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Last Reading Room of the
Princeton Theolog. Seminary.
THE MISSIONARY ENTERPRISE:
With brief regards to the members from
the Author A. A. Hays.
Canton China. 1881

ITS SUCCESS IN OTHER LANDS THE ASSURANCE

OF ITS SUCCESS IN CHINA.

BY

A MISSIONARY.



SHANGHAI:

AMERICAN PRESBYTERIAN MISSION PRESS.

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THE MISSIONARY ENTERPRISE.

BY A MISSIONARY.

PROTESTANT FOREIGN MISSIONS; their present state, a Universal Survey. By Professor Christleib, D.D., Ph.D. Protestant Missions in India. By Rev. M. A. Sherring, M.A. (London, Trübner & Co. 1875.)

The History of the Nineteenth Century. By Robert Mackenzie, London; T. Nelson & Sons, 1880. The Chronicle of the London Missionary Society, 1875-1880. The Missionary Herald of the American B.C.F.M. Boston, 1875-1880.

We avail of the appearance of this valuable and reliable book by Prof. Christleib to present some thoughts on the Missionary Enterprise; and to present some testimonials from well-known and impartial witnesses in regard to the work of spreading the knowledge of the gospel in heathen lands. The object which the missionary enterprise proposes to effect is this, to make known the blessed gospel of Jesus Christ in every heathen land, thereby leading all people to abandon their various heathen customs and superstitions, and to receive Jehovah, the Creator and Preserver of all things, as the one true and living God, and Jesus Christ as the only Saviour of sinners, and the Holy Spirit as the Sanctifier of the heart. Those engaged in this blessed work expect that the heathen will renounce their idols, and "all the unfruitful works of darkness," and learn to live in accordance with the moral precepts of the gospel, lives of purity, honesty and truthfulness. They expect that, in the progress of this moral renovation, the places of the earth, which are now polluted

with the impurities of idolatry and heathenism, will become as enlightened and virtuous as the best portions of Christian lands,—the best portions of Germany, Great Britain and the United States of America. This result of Christian Missions is fully and frequently promised in the Sacred Scriptures. In the S.S. we find many such passages as the following;—“For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.” Hab. 2: 14. “For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called wonderful, counsellor, the mighty God, the everlasting Father, the prince of peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order and establish it with judgment and with justice from henceforth and forever.” Is. 9: 6, 7. “And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.” Is: 11: 1, 2, 5, 6, 9. “The wilderness and the solitary place shall be glad for them; and the desert shall return and blossom as the rose. It shall blossom abundantly, and rejoice with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord and the excellency of our God, and a highway shall be there, and a way, and it shall be called the way of holiness: the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*. No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk *there*: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.” Is. 35: 1, 2, 8, 9, 10.

This expectation of a period of universal peace and happiness, at some future period of the world's history, has been found not only among those who receive the Bible as the revelation from God. But many of the noblest men of our race of various nations and ages have

likewise indulged in fond fancies of such a period of bliss and joy. These expectations have been recorded in poetry, in legends, and in myths. However men may differ in their opinion as to the certainty of such a result, all must agree in the opinion that such a period of happiness and peace on this sin cursed earth is most devoutly to be desired, and that all will consider labors and efforts to bring about such a glorious consummation are most praiseworthy, and ought to be encouraged by all persons who love their fellow men.

The Christian Churches use, in the prosecution of this enterprise, the instrumentalities which experience has proved to be efficient in carrying out the commands of the great Head of the Church. His command is, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen." Math. 28: 19, 20. "And he said unto them, Go ye into all the world, and preach the gospel to every creature." Mark 16: 15. In obedience to this command the Churches have sent forth preachers of the word into every land to preach the gospel, to translate the Bible into the languages of the various people, to establish schools, to baptize those who receive the Christian faith, to organize those who believe into Christian churches; to call such of the converts as possess the proper qualifications of heart and mind, to assist them in teaching the young, in preaching the word, in distributing Christian books and tracts, &c. They have established schools of every grade from those which are designed to impart the first elements of knowledge, to the college which has a complete curriculum of arts and sciences. Prof. Christleib, from his survey of Protestant Missions in heathen lands, reports as follows:—

"There are 70 Protestant Missionary Societies organized to send Missionaries to the Heathen. Of these 27 are in Great Britain, 18 are in America, and 9 are in Germany. The enrolled converts from heathenism amount to 1,680,800; a larger number having been brought from idolatry in 1878 than the whole number of Christian adherents on Missionary fields at the commencement of the century. The ordained Missionaries from Christian lands number 2,500. [There are also from Christian lands, including laymen, as Physicians, Printers, &c. and Christian women, the wives of Missionaries, and single Ladies engaged in Missionary work, more than 3000 other Christian workers beside the ordained Preachers.] The native preachers and catechists number 23,000. The income of the Protestant Missionary Societies Prof. C. places at about \$5,762,000 annually of which sum one half comes from Great Britain. A Christian literature has been given in more than 70 barbarous languages, and 600,000 scholars are in Mission schools."

We propose now to give the testimony of some eye witnesses as to what has been accomplished by the labors of Missionaries in various lands. We commence with the Sandwich Islands—because of their proximity and of the fact that the work of Christianizing them is completed. All who have read the voyages of Capt Cook, know of the state and condition of these lands when they were discovered and before the introduction of Christianity among them. They were savages sunk in the lowest depths of ignorance and heathenism; cannibals without the family organization. Christian Missionaries went there in 1820. What has been effected by 50 years of Christian instruction? The Missionaries at the Sandwich Islands were from the Congregational and Presbyterian Churches of the U.S.A. A writer in a paper of the Methodist Episcopal Church in U.S.A. thus writes;

“Read the History of the Sandwich Island Missions by Dr. Anderson, and see how sorry a failure Modern Missions can be. These cannibals, who erowhile would cook and carve a merchant or mariner, and discourse on the deliciousness of a “cold slice of missionary”—these semi-devils—have now \$250,000 worth of church property built with muscular Christianity and pious self-denial, which shame us out of all self-complacency. Think of it, 150 persons dragging each timber for a church eight miles; diving for coral ten to twenty feet, reducing it to lime and carrying on their shoulders seven miles, to cement stones, carried one by one an eighth of a mile; women subscribing \$200 to a church erection, payable and paid by making mats at eight cents a week; and subscriptions by men payable and paid by the profits on fire-wood sold at eight cents a stick, after ferrying seven sticks in a canoe across the twenty-mile-wide channel; then 2,000 miles away beginning a “foreign mission” on the Micronesian islands—why if this were not facts it would be counted the silliest of all possible romances the improbable of the improbable, the impossible of the impossible, compared with which, Jules Verne’s expeditions would be stale sobriety itself.—*Northern (Methodist) Christian Advocate.*”

