

Other representatives of the same order worked with success in evangelizing the Spanish settlement of Paraguay in 1582, while their defeated foes the Huguenots sent forth under a French knight of Malta a body of devoted men to attempt the formation of a Christian colony at Rio Janeiro. By the close of the 16th century the unflagging zeal of the Jesuits led to a more complete development and organization of the missionary system of the Roman Church. To give unity and solidity to the work of missions, a committee of cardinals was appointed under the name of the "Congregatio de propaganda fide," and to it was entrusted the entire management of the mission, conducted under the superintendence of the pope. The scheme originated with Gregory XIII., but was not fully organized till forty years afterwards, when Gregory XV. gave it plenary authority by a bull dated June 2, 1622. Gregory's successor, Urban VIII., supplemented the establishment of the congregation by founding in connexion with it a great missionary college, where Europeans might be trained for foreign labours, and natives might be educated to undertake mission work wherever new colonies were settled. At this college is the missionary printing-press of the Roman Church, and its library contains an unrivalled collection of literary treasures bearing on the particular work. From its walls have gone forth numbers of devoted men, who have proved themselves able to promote in a singular degree the enlargement of the boundaries of the church by means of material as well as spiritual forces.

3. The Modern Period.

This last period of missionary activity is distinguished in a special degree by the exertions of societies for the development of mission work.

As contrasted with the colossal display of power on the part of the Church of Rome, it must be allowed that the churches which in the 16th century broke off from their allegiance to the Latin centre at first presented a great lack of anxiety for the extension of the gospel and the salvation of the heathen. The causes of this, however, are not far to seek. The isolation of the Teutonic churches from the vast system with which they had been bound up, the conflicts and troubles among themselves, the necessity of fixing their own principles and defining their own rights, concentrated their attention upon themselves and their own home work, to the neglect of work abroad.

Still the development of the maritime power of England, which the Portuguese and Spanish monarchies noted with fear and jealousy, was distinguished by a singular anxiety for the spread of the Christian faith. Edward VI. in his instructions to the navigators in Willoughby's fleet, Cabot in those for the direction of the intended voyage to Cathay, good old Hakluyt, who promoted many voyages of discovery in addition to writing their history, agree with Sir Humphrey Gilbert's chronicler that "the sowing of Christianity must be the chief intent of such as shall make any attempt at foreign discovery, or else whatever is builded upon other foundation shall never obtain happy success or continuance." When on the last day of the year 1600 Queen Elizabeth granted a charter to George, earl of Cumberland, and other "adventurers," to be a body-corporate by the name of "The Governor and Company of Merchants of London trading with the East Indies," the expressed recognition of higher duties than those of commerce may by some be deemed a mere matter of form, and, to use the words of Bacon, "that was first in God's providence was but second in man's appetite and intention." Yet a keen sense of missionary duty marks many of the chronicles of English mariners. Notably was this the case with the establishment of the first English colony in America, that of Virginia, by Sir Walter Raleigh. The

philosopher Heriot, one of his colleagues, laboured for the conversion of the natives, amongst whom the first baptism is recorded to have taken place on August 13, 1587. Raleigh himself presented as a parting gift to the Virginian Company the sum of £100 "for the propagation of the Christian religion" in that settlement.¹ When James I. granted letters patent for the occupation of Virginia it was directed that the "word and service of God be preached, planted, and used as well in the said colonies as also as much as might be among the savages bordering among them"; and the honoured names of Nicolas Ferrar, John Ferrar, Dr Donne, and Sir John Sandys, a pupil of Hooker, are all found on the council by which the home management of the colony was conducted.

In the year 1618 was published *The True Honour of Navigation and Navigators*, by John Wood, D.D., dedicated to Sir Thomas Smith, governor to the East India Company, and much about the same time appeared the well-known treatise of the famous Grotius, *De Veritate Religionis Christiana*, written for the express use of settlers in distant lands. The wants, moreover, of the North American colonies did not escape the attention of Archbishop Laud during his official connexion with them as bishop of London, and he was developing a plan for promoting a local episcopate there when his troubles began and his scheme was interrupted. During the Protectorate, in 1649, an ordinance was passed for "the promoting and propagating of the gospel of Jesus Christ in New England" by the erection of a corporation, to be called by the name of the President and Society for the Propagation of the Gospel in New England, to receive and dispose of moneys for the purpose, and a general collection was ordered to be made in all the parishes of England and Wales; and Cromwell himself desired a scheme for setting up a council for the Protestant religion, which should rival the Roman Propaganda, and consist of seven councillors and four secretaries for different provinces.² On the restoration of the monarchy, through the influence of Richard Baxter with Lord Chancellor Hyde, the charter already granted by Cromwell was renewed, and its powers were enlarged. For now the corporation was styled "The Propagation of the Gospel in New England and the parts adjacent in America," and its object was defined to be "not only to seek the outward welfare and prosperity of those colonies, but more especially to endeavour the good and salvation of their immortal souls, and the publishing the most glorious gospel of Christ among them." On the list of the corporation the first name is the earl of Clarendon, while the Hon. Robert Boyle was appointed president. Amongst the most eminent of its missionaries was the celebrated John Eliot, who, encouraged by Boyle, and assisted by him with considerable sums of money, brought out the Bible in the Indian language in 1661-64, having revealed at the end of the Indian grammar which he had composed the secret of his success: "prayer and pains, through faith in Jesus Christ, will do anything." Boyle displayed in other ways his zeal for the cause of missions. He contributed to the expense of printing and publishing at Oxford the four Gospels and the Acts of the Apostles in the Malay language, and at his death left £5400 for the propagation of the gospel in heathen lands.

