

THE CHURCH AT HOME AND ABROAD.

JANUARY, 1896.

CURRENT EVENTS AND THE KINGDOM.

THE BIBLE IN SCHOOLS.

A movement in Chicago, endorsed by prominent leaders in many denominations, has for its object the restoration of the Bible in the public schools of that city.

KHAMA'S MISSION.

King Khama was successful in his mission to England. His country is to remain under the direct government of the Queen, and he is to have the help of the British Resident Officer in his efforts to suppress the drink traffic.

THEN AND NOW.

When I was at Lake Victoria eighteen years ago, writes Mr. Henry M. Stanley, there was not a missionary there. Now there are 40,000 Christians and 200 churches. The natives are enthusiastic converts, and would spend their last penny to acquire a Bible.

A MEMORIAL WINDOW.

Rev. Robert Hunt, who came to this country with Captain John Smith, landing at Jamestown in May, 1607, was "the first English-speaking missionary who preached the Gospel of Christ in America." A commendable effort is now being made to place a memorial window, bearing the name of Robert Hunt, in the parish church at Williamsburgh, Va.

JAPANESE FOREIGN MISSIONS.

The Synod of the Church of Christ in Japan has recently enlarged its Mission Board, and has called for a contribution of 3,000 yen, for the purpose of engaging in mission work in Formosa. Since the Cana-

dian Presbyterian Church has missions established in northern Formosa, and the English Presbyterian Church in the southern part of the island, delegates were sent bearing the greetings of the Synod and proposals to co-operate in their work.

REVERENCE FOR LAW.

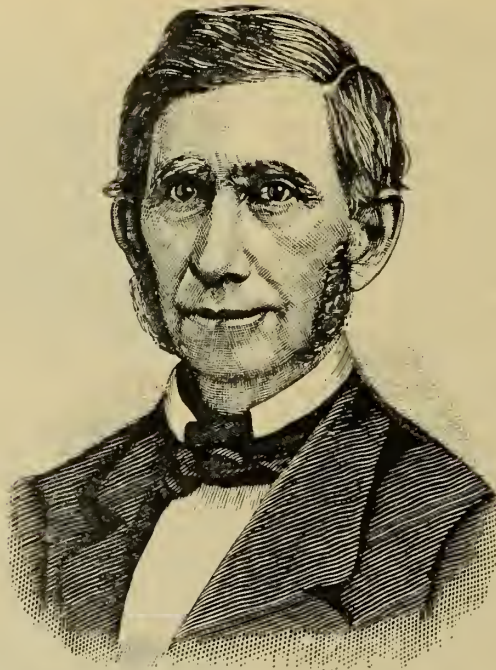
A healthful sentiment is spreading through the South, says the *New York Tribune*. Lawlessness is becoming less popular. There is an increasing volume of protest in the press against mob violence and lynching, and much serious discussion of methods to secure the orderly administration of justice. A moral awakening has come. Less and less are the respectable people taking part in these mobs or defending them. They are coming to be solely outbreaks of the lawless element.

THE BIBLE IN PERU.

Since the Bibles so long detained in the custom house at Callao, Peru, were liberated by the authorities last May, three more consignments have been admitted without trouble. In the town of Sicuani the colporteur, Senor Irigoyen, held by request a public conference with the priest. This resulted in expressions of approval by the audience, who said: "Let us have the Bible by the thousand. Let us have liberty of worship, liberty of the press, liberty for the people."

THE LIFE OF CHRIST IN RUSSIA.

The influence of Dr. Cunningham Geikie, whose comment on the International Lesson is a feature of the *Sunday School Times*, is widely increased by the translation into



STEPHEN R. RIGGS, D. D., LL. D.

REV. R. F. SAMPLE, D. D.

It was on a pleasant morning, June, 1837, that an unpretentious little steamer came to the landing at Fort Snelling, where the Minnesota River joins the Mississippi. Among the passengers who had come all the way from the land of the pilgrims to the hunting-grounds of the Dakotas, were a young minister and his wife, on their way to a mission station at Lac-qui-parle. In their journey, they had long ago left nearly every trace of civilization behind them. Towns along the Mississippi, hundreds of miles below, now populous and wealthy, were then rude insignificant hamlets, and nearly all the valley of the upper Mississippi was occupied by roving Indians, or was as uninhabited as the great steppes of Silent Russia. No wonder if a feeling of loneliness came to the travelers in their isolation and far remove from the homes in the happier East.