The Rev. George Leonard Cheney, formerly pastor of the Hallis Street Unitarian Church of Boston, in a very light and cheerful book styled “Aloha, a Hawaiian Salutation” bears this independent testimony to the wonderful success of Christian Missions in these Islands. In a Missionary Chapter the author says;—

“If I am asked how the Hawaiian Christians average in life and character, and whether they illustrate very brilliantly the Christian virtues, I must admit that they are hardly more successful in that than the average Christian in our own country. Why should they be? And is it not enough to justify and glorify all that has been done for them that in half a century they have risen from superstition, war, and ignorance, to a condition of peace among themselves, and with all mankind, freedom from idolatry and human sacrifice, general comfort, and the nearest approach to universal education known among any people? Nearly every adult upon the Islands can read and write.”

A Massachusetts gentleman, of high standing, wrote from San Francisco to the Treasurer of the American Board, in August, sending a liberal donation, and saying:—

“ We returned from the Hawaiian Islands last week, having had a delightful visit and seen the wonderful progress the gospel has made there. I visited the native churches and Sabbath Schools, and spent some time with Mr. Parker in visiting in the families of the natives. There can be no doubt that a nation has been brought into the kingdom of our Lord. I can now believe that the Sandwich Islands are *as much Christianized as is New England*. In some respects they excel us. I went with Mr. Parker to one of the village churches, four or five miles out, to attend a communion service. We were the only whites present. Everthing was conducted with as much propriety as in a New England church. We shall all meet at the one great supper, I trust, in a better land. *Missionary Herald*, October, 1878.

Men are supposed to be careful in seeing that they get the worth of their money. This gentleman, who would appear to have been a regular contributor to the funds of the American Board of Missions, of Boston, under whose care the Missions at the Sandwich Islands were carried on, having made personal examination by visiting in their families, in attending at their churches, worshipping with them, hastens to send further contributions for prosecuting the work elsewhere. It is proper to state that the government is a constitutional monarchy, is admitted into the comity of Nations as a civilized and Christian nation; the churches have educated natives as Pastors; they have a system of common schools for the education of all; they have a college for giving a liberal education to native students; a Theological school for imparting full instruction to those who are to act as Pastors of their own churches, or go abroad as Missionaries of the Gospel to the Islands that are yet unevangelized; and, as the last outcome of their Christianity, the Churches have a Missionary Society to send out those who go as Missionaries from themselves to their heathen neighbors in adjoining Islands.

Madagascar is a large Island situated on the South-east coast of Africa. Missionaries arrived at this Island in 1820, from the London Missionary Society. They were favorably received by the then reigning king Radama, who, though a warrior king, was desirous to introduce among his people the arts of civilization. He had made a treaty with England in which there was a provision that he would receive men to teach the various trades. The Missionaries established schools, reduced the language to writing, preached the Gospel, translated the Sacred Scriptures into the language of the people, had printing presses and printed school books to supply the children in the schools. Many were learning the most common and useful mechanical arts: and many professed to receive the gospel and were

received into the churches which had been established. On the death of Radama, who was comparatively a liberal minded man and desired the improvement of his people, one of his wives conspired to seize the throne to the exclusion of his son, who was a promising youth and had been under instruction in the schools. This woman killed this youth and his mother. She was a devotee of idols. She soon commenced persecuting the Christians. The Missionaries were ordered to leave the island, the schools were broken up, the printing presses destroyed, or sent away. All meetings for prayer or Christian instruction were forbidden under penalty of death. All who had professed Christianity were required to renounce it, and in 1836 there was commenced a persecution against the Christians the like of which for cruelty and severity has not been exceeded by any since the days of the most cruel of the Roman Emperors. All of every size, age and condition, men and women, nobles and slaves, old and young were mercilessly put to death, if they refused to renounce their faith in Christ. Meetings for prayer could only be held in secret places as in caves or the recesses of the mountains. The Scriptures and Hymn books were only saved in small numbers, by being concealed under ground or in the unfrequented places in the hills. They were passed about, from Christian to Christian, in single leaves that they might get strength and support from some passage of God's precious truth. This terrible persecution continued for 28 *long years*. It might have been supposed that among converts so recently converted from the grossest idolatry, such persecution would have stamped out every vestige of Christianity among the people. But it was not so. It was there literally "a bush ever consuming but not consumed." At the end of the 28 years of terrible ordeal, the number of those who professed the gospel was greater than at the commencement of the period. Near the end of it first a nephew of the persecuting Queen, then her own son became Christians. In this case the natural love for her son triumphed over her hatred to the gospel. The persecution was relaxed; and on the accession of this son, at the death of his mother, it entirely ceased. And since 1861 there has been a toleration of Christianity. But during the persecution more than 2000 persons received a definite punishment because they believed on Jesus. The present Prime Minister stated in the presence of a public assembly, assembled in the very spot where it occurred, one incident which showed the relentless feelings that actuated the actors one of the actors being the narrator's own father. He said "standing on this spot years and years ago, there were gathered together officers of the kingdom. My Father was there, and a little girl was brought

before him. My Father said, "Take the child away; she is a fool." The little girl raised herself, and said, "No, Sir, I am no fool; but I love the Lord Jesus Christ. Throw me over." Over the precipice to be dashed to pieces by the fall. My Father the second time said, "Take the child away: she is a fool." She said. "No, Sir, I am not a fool: but I love the Lord Jesus Christ. Throw me over." And over that little child was thrown because she loved the Lord Jesus Christ. This was the spirit that animated the hundreds that suffered death for the same cause. What a testimony to the power of the gospel when the son of that Father stood on the same spot, and addressing a large company of native Christians assembled to provide means to send out Missionaries to some unevangelized parts of the island, said, "If a little girl in those dark times could give her life for the love of the Saviour, shall we hesitate to give of our substance to send these Missionaries to the heathen.?"