The needs of the colonial church soon excited the attention of others also, and great efforts were made by Bishop Beveridge, Archbishop Wake, Archbishop Sharpe, Bishop Gibson, and afterwards by the philosophic Bishop Berkeley, and Bishop Butler, the famous author of the *Analogy*, to

¹ Hakluyt, *Voyages*, iii. 345.

² Oldy, *Life of Raleigh*, p. 118.

³ Neale, *History of New England*, i. p. 260; Burnet, *History of his own Times*, i. p. 132.

develop the colonial church and provide for the wants of the Indian tribes. In 1696 Dr Bray, at the request of the governor and assembly of Maryland, was selected by the bishop of London as ecclesiastical commissary; and, having sold his effects, and raised money on credit, he sailed for Maryland in 1699, where he promoted, in various ways, the interests of the church. Returning to England in 1700-1, and supported by all the weight of Archbishop Tenison and Bishop Compton, he was graciously received by William III., and received letters patent under the great seal of England for creating a corporation by the name of the "Society for the Propagation of the Gospel in Foreign Parts" on the 16th of June 1701.

With the establishment of this corporation the era of the activity of societies for carrying out mission work may be said to commence, though the opening of the 18th century saw other movements set on foot for the same object. Thus in 1705 Frederick IV. of Denmark founded a mission on the Coromandel coast, and inaugurated the labours of Ziegenbalg, Schultz, and Schwartz, whose devotion and success told with such remarkable reflex influence on the church at home. Again in 1731 the Moravians illustrated in a signal degree the growing consciousness of obligation towards the heathen. Driven by persecution from Moravia, hunted into mountain-caves and forests, they had scarcely secured a place of refuge in Saxony before, "though a mere handful in numbers, yet with the spirit of men banded for daring and righteous deeds, they formed the heroic design, and vowed the execution of it before God, of bearing the gospel to the savage and perishing tribes of Greenland and the West Indies, of whose condition report had brought a mournful rumour to their ears." And so, literally with "neither bread nor scrip," they went forth on their pilgrimage, and, incredible as it sounds, within ten years they had established missions in the islands of the West Indies, in South America, Surinam, Greenland, among the North American tribes, in Lapland, Tartary, Algiers, Guinea, the Cape of Good Hope, and Ceylon.¹

Such were the preparations for the more general movements during the last hundred years, and the manifestation of missionary zeal on a scale to which it would be difficult to find a parallel in Western Christianity.

The progress that has been made may be best judged of from consideration of the following details:—

(a) At the close of the last century there were only seven missionary societies in existence, properly so called. Of these three only, the Society for the Propagation of the Gospel in Foreign Parts, the Halle-Danish Society, and the Moravians, had been at work for the greater part of the century, whilst four, the Church Missionary Society, the Baptist Missionary Society, the London Missionary Society, and the Dutch Society at Rotterdam, began their work only in its tenth decade. To-day these seven have, in Europe and America alone, increased to upwards of seventy, and to these must be added, not only several independent societies in the colonies, but numerous missionary associations on a smaller scale, the offspring of English and American societies.

(b) The following chronological lists illustrate the growth of missionary societies in Britain and the United States:—

Great Britain and Ireland.

- 1691. Christian Faith Society for the West Indies.
- 1698. Society for Promoting Christian Knowledge.
- 1701. Society for the Propagation of the Gospel in Foreign Parts.
- 1722. Moravian (Episcopal) Missions of the United Brethren.
- 1722. Baptist Missionary Society.
- 1722. London Missionary Society.
- 1726. Scottish Missionary Society.
- 1729. Church Missionary Society.
- 1729. Religious Tract Society.
- 1804. British and Foreign Bible Society.
- 1808. London Society for Promoting Christianity among the Jews.
- 1813. Wesleyan Missionary Society.
- 1817. General Baptist Missionary Society.
- 1823. Colonial and Continental Church Society.
- 1829. Church of Scotland Mission Boards.
- National Bible Society of Scotland.

