS OF THE PROTESTANT SOCIETIES.

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* Includes in statistics of SPG.
### Names of Societies

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### Total Africa

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### Madagascar and Other African Islands

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<th>Native Workers, Men and Women</th>
<th>Places of Regular Worship</th>
<th>Elementary Schools</th>
<th>Higher or Special Educational Institutions</th>
<th>Hospitals and Dispensaries</th>
<th>Publishing Houses or Periodicals</th>
<th>Professing Christians</th>
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### Total Africa and Madagascar

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### America—Alaska

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### Appendix V

**The Encyclopedia of Missions**

**Names of Societies.**

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<th>Date of entrance into this field</th>
<th>No. of Missionaries, Men and Women</th>
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<th>Missionaries and Educational Institutions</th>
<th>Hospitals and Dispensaries</th>
<th>Publishing Houses or Printing Establishments</th>
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#### Total India and Ceylon.

- Baptist Missions: 3,584
- London Missions: 26,938
- Native Missions: 6,341
- Educational Institutions: 9,374
- Hospitals and Dispensaries: 408
- Publishing Houses or Printing Establishments: 200
- Professed Christians: 46

- Total: 599,874
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<th>Elementary Schools</th>
<th>Higher of Special Educational Institutions</th>
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**ROMAN CATHOLIC EUROPE.**

**AUSTRIA.**

American Board of Com. for For. Missions... | 4 | 19 | 1,414 |

**FRANCE.**

Baptist Missionary Society... | 4 | 4 | 7 | 57 |
Welsh Calvinistic Methodist Missionary Society... | 2 | 2 | 5 | 272 |
### Names of Societies

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<tr>
<th>Country</th>
<th>Society</th>
<th>No. of Missions, Men and Women</th>
<th>Native Widows, Men and Women</th>
<th>Places of Regular Worship</th>
<th>Elementary Schools</th>
<th>Higher or Special Educational Institutions</th>
<th>Hospitals and Dispensatories</th>
<th>Total in Roman Catholic Europe</th>
<th>Aggregate</th>
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**Notes:**
1. From Beach's Atlas of Protestant Missions.
2. Work in West Indies (now Independent) is not included.
3. Work in Protestant Europe not included.
4. Including work of women's Societies.
5. Christian establishments in Protestant islands of the West Indies figure in this report.
6. Probably duplicated in other society reports.
7. Schools not classified in reports of this Society.

### The Bible Societies.

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<th>Region</th>
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<th>Places of Regular Worship</th>
<th>Elementary Schools</th>
<th>Higher or Special Educational Institutions</th>
<th>Hospitals and Dispensatories</th>
<th>Total</th>
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*Note.—These statistics do not include superintendents, colporteurs or Bible Women who are supported by local Missions or Auxiliaries.*
# Appendix V

## THE ENCYCLOPEDIA OF MISSIONS

### C. Protestant Missions to the Jews (by Rev. Louis Meyer, Hopkinton, Ia.)

Statistics brought down to March, 1904.

Note.—The CMS, the CA, the FN, the 2BM, the British Syrian Schools, the Swedish Missionary Union, the Swedish Evangelical Rational Society, and some others of the Foreign Missionary Societies come in contact with Jews and labor for them in the course of their general work, of which the statistics are reported in Tables A and B. Table "0" contains work that is not reported in the other tables. The heading "schools" includes Sabbath Schools and all of distinctly Christian influence.

## Names of Societies.

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<th>British Islands</th>
<th>No. of Missionaries</th>
<th>Unconverted Workers</th>
<th>Stations</th>
<th>Schools</th>
<th>Hospital and Dispensaries</th>
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### European Continent

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### Africa and the Orient

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### NAMES OF SOCIETIES

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* This work independent.  **Has 9 or more contributary organizations.
† Auxiliary to the London Jews Society.
Note.—The denominational relation of the above-named Jewish Missions is shown as follows: A—Anglican; B—Baptist; E—Episcopal; F—French Protestant; L—Lutheran; M—Methodist; P—Presbyterian; R—Reformed Presbyterian; R—Reformed; U—Undenominational.
## APPENDIX VI

### ROMAN CATHOLIC FOREIGN MISSIONS

#### A.—THE MISSIONS

The following statistics, borrowed from the “Annals of the Propagation of the Faith,” were compiled from the Directory of Missions issued by the Congregation of the Propagation (Missiones Catholicae: Romae, 1901), supplemented by the publications of the Society for the Propagation of the Faith.

This list includes the greater part of the mission field of the Roman Catholic Church; but it is not claimed that the figures are exact. In some cases they are only approximative.

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The following statistics, borrowed from the “Annals of the Propagation of the Faith,” were compiled from the Directory of Missions issued by the Congregation of the Propagation (Missiones Catholicae: Romae, 1901), supplemented by the publications of the Society for the Propagation of the Faith.
### AFRICA—Continued.

#### CLERICAL ACTIVITIES IN AFRICA.

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#### CELEBRATIONS.

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### THE ENCYCLOPEDIA OF MISSIONS

#### Appendix VI

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#### Indonesia.

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### POLYNESIA.

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### APPENDIX VI

The following dioceses, tho not under the jurisdiction of the Propaganda, and therefore not strictly speaking missionary dioceses, have for special reasons been aided by the "Propagation of the Faith" since the year 1905.