With the death of the persecuting Queen toleration was granted. Missionaries were invited to come to the Island, and to reopen schools resume preaching, commence the distribution of the Scriptures, and the restoration of the churches: and all the usual labors for the evangelizations of the people were resumed with very gratifying results. The Christians that came out from their hiding places, were like gold tried in the fire. But since the accession of the present Queen, in March, 1868, greater enlargement and prosperity have come to the Church. She has favored Christianity. She has lived in the purity of married life with her husband. She, after conforming to the usages of the Church in regard to receiving new members, being examined as to the sincerity of her faith in the Lord Jesus Christ was formally received into the Church and baptized in February, 1869. In September of that year, the heathen party insisted that she should conform to the old heathen customs and worship the state idols. After taking counsel with her nobles and husband, who is Prime Minister, she resolved to take a bold step and ordered that these state idols should be publicly burnt, and declared that henceforth she would only worship the God of the Bible. By reason of the wide spread knowledge of the Bible, many of the people were prepared for this step, and they followed the royal example and burnt their household idols, and since 1869 there has been such a spread of the gospel among the people as has not been known in modern times. There is no coercion by the Rulers. The Queen and her husband give their active influence and support to the efforts to make known the gospel, but every one is free to exercise his own choice. So rapid has been the spread of the gospel, and such

wonderful manifestations of the converting power of the Holy Ghost have been given, that the present state of the churches in connection with the London Mission Society, as given in May, 1880, is as follows ;—

“There are more than 250,000 people who assemble, sabbath after sabbath in the churches, to hear the preaching of the gospel. There are 70,000 persons who are the professed followers of the Lord Jesus Christ and are members of the churches. Many of them are very ignorant, many know nothing but the most elementary truths of the gospel but still they express the desire, however feebly and however imperfectly, to follow the Lord Jesus Christ. There are 890 schools with 50,000 scholars. There are now 25,535 *adults*, from this late barbarous, people, that can read ; 25,365 among the children who can read : and there are 36,245 complete copies of the New Testament or of the Bible, in the hands of these readers. There are 1,142 churches. These buildings have been erected by the labors and contributions of the people themselves. And while it is not to be supposed they were all erected with a full and clear desire to worship the true God, yet, the chapels have been built by the people themselves, and they crowd into them, from week to week, to receive instruction in the knowledge of the blessed gospel.”

In the review of such wonderful and unheard of changes in that Island we may well exclaim, “Behold what God has wrought.” Of course, among a rude and barbarous people there is a great deal yet to be done in the way of education, and establishing Christian usages and customs. And it will be years yet before the people will abound with the fruits of a Christian civilization. But to that end every thing is moving with a wonderful rapidity ; in the establishment of schools of every character, common schools for the masses, training schools for preparing teachers male and female for their common schools ; schools of a higher grade for the education of the officers of government, the judges and magistrates of the people, and the education of those who are to be the Pastors and instructors of their churches. One incident that is stated in connection with a local insurrection which required the central Government to send a military force to quell it shows the extent to which Christian sentiment pervades the government. In the days of their heathenism such expeditions were attended by fearful loss of life and rapine, sometimes they killed 20,000 men and took 20,000 or 30,000 women and children prisoners. The Prime Minister, addressing the soldiers and officers sent off by this Christian Queen, six years ago said to them ?

“Remember you go as Christians and not as barbarians, and you must go into that country and subdue those rebellious tribes ; and you must not repeat those cruel practices of former times.”

The churches in the capital met, day after day, in prayer meetings for the soldiers: subscription lists were opened for funds to buy quinine and other medicines that the soldiers might be provided for. The soldiers themselves when they encamped for the night, met for prayer, and they assembled every morning for the same object. They prayed that God would keep them from shedding blood and from pillaging the country. They arrived there, they fired not a single gun to hurt a man, they slew not a single ox, they paid for every fowl which they had, they burnt not a single village, they subdued the country, and they went back again without carnage and without capturing a single slave."—*The Chronicle of the London Missionary Society*, June, 1880.

We conclude this notice of Madagascar with the following interesting letter giving an account of the dedication of the state church.

The following statements, which record the declaration of the present Queen of Madagascar on the completion and dedication of a Christian church within the palace grounds in which the Royal Household may worship; and a statement by the Prime Minister in a written paper, in reference to the Queen's conversion to Christianity, are of surpassing interest to all the friends of the gospel. The Prime Minister read from a printed paper the words of the Queen as follows;—

"By the power of God, and the grace of the Lord Jesus Christ, I, Ranavalona Queen, Ruler of Madagascar, laid the foundation-stone of this house of prayer, on July 20th, A.D. 1869, to be a house of prayer, and praise, and service to God, the King of Kings and Lord of Lords, according to the words of S.S., in the name of Jesus Christ our Lord, who died for the sins of all people, and rose again for the justification and salvation of all who believe in and love him.

"Therefore, no one shall be at liberty to destroy this stone house which I build as a house of prayer, whoever may reign in this land of mine, for ever and ever, for if any one destroy this house of prayer to God which I build, then he cannot be sovereign in this my land of Madagascar.

"In proof thereof, I herewith sign my name with my own hand, and affix the seal of my kingdom.

(Signed.) "RANAVALOMANJAKA, Queen of Madagascar." The Prime Minister subsequently read as follows:—

"It was not through any human instrumentality that the Queen first became a Christian, but through the influence of the Word of God, blessed by the Holy Spirit; and I will show you the very Bible by which she was led to believe. The speaker then took up, from a table in front of the Queen, a much used copy of the Bible, printed by the British and Foreign Bible Society in 1865, and holding it up said: "This Bible was in the house of Rasoherina (the Queen who succeeded Radama II and preceded Queen) and was considered of no importance. When Rasoherina died, the present Queen remained within the Palace, as is customary at a time of

mourning, and she took up this Bible and read it; and, as she had then a good deal of leisure at this time of sorrow, she read it frequently. That very Bible was blessed by the Spirit of God to change the mind of the Queen, and make her love the praying; and the word in Is. 55: 11 was accomplished, which says "so shall my word be which goeth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Soon after this, the Queen sent for the three eldest officers and told them that she was convinced that there was a God, who made the heavens and the earth, and she was going to pray to Him. The three old heathen officers thanked her and said it was good. Some of the Pastors were sent for, and regular instruction in Christianity was given to the Queen and the Prime Minister; a service was commenced on Sundays within the Palace, attended by Her Majesty and a few of her slaves and children; and that was the beginning of the Palace Church and congregations, for which this present stone building has been erected.