¹ Holmes, *Hist. Sketches of the Missions of the United Brethren*, p. 3; Grant, *Bampton Lectures*, p. 190.

- 1831. Trinitarian Bible Society.
- 1832. Wesleyan Ladies' Auxiliary for Female Education in Foreign Countries.
- 1834. Society for Promoting Female Education in the East.
- 1835. United Secession (now United Presbyterian) Foreign Missions.
- 1836. Colonial Missionary Society.
- 1840. Foreign Aid Society.
- Coral Missionary Fund.
- 1840. Welsh Calvinistic Methodist Missionary Society.
- 1841. Colonial Bishops' Fund.
- 1841. Edinburgh Medical Missionary Society.
- 1841. Waldensian Missions Aid Fund.
- 1843. British Society for the Propagation of the Gospel among the Jews.
- 1843. Free Church of Scotland Missions.
- 1843. Primitive Methodist African and Colonial Missions.
- 1843. Methodist New Connexion in England Foreign Missions.
- 1844. South American Missionary Society.
- 1849. Evangelical Continental Society.
- 1852. Indian Female Normal School Society.
- 1853. Lebanon Schools.
- 1855. Presbyterian Church in England Foreign Missions.
- 1856. Turkish Missions Aid Society.
- 1856. United Methodist Free Churches Foreign Missions.
- 1858. Christian Vernacular Education Society for India.
- 1860. Central African Mission of the English Universities.
- 1860. British Syrian Schools.
- Melanesian Mission.
- 1865. Ladies' Association for Promoting Female Education among the Heathen.
- 1866. China Inland Mission.
- 1867. Delhi Female Medical Mission.
- 1867. "Friends" Foreign Mission Association.
- 1868. Cape Town Aid Association.
- 1869. "Friends" Mission in Syria and Palestine.
- Irish Presbyterian Missions.
- 1876. Spanish and Portuguese Church Aid Society.
- Columbia Mission.
- Original Secession Church Indian Mission.
- 1877. Cambridge Mission to Delhi.
- 1880. Church of England Zenana Missionary Society.

United States of America.

- 1733. Corporation for the Propagation of the Gospel in New England.
- 1787. Society for Propagating the Gospel among the Indians at Boston.
- 1800. New York Missionary Society.
- Connecticut Missionary Society for Indians.
- 1803. United States Mission to the Cherokees.
- Western Missionary Society for Indians.
- 1810. Board of Commissioners for Foreign Missions.
- 1814. Baptist Missionary Union.
- 1819. Methodist Episcopal Church Missionary Society.
- 1833. Free-will Baptist Foreign Missionary Society in India.
- 1835. Foreign Missions of the Protestant Episcopal Church.
- 1837. Board of Foreign Missions of the Presbyterian Church.
- 1837. Evangelical Lutheran Foreign Missionary Society.
- 1842. Seventh Day Baptist Missionary Society.
- Sixty Baptist Missionary Society.
- 1843. Baptist Free Missionary Society.
- 1845. Methodist Episcopal Church, South.
- 1845. Southern Baptist Convention.
- American Missionary Association.
- 1847. Board of Foreign Missions of (Dutch) Reformed Church.
- 1859. Board of Foreign Missions of United Presbyterian Church.
- American United Brethren, Moravian.
- United States German Evangelical Missionary Society.
- American Mexican Association.
- Indian Home Missionary Association.
- Indian Missionary Association.
- Local Baptist Missionary Society.
- Women's Union Zenana Missionary Society.

(c) At the beginning of the present century the total sum contributed for Protestant missions can hardly be said to have amounted to £50,000; in 1882 the amount raised by British contributions alone to foreign missions amounted to upwards of £1,090,000,² thus divided:—

Church of England Missions.....	£460,925
Joint Societies of Churchmen and Nonconformists.....	153,320
Nonconformist Societies, English and Welsh.....	315,177
Scottish and Irish Societies.....	154,767
Roman Catholic Societies.....	10,910

(d) At the same date it is calculated that there were about 5000 heathen converts under instruction, not counting those belonging to the Roman Catholic missions. At the present day the converts from heathenism may be estimated certainly at no less than 1,800,000, a single year (1878) showing an increase of about 60,000.

(e) When the Society for the Propagation of the Gospel was founded in 1701, there were probably not twenty clergymen of the Church of England in foreign parts. The spiritual condition of the settlers in America, and elsewhere was terrible in the extreme, and no effort was then made by the church to win over the heathen to Christ. But now the position which the church holds in the British colonies and dependencies and many parts of heathendom is recognized by all. In those regions where the society labours, and which before it commenced its work were spiritually the "waste places" of the earth, there are, including the American Church (the first fruits of the society's efforts), 138 bishops, more than 5000 clergy, and upwards of 2,000,000 members of the communion.