The arrival of the Pavilion was an event of great interest at Fort Snelling, for steamers came but seldom, and after the long winter, during which all communication with the civilized world was interrupted, the occa-

sional appearance of a vessel was hailed with delight, bearing, as it did, news from a far country. The greetings from the officers of the fort were cordial, and abated somewhat the homesickness which the newly-arrived travelers could not wholly dismiss. The country to which they had come was beautiful. The undulating plains were clothed in grass and dotted with oak openings, whilst here and there was seen the smoke of a few Indian lodges, suggesting the presence of Dakotas, called by the French the Sioux, still permitted to possess their familiar hunting-grounds, and pursue the accustomed chase.

This is Minnesota, the name given it by the poetic red-faces, signifying "whitish water," or the land of "sky-tinted waters." Longfellow had not yet written his "Hiawatha," but Minnehaha poured its curling waters into the deeply-shaded valley below, and a little further on were the Falls of St. Anthony, breaking the silence of the solitudes by their ceaseless roar.

The travelers who came to Fort Snelling on the Pavilion on that memorable day in June, were the Rev. Stephen R. Riggs and Mary Ann Longley, his wife. Mr.

Riggs was born at Steubenville, Ohio, March 23, 1812. His father was a blacksmith, in what was then a pioneer village on the Ohio River, a man of piety, and for many years an elder in the First Presbyterian church. Mrs. Riggs was born in the hill country of Massachusetts, and was the daughter of General Thomas Longley, a member of the General Court, who had borne a somewhat conspicuous part in the war of 1812. Mary A. Longley had been a pupil of Mary Lyon, that most saintly of teachers, and felt the moulding influence of her life.

DR. RIGGS' EARLY EDUCATION.

Mr. Riggs had improved the slender advantages of a rudimentary education, furnished by his native state, and the log school house, with its one window of four small panes of glass, near the teacher's seat, a few apertures in the walls admitting light for the pupils through translucent paper, and benches made of rough pine slabs was the people's college of that day. A large open fire secured ample ventilation. The best educator of minds and hearts, having a commanding influence on the future life, was the Shorter Catechism, that incomparable formula which draws its statements of doctrine and duty from the Word of God. From this Stephen Riggs learned the most of his theology, and in this department of knowledge he excelled. He was converted whilst a pupil in the Academy at Ripley, Ohio. After graduating at Jefferson College, he spent a year at the Western Theological Seminary in Allegheny City, and was licensed to preach the Gospel by the Chillicothe presbytery. His heart turned toward the heathen world. Dr. Thomas S. Williamson had gone to the Dakota Indians. His self-denial and devotion to his work among the aborigines of America inspired like sentiments in his friend Riggs, and the latter prayerfully considered the duty of entering upon the same service. Having counted well the cost, and being deeply impressed that it was God's will that he should give himself to this work, his purpose was resolutely fixed.

DEPARTURE FOR THE WEST.

After a visit with his wife to her early home in Massachusetts, where he supplied for three

months the Congregational church in West Hawley, and having received a commission as missionary to the Dakotas from the American Board of Commissioners for Foreign Missions, he decided that the time for the long journey to his prospective field of labor had come. A farewell meeting was held in the venerable meeting-house at West Hawley, February 16, 1837, and "Mary and I," with many a "God speed you," took their departure. Then railroads were unknown. The lumbering coach was the popular conveyance, and a distance of one hundred miles accomplished in twenty-four hours, was considered rapid travel. Thus they went, in the early spring, from West Hawley to Pittsburg, "a long and toilsome journey," and then, in what seemed a luxurious steamer, the passage delightfully restful, they went down the Ohio River and up the Mississippi, the silence deepening as they went on, until they arrived, as we have seen, at Fort Snelling, on the margin of the land of the Sioux.

EARLY MISSIONARY EXPERIENCE.

Their first experience of missionary life was among the woods that skirted the shores of Lake Harriet and Lake Calhoun, two beautiful little bodies of water three miles from the Falls of St. Anthony, and now within the limits of the city of Minneapolis. Here they met the Rev. Samuel W. Pond, from Connecticut, who had anticipated their coming by at least three years. Mr. Pond had made considerable advance in the acquisition of the Dakota language, and Mr. Riggs gladly availed himself of the aid thus furnished in learning the same. The Rev. Jedediah D. Stevens had also established a mission in a small Indian village on the North shore of Lake Calhoun. As he had learned over five hundred Dakota words, his linguistic wealth was a subject for congratulation. Here in the cabins of the two missionaries, a short bridle-path through the primeval forests connecting them, Mr. Riggs, soon to be known as the leading scholar in the Sioux country, commenced the Dakota Grammar, which appeared fifteen years later. During his brief stay, he preached in the English language, and the older missionaries interpreted his words. But the boarding and day

school Mr. Stevens had established was more popular than the church. Dark-faced girls were glad to learn to use the needle and to write the language, which has been reduced to its then existing form by the Pond brothers, whose cabins were near by.