"Soon after this change the time for the coronation of the young Queen came. The day before the coronation," said the Prime Minister, "my friend, Mr. Cameron and I were conversing about the canopy under which the Queen would sit at the time of coronation, and he suggested that as the Queen now believed the Bible to be the Word of God, it would be well to have some text from it put upon the canopy when she appeared before the people." The Queen was much pleased with the suggestion, and the words, "Glory to God in the highest, and on earth peace, good will to men" were placed in large letters round the canopy, and a copy of the Bible was placed upon the table beside which the Queen sat during the ceremony."

Every one will be interested in reading this account of the conversion of the Queen of Madagascar, and pray that she may long live to bless that land.

Some of the earliest efforts of the London Missionary Society to extend the gospel, were in the South Sea Islands. The Missionaries of this society were subsequently joined there by those of the Wesleyan Missionary Society, the Church Missionary Society and of those of the Presbyterians of Australia. Rev. Dr. Mullens, late the able Secretary of the London Society, who rested from his many labors while endeavoring to establish the Missions of that Society in the region which had been explored by Dr. Livingston, in Africa, gives us the summary results of the labors of these four Societies in the South Seas as follows:

"In Polynesia seven great groups of islands have all become nominally Christian: in these and their attached groups some *four hundred thousands*, including *eighty thousand communicants*, have been brought into Christ's church; these are largely under the instruction of native pastors, *paid by themselves*; and four aggressive Missions are now at work in western Polynesia, one chief element of

which is the strong force which they contain of *native* Missionaries." *The Chronology of the London Missionary Society.*

In another place. "Ecclesia" at page 558, Dr. Mullens says ;— "In more than *three hundred islands* of Eastern and Southern Polynesia, the Gospel has swept heathenism entirely away. Perhaps the most remarkable successes in Polynesia are those of the Wesleyan Mission in Fiji. The Fiji Islands, *eighty in number*, contain a population of *two hundred thousand* people. Thirty years ago they were *all cannibals*, and they were cruel and degraded in the extreme. The volume written by Capt. Erskine, R.N., describes blacker horrors and vices as prevalent among them, than among any other tribes which the *Havannah* visited. But the Wesleyan Missionaries have met all the difficulties of their position with self-denial and courage. *One half* the native population is professedly Christian; *twenty two thousand* are church members: *thirty thousand* are in the schools. Cannibalism, polygamy and infanticide are fast passing away."

Dr. Mullens gives us testimony to the change wrought upon these barbarous people as follows; "The late Admiral Fitzroy, R.N., writes: 'To the exertions of the London Mission Society I for one can bear the most ample testimony, for I have seen the effects myself. I have been with the natives at the top of the mountains, when no eye was upon them but that of a stranger whom they might never see again, and the conduct of the natives of Otoheite was just as correct, they were as sincere in their morning and evening prayer, and in the manner in which they spoke of the exertions of the Missionaries among the neighboring islands as in the low country near the sea where the Missionaries resided.'

Admiral Wilkes of the U. S. Navy speaks as clearly on the same topic. He says, "The external signs of moral and religious improvement are conspicuous. Many of the natives are scrupulous in their attention to Christian duties, and are members in communion with the church. All are strict observers of the Sabbath. Nowhere, indeed, is this institution more religiously observed than in those Polynesian islands which are under Missionary influence."

One of the warmest testimonies offered to the usefulness of Missionary work, is also one of the most recent. It is given by a gentleman who visited the Navigator's Island in H.B.M. screw steamer, *Brisk*, and may be found in the "Blackwood" of January 1868.

"We have said that the London Missionary Society has the spiritual care of the Samoan Islands. The first Missionaries were established there about thirty years ago. With what zeal and devotedness these excellent men have laboured, needs not here to be enlarged upon. With respect to the success that has attended their labours it is sufficient to say that all heathen and barbarous practices have been abolished. Christianity is firmly established; life and property are as secure as in *England*, nay, more so, as theft is almost unknown; the morals of the people have been greatly improved; a general system of education prevails; the Bible is admirably translated;

and it is in the hands of every member of the community.”—*Ecclesiã*, pp. 560,561.

With these testimonies from Naval men to the effect of the gospel upon the people of the Islands we pass on to other fields.

It has been said by some, and it will be said again by others, that these wonderful results of Christian work have been effected among uncivilized tribes; that it was very natural and easy to effect changes upon such peoples by the introduction of the arts and comforts of civilized life; but that such efforts have failed when they have attempted to change the usages and customs of old and established nations which have a cherished form of religion, and an indigenous civilization and literature. We will not stop now to show that it is only by the preaching of the gospel that the arts of civilized life have been introduced among these barbarous tribes. We accept the challenge implied in the second part of the sentence, and proceed to show, by the most unexceptionable testimony, that in just such conditions of society is the effort of Missionary work most wonderfully efficient. We proceed to notice the effect of Christian Missions in Turkey, in that land which has till now foiled the wisdom of the most astute statesmen of Europe. Under the rule of this Mohammedan power there are several subject Christian peoples who have preserved their forms of Christian faith and worship since early in the Christian era. In the long lapse of centuries these forms have become mixed with vain customs; and the peoples have lost nearly all the power of godliness.

The most numerous of these Christian peoples in the Turkish Empires are the Armenian and the Greek communities. It has been a long and persevering labor of the Missionaries of the American Board of Commissioners for Foreign Missions and of the American Presbyterian Board to disseminate true Christianity among these peoples. The first plan was to seek to do this with out separating the converts from the established communities. This plan was found impracticable, as the old form was not willing to receive the new spirit of Evangelical and Christian living. Hence it became necessary to organize those who received the gospel in its Christian simplicity into separate churches; and eventually into a Christian community recognized as “The Protestants” by the Turkish government. This community has increased in the number of its churches, in the excellence of the native Pastors, in the consistent and upright lives of the professing members, in the intelligence and general thrift of its adherents, in the number and superiority of its schools of every grade, including common schools for all classes, boarding schools

for young men and young women distinct and separate, high schools and colleges, giving full training in arts and sciences, and medical schools for scientific instruction in medicine and surgery, Theologicals Seminaries for training up native Pastors and teachers, till this community has *now* become a most important factor in the consideration of the most difficult question of European diplomacy. This, the following testimony of outside witnesses, who had the best opportunity for observing the state of the country, will *most satisfactorily show*. Mr. J. Carlisle McCoan, for many years Editor of the *Levant Herald* of Constantinople, and who had thus the fullest opportunity of becoming acquainted with the state of the Turkish Empire, in 1879, published in London, a work in two vols, entitled, *Our New Protectorate; Turkey in Asia*. In a chapter on the religions of the country he writes thus of the Native Protestant community.

