

strings are beaten by hammers actuated by keys. The citole, clavicymbalum, virginal, spinet, and harpsichord occupy the period from the fourteenth to the eighteenth century. The piano-forte was really invented by Cristofori, of Florence, 1711, but it was near the end of the century before it had attained excellence enough to supersede the spinet and harpsichord, the strings of which were twanged by plectra. The grand point to be attained in the piano, or as it was early called, the *hammer harpsichord*, was for the hammer to fall back immediately after striking the string, so as to allow the latter free vibration.

The improvements in this instrument are marvelous, and our country is in the front rank of ingenuity and excellence. The names of Broadwood, Collard, Erard, Steinway, Chickering, Knabe, with many others we can not find space to name, go to an admiring posterity in company.

WASHINGTON, D. C. EDWARD H. KNIGHT.

CHRISTIAN MISSIONS.

WHEN Agassiz wished to trace the progress of the glacier, he found it impossible to do so except by a method which enabled him to compare its condition in successive seasons. For this purpose he placed a row of stakes in the glacier extending in a straight line from stakes firmly fixed among the rocks on either bank. Then, by returning from year to year and comparing the relative position of his stakes, he could determine the rate and the nature of the progress which had been meantime made. It is by an analogous method that we must trace the progress which has been made in the world by and through the instrumentality of Christian missions. He who looks upon the stream can hardly persuade himself that any thing is in process of accomplishment. But he who is content to compare the state of the world where Christian missions have been at work with its condition where the Gospel is still unknown, or the present resources and activity of Christian missions with their condition a century ago, will readily perceive that the glacier is moving with a real and very vigorous progress, none the less that it is almost imperceptible to the casual and careless observer.

In this article we do not propose to enter upon a consideration of the theological aspects of Christian missions, but merely and briefly to indicate in outline what they have accomplished of visible and temporal good in ameliorating the horrors of war, promoting the arts of peace, and enfranchising and developing the mind of the individual.

The condition of the world at the advent of Christ is one which our imagination can not easily and rarely does correctly picture.

A certain civilization certainly existed in Greece, Rome, Egypt, Phœnicia, Carthage. But those features of modern civilization which enure to the benefit of all mankind were absolutely unknown. Natural science had no existence, and could have none, so long as men were taught to believe that nature itself was deity. No Franklin could be guilty of the impiety of sending a kite into the heavens to catch the lightning so long as the lightning was believed to be Jove's thunder-bolts. No mariner was likely to be sufficiently audacious to conceive even a system of navigation which should carry him far out to sea so long as the sea was the exclusive domain of Neptune. The common conveniences of our modern life were unknown to heathen Rome even in the period of its greatest luxury. There was no postal system. If a Roman wished to send a letter to a friend in Corinth, he must do it by private messenger. There were private bankers, but no banking system. If one wished to transmit money, he must carry it in person at the risk of robbery, or send it by a herald at the greater risk of embezzlement. There were magnificent palaces, but no houses. It is doubtful whether under the Cæsars there was a chimney or a glass window in all Rome. If either existed, it was only in the privileged houses of the wealthy few. Nor is it to be regarded strange that inconvenience and semi-barbarism thus accompanied wealth and luxury. The intimate relations of friendships, which are directly traceable to the genial influence of Christianity, and the intricate relations of a universal trade and commerce, which are indirectly traceable to the stimulating influence of Christianity, never existed to any considerable extent in pagan lands, and without them the post-office would have been an unused convenience, and banking at once impracticable and incomprehensible. The very word *home* has no equivalent in either the Greek or the Latin languages; and where the institution was comparatively unknown, the outward comforts and conveniences which it has created for itself, as the silk-worm weaves its own cocoon, were also naturally, if not necessarily, unknown. So long as the wife was only an upper servant whom the husband might dismiss at his pleasure, as he could under both Grecian and Roman law, so long it was not strange that her kitchen was usually a portable stove in the open yard, and her boudoir an attic chamber, where she lived apart from her lord, except when he was pleased to command her presence.

How far the progress which has been made since the first century is due to general laws of development, how far to the influence of race, and how far to the direct or indirect influence of Christianity, is a question which we shall not here attempt to dis-

cuss. But he who notes the fact that modern civilization is contemporaneous with Christianity, that the much-vaunted nineteenth century has not conferred the public school on Africa, nor the steam-power on India, nor the electric telegraph on China, nor, in brief, any of the features which are supposed to characterize it on any pagan nation, except in so far as paganism has borrowed them from Christendom, will not be inclined to deny that at least Christianity as a moral force is one of the principal factors in producing what we commonly and correctly call Christian civilization. "The government of India," says the last Parliamentary Blue-book, "can not but acknowledge the great obligation under which it is laid by the benevolent exertions made by the five hundred missionaries, whose blameless life, example, and self-denying labors are infusing new vigor into the stereotyped life of the great populace 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." "As you ride about the suburbs of Honolulu," says Mr. Charles Nordhoff, writing of the Sandwich Islands, "and later as you travel about the islands, more and more you will be impressed with a feeling of respect and admiration for the missionaries. Whatever of material prosperity has grown up here is built on their work, and could never have existed but for their preceding labors; and you see in the spirit of the people, in their often quaint habits, in their universal education, in all that makes these islands peculiar and what they are, the marks of the Puritans who came here fifty years ago to civilize a savage nation, and have done their work so thoroughly that even though the Hawaiian people become extinct, it would require a century to obliterate the way-marks of that handful of determined New England men and women." These testimonies from observant and unprejudiced witnesses might be indefinitely repeated. We quote them here, however, not to maintain a point, but to indicate it, which, however, we can do still better by a single illustration.