The above tables sufficiently indicate how varied are the missionary agencies now at work, covering the heathen

² See Scott Robertson, *Analysis of British Contributions to Foreign Missions*, 1883.

world with a network of mission outposts, which within the last century have won nearly two millions of converts to the Christian faith.

The continuity of missionary enthusiasm maintained through the primitive, the mediæval, and the modern periods of the church's history, operating at every critical epoch, and surviving after periods of stagnation and depression, is a very significant fact. It is true that other religions have been called missionary religions, and that one of them occupies the first place in the religious census of mankind.¹ But the missionary activity of Buddhism is a thing of the past, and no characteristic rite distinguishing it has found its way into a second continent; while, as for Mohammedanism, the character of its teaching is too exact a reflexion of the race, time, place, and climate in which it arose to admit of its becoming universal.² These and other religions of the far East may still maintain their hold over millions, but it must be admitted that their prospect of endurance in the presence of advancing Christianity is very small, and it is difficult to trace the slightest probability of their harmonizing with the intellectual, social, and moral progress of the modern world. With all its deficiencies, the Christian church has gained the "nations of the future," and whereas in the 3d century the proportion of Christians to the whole human race was only that of one in a hundred and fifty, this has now been exchanged for one in five,³ and it is indisputable that the progress of the human race at this moment is entirely identified with the spread of the influence of the nations of Christendom.

Side by side with this continuity of missionary zeal, a noticeable feature is the immense influence of individual energy and the subduing force of personal character. Around individuals penetrated with Christian zeal and self-denial has centred not merely the life, but the very existence, of primitive, mediæval, and modern missions. What Ulifla was to the Gothic tribes, what Columba and his disciples were to the early Celtic missions, what Augustine or Aidan was to the British Isles, what Boniface was to the churches of Germany and Anskar to those of Denmark and Sweden, that, on the discovery of a new world of missionary enterprise, was Xavier to India, Hans Egede to Greenland, Eliot to the Red Indians, Martyn to the church of Cawnpore, Marsden to the Maoris, Carey and Marshman to Burmah, Heber, Wilson, Milman, and Duff to India, Gray, Livingstone, Mackenzie, Steere, Callaway to Africa, Broughton to Australia, Patteson to Melanesia, Mountain and Feild to Newfoundland, Crowther to the Niger Territory, Brett to Guiana. At the most critical epochs such men have ever been raised up, and the reflex influence of their lives and self-denial has told upon the church at home, while apart from their influence the entire history of important portions of the world's surface would have been altered.

If from the agents themselves we turn to the work that has been accomplished it will not be disputed that the success of missions has been marked amongst rude and aboriginal tribes. What was true in the early missions has been found true in these latter times. The rude and barbarous northern peoples seemed to fall like "full ripe fruit before the first breath of the gospel." The Goths and the Vandals who poured down upon the Roman empire were evangelized so silently and rapidly that only a fact here and there relating to their conversion has been preserved. Now this is exactly analogous to modern experience in the South Seas, America, and Africa. We must here content ourselves with a cursory survey

¹ Max Müller, *Chips*, iv. p. 265.

² Newman, *Grammar of Assent*, p. 424.

³ Lightfoot, *Comparative Progress of Ancient and Modern Missions*.

of what missionary enterprise has accomplished in those regions and among the more civilized nations of Eastern Asia.

The South Seas.—That missions have done much in these regions in suppressing cannibalism, human sacrifices, and infanticide, humanizing the laws of war, and elevating the social condition of women, is a fact confirmed by the researches of Meinicke, Waitz, Gerland, Oberlander, and even of Darwin.⁴