The Indians did not care for the Gospel. Painted and plumed savages, clinging to the traditional religion of their fathers and looking forward to the hunting-grounds of a future life, where game would be more abundant and their faithful dogs would always bear them company, waived aside this new religion, declaring they would have none of it. And for long years they kept their word. No impression seemed to be made on them. Their minds were as the night when no stars appear, and their hearts hard as the rock. But the seed was dropped and watered with prayer. Surely God's Word shall not return unto him void. He who had called these missionaries to tell of Christ and him crucified, will prosper them in his appointed time. So they waited through the long seed time. The harvest came at last, and with joyfulness they carried their sheaves to the Master's feet.

LAC-QUI-PARLE.

September arrived, and the sojourn at Lake Harriet was at an end. A rude wagon conveyed the recent missionaries to the Fort, nine miles distant, and they embarked on the Macinaw, to go thence to Traverse-des-Sioux. A few days later they arrived at Traverse, the farthest landing on the river. Then their long, exhausting journey of one hundred and twenty-five miles began. Dr. Williamson and Mr. Gideon H. Pond met them at the river with conveyances they had brought from Lac-qui-parle. Their presence was a benediction. The journey occupied thirteen days, including the two Sabbaths on which they rested. Along the way they began and closed each day with prayer. Like Abraham in his long journeys, they pitched the altar beside the tent. The silence of the woods and prairies was broken only by their own voices, and, save a passing bird, no other form of life appeared.

They were thankful when the days of travel were ended. Having arrived at Dr.

Williamson's home, the large upper room was assigned them. The rafters were low, but there was sufficient height under the central line of the roof to stand erect. The furnishings were plain, and most of them were the products of Mr. Riggs' mechanical skill. In this room they lived for five memorable years, during which period three children were born. In the same room, like Judson in the attic in Burmah, Mr. Riggs wrought on his Dictionary, and translated the larger part of the New Testament into the Dakota language, whilst Dr. Williamson was similarly occupied with portions of the Old Testament, each revising the other's work. The church organized in 1836, a year before Mr. Riggs' coming, consisting at the first of seven members, several of whom came from the household of Mr. Renville, a half-breed and fur trader, had a healthful growth, and a few years later numbered fifty persons. Most of them were women.

The community in which Drs. Williamson and Riggs labored was small, but their influence reached far beyond it. Dr. Riggs was a pleasant speaker and a ready writer. The literature of the Dakotas owed more to him than to any other missionary. The Dictionary he prepared, in which work he was assisted by Rev. Samuel W. Pond, who, in fact, compiled a large portion of the work, was eminently useful, serving to interpret the Word of God, whilst being of incalculable value in facilitating oral address. Dr. Riggs was also the author of most of the Dakota books, and the editor of nearly all other books used among this people, whilst he was the historian of the early missions. He wrote "The Gospel among the Dakotas," and "Mary and I, or Forty Years Among the Sioux." He was a man of scholarly habits, and in every respect well deserving of all the honor which was conferred upon him.

THE TRANSLATION OF THE BIBLE.

His greatest work was the translation of the Bible, in which he bore an equal part with Dr. Williamson. At the beginning the translation was from the French, but afterwards from the original tongues, the Hebrew and the Greek. In the first instance, great aid was obtained from that remarkable man,

Joseph Renville, who spoke the French language as well as that of the Dakotas. He had a French Bible, but it is not certainly known whether he was ever able to read it. Dr. Williamson also had become quite familiar with the French tongue. The process was this. Dr. Williamson or Dr. Riggs would read the French, and Renville would translate it, orally, into Dakota. This was of necessity done with deliberation, and repeated often, in order that the greatest possible accuracy might be attained. Thus the Gospel of Mark was translated, and Dr. Williamson went all the way to Ohio to superintend the printing of it. It was a great day in the little church at Lac-qui-parle when the converts read the precious Gospel in their own tongue. It brought Jesus nearer than ever before. He seemed to belong to them, speaking now through the Gospel Mark had written. This was the beginning of a work over which the angels rejoiced, and for which the Church on earth was glad.