There is perhaps no people in the world more inaccessible to the direct influence of Christian missions than the Mohammedan. Whether it be a certain native stubbornness in the Moslem character, or whether it be the peculiar fanatical and almost fierce attachment to his own religion, or whether it be the traditional and inherited hate of the Christian dogs, descending from father to son ever since the days of the Crusades, or whether it be the inherited abhorrence of pictures in the churches, which characterize the forms of Christianity with which the Turks are most familiar, the Greek and the Romish churches, or whether it be all

combined, certain it is that nowhere does the Christian religion find obstacles so apparently insuperable to its direct progress as in Turkey. But in Turkey Christian missions have indirectly been the means of revolutionizing the national system of schools. When the missionaries first commenced their labors in Turkey there were Turkish schools in connection with the mosques, answering somewhat to the parish schools of the established churches in Christian lands. But these schools were neither graded nor classed. From twenty to one hundred pupils sat in a semicircle before the master, whose whip was generally long enough to reach the outer circle. Each day the teacher began with the alphabet and droned through it to spelling and reading words of one, two, and three syllables, all in the Arabic tongue—the language of the ecclesiastics, but not of common life. Each day the most advanced pupil had to traverse the well-known lesson of the weeks and months before, and the youngest pupil had to look on in stupid ignorance at the spelling and reading of the older scholars. The Christian missionaries introduced text-books, taught the common language of the common people, graded and classed their scholars—really taught them the rudiments of a secular education, and so drew away the pupils from the mosque schools that the latter in pure self-defense were obliged to abandon their ancient routine, take the text-books which the missionaries had printed (for there were no others), and imitate as well as they could their example. And to-day there is not left any where within the influence of a missionary station an ancient mosque school in all Turkey.

Such unrecognized revolutions as this are not estimated when men ask the question, Do missions pay? They justify us in believing that what Mr. Nordhoff says of the missionaries in the Sandwich Islands is true of their work every where: "Their patient and effective labors seem to me, now that I have seen the results, to have been singularly undervalued at home."*

The true missionary, save in those cases in which his lot is cast in a land whither commerce has already carried material civilization, must of necessity be a man of unusual versatility. He must be a mechanic; for when he begins to construct a house to live in he will find no architect to draw plans for him. He must be "handy" with tools, and be able to repair the broken fur-

* *Northern California, Oregon, and the Sandwich Islands.* By CHARLES NORDHOFF. Harper and Brothers. For an admirably concise though necessarily incomplete statement of the obligations of literature, science, and commerce to Christian missions, see a paper read by Dr. Eddy before the Evangelical Alliance in New York—*History, Essays, Orations, and other Documents, of the Sixth General Conference of the Evangelical Alliance.* Harper and Brothers.

niture, to re-arrange the disordered clock, to set up the pump he has brought with him from afar. He must have some practical knowledge of gardening, or live on roots and herbs, in the absence of a public market; for cabinet-makers, watch-makers, plumbers, and gardeners are unknown in his new home. He must be something of a physician, or stand by helpless and see his wife and children languish and die for want of medical knowledge, which, in the wilds of Africa or the interior of India, no money can procure. These and like qualities are essential not merely to his highest usefulness, but even to his very existence. But these qualities, combined with courage, energy, and prudence, will soon make their influence felt. To the savage a house with doors, windows, wooden floor, water-tight ceiling, clean and comfortable beds, a cistern, a pump, and always plenty of water, a fenced and cultivated garden, kept fruitful even in time of drought by systematic irrigation—this is itself a silent teacher, whose influence is all the more incalculable because it is unconsciously exerted. The reader, then, when he glances at the missionary maps which accompany this article, must not imagine mere chapels in which once a week a new theology is discoursed to an untutored congregation; he must imagine a typical American home, or perhaps a typical American village, characterized by a high degree of virtue, intelligence, and culture, and itself a little centre of civilization. Each one of these stations affords to the surrounding population a knowledge of what we call the necessities of life, but what are to the child of nature marvels and mysteries of convenience and luxury; and each one thus becomes a silent witness to the present and temporal value of Christianity.

These physical aspects of missions are too little regarded, too little understood. Today in Asia and India and China the instruments of toil are what they were in the days of Christ—yes, in the days of Abraham. The two women still are to be seen grinding the wheat in the little hand-mill; the plow is still a sharpened stick of wood that barely scratches the surface of the ground; the houses of the peasant population are huts of one story; the same room often holds both the people and their cattle; the carpenters' tools are fac-similes of those with which Jesus worked in his father's shop in Nazareth. As late as 1850 all the lumber that was sawed even in the city of Constantinople and vicinity was sawed by hand. The first true saw-mill was introduced there by an American missionary. The gospel of hoes and plows and rakes, of axes and adzes and planes, of grist-mills and saw-mills, of sewing-machines and pianos and reed organs—the gospel of a temporal civilization—goes with that of the printed Bible. There

lies before us as we write a package of letters from a well-known missionary to his brother. They cover a period of six months of missionary life. From these letters we cull the following list of articles ordered for his one station: A grist-mill, with all accompanying apparatus; spokeshaves; ten pairs of scales; four clocks; axes; stoves; saws, both straight and circular; an emery wheel; a large flour mill; door springs; jams, sir-ups, and preserved meats; twenty bags of coffee; six revolvers; a stationary steam-engine; a caloric engine, fifteen horse-power; a last machine. In this list we have not included furniture, food, wearing apparel, etc., intended for the use of the missionary and his family; only articles which were for the benefit of the community. Where he obtained either cash or credit to pay for the purchases indicated is a perplexing problem. The proceeds of every purchase went into the station; and the writer in one of his letters says, with touching pathos, "When I die, should it be on the land, I shall not leave the means of putting a stone over my place of lowly rest; should it be on the sea, the expense will not be required." He has lived long enough to experience his reward in seeing the wonderful impetus given to a Mohammedan community by implements of industry which he imported from a Christian land.