In Australia work among the aborigines, wherever it has been zealously conducted, has been blessed with signal success. Amongst the Papuans the Moravian stations of Ebenezer in the district of Wimmera, and Ramahyuck in that of Gippsland, can point to their little villages of 125 native Christian inhabitants, their cleanly houses, and their well-ordered churches. In the district of South Adelaide, at Point Macleay, the Scottish Presbyterian Mission has been similarly successful, while in New Zealand the native population was converted almost within a single generation. In the islands north and north-west of Australia the Dutch missionaries have been especially successful in the Minalassa (see CELEBES), of whose 114,000 inhabitants more than 80,000 have been won over to the Christian faith, forming 195 communities with 125 schools; and in southern Borneo, the Rhenish Mission in the south and the Society for the Propagation of the Gospel in the north have been enabled to establish themselves firmly, while the former society has also done a great work among the Battaks in Sumatra. Amongst the dark-coloured races of Polynesia missionary work has made great advances through the labours of the London Missionary Society, the Wesleyans, and the American Board. Making Tahiti its basis of operations, the first-named society has carried on missionary operations in the islands of Australasia, Hervey, Samoa, Tokelau, and Ellice, while the American Board has witnessed equally favourable results in the Sandwich Islands, and in Micronesia (Caroline, Marshall, and Gilbert Islands) the agents of the Hawaiian Association are actively at work under the direction of American missionaries. In Melanesia the Society for the Propagation of the Gospel, the Wesleyans, the London Missionary Society, and the Presbyterians are all actively engaged. The Fiji group stands out as one of the most promising centres of Christian civilization, and the governor, Sir A. Gordon, was enabled to report in 1879 that, out of a population of about 120,000, 102,000 are now regular worshippers in the churches, which number 800, while over 42,000 children are in attendance in 1584 Christian day schools. The Loyalty Islands have been occupied partly by Roman Catholic missions and partly by the London Missionary Society, while in the New Hebrides the missionaries of the Free Church of Scotland and of the Presbyterian churches of Canada, New Zealand, and Australia, in spite of many obstacles, the unhealthiness of the climate, and the variety of the dialects spoken, have upwards of 3000 natives receiving Christian teaching, 800 communicants, and 100 native teachers. On the islands of Banks, Santa Cruz, and Solomon, the English Episcopal Church is achieving no little success, sending native youths for months at a time to Norfolk Island to receive instruction, whence they return again in order to spread the knowledge of truth at home. These islands will ever be famous in connexion with the martyr death of the noble Bishop Patteson.

The Uncivilized Peoples of America.—The quiet humble labours of the Moravians have accomplished much in Greenland and Labrador, whilst among the Indians of Canada and the people of Hudson's Bay the Society for the Propagation of the Gospel has not laboured in vain, nor the Church Missionary Society in the dioceses of Rupertsland, Red River, Saskatchewan, and Moosonee. At Columbia, on the coast of the Pacific, a practical missionary genius named William Duncan has succeeded in civilizing a body of Indians degraded by cannibalism, and at his Metlakahla mission stands at the head of a community of some thousand persons, which has a larger church than is to be found between there and San Francisco. Testimony to the value of the results achieved was borne in 1876 by Lord Dufferin, then governor-general of Canada, who declared that he could hardly find words to express his astonishment at what he witnessed. Amongst the Indian tribes of the United States work is carried on by the Moravians, the American Board of Missions, the Presbyterians of the North and South, the Baptists, the Episcopal Methodists, and the American Missionary Society; and the result is that 27,000 Indians, divided amongst the 171 communities of different denominations (including the Roman Catholic) are in full membership with the church, and have 219 places of worship, besides 366 schools attended by about 12,222 Indian children. The Cherokees, the Choctaws, the Creeks, the Chickasaws, have their own churches, schools, and academies, and may compare favourably both intellectually and morally with their white neighbours in Missouri, Arkansas, and Texas.⁵ Amongst the negroes in the United States more than 1000 places of worship have been built since the last war, while the American Missionary Association alone has erected 26 academies with about 6000 students, for the purpose of

See Christlieb, *Foreign Missions*, p. 88. ⁴ *Ibid.*, pp. 98, 99.

preparing freed slaves to be teachers and missionaries. Amongst the Indians on the Essequibo and Berbice in British Guiana, the missions of the Society for the Propagation of the Gospel have been rapidly extended, and now upwards of half the Indian population are members of Christian churches. In the British West Indies, through the united labours of various missionary societies, out of 1,000,000 inhabitants upwards of 243,000 are returned as regular members of the churches, 85,000 as communicants, while 78,600 children receive instruction in 1123 day schools, of which number about 45,000 belong to Jamaica.

Passing to the southern promontory of South America, we find that the self-denying labours of Allen Gardiner are beginning to justify the devotion that prompted them. The London South American Missionary Society not only carries on its operations in the Falkland Islands, where youths from Tierra del Fuego receive instruction, but has founded stations in Tierra del Fuego itself, has roused the natives of Patagonia from their spiritual deadness, and has extended its labours even to the Indians in Brazil.

Africa.—Here there are three great regions of missionary activity,—on the west coast, in the south, and in some parts of the east.

The largest and most fruitful mission field in West Africa is that of Sierra Leone, where at least seven-eighths of the people are now Christians, though the first mission does not date further back than the present century;¹ and important results have also been obtained in Senegambia (on the Pongas), in Old Calabar, and in the republic of Liberia. On the Gold and Slave Coasts the labours of English Wesleyan missionaries and of the North German missionary societies have been crowned with no small success, while the Basel Society, which celebrated its jubilee in 1878, has extended its sphere of activity to Ashantee, translating the Scriptures into the native languages, and changing primeval marshes into bright-looking Christian villages. In the Yoruba lands the Church Missionary Society has 11 stations, 5994 Christians, and 1657 scholars, while on the Niger we are confronted with the interesting spectacle of negro preachers and teachers labouring under the coloured Bishop Crowther, carrying on a work which within the last few years was consecrated by the blood of martyrs.