The Dakota language did not embrace as wide a range of ideas as did many other languages. The people thought less. The physical horizon was wide, but the mental narrow. There were expressions in the French Bible for which no counterpart could be found in the language of the Dakotas. Then words had to be created or combinations formed, circumlocution availing when no straight path could be found; but the work was accomplished, and it was well done. The Holy Spirit aided the translators, as he had guided the holy men who wrote the original text. Thus book after book was written. For forty years the work went on. The translators were growing more and more familiar with the native and the original tongues as time advanced, and eventually the French Bible was exchanged for the Scriptures as they were first written. In 1879, the entire Bible was given to the Dakotas in their own language.

The record of this accomplishment is found in the history of the Church, and will be sacredly perpetuated. To invent and lay the sub-marine telegraph, which connects continents, and each morning brings the news of the world to our homes, was a

great feat, and the influence of it outruns all our conceptions of it. But to translate the Bible which linked the Dakota speech to the tongue in which God spoke, and build a stairway unto heaven, so that the Indian's country could freely and intelligently commune with the world on high, was an infinitely greater achievement, and this will preserve the names and extend the influence of Stephen R. Riggs and Dr. Williamson until the world shall end—nay, carry both down the endless line of eternity itself. There is no literature like that of inspiration, which has to do with things spiritual and eternal, and is the instrument of salvation. It joins human souls with the divine throne, and makes men heirs of infinite and eternal glory.

It was pleasant to witness the quickening of thought which came with the reading of the Gospel of Mark. Many questions arose in the minds of the Dakotas, and it was a joy to Dr. Riggs and the other missionaries to interpret the Word as it related to the glory of Christ's person and his marvelous grace, and as connected with prayer, or the everyday duties of life. No wonder there was a spiritual quickening among the people, and that some who had scorned the missionaries were willing to sit at their feet, and, through them, learn of him who stooped that they might rise, and died that they might live.

REMOVES TO TRAVERSE-DES-SIOUX.

In the early summer of 1843 Dr. Riggs and his family removed from Lac-qui-parle to Traverse-des-Sioux, and established another mission, where, in the midst of difficulties and disappointments, they did the Master's work. Fire-water was the source of many evils. It obstructed, interrupted, and often defeated their work. Men whose avariciousness was stronger than their devotion to moral principle, for the sake of money, put an enemy into the mouths of the Indians which made them fiends. Strong drink, more than any other single cause, and perhaps more than all other influences combined, lifted great barriers between the missionary and the spiritual results he longed, with God's blessing, to achieve. But Dr. Riggs continued his work; organized a church and added to it, as the months went by, at least a

few souls that have entered upon or are on their way to the saints' everlasting rest.

RETURN TO LAC-QUI-PARLE.

But Dr. Williamson had been summoned to Kaposia, Little Crow's village, below St. Paul. This necessitated Dr. Riggs' return to Lac-qui-parle. It was a trial to leave Traverse-des-Sioux, the little white chapel the people had learned to love, the log cottage which had been to him a happy home, and the grave of Thomas, his brother, who, through the dark waters, had passed into the country of the great King. But when Dr. Riggs and his wife saw the cloud rise from their tabernacle and beckon them away, they went by a long journey back to their work in Lac-qui-parle; they went submissively, even cheerfully, obedient to the will of him who knows what is best for his own.

During their absence, the church had been much reduced by persecutions and death. Among those who had gone above, was Joseph Renville, the devout Christian, a tower of strength in the little mission. Some of the women had gone to Kaposia, following their loved under-shepherd. The congregation seemed small. Yet it was pleasant to meet even so many who gathered at the call of the church-going bell, and found in God a refuge in the time of trouble. They needed Dr. Riggs. They were thankful that he had come. Then, through all the days, when the missionaries were absent, Jesus kept his royal word, "I will never leave thee, nor forsake thee;" and the pious Dakotas said, "For this we are glad."

RETURNING TRIALS.