If now we turn from a consideration of the influence of the individual mission to trace the external progress of missions, the growth of the missionary organizations, and the multiplication of missionary stations, we shall find abundant reason to recognize a marvelously rapid increase in results.

Ordinarily, and perhaps properly, modern missions are traced to the influence of Ignatius Loyola, the founder of the order of the Jesuits. It was his object to establish an order, not of mendicants nor of pietists, but of propagandists. His great disciple, Francis Xavier, was the first whom he sent out to convert the heathen. In such words as these Loyola announced to him his appointment: "By higher counsels than those of our short-sighted judgments, Francis—for we can not penetrate the designs of God—you, and not Bobadilla, are destined to the mission of the Indies. It is not the single province of Palestine, which we were seeking, that God gives you, but the Indies, a whole world of people and nations. This is the soil which God intrusts to your cultivation; this is the field which He opens to your labors." Xavier landed at Goa on the 6th of May, 1542. His own marvelous energy and zeal, and the exceptional position which he occupied as a pioneer, have made him by far the most notable missionary since the days of St. Paul. His life is an honor to the Church Universal. He left Rome with no other provision for his missionary journey than his breviary. His

life was spent in what was then, far more than now, an unknown land—India, Japan, and the coasts of Travancore and Malabar. Toils and fatigues, perils by sea and by land, and all the deprivations of a voluntary exile only increased his exultation; and when, in his forty-sixth year (1552), he died, alone on the sandy beach, in a journey to China, under a rude shelter which a compassionate Portuguese put over his head to protect him from the sun, his only regret was that he was not permitted to die a martyr. His life was sufficiently noble in its purely human traits to render quite needless the imputation to him, since his death, of miracles which he disavowed while living. And his zeal, and that of his followers, were followed by such apparent though transient success that it seemed as if India, China, and Japan were almost immediately to be converted to Christianity. At the same time, Abyssinia and large tracts of Western Africa were in an equally hopeful state. In this, as in other and later instances, zeal abroad awakened a corresponding zeal at home. In 1621 the first foreign missionary society was organized, the *Congregatio de Propaganda Fide* (the Congregation for the Propagation of the Faith), an organization founded at Rome, and existing to this day, to which is intrusted the care of missions among the unbelievers. It consists of thirteen cardinals and four other members, and settles all such questions as that about the worship of ancestors in China, and the caste question in India, which divided the Jesuit from the Franciscan and Dominican missionaries, and was giving so much trouble to the Pope at the time of the establishment of the Propaganda. This committee has entire charge of all missions, but does not collect money for them. In the eyes of the Roman Catholic ecclesiastic, Protestants stand in quite as great need of missions as do the heathen. It is this congregation, therefore, which directs the missionary operations in the United States; and we are assured on private and, we believe, trustworthy authority that it possesses a map of the extreme Western States of the Union which for accuracy and detail is not surpassed by any public atlas, and which is corrected from year to year. By aid of this map it selects the points which our new railroads are opening, and determines the site of its present missions and its future cathedrals. The Church of Rome has no missionary societies quite analogous to those of the Protestants, but it does the same work by methods differing only in detail. Urban VII. established at Rome what is called the Propaganda College, which is richly endowed, and educates candidates for the mission work from all nationalities. The Society for the Propagation of the Faith has its centre in Lyons, and previous to the war of 1870 raised about a million dollars annu-

ally for the support of missions. Besides this there are the Leopoldine Society of Vienna and the Society of the Holy Childhood in France. These bodies simply collect money in small weekly contributions, and disburse it in aid of missions as they please, but have no control whatever over the mission, and send out no missionaries.

But though foreign missionary organizations have thus been in existence for over two centuries and a half, and though missionary operations have been actively carried on ever since the days when the little church at Antioch, in Syria, sent Paul and Barnabas on the first mission to the heathen, Protestant missions, in their present form, have only existed from about the beginning of the present century. The Moravians were forerunners and pioneers in this work. In 1733 two of their number went to Greenland; in 1771 a mission was established in Labrador, which is sustained to the present day; and even prior to that time, in 1701, the Society for the Propagation of the Gospel was founded in the Church of England, under the fostering care of the English bishops. But its energies were mainly, if not exclusively, confined to labors among the English colonists. And it was not until 1793 that missions, on any extended scale, to the heathen were undertaken. Then it was, despite much open opposition and more lukewarmness, indifference, and moral inertia, that William Carey succeeded in awakening an interest in foreign missions, which resulted in the organization of the Baptist Missionary Society.* Two years later (1795) the London Missionary Society was organized by Rowland Hill and others, and in the following year sent a company of twenty-nine missionaries to the South Sea Islands. Five years later (1800) the Church Missionary Society (Church of England) and the Wesleyan Society (Methodist) were organized. For this, as for so many other humane, philanthropic, and religious enterprises, this country is indebted to the mother-land. Not until 1810 was the first missionary organization in the United States founded—the American Board of Commissioners for Foreign Missions. Thus we are justified in saying that modern Protestant missions are all the growth of the past seventy-five or eighty years; and he who