South Africa has for some time been a centre of missionary activity. Here thirteen British and Continental associations have proved that all the South African races, Hottentots and Kaffres, Fingoes and Bechuanas, Basutos and Zulus, are capable of attaining a considerable degree of Christian civilization, and can not only be instructed in handicraft and agriculture, but trained as ministers and teachers. A single instance of this is afforded in British Kaffraria by the Lovedale Institute of the Free Church of Scotland, where youths from all the above-mentioned tribes are taught along with Europeans, and every Sunday sixty students proclaim the gospel in the neighbouring villages. In the cause of mission work here few ever laboured more zealously than the late Bishop Gray, whose diocese, when first constituted, included the whole colony of the Cape, but whose successor has now for his suffragans the bishops of Grahamstown, Maritzburg, St Helena, Bloemfontein, Zululand, St John's, and Pretoria.

East and Central Africa, so long neglected, is now being rapidly occupied by missionary enterprise. Here the island of Madagascar has been in great part evangelized, while on the island of Mauritius the Anglican Mission has developed pre-eminent results. On the mainland, the coast of Zanzibar calls for special notice. Here the little island of the same name has long been the seat of the Universities Mission to Central Africa, and the heroic Bishop Steere has not only erected a cathedral on the site of the former slave-market, but translated the New Testament into Sawahili, a language which can be understood by the tribes around the lakes, and even in Uganda.

China.—"O mighty fortress! when shall these impenetrable brazen gates of thine be broken through!" was the mournful exclamation of Valignani, the successor of Xavier, as he gazed in sadness at the mountains of China. The words well express the incredible difficulties which this largest and most thickly peopled heathen land in the world, with its petrified constitution and culture of three thousand years, presents in the way of missionary effort. The country itself, the people, their speech, their manners, their religion, their policy, seemed to unite in opposing an insuperable barrier, but history has to record how efforts have been made by many bodies, and at many times, to break it down. An early Nestorian Church established itself in the empire, but was either uprooted, or died out in course of time. In the 16th century the Jesuits undertook the missions of the Roman Church, with their numerous foreign clergy and their hosts of natives of different ecclesiastical degrees, have attained no small measure of success. Before the country was really opened to foreigners by the treaty of Tientsin, pioneers proceeded thither from America, and from the London Missionary Society. The labours of Dr Legge in translating and reducing to system the Chinese classics are

well known. At the present day it is estimated that there are upwards of 29 societies at work in the country, with about 250 ordained missionaries and 63 female teachers, and the number is constantly increasing. These societies, of which the largest proportion belong to England, and the next largest to America, support, it is estimated, 20 theological schools, 30 higher boarding schools for boys with 611 scholars, 38 for girls with 777 scholars, 177 day schools for boys with 4000 to 5000 pupils in attendance, 82 for girls with 1307, while 16 missionary hospitals and 24 dispensaries are under the direction of medical missionaries, whose work in China has been recognized almost from the first as the source of the greatest blessing. The mission centres stud the east coast from Hong Kong and Canton to the frontiers of Manchuria in the north; thence they advance little by little every year into the interior, while as yet the western provinces are scarcely touched by missionary effort. The literary labours of the various societies have been carried on with the utmost perseverance; and on the foundations laid by a Morrison and a Milne later toilers have been enabled to raise a superstructure of translations of various portions of the Bible, as well as various Christian books and religious and general periodicals which constitute a means of vast importance towards gradually gaining over this land of culture. At Peking a Russian mission has been labouring for more than one hundred and fifty years. The Society for the Propagation of the Gospel and the Church Missionary Society have lately opened up new centres in this almost limitless country.²

Japan.—Of the missions in Japan it is as yet too early to forecast the future. The signing of the commercial treaties of 1854 and 1855 with America and England was followed in 1859 by efforts on the part of the American churches to extend a knowledge of Christianity, and in these Bishop Williams, an accomplished Japanese scholar, proved himself a valuable leader and guide. Soon afterwards other societies found their way into the country, and in March 1872 the first Japanese congregation, of 11 converts, was constituted in Yokohama. Within the last eight years these 11 have increased to 1200, while the American missions have been supplemented by those of the Church Missionary Society and the Society for the Propagation of the Gospel. Nearly every mission has what may be called a high school for girls, and these institutions are very popular. Thousands of copies also of the Gospels have been circulated in Japanese, and representatives of nearly all the missions are engaged in translating the entire New Testament, while a Russo-Greek mission has established itself in the north, and is advancing steadily, having already made about 3000 converts.³ Thus, when it is considered that in the beginning of the 17th century the Japanese Government drove out the Portuguese and massacred the native Catholic converts, and prohibited all Christians under pain of death from ever setting foot in the country, and when it is borne in mind that many of these old laws against Christianity have not yet been repealed and that the old distrust of strangers is still plainly discernible among the governing classes, it is clear that, while there is much ground for hope, effectual results can only be the work of time.