But trials were repeated. Some of the baser sort opposed the missionaries. They denounced them as trespassers; charged them with using their wood and water, and of pasturing cattle on their meadow-lands, making no adequate compensation for what they took. It was evident something must be done to bring this hostility to an end. Otherwise, the missionaries must return by the way they came. Accordingly, Dr. Riggs called the leading men together and spake to them after this manner:—"We know you, and you know us; if we can stay with you as

friends, and be treated as friends, we will stay. We came to teach you and your children. We have helped you get larger corn pastures; we have furnished food and medicine for your sick; we have often clothed your naked ones; we have spent and been spent in your service. For the help we give you, the water must be free; the wood to keep us warm must be free, the grass our cattle eat must be free. But when we want your best timber to build houses with, as we shall want it, we will pay you liberally for it." They were satisfied. Then all was quiet. The cattle belonging to the mission were not killed. The mission house was not disturbed with fears. God blessed the Dakotas. Their crops were abundant. The herds of bison returned. The streams were full of fish. Better still, the Word was blessed. The Dakotas entered into new experiences; they thought new thoughts, and with both came new words with which to describe them. Christ came into the language. The Holy Spirit began to pour sweetness and power into it. Dr. Riggs said that it was a joy to preach, and the weeks went happily on.

MISSION HOUSES DESTROYED.

But if the morning succeeds the night, yet the day has its setting. A great disaster came to the little church. The Mission houses took fire, and in a few hours nothing of them remained. Clothing was consumed, and most of the books and valuable papers were turned to ashes. Thus the work at Lac-qui-parle came to an end.

REMOVED TO YELLOW MEDICINE.

The Dakotas were sad; their hearts were tender. An attempt to rebuild the Mission houses was abandoned, and the missionaries removed to Hazlewood, near Pay-zhe-hoo-taze, or Yellow Medicine, where Dr. Williamson was in charge. The government agency was there. The Indian community was growing. Most of the members of the church at Lac-qui-parle could readily change their place of residence, and they resolved to go to Hazlewood, a day's journey toward the east. There was sadness in the event, but gladness also, and a better hope. New homes were built, the work was enlarged, and proximity

to the mission station at Yellow Medicine was a source of pleasure as it was of strength. About this time a translation of a portion of Bunyan's "Pilgrim's Progress," prepared by Dr. Riggs, was published, and Dakotas read with delight the words of the Bedford tinker, in memory of whom Montgomery and Wordsworth, and other of the Church's choicest poets, had woven beautiful garlands and laid them on the Dreamer's grave.

THE INDIAN OUTBREAK.

The clouds return after rain. Another great affliction came, greater than any that had gone before; a blessing in strange disguise. It was the Indian outbreak of 1862. In its transactions with the Indians, the government blundered. It gave them less money than had been promised, but intimated that the Great Father would send them valuable gifts. It was, in fact, a substitution of goods for money that was proposed. The gifts were to arrive in the autumn and the Indians were gathered in large numbers to receive them. But the expected gifts were delayed. The Indians waited until winter and could not return to their villages. The result was that the Upper Sioux Agent had to feed over a thousand Dakotas, whilst waiting for the return of spring. In course of time the goods came, but the supply for each was meagre. What were ten thousand dollars worth of these among four thousand Indians. The indignation was profound. Shall we not admit that it was just? The government saw the mistake and promised the \$20,000, which should have been paid in the autumn past. The money also was delayed. The Indians felt that their injury was great. Some of them, inflamed with strong drink, struck the first blow at Acton. Thus a great fire was kindled. It swept on and on; villages were burned, and hundreds of men, women and helpless children were slain. Intoxicated with blood, the warriors urged their way onward. Missionaries fled and the whites everywhere sought places of safety. At length the government sent a strong military force, under Gen. Sibley, to suppress the massacre. The desired result was soon accomplished. Law asserted its power, and the lawless suffered. Many were executed. Clemency was

exercised toward the less guilty. Meanwhile Dr. Riggs, who had acted as chaplain of the military expedition, ministered to the prisoners, some of whom were brought to Christ, whose blood cleanses from all sin.

It was by far the darkest period in the history of missions among the Dakotas. The work seemed to have come to a perpetual end. But God, who rides upon the storm, made the wrath of man to praise Him. The mistakes of the government and the atrocities committed by the outlaws were overruled for good. The Indians were humbled. The power of their chiefs was broken. Prisons were the scenes of triumphant grace. Peace came to all the land of the Dakotas, and has continued to this day. Meanwhile, all missionary effort has been crowned with continual success. In the Presbytery of Dakota there are now twelve hundred communicants. Rev. Dr. John P. Williamson, Dr. Thomas S. Williamson's son, is the superintendent of the Indian work, which has for its centre the Sisseton agency. Native ministers are doing a noble service for Christ and souls. The work of Drs. Williamson and Riggs is yielding an abundant harvest, and the influence which originated in the Indian village of Lac-qui-parle, has reached to every Indian Agency, and to all Indian tribes between the Mississippi and the Pacific coast. To God be the glory.