* Marshman, in his "Life and Times" of Carey and his associates, relates the following singular occurrence at a meeting of Baptist ministers in Northampton. He says: "Mr. Ryland senior called upon the young men around him to propose a topic for discussion; on which Mr. Carey rose and proposed for consideration, 'the duty of Christians to attempt the spread of the Gospel among heathen nations.' The venerable divine received the proposal with astonishment; and springing on his feet, denounced the proposition with a frown, and thundered out, 'Young man, sit down; when God pleases to convert the heathen, He will do it without your aid or mine!'"

will look even casually at the maps which accompany this article can hardly fail to recognize the fact that even the visible results already achieved are wonderful.

They will seem to him more wonderful if he will but consider the difficulties under which the work has been carried on, and the obstacles which it has been necessary to overcome. The missionaries have entered countries with whose language, whose customs, whose national traits they were unacquainted; to whose climate they must become inured, to whose civilization they must learn in no small measure to conform. They have had to meet the open opposition of governments, the secret machinations of the priests, the stolid prejudices of the people. Some have died of exposure to perils of climate of which they were unaware until it was too late to correct the error; others have been driven from their places by the edict of the government under which they had voluntarily placed themselves; still others have been exposed to the violence of mobs. Dr. Hamlin waited seven years after purchasing the land before he could obtain from the Turkish government permission to break the ground for the erection of Robert College at Constantinople. Henry Martyn died at the age of thirty-one, a victim of overwork and a debilitating climate. The list of martyred missionaries, if space permitted us simply to print it, would amaze our readers.

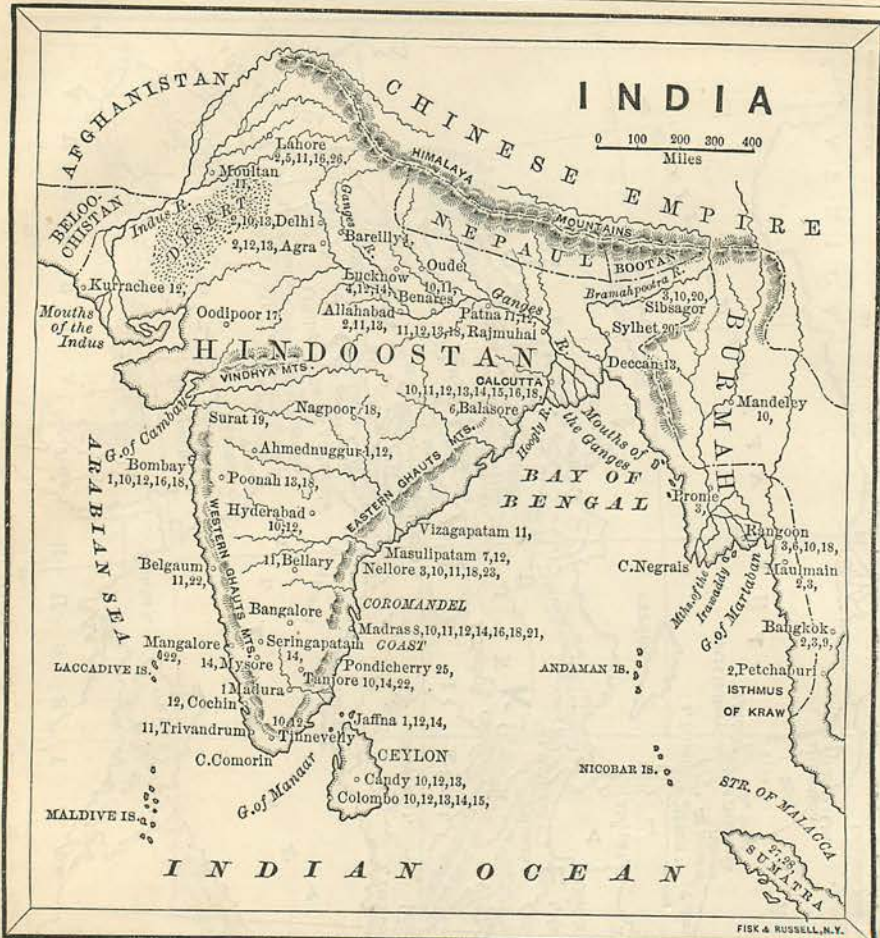
When these difficulties have been overcome, the work has but begun. A language has to be learned, in many cases to be created. For in a large proportion, perhaps in a majority, of instances there is neither dictionary, grammar, nor even a printed or written literature, and the unintelligible jargon of a heathen dialect has to be framed into something like a systematic language before the work of preaching the Gospel can really begin. Two significant facts indicate the extent of this difficulty. The Bible has been, chiefly by the labors of missionaries, translated into over one hundred and fifty different tongues; and in England a society has been organized, The Christian Vernacular Educational Society, for the purpose of translating Christian literature into heathen languages. This preliminary work it has thus far been necessary to carry on in the face of other obstacles interposed from the home of the missionaries yet more discouraging. Commerce has brought with it to heathen ports not the virtues but the vices of Christendom, and the preachers have had to contend against the drunkenness, the violence, the corruption, and the flagrant vice of seamen, whose lives have brought disrepute on Christianity and hatred on those who were attempting to introduce it. Foreign consuls have had but little sympathy with missionary labors, and