India.—What is true of China and Japan applies with tenfold force to India. Here the results achieved resemble those which were attained in the conflict between Christianity and the religion of old pagan Rome, with its mass of time-honoured customs interwoven with the literature, institutions, and history of the empire. Against the influence of prestige and settled prejudice the wave of the gospel beat for centuries in vain. Slowly and gradually it was undermining the fabric, but no striking results were immediately visible. So also in India with the Hindu proper Christianity has hitherto made inappreciable progress, while among the rude aboriginal or non-Aryan tribes its success has been remarkable. Independently of Roman Catholic missions upwards of twenty-eight societies are earnestly engaged in the English mission field, and the following figures will give some idea of the progress that has been made during the last twenty or thirty years. In British India, including Burmah and Ceylon, it is estimated that in 1852 there were 22,400 communicants and 128,000 native Christians young and old; in 1862 these had increased to 49,681 communicants and 213,182 native Christians; in 1872 there had been a further increase to 78,494 communicants and 318,363 native Christians, while in 1878 the latter figures rose to 460,000. When we look at the share that each of the societies has had in this increase, we find that the Society for the Propagation of the Gospel and the Church Missionary Society together have since 1850 increased in membership from 61,442 to upwards of 164,000; the London Missionary Society from 20,000 to upwards of 48,000; the Presbyterian missions of Scotland, England, Ireland, and America from 800 to 10,000; the Basel mission in India from 1000 to 6805; the Baptist missionary societies (including the American as well as the English) from 30,000 to 90,000; the five Lutheran societies from 3316 to about 42,000. In some places the progress made has been excep-

² The Roman Catholic Mission had 404,530 converts in China in 1876, with a yearly increase of about 2000.

³ Christlieb, *Foreign Missions*, p. 222.

¹ See Lightfoot, *Ancient and Modern Missions*, p. 10.

tionally rapid. In Cuddapah, e.g., in the Telugu territory, the Society for the Propagation of the Gospel and the London Missionary Society laboured side by side for upwards of thirty years without winning over more than 200 converts. Then on a sudden there sprang up a revival among the non-caste population, and the 200 became nearly 11,000. Among the Kols, after five years' waiting, the Gossner missionaries baptized their first converts in 1850; now in the German and English stations together these amount to about 40,000. Since the famine, however, in 1876-79, the increase of new converts has been still more rapid, and the practical experience of the superiority of Christian pity to heathen selfishness and of the helplessness of their heathen deities, united with the effect produced by persistent missionary labour in past years, brought thousands into the fold of the church. Thus in the Tinnevely district, where the Church Missionary Society carries on its operations, upwards of 11,000 heathens applied in 1878 to Bishop Sargent and his native clergy for instruction preparatory to baptism.¹ In the same district, in connexion with the Society for the Propagation of the Gospel, between July 1877 and the end of June 1878 upwards of 23,564 persons betook themselves to Bishop Caldwell and his fellow-labourers for Christian teaching. Thus the English Church missions in Tinnevely and Ramnad received in little more than a year and a half an increase of 35,000 souls,² and the Propagation Society is now proclaiming the gospel in nearly six hundred and fifty villages in the Tinnevely district, amongst not merely food-seeking "rice Christians" but those who have had the courage to face severe persecution for joining the Christian church. Encouraging progress has also been made among the Santals and the Karens in Burmah and Pegu. Speaking generally, it may be said that the largest proportion of native converts is in the south, in the presidency of Madras; next to southern India the most fruitful field is Burmah, where the American Baptist missions are carrying on a successful work among the Karens, while the Propagation Society has founded many schools on the Irawadi, and penetrated up to Rangoon, and beyond British territory to Mandalay; next in point of numbers stand Bengal and the North-West Provinces. Here the largest contingent is supplied by the missions in Chutiá Nagpúr, among the aboriginal tribes of the Kols, while the Santal mission also presents many promising features. For the Punjab district and that of Sind, the Church Missionary Society has planted in Lahore a flourishing theological seminary for Christian Hindus, Sikhs, and Mohammedans, and Christianity has advanced thence by way of Peshawar into Afghanistan and Kashmir. It thus appears that by far the greatest measure of success has been obtained amongst the aboriginal races and those who are either of low caste or of no caste at all, while the real strongholds of the Hindu religion and civilization still stand out like strong fortresses and defy the attempts of the besiegers. Still the disintegrating agency of contact with Christianity is working out its slow but sure results. "Statistical facts," writes Sir Bartle Frere, "can in no way convey any adequate idea of the work done in any part of India. The effect is often enormous where there has not been a single avowed conversion. The teaching of Christianity amongst 160 millions of civilized industrious Hindus and Mohammedans in India is effecting changes, moral, social, and political, which for extent and rapidity in effect are far more extraordinary than any that have been witnessed in modern Europe." "The number of actual converts to Christianity in India," says Lord Lawrence, "does not by any means give an adequate result of missionary labours. There are thousands of persons scattered over India who from the knowledge they have acquired either directly or indirectly through dissemination of Christian truth and Christian principles have lost all belief in Hinduism and Mohammedanism, and are in their conduct influenced by higher motives, who yet fear to make an open profession of the change in them lest they should be looked upon as outcasts and lepers by their own people." To some such a negative result may at first sight appear discouraging; but, read by the light of history, it marks a natural, almost a necessary, stage of transition from an ancient historical religion to Christianity. The Brahma Somaj is not the first instance where a system too vague and shadowy and too deficient in the elements of a permanent religion has filled the interval between the abandonment of the old and the acceptance of a new faith. The cultured classes amongst the Greeks and Romans experienced in their day, after the popular mythology had ceased to satisfy, a period of semi-scepticism before Christianity had secured its hold. Meantime in India the indirect agencies which are at work—the results of war and conquest, of European science and European literature, of the telegraph and the railway, the book and the newspaper, the college and the school, the change of laws hallowed by immemorial usage, the disregard of time-honoured prejudices, the very presence of Europeans in all parts of the country—all these various influences are gradually bringing about results analogous to that to which Sir James Mackintosh referred in a conversation with Henry Martyn, when the