- Prophecy
- Brekka, Colegio, Fuji, Hildesheim, Limburg, Mainz, Munster, Paderborn, Feniamendi and Brandenburg.
- Posen and Gnesen, Treves, Warmia (Ermeland).
- Switzerland—Geneva, Zürich, Basle, Konstanz, Canton, Geneva, Sion.

**Africa—Algeria, Carthage, Constantine, Oran, Bourbon Island.**
### Appendix VI

#### THE ENCYCLOPEDIA OF MISSIONS

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<tr>
<td>29</td>
<td>Oblates of St. Francis de Sales, Louisiana</td>
</tr>
<tr>
<td>31</td>
<td>Paulists</td>
</tr>
<tr>
<td>34</td>
<td>Premonstratensians (Norbertines)</td>
</tr>
<tr>
<td>35</td>
<td>Remonstrants</td>
</tr>
<tr>
<td>37</td>
<td>Sacred Heart of Jesus</td>
</tr>
<tr>
<td>38</td>
<td>Sacred Hearts of Peter</td>
</tr>
<tr>
<td>40</td>
<td>St. Francis de Sales, Louisiana</td>
</tr>
<tr>
<td>41</td>
<td>St. Francis de Sales, Louisiana</td>
</tr>
<tr>
<td>42</td>
<td>St. Francis de Sales, Louisiana</td>
</tr>
<tr>
<td>43</td>
<td>St. Francis de Sales, Louisiana</td>
</tr>
<tr>
<td>44</td>
<td>St. Francis de Sales, Louisiana</td>
</tr>
<tr>
<td>45</td>
<td>St. Francis de Sales, Louisiana</td>
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<tr>
<td>46</td>
<td>St. Francis de Sales, Louisiana</td>
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<tr>
<td>52</td>
<td>St. Francis de Sales, Louisiana</td>
</tr>
<tr>
<td>53</td>
<td>St. Francis de Sales, Louisiana</td>
</tr>
<tr>
<td>54</td>
<td>St. Francis de Sales, Louisiana</td>
</tr>
</tbody>
</table>

**Appendix VI Source:**

- Title: THE ENCYCLOPEDIA OF MISSIONS
- Page: 850
- Description: This section lists various Roman Catholic religious orders and societies engaged in mission work with their founding years and mission fields.
Auxiliaries to the Missionary Priests: The chief auxiliaries in mission works are communities of Brothers and Sisters. Not to mention the lay-brothers accompanying Religious Orders of Priests nor the catechists and other missionary helpers, in almost every quarter of the globe where the priest has planted the faith, Brothers and Sisters have followed to help sustain it. These are represented in various countries approximately as follows:

<table>
<thead>
<tr>
<th>Number of Orders,</th>
<th>Number of Orders,</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Brothers.</strong></td>
<td><strong>Sisters.</strong></td>
</tr>
<tr>
<td><strong>AMERICA.</strong></td>
<td></td>
</tr>
<tr>
<td>United States</td>
<td>9</td>
</tr>
<tr>
<td>Canada</td>
<td>8</td>
</tr>
<tr>
<td>Antilles (except Cuba, Porto Brie, etc.)</td>
<td>1</td>
</tr>
<tr>
<td>Guiana</td>
<td>1</td>
</tr>
<tr>
<td>Patagonia</td>
<td>1</td>
</tr>
<tr>
<td><strong>EUROPE.</strong></td>
<td></td>
</tr>
<tr>
<td>British Isles</td>
<td>9</td>
</tr>
<tr>
<td>Gibraltar</td>
<td>1</td>
</tr>
<tr>
<td>Holland</td>
<td>15</td>
</tr>
<tr>
<td>North German Mission</td>
<td>1</td>
</tr>
<tr>
<td>Denmark</td>
<td>1</td>
</tr>
<tr>
<td>Norway and Sweden</td>
<td>1</td>
</tr>
<tr>
<td>Balkan States</td>
<td>1</td>
</tr>
<tr>
<td><strong>ASIA.</strong></td>
<td></td>
</tr>
<tr>
<td>Turkish Empire (including the Holy Land and Syria)</td>
<td>1</td>
</tr>
<tr>
<td><strong>AFRICA.</strong></td>
<td></td>
</tr>
<tr>
<td>Arabia</td>
<td></td>
</tr>
<tr>
<td>Persia</td>
<td>10</td>
</tr>
<tr>
<td>India</td>
<td>1</td>
</tr>
<tr>
<td>Indo-Chinese Peninsula</td>
<td>2</td>
</tr>
<tr>
<td>China</td>
<td>4</td>
</tr>
<tr>
<td>Japan and Korea</td>
<td>1</td>
</tr>
<tr>
<td><strong>OCEANIA.</strong></td>
<td></td>
</tr>
<tr>
<td>Australia</td>
<td>3</td>
</tr>
<tr>
<td>Other Oceanic Islands</td>
<td>4</td>
</tr>
</tbody>
</table>

It is impossible to furnish satisfactory figures as to the whole number of missionaries, because of the different views people may take as to what is understood by missionary countries and by missionaries. In the popular sense, those are missionaries who have gone to distant regions, and especially to heathen countries for the purpose of spreading the faith among unbelievers.

Taking these distinctions into consideration we may safely assert that there are at least 15,000 priests and others dedicated to the religious life, 5,000 teaching brothers, and 45,000 sisters laboring as missionaries, not to speak of the priests, brothers and sisters native to the regions where they work, catechists and others who make up the personnel of a mission, and the laborers among the Oriental Rites. Probably the estimate is much too small, but we may conclude that there are in the field about 65,000 missionaries of the Roman Catholic Church.