too often have denied to the missionary the protection which they would have been quick to extend to any other citizen. For years the English missionaries in India were hampered and hindered by the undisguised hostility of the East India Company and the open opposition of the English officials.* The results of missionary enterprises have been so remote, the reactionary benefits to civilized communities have been so intangible, the whole movement has been necessarily so dependent on faith in God and the future, that many wise and good but not far-seeing observers have doubted the wisdom of missions; others have felt a certain objection to them as an intrusion and an assumption of race, national, or religious superiority, likely to produce needless antagonism; others have realized the immediate difficulties and dangers far more clearly than the remote and seemingly contingent advantages, or have been impressed by the occasional errors in judgment, and oblivious of the courage and sagacity which have conquered or eluded obstacles to most of us unknown; while the great majority of even warm-hearted and sincere Christians have been comparatively indifferent to the evils of a portion of humanity with which they had no connection, whose condition was never brought home to them, and lethargic concerning a work about which they did not even know enough to question its wisdom. When the lack of interest and enthusiasm at home and the multiplication of obstacles abroad are considered, the progress which foreign missions have made, as indicated by even a glance at these missionary maps, must be regarded as a testimony alike to the self-sacrificing zeal of the comparatively small band of missionaries who have served as heralds of a Christian civilization, and to the divine power of that Christianity which could furnish them with so noble and so enduring an impulse. Although within the present year an edict has been issued in Turkey forbidding the circulation

* "There was a time when, through the extensive preaching of the Gospel by the Tranquebar and Tanjore missionaries, and other causes, the temples in the Madras Presidency began to be deserted and fall into decay. Then it was the (English) government of Madras took them under its own protection, appointed the officiating priests, received the offerings, disbursed the expenses, publicly presented gifts, and restored new vigor to the dying system. The government of Madras made itself trustee of the pagoda lands. In times of drought the collector ordered the Brahmins to pray for rain, and paid money for their expenses. European officers joined in salutes to the idols. Some, of their own accord, would make their obeisance, and others would ride in front of the cars, shouting with the multitude, 'Hari Bol!' Villagers were summoned to draw the cars by order of the collector, and were whipped by the native officials if they refused. The temples were kept in repair by the government, and the illuminations at the festivals were paid for from the treasury."—Dr. MULLEN'S *Result of Missionary Labor in India*.



1. Am. Board (Cong.). 2. Am. Presb. M. S. 3. Am. United Presb. M. S. 4. Am. Ref. Presb. M. S. 5. Am. Southern Presb. M. S. 6. Am. Meth. Epis. M. S. 7. Am. Prot. Epis. M. S. 8. Am. Bapt. M. S. 9. Eng. Church M. S. 10. Scotch Estab. Ch. M. S. 11. Scotch Free Ch. M. S. 12. Irish Presb. M. S. 13. Bishop Gobot's M. 14. Jerusalem Verein. 15. Kaiserswerth Deaconesses. 16. Independent Missions.



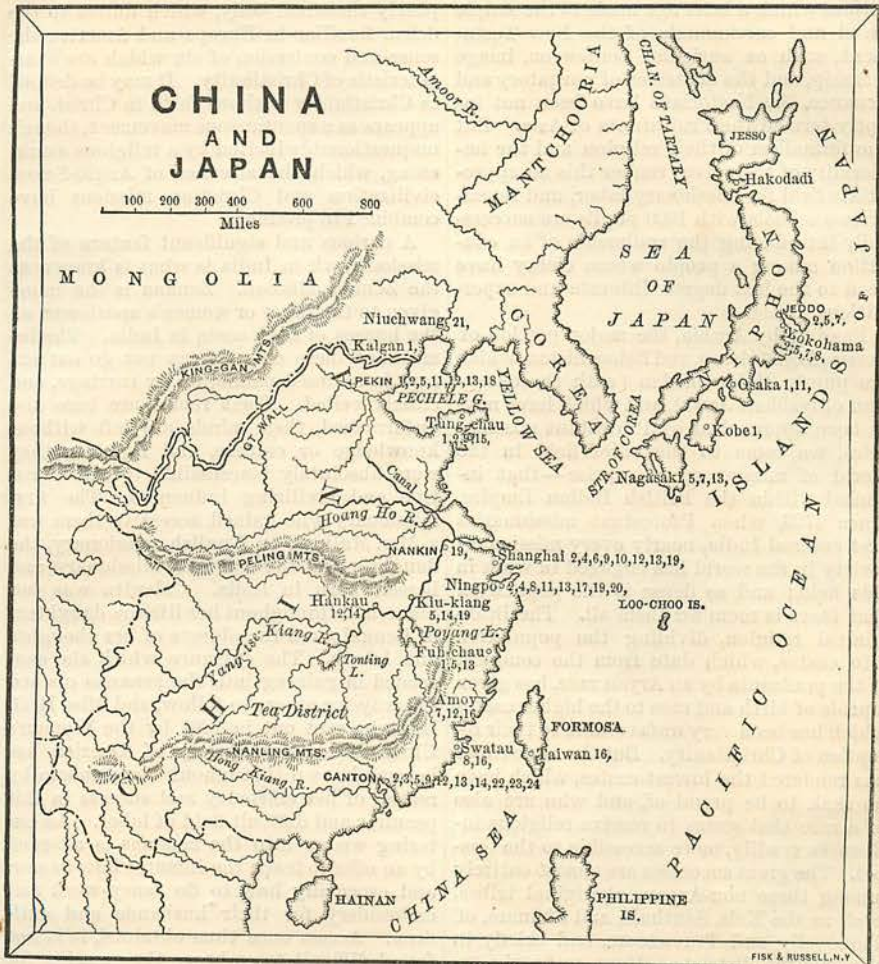
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7. Am. Luth. M. S.
8. Am. Ref. (Dutch) M. S.
9. Am. Miss. Assoc.
10. Eng. Soc. Prop. Gospel.
11. Eng. London M. S.
12. Eng. Church M. S.
13. Eng. Bapt. M. S.
14. Eng. Wesleyan M. S.
15. Eng. Presb. M. S.
16. Scotch Estab. Ch. M. S.
17. Scotch United Presb. M. S.
18. Scotch Free Ch. M. S.
19. Irish Presb. Ch. M. S.
20. Welsh Calv. Meth. M. S.
21. Leipsic M. S.
22. Basle M. S.
23. Hermannsburg M. S.
24. Gossner's M. S.
25. Danish M. S.
26. Moravian M. S.
27. Rhine M. S.
28. Dutch Zending M. S.