“Although as yet the smallest of the non-musselman sects of the Empire, such a body,—the growth of less than forty years—promises to be *one of the most potent factors* in both its social and religious regeneration. The comparative simplicity of its creed and worship, and the general high standard of morality among its members, have done much to give Mohammedan observers juster views of what Christianity really is, and to abate the contempt inspired by the corrupt and spurious types of it with which only they hitherto have been familiar. The movement of which these are only some of the results, is largely due to *the fostering care of the British Embassy*, but for *the energetic protection of which* it would probably have been strangled in its birth; but its success is *primarily*, and in a much greater degree, due to the American Missionaries, whose “marvelous combination of piety and common sense,” coupled with a zeal that in many instances has been nothing less than apostolic, has done more for the regeneration, not alone of the Armenians, but of the Empire generally, *than the efforts of all other agencies combined.*” Vol. 1. pp. 187, 188.

In another chapter, on public instruction, he does full justice to the educational efforts of the Missions, and mentions with strong commendation the colleges at Constantinople, Harpoot, Aintab and Beirut. He speaks highly of the native Pastors of the Protestant churches.

In connection with the interest which was felt in England in regard to “the Eastern question,” The London *Times* employed a special correspondent to travel through Asia Minor and report upon the condition of things in that part of the Turkish Empire. In an article by this correspondent in *The Times* for April 19th, 1879, entitled *American Missionaries* he writes;—

“These missionaries desire to be the friends of all, to teach and educate all, to raise all from the degraded state and superstitious atmosphere in which they live to a higher, holier, and more honorable condition. The difficulties they have to contend with are great, but

their zeal and courage remain unshaken, and through evil report and good report and disregarding many discouragements they work steadily on, devoting energies and talents, that, if employed in their own country, would lead to wealth and honor, to the service of those among whom they believe it to be their duty and privilege to labor. The people to whom these men and women are thus devoting their lives, whether Armenians, Greeks, Jews, Levantines, or Turks, are wholly occupied with an anxious, if not greedy, desire to acquire money, or the social and political influence that brings both wealth and power. A greater contrast to these people, than are the missionaries, it would be difficult to find. Receiving a small salary from the Society in America which sends them out, they are free from any suspicion of trying to increase their worldly wealth, directly or indirectly. Enthusiastic in what they consider the good cause, they devote their energies and even their lives to the education and enlightenment of the degraded races among whom they labor."

The correspondent of the *London Daily Telegraph* who was in Turkey on the same errand of observation, writes as follows;—

"These missionaries, Protestants and evangelists, to a man, have labored in Turkey for about forty years; they have stations, colleges and schools all over Asia Minor, as well as European Turkey; they proselytize, necessarily, by the fact of their giving a liberal education; yet they are left unmolested to leaven masses of the people here and there, with opinions which condemn Mahommedanism as an imposture and superstition. The reason of their immunity is on the surface. They have been peaceful, industrious and loyal; no friends of political intrigue against the Sultan and, therefore no tools of Russia; not patronized by the Czar under false pretences and, therefore not suspected by the Porte. They have, however, done a large amount of good in an unobtrusive way, as centers of civilizing and refining agencies, which worked for the material, as well the moral benefit of the people. The labors of these worthy men has a special interest at present, from the fact that they give a prospect of success for those reforms in Asia which English influence is bent upon accomplishing. They have *colleges, four* theological seminaries, *twelve* seminaries for girls, normal schools, high schools, common schools, with a present attendance of *about ten thousand pupils*; an educational and religious literature, in English, Armenian, Turkish and Arabic; and from the great central colleges of Constantinople, Aintab, Harpoot and Beirut, Missionaries are constantly issuing who evangelize districts around the provincial stations."

A writer in the *British Quarterly Review* for January, 1878, devotes some sixteen pages to setting forth the results of Missionary work in Turkey. In the introduction he says;—

"In the following article we shall leave out of view the work of the religious reformation, and confine ourselves to some of the incidental and secular results of the labors in which the missionaries in Turkey have been engaged for the past half century. Our sources of information, therefore, [referring to some *twelve* volumes, the names of which were placed at the head of the article] have been ample and of the best kind. What then are some of the results of this effort of the men of the New World to introduce modern ideas and modern civilization into the very heart of the Old World? We shall endeavor to answer this question

by giving some account of what they have accomplished in the Turkish Empire in respect to the following particulars; 1. Exploration; including some notice of the Physical Geography and ethnology of the country. 2. Literature and education. 3 Medical practice; and 4. The improved condition of women."

Passing over what is said under the head of exploration we come to what is said about Literature and Education. The writer says:—

"It is but fair to mention that when the Missionaries began their work in this department, the modern press was unknown in Turkey. Not a newspaper was published in the country; there was not a school book in any one of the modern languages. We have before us a catalogue of the books, tracts, and newspapers published by them in the various languages of the Empire. We find in this list, publications in Arabic, Greek, Armenian ancient and modern, Bulgarian, Turkish, Hebrew, Spanish, and Kurdish, besides what has been issued in the European languages. Some of the books are published two or three times in the *same* language, but in a different character. When it is remembered that these books must be prepared in these different languages and dialects, and in these different characters, and so correctly, as to stand the test of the severe criticism of educated men, we can form some idea of the obstacles overcome, and the amount of labor bestowed on this department of their work. Newspapers are published at Constantinople and Beirut, in the Arabic, Armenian, Armeno-Turkish, Greco-Turkish, and Bulgarian languages. The most important contribution, however, which they have made to the literature of Turkey, is found in the accurate translations which they have made of the Christian Scriptures. These translations have been made into *four* of the important languages of the country. We refer to the modern Armenian, the Arabic, the Turkish and the Bulgarian. When we remember that these translations have all been made from the original Hebrew and Greek; and when we remember also that the translations, when put into their permanent form, have been *commended* by the best Arabic, Turkish, Bulgarian, and Armenian scholars of Turkey, we cannot refrain from expressing our high appreciation, not only, of their high scholarship, but of their persevering diligence and steadfastness of purpose: and we are convinced that generations of men yet to come will join in this commendation.