INSTEAD OF THE FATHERS THE CHILDREN.

Dr. Riggs died at Beloit, Wis., August 24, 1883, in the 72d year of his age, and was buried by the side of his wife. His surviving children are the Rev. Alfred L. Riggs, D. D., Principal of the Santee Normal Training School, at Santee Agency, Nebraska, and editor of the *Iapi Iaye* and the *Word Carrier*; Mrs. Isabella Riggs Williams, who married Rev. Mark Williams, a missionary in Northern China; Mrs. Martha Riggs Morris, formerly connected with the Sisseton Agency, subsequently with the Omaha Mission, and now at Porcupine, So. Dak.; Mrs. Anna Riggs Warner, whose husband is in the Pension Office at Washington, D. C.; Rev. Thomas L. Riggs, a missionary at Oahe, So. Dak.; Henry M. Riggs, Grafton, Mass.; Prof. Robert Baird Riggs, Ph. D., Professor of Chemis-

try in Trinity College, Hartford, Conn.; Mrs. Cornelia Riggs Truesdell, formerly missionary among the Indians, now newspaper writer, Washington, D. C.; Edna B. Riggs, daughter of Dr. Riggs by a second marriage, teacher of music at Granville College, Ohio. A granddaughter, Mrs. Cora Riggs Naples, is a missionary at Kalgan, China; and a grandson, Rev. A. L. Riggs, is his father's assistant in the Normal School at Santee. Thus our missionary's posterity have come to honor, and, with a knowledge of it, this is to him a theme of thanksgiving in heaven, in which "Mary" bears a conspicuous part.

MODEST, CHARITABLE AND TRUE.

Dr. Riggs endured many hardships during his long missionary life, but without complaint. It was to him a great joy to pursue painful paths Christ's feet had trodden. He also knew the helpfulness of the cross, and calmly met any unexpected trial, confident that Christ would come with it and sanctify him through it.

He was always modest, unassuming, a brother to the lowly; by his gentle and sympathetic manner attracting others to himself and retaining them in a life-long friendship.

His convictions of truth and duty were profound and unwavering. Yet he respected those who differed with him, and accorded to them the liberty of thought he claimed for himself. He was remarkably free from dogmatism, severity, and uncharitableness. He held on high the standard of the cross, and for it was prepared to die, yet it was his delight to preach, not as a polemic, or an apologist, but as one who believes and therefore speaks, Cincinnatus-like, quietly turning the furrows of the fallow ground, and sowing precious seed.

His charity was broad. Christ was more to him than sects. He loved the image of Jesus wherever he found it. Beneath the outward distinctions that exist among Christians, he saw the strong, enduring bonds which united all to Christ, and rejoiced in that loyalty to him, which constituted them citizens of heaven.

In his dealings with the Dakotas he was open and frank. He attempted no concealment, even as an expedient, and they placed

in his word a confidence which seldom faltered and never failed. His word was truth. His promise could not be broken.

He often visited the writer's home. It was pleasant to hear him speak of the Saviour's work and the Saviour's love, and of what the Master had done for dark faced Dakotas. In a simple, unostentatious way, he would occasionally speak of his own experiences of grace, of fellowship with Christ, and his hope of glory. He was a true hero, a lofty saint, who lived as seeing him who is invisible, and from his lowly life among the Indians went on high to sit with Christ on his throne. Williamson, Riggs and the Ponds! "These are the moral conquerors, and belong To them the Palm-branch and triumphal song."

ANNIVERSARY REUNION FUND.—Rev. Dr. Roberts, the treasurer of this fund informs us that the payments on account of it, to the Boards, to November 30, were as follows:

Home Missions.....	\$100,333 76
Foreign Missions.....	48,061 89
Education.....	973 31
Ministerial Relief.....	543 90
Freedmen.....	6,146 67
Total	\$156,059 53

The General Committee, at a meeting held December 3, 1895, after viewing all the facts and carefully considering the conditions connected with the Fund throughout the Church, gave it as their deliberate judgment *that the indications show a total of \$350,000 already contributed to the Fund*, of which about one-half has been paid into the treasury.

The Committee request treasurers of congregations, so far as possible, to pay in all contributions by January 1st.

Letters.

ALASKA.

REV. ALONZO E. AUSTIN, *Sitka*:—We miss the poor children we had to send away from the mission, because the treasury was empty. It makes a large blank spot right in the body of our church. Where are they to-day? Scattered for hundreds of miles along the sea-coast. They are indeed "like sheep among the wolves." We know that one of the little girls, at least, was