of the Scriptures in that country—though in China the preaching of the Gospel is carried on in the face of mobs instigated by the mandarins, whose violence has even within a few years past horrified Christendom—the epoch of open opposition and violent persecution may be regarded as well-nigh past, and the epoch of direct Christian work as fairly inaugurated.

Bear in mind, first, what a Christian mission is—not a mere preaching station, but a nerve centre, a focus of civilization; bear in mind, secondly, the preparatory work which the founders of these stations have been obliged to go through in order to establish them; and then make with us a flying missionary tour around the globe.

We begin at Constantinople, the extreme eastern boundary of Christendom, the capi-

tal of Constantine, the first Christian emperor, and to-day the most cosmopolitan city on the face of the earth. This is the centre for operations in Turkey. There the missionaries of several societies are gathered for the literary labors connected with the people of Turkey. Although the Mohammedans are still almost inaccessible, and even yet it is with the certain loss of all social position and at the risk of even life itself that any Turk abjures the faith of his fathers, the American Board had in 1871 in Turkey forty-five missionaries and 4055 church members, with a regular Protestant population of 20,000—a number large enough to require that they should be recognized by the Turkish government and represented before the Porte by a “head” of their community, like other churches. The influence of these mis-



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sions in modifying and liberalizing the Armenian and Greek churches, and in quickening an interest in education, is something which statistics can not show. The missions in this general field extend throughout Turkey proper, and are especially numerous in Palestine, where this crusade of the nineteenth century for the recovery of the Holy Land is far more hopeful of results than those of the twelfth and thirteenth centuries. The work of education has been pressed with perhaps exceptional vigor. At Constantinople, Robert College, founded by Christopher R. Robert, of New York city, is overcrowded with students, is already self-supporting, and its president, Dr. Hamlin, is now in this country endeavoring to increase its capacity by further endowments. At Bey-

roun is another Protestant college, to which an excellent school of medicine is attached. The missionaries have made of this town a true literary centre. Here the Bible was translated into Arabic by the labors of Drs. Smith and Van Dyck, and here a well-appointed Arabic printing-press provides a Christian literature for all Arabic-speaking peoples.

Directly east of Turkey, among the mountains of Persia, in a land the clearness of whose atmosphere, the fertility of whose soil, and the beauty of whose scenery are the admiration of all travelers, is a Christian sect which unquestionably dates as far back as the fifth century. Its adherents claim to have derived their faith directly from the apostle James. Rejecting many of the ad-

ditions which a later age made to the simple creed and ceremonials of the New Testament, such as auricular confession, image worship, and the doctrines of purgatory and penance, the Nestorians have been not inaptly termed the Protestants of Asia. But the formalism of their religion and the immorality of their lives render this an appropriate field for missionary labor, and seventy-two schools with 1000 pupils are successfully introducing the rudiments of an education among a people whose clergy have been to the last degree illiterate and superstitious.