"We gather most of our information in regard to the schools from a paper issued by the U. S. Commissioner of Education. We find the schools are arranged under the following designation; 1. Common schools. 2. Girl's Boarding schools. 3. High schools for young men. 4. Theological schools. 5. Colleges and medical schools. We find that there are 11,298 scholars in 290 common schools; we find a list of 15 Boarding schools for girls. There are 6 Theological schools. The number of young men in each is small, in no case amounting to more than fifty but they are chosen from a great many, and for four years they receive the closest attention. It is not too much to say, that some of the men who give the greatest promise of usefulness in Turkey, at the present time, are graduates of these Theological Seminaries."

"In find ourselves embarrassed by the great amount of information before us in regard to the character extent, and results of this medical work in Turkey. For a long period of years, well educated physicians and surgeons from America have been quietly working in all parts of

Asiatic Turkey. These gentlemen have made extended and interesting reports in regard to the diseases of the country, the climate, the state of medical practice and their own labors. A medical college is now raising up educated native physicians to engage in practice."

"The world at large, and especially thoughtful students of social and political, as well as moral and religious questions, will watch with deep interest for the ultimate results of the efforts which the missionaries are making for the regeneration of Turkey."

Rev. Dr. Clark, the secretary of the American Board of Missions at the Missionary Conference in London, October 1878, in referring to these schools in Asiatic Turkey says:—

"At the last examination of one of the normal schools the Turkish Pasha was present and several of the high officials the Pasha made an address to those young men saying to them, "Go forward in your studies. We shall want you in the government service?"

He also wished that his own son might be taken into the school to be educated. The gospel is the key which is going to solve this Eastern question. It is through *the educated men*, through the sons of Turkey, of whom *we have not less than 600 or 700 educated in mission schools* that will be future leaders of thought, opinion and action in that land, that it is to be done. *See Report of London Conference, p. 402.*

"The action of the Berlin Congress in opening the way for the free development of the work of evangelization in the Ottoman Empire constitutes an era in the history of modern Missions. It was the recognition of the *Missionary Enterprise* on the part of the Great Powers of the world. *Freedom of religious opinion for all men*, whatever their nationality or religion, finds acknowledgement in elaborate phrase five times over in the language of the Treaty. *Report of London Conference, p. 114.*

This recognition of the freedom of religion for all men, by the Berlin Congress, was largely the result of the efforts of the late Rev. Jos. P. Thompson, D.D., an American clergyman then resident in Berlin, who, in behalf and at the request of the American Board of Commissioners for Foreign Missions, laid before that distinguished body of diplomatists, in a memorial with accompanying documents, a statement of the work which had been done in both European and Asiatic Turkey, and the hindrances to the enlightenment and progress of the people. This memorial and the accompanying documents were received with great readiness by those distinguished members of the Congress to whom they were presented. One of them gave to Dr. Thompson, "the courteous assurance that the subject of these papers should be laid before the Congress, and added his strong conviction that a provision for religious liberty would be embodied in the new Treaty."

This expectation was realized; and Dr. Thompson was permitted to write to the Missionary Society, in whose behalf he presented the memorial,

"That the Treaty of Berlin, sanctioned by all the Great Powers of Europe, contains an express stipulation for the absolute freedom and equality of religion, in each province which has been under the consideration of the Congress." *See Missionary Herald, September, 1878.*

In consequence of this beneficent action of the Congress a time of increased prosperity and success is looked for in these provinces. It will be then more and more seen what an *important factor* these Missionary labors are when considering the future of those peoples.

We come now to consider the results of Missionary efforts in India. In commencing our remarks on this land, we invite the attention of our readers to a volume published in England by Messrs. T. Nelson and Sons entitled, *The History of the Nineteenth Century*, by Robert Mackenzie. He remarks,

“There are few things in human history that wear an aspect of higher *moral grandeur* than the opening of what are now our great Missions. Among the glories of the century *there is none greater than this*. All other enterprises of beneficence must yield the palm to this magnificent attempt to expel debasing superstitions, and convey into every heart the ennobling influences of the Christian religion. The success already attained gives *sure promise* of results the greatness of which we as yet but dimly perceive.”

We now present the testimony of those who have had the best opportunity from their official positions, of knowing the results of these various instrumentalities employed by Missionaries in India.

Sir Bartle Frère, late governor of Bombay, thus presents the impressions of his personal observations; “I speak simply as to matters of experience and observation and not of opinion; just as a Roman prefect might have reported to Trajan or the Antonines; and I assure you that whatever may be told to the contrary, the teaching of Christianity among the one hundred and sixty millions of civilized and industrious Hindoo and Mahommedans in India is effecting changes, moral, social and political, which, for extent and rapidity of effect, are *far more extraordinary* than anything your Fathers have witnessed in modern Europe.”

The following extracts are from “A statement exhibiting the moral and material progress and condition of India during the years 1871, 1872,” drawn up by Clements R. Markham, Esq. Assistant Sec. to the India Office; and ordered by the House of Commons to be printed 28th April, 1873. The statements thus reads;

“The Protestant Missions of India, Burmah and Ceylon, are carried on by 35 Societies besides local agencies; and now employ the services of 606 foreign missionaries, of whom 550 are ordained. They occupy 522 principal stations, and 2500 subordinate stations.

“Apart from their special duty as public preachers and pastors, the foreign missionaries constitute a valuable body of educators: they contribute greatly to the cultivation of the native languages and literature, and all who are resident in rural districts, are appealed to for medical help. They have prepared hundreds of works suited both for schools and for general circulation in the *fifteen most prominent* languages of India, and in several other districts they are the compilers of several dictionaries and grammars; they have written important works

on the native classics and systems of Philosophy; and they have largely stimulated the great increase of the native literature prepared in recent years by educated native gentlemen.