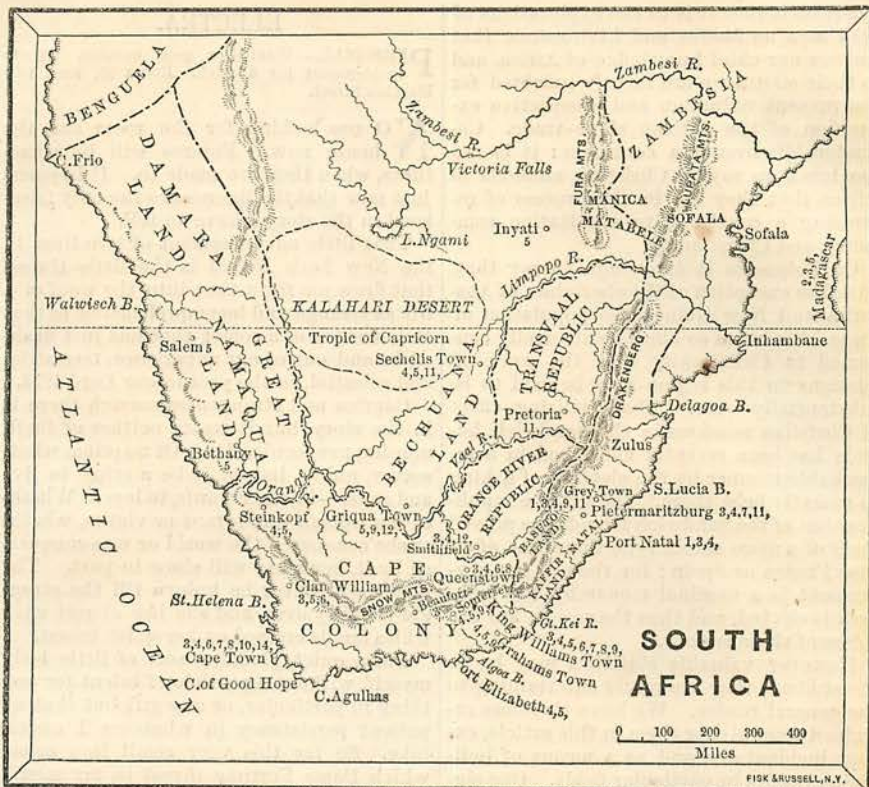
Passing by Arabia, the major portion of Persia, Afghanistan, and Beloochistan, which are purely Mohammedan (with the exception of resident Jews), and which have never been approached by Protestant missionaries, we come to the chief field in the world of missionary enterprise—that included within the British Indian Empire. Since 1793, when Protestant missionaries first entered India, nearly every missionary society in the world has engaged in work in this field; and so dense is the population that there is room for them all. The Brahminical religion, dividing the population into castes, which date from the conquest of the peninsula by an Aryan race, has given a pride of birth and race to the higher castes which has been very unfavorable to their reception of Christianity. But the same cause has rendered the lowest castes, which have no rank to be proud of, and who are also of a race that seems to receive religious influences readily, more accessible to the Gospel. The great successes are almost entirely among these non-Aryan, aboriginal tribes, such as the Kols, Santhals, and Shanars, of Tinnevely and Travancore, and chiefly in the country districts. Here, as nearly everywhere, the great cities have afforded the most difficult fields, and have shown the least immediate results. According to Dr. William Butler,* there were in India and Burmah in 1872 nearly 4000 mission stations of various descriptions, between 800 and 900 missionaries, besides between 7000 and 8000 native teachers and helpers, with an aggregate church membership of 70,857, and a population of nominal Christians of from 250,000 to 300,000. The statistics of Roman Catholic missions in the same territory can only be approximated. The Roman Catholic population is variously estimated at from 700,000 to 763,000. One peculiar feature of mission work characterizes the Indian field. This is the organization among the native population of a new sect, which, without accepting the peculiar tenets of Christianity, rejects the superstitious doctrines and the burdensome ceremonialism of the heathen religion. This sect, known as the Brahma Somaj, is a

purely theistical body, which unites to the deism familiar in Europe and America the sense and confession of sin which are characteristic of Christianity. It may be defined as Christianity without faith in Christ, and appears as a spontaneous movement, though unquestionably incited by a religious awakening, which the advance of Anglo-Saxon civilization and Christian missions have combined to produce.

A curious and significant feature of the mission work in India is what is known as the Zenana Mission. Zenana is the name given to the inner or women's apartment of the houses of high caste in India. The inmates of these zenanas can not go out except in a closed palanquin or carriage, and closely veiled. Their rooms are bare and unfurnished, their minds are left without knowledge or culture, and formerly they were absolutely inaccessible to all educative and civilizing influences. The first missionary who gained access to them was a Mrs. Mullens, an English missionary, the daughter and the wife of a missionary, and herself born in India. Calcutta was her home, and throughout her life the daughters of Bengal were the objects of her thoughts and labors. The entrance which she succeeded in gaining into the zenanas opened the way for others to follow, and Miss H. G. Brittain, sent out in 1861 by the Woman's Union Missionary Society of America, has become known throughout Christendom by reason of her efficiency and success in this peculiar and difficult field of labor. An entering wedge into the zenanas is afforded by an offer to teach the inmates how to sew, and especially how to do fancy-work and embroidery for their husbands and children. Access once thus obtained, it is not found difficult to embrace the occasion for affording other instruction, both secular and religious. The women are like children in their ignorance, and are eager for instruction and improvement. In connection with this teaching in the home, which has already done much to break down the high-caste notions, and to give to women a larger liberty as well as a larger knowledge, schools have been opened for children, and an orphanage founded; and the method inaugurated by Mrs. Mullens, and prosecuted so successfully by Miss Brittain, is now adopted by most if not all the boards which have missions in India.

In the thirteenth century Jesuit missionaries had already obtained an influential position in Japan. But the temptation to employ their influence for political advancement, which was quite in accordance with Jesuit principles, proved their ruin. The party against which they had combined was too strong for them; an edict provided for the exile of all missionaries and the destruction of all churches, and for once in

* *The Land of the Veda.* Methodist Book Concern.



1. Am. Board (Cong.). 2. Eng. Church M. S. 3. Eng. Soc. Prop. Gospel. 4. Eng. Wesleyan M. S. 5. Eng. London M. S. 6. Eng. Moravian M. S. 7. Scotch Free Church M. S. 8. Scotch United Presb. M. S. 9. Berlin M. S. 10. Rhine M. S. 11. Hermannsburg M. S. 12. French Evan. M. S. 13. Norwegian M. S. 14. Holland Ref. of Natal M. S.

the world's history a successful religious persecution was instituted. The number of Christians put to death in the succeeding years has been estimated as high as two millions. A law, which was not abolished until 1872, required every Japanese to show his abhorrence of Christianity by trampling on the cross, and every port in the island was closed against Christian commerce. How lately these barriers have suddenly and inexplicably melted away; how foreign missionaries have been invited to take part in the counsels of the nation, and how especially the education of the people has been framed by them, and is to a considerable extent administered by them; how the young men of the kingdom are sent at government expense to this country to learn here what is Anglo-Saxon civilization and what Christianity—all this is familiar to our readers. As yet, as the map on page 399 shows, Protestant missions have but touched the coasts of either China or Japan, except in a few instances. These missions, moreover, have been in operation for so short a time, and the reasonable prejudice of the Chinese especially to the barbarians

who prosecuted against them the opium war is so intense, and the opposition of the literary hierarchy, the mandarins, is so determined, that it is as yet too early to look for results. But already a Chinese Christian literature is in process of formation, and already a Christian civilization is making its way with a rapidity which threatens possible reaction among the more intelligent and less obtusely stubborn Japanese, the Yankees of the East.

But it is in Africa more than on any other continent that the romance of missions has been witnessed. For in Africa savagery and civilization meet face to face. Religion a degrading species of fetichism; government a personal and irresponsible despotism; marriages polygamous, wives slaves; marriageable daughters a marketable article sold at so much per head to their suitors; internecine war the rule, peace the exception; slavery and the slave-trade not only suffered, but maintained as a chief source of commercial prosperity by certain of the tribes—these are some of the features of African life as it has heretofore existed. Of Christian missions it must suffice here to remind

our readers that it is to the explorations of such men as Moffat and Livingstone that we owe our chief knowledge of Africa, and to their efforts we are largely indebted for the present reduction and prospective extinction of the African slave-trade. Columbus discovered a continent: it is not too much to say of Christian missions in Africa that they are in the process of redeeming a continent to civilization, commerce, and Christianity.

Of Polynesia it is enough to say that, with the exception of the aborigines of Australia and New Guinea, the population of these islands are so almost universally converted to Christianity that the work of missions in this region may be said to be substantially over. The civilizing effect of Christian missions in the Sandwich Islands has been recently evidenced in a remarkable manner by the election of a king so recently held there. Indeed, the republicanism of the Sandwich Islands has proved itself of a more stable type than that of either France or Spain; for though the government is a nominal monarchy, the monarch is elected, and thus the people are the rulers of these islands.

However valuable statistics may be to the student, they are rarely entertaining to the general reader. We have therefore refrained from giving them in this article, except incidentally, and as a means of indicating results in particular fields. One significant fact, however, albeit it is statistical, can not well be passed by in silence. The Christian Church has grown as the banyan-tree grows, each branch has become in time a root, sending out other branches to root themselves in turn. Each mission station has become a theological school, in which native Christian laymen have been trained for the work of the ministry among their own people. The extent to which missionary labors have been throughout the globe thus self-multiplying is indicated by the fact that there are to-day over 10,000 converted heathen Protestants who have consecrated themselves to the work of teaching and of preaching the Gospel—more than double the entire number of foreign missionaries of all Protestant sects and denominations.

Here we must take leave of our readers and of our subject. We trust that in this summary review we have indicated enough to satisfy the unprejudiced reader that Christian missions, apart from their spiritual significance, are worth all they cost as a civilizing and educating motive power, and that there is nothing in their past history or present condition to discourage those who look forward with hope to the time when the essential principles of a Christian civilization will belong to the people of the entire globe.

ELECTRA.

PERSONAL.—Wanted, a good mender. Steady employment for a week. Room 23, rear, 1000 Bleecker Street.

NO use looking for the room and the house now. Figures will lie sometimes, when they are made to. It happens just now that the figures are the only falsehood in the story I have to tell.

That little advertisement of two lines in the New York *Herald* is the little thread that drew me for a time into the woof of a life as strange and incomprehensible as that Melchizedek of a comet that has just flashed in and out of our experience, terrestrial and celestial, in the year of our Lord 1874.

Caprice and strangeness enough there is in the story, but it treats neither of theft, murder, nor fornication. Of no crime whatsoever, unless, indeed, it be a crime to live and suffer—in other words, to love. Whether the woman was tyrant or victim, whether she conquered the world or was conquered by it, her story will show in part. The whole will never be known till the struggle is fairly over, and she lies at rest with white hands crossed on her quiet breast.

I'm a quiet, plodding sort of little body myself, without a particle of talent for any thing in particular, or any gift but that of patient persistency in whatever I undertake. So far this very small iron spoon which Dame Fortune thrust in my mouth for a birth-gift has enabled me to win food, clothes, and shelter—which is all the king gets out of life, after all.

There are two of us, my dear blind mammy and I. She has never seen her daughter's face, and I never saw my father's; so our lives are just each other's. A quiet bit of prose we make out of it, no doubt: "a poor thing, but my own."

I suppose I should have gone out to service long ago, and solved the problem of life below stairs to the relief or torment of some distressed housekeeper, but for the sake of this dear mammy, whose home shall be my home till that narrow tenement is hers which is always given to tenants, single and unincumbered; then— But it is neither *my* past, present, nor future that I have to relate.

Work was dull. I had been making shirts for a constant diet through the winter, filling in the evenings with millinery trifles for Madame Fouchand, who was pleased to make the Dutchman's little "doo ber zent" on my handiwork, getting thirty dollars for every ten dollars I furnished her in materials and labor.

But Mrs. Potiphar had gone to Long Branch, Miss McFlimsy was at Saratoga, and no chance of any extras just now. I had searched the columns of Wants and Personals till my eyes ached. Absolutely nothing