"The Mission presses in India are 25 in number. Between 1852 and 1862 they issued 1,634,940 copies of the Scriptures, chiefly single books, and 8,604,033 tracts, school books, and books for general circulation. Between 1862 and 1872 they issued 3410 new works in 30 languages, and circulated 1,315,503 copies of books of Scripture, 2,376,040 school books, and 8,750,129 christian books and tracts. Last year two valuable works were brought to completion, the revision of the Bengal Bible, and the first publication of the entire Bible in Sanscrit.

"The Training Colleges for native ministers and training institutions for teachers are 815, and contain 1618 students. The training institutions for girls are 28, with 567 students. An important addition to the efforts on behalf of female education is seen in the Zenana schools and classes, which are maintained and instructed in the houses of Hindoo gentlemen. These schools have been established during the last 16 years, and now number 1300 classes, with 1997 scholars most of whom are adults. In 1872 the number in the Mission schools was 142,952.

"The high character of the general education given in the college department of these institutions may be gathered from the following facts. Between 1862 and 1872, 1621 students from these institutions passed the entrance examinations in one or other of the three Indian Universities established by the government; 513 passed the first examination in arts; 154 took the degree of B.A.; 18 took the degree of M.A., and 6 that of B.L."

[There are 10 colleges, with a full course of study of arts and sciences, in which English is used as the medium of instruction, in India, supported by different Missionary Societies of Great Britain.]

"A great increase has taken place in the number of converts the last 20 years. In 1872, the entire number in the protestant native churches in India, Burmah and Ceylon, amounted to 74,894 communicants, and the converts, young and old numbered 318,363."

After stating many indirect results of Missions, the statement published by the House of Commons closes thus;—

"The government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions made by these 600 missionaries, whose blameless example and self-denying labors are infusing new vigor into the stercotyped life of the great populations placed under English rule, and are preparing them to be in every way better men and better citizens of the great empire in which they dwell." See *Sherring's History &c.* pp. 464-68.

This statement appears to have been drawn up from full and accurate documents at the direction of the government of India by the assistant Secretary and presented by it to the British House of Commons who ordered it to be printed as an official statement of these matters in this most populous portion of the Empire. The whole thing is alike creditable to the government which makes the statement, and Missionaries of whom it is made.

There is one other testimony which we wish to present and we have done with India. There is one man whom England delighted

to honor, the late Lord Lawrence. At the outbreak of the Sepoy mutiny he was chief commissioner of the Punjab. By his firmness, wisdom and untiring energy he not only held that recently subjected Province under control, but he sent some of the best troops to help in subduing the rebellion and saving India to England. In recognition of his distinguished services the Queen appointed him Viceroy of India, and, at the expiration of his appointment, he was made a Peer of the Realm. He was fully acquainted with every part of the country. He was in the civil service from his early years. He was all through the rebellion. During the six years of his viceroyship, in connection with his knowledge of the state of the population, when he entered upon the administration of the Government, he had such an opportunity of forming a judgment in regard to the affairs of India, as no other man has had. He knew the Missionaries and their work from personal acquaintance with many of them. He was witness to the fact that during the terrible persecution the converts in India were exposed to during the rebellion, *not one of them denied the Christian faith* nor forsook the government through which blessings were coming to their native land. He was fully acquainted with all the schools, Colleges and Institutions of every kind, which the Missionaries were supporting for the elevation of the people, as well as their labors in preaching the Gospel. He also well-knew all that the government of India had done in the way of works for irrigation, the railroads then in operation, the other public works and all the Government schools and Colleges. With this full knowledge of India and its people Lord Lawrence declared,

“I believe, notwithstanding all that the English people have done to benefit that country, *the Missionaries have done more than all other agencies combined.*”

Our space will not permit us, at this time, to notice the wonderful results of Missionary efforts in Persia, Burmah, Africa and Japan. We will now only further write of these labors in China, where, in the opinion of many, their labors have been productive of so few results. Missions to China may be properly said to have commenced in 1843, after the signing of the Treaty of Nanking, in August, 1842, by which five ports were opened to the residence of merchants from Western lands. After the French Treaty, in 1844, the toleration of Christianity was granted. This is some 37 years ago. Dr. Christleib, thus writes; “In 1843 all the English and American Missionaries assembled in Hongkong and they numbered 12. In Hongkong they had 6 converts.” At the present time, “there are in China,” as stated in the previous number of this

journal, "some two hundred and fifty ordained Ministers laboring as Missionaries in China, most of whom are married; and there are more than sixty single ladies, beside the married ladies, laboring for the women. There are more than eighty ordained native preachers, nearly one hundred colporteurs, and about one hundred Bible women. There are about *fifteen thousand professing* Christians, who are gathered into some three hundred organized churches." In addition to these laborers and the agencies they employ, there are about a dozen Hospitals under the charge of Christian Physicians, who give gratuitous advice and medicines to tens of thousands of poor patients, year by year, thus contributing most efficiently to diffuse among this people a knowledge of the blessed Gospel of Christ which comes to relieve the miseries that mankind suffer in consequence of sin. While some consider the success of Missions in China to be very small, there are those, who are skilled in judging of the results of agencies and instrumentalities which are to effect *spiritual* results, who consider the results already *effected in China as very gratifying indeed*: and such as call for great thanksgiving to the Giver of all good. Without enlarging on this point, we may say that the Missionary work in China is with the sanction of the great Western Powers who have Treaties with this country. Great Britain and the United States of America placed in their respective Treaties the same article—nearly as follows;—"The principles of the Christian Religion, as professed by the Protestant and Roman Catholic Churches, are recognised as teaching men to do good, and to do to others as they would have others to do to them. Hereafter, those who quietly profess and teach these doctrines shall not be harrassed or persecuted on account of their faith." The Missionaries in China have received testimonies from Foreign and Native Officials to the uprightness of their conduct and the self-denying character of their labors, such as Missionaries have received in other lands; as when, in 1858, the Chinese Government *offered* to the American Minister, the Hon. W. B. Reed, to give to Missionaries the free ingress into the country. Such testimony was recently given when the encomiums were passed upon their self-denying labors in connection with the efforts to relieve the sufferings of the people during the famine. Indeed the Missionaries in China consist of the very same class of men as their fellow Missionaries in other lands. They come from the very same institutions of learning, classical and theological, that Missionaries to other lands do. It may be, that, in a most difficult field of Missionary labor, encountering difficulties and opposition such as are not experienced in others lands, with a multitude of people to be influenced such is not found any-

where else on the face of the globe,—we have not had such a measure of success as has been enjoyed in other fields. We deeply lament that our success is not such as we have desired. We however believe that the want of visible results, in the way of nominal conversions from among the people, in the way of manifest and observable changes in the manners and heathen customs of this people, does not come from the want of devotedness on the part of the Missionaries in China to their labors, nor from the want of adaptedness in their plans of labor to effect the desired objects. We have in use all the instrumentalities used by Missionaries in the lands of which we have written; we have schools of every class except high schools and colleges; we have prepared suitable text books for schools to a limited extent, and we have in the course of preparation a more extensive series of school books; we have translated the Christian Scriptures into the Chinese language; we have an extensive Christian literature consisting of Commentaries on many separate books of the Bible. Evidences of the Christian Religion; religious books and tracts; dictionaries and grammars, and other works to facilitate the study of this language have been prepared by Missionaries, a number of scientific books, on Anatomy and Medicine and Surgery as understood by medical men in the West, have been prepared by Medical Missionaries, and others. Converts to Christianity, while as yet spared the trial of any severe persecution, have endured, in some cases, persecution even to the endurance of death rather than deny their Saviour. We can write the names of those who were Missionaries in China, but who have entered into their rest, that would adorn the records of any Mission in the world. We will be excused for writing out the names of a few, as Morrison, Milne, Medhurst, Abeel, Boone, and Bridgeman; and among the pioneers in Medical Missions Parker, Hobson and Lockhart. The successors of these, we may say without any boasting, will compare favorably with the Missionaries to any other country.

If we are asked why the results in China are not as great as in other fields, we answer there are many reasons. 1st. The Missions in China are more recent than in other large fields. The Missions have been in Turkey 50 years. It has been 68 years since the Charter of the East India Company was altered by the British House of Commons so that the company *could not forbid* Christian Missionaries laboring in India. Missionaries had been laboring in India before this time under some restrictions. 2nd. In China we meet with a *homogeneous mass* of people, bound compactly together with such bonds of superstition and idolatry, and by tribal and family

regulations such as are not found in any other land. We have a system of education in the doctrines of a sage and teacher, whose influence is universally acknowledged and accepted, whose tablet is found in every school and college in the country, and is worshipped, day by day, by every student. We have a body of educated officials, selected from the vast multitude of students by competitive examination, located in every city, town and township in the land, who are unitedly opposed to the introduction of Christianity among the people. This body of officials is supported and encouraged in this opposition to the introduction of the gospel, by the whole number of literary and military graduates, of every degree, and by the students who attend the literary and military examinations every year. These officers, graduates and students are numbered by *the hundreds of thousands*: some of them are found in every village and hamlet; they are the men of influence and action in every neighborhood. Wherever we go we meet some of this literary class to counteract our efforts. *These* are some of the special difficulties and hindrances we meet with. But we are not discouraged, nor we are cast down. We labor on in the full assurance that we shall succeed. To attain that success we well know will cost years of *patient labor and toil*. It will cost the sacrifice of many lives. We may expect more active and virulent opposition in the future than any we have experienced in the past. We are deeply impressed with the conviction that our numbers and agencies are very inadequate to the work that is to be accomplished. This periodical has sent a call to the churches requesting them to reinforce our numbers and to afford the means of using additional agencies. It is hoped that they will respond to this call and avail of the great facilities which are now enjoyed for prosecuting labors among this people.

The object of our present writing is to address our fellow countrymen resident in China. *The China Telegraph*, of London, reports that the total foreign population in China, excluding Hongkong, is 3,814. Of these 1,953 are English, and 430 are Americans. Of the 351 foreign firms, having establishments in China, 35 are American, 49 are German and 200 are English. Besides those engaged in mercantile pursuits there are many of our countrymen in the various honorable pursuits of secular life. Some fill the high position of Ministers from their respective countries at the court of Peking, many are in the various consular services; and in the customs service of the Chinese Emperor; and many are in various other callings. We consider that all these our fellow countrymen are in situations in which they can render assistance in the work in which we are engaged. Many can render *very important assistance*. *All can give*

their sympathy and encouragement. We greatly desire this co-operation of the residents from our native lands. It is for this reason that the writer has written out so fully what are the objects and purposes of Missionary labor. For the purpose of enabling all to see that such labors are not useless and inefficient he has collected the above quoted testimonies as to the results of such labors in other lands.

Our desire, as Missionaries, is to *renovate* China. We expect to do this not by any sudden change of its customs and manners, but by disseminating among the people the knowledge of the doctrines of revealed truth as contained in the Sacred Scriptures; by establishing schools of every class from the lowest to the highest; in which shall be imparted the knowledge of western science and arts as well as of religion; by raising up from the pupils in the schools and colleges educated men who shall be fitted for every position in secular life, as well as in the Missionary work. These are objects and purposes which must commend themselves to the approval of all considerate persons desiring the welfare of their fellow men. It of course must be left to each and every one to consider wherein and how, he can best promote the good cause, whether by contributions, or by personal effort. Residents may feel assured that any and all efforts on their part to assist us will be very gladly accepted. It is much easier for you to *offer such assistance*, than it is for us to ask for it. For the words of our common Lord are of universal application, "It is more blessed to give than to receive." And however this sympathy and co-operation may be manifested in the future, we close this paper with the expression of our assurance, that the Missionary work in China will hereafter have *much more sympathy and co-operation* from our countrymen than it has in the past, *great and important* as that has been. We expect it to be manifested not only in the generous contributions which have, at nearly every port, sustained the expenses of the Missionary hospitals and Missionary schools; but in personal sympathy and interest in the more spiritual part of our labors; and in liberal assistance in the efforts, which we hope may be made in the near future, to establish and endow colleges for the higher education of Chinese youth of talent and intelligence in English and western science, with the *Christian Bible* as the standard text book of morals and religion. And with the expected accession to our numbers, with the additional agencies for the prosecution and enlargement of our work, and with the co-operation of our countrymen resident in this land, by the blessing of God, which alone can give success, we expect, during the next ten years, to see a great increase in the results of Missionary labor among this people.

A MISSIONARY.