¹ Abstract of Church Missionary Society's Report for 1879, p. 13.
² Report of the Propagation Society for 1879, p. 31 sq.

world was made Greek by the successors of Alexander in order to make way for the religion of Christ. But when to these indirect influences we add the effects of direct missionary instruction, of training schools like those of the Free Church of Scotland in Madras, of Bishop Sargent in Tinnevely, of Bishop Cotton in the North-West Provinces, of Zenana missions now carried on on an extensive scale amongst the female population, of the numerous missionary presses at work circulating thousands of copies of the Holy Scriptures and of Christian books, it is obvious that, small and insignificant as these agencies may seem compared with the magnitude of the work required to be done, there has been a great advance made during recent years. The present century of missions may favourably compare with the primitive and mediæval ages of the church, and the continuity of the missionary spirit operating, as we have seen, after long periods of stagnation and depression is the best guarantee of its ultimate and more complete success at the close of the present epoch, during which, to use Karl Ritter's expression, "almost all the rivers of the earth have begun to run in double currents, and nearly all the seas and rivers have become the seas and rivers of civilization." (G. F. M.)

MISSISSIPPI. The territory drained by the Mississippi river and its tributaries includes the greater part of the United States of America lying between the Alleghany Mountains on the east and the Rocky Mountains on the west, and has an area (1,244,000 square miles) considerably larger than all central Europe. The central artery through which the drainage of this region passes is called the Mississippi river for about 1300 miles above its mouth. The name is then usurped by a tributary, while the main



The Mississippi and its Tributaries.

stream becomes known as the Missouri. From its remote sources in the Rocky Mountains to the Gulf of Mexico the total length of the river is about 4200 miles. The other principal tributaries are the Ohio, the Arkansas, and the Red River, but the Yazoo and the St Francis often make dangerous contributions in seasons of flood.

The tables given below exhibit the hydraulic features of the Mississippi and its principal tributaries.

Below the influx of the Ohio the Mississippi traverses alluvial bottom lands liable to overflow in flood seasons. The soil is of inexhaustible fertility, producing large crops of corn in the northern portion, cotton in the middle district, and sugar, rice, and orange groves near the mouth. These bottom lands, averaging about 40 miles in width, extend from north to south for a distance of 500 miles, having a general southern slope of 8 inches to the mile. The river winds through them in a devious course for 1100 miles, occasionally on the east side washing bluffs from 100 to 300 feet in height, but usually confined by banks of its own creation, which, as with all sediment-bearing rivers of like character, are highest near the stream itself. The general lateral slope towards the foot hills is about 6 inches

in 5000 feet, but the normal fall in the first mile is about 7 feet. Thus apparently following a low ridge through the bottom lands, the tawny sea sweeps onward with great velocity, eroding its banks in the bends and rebuilding them on the points, now forming islands by its deposits, and now removing them as the direction of the flow is modified by the never-ending changes in progress. Chief among such changes is the formation of cut-offs. Two eroding bends gradually approach each other until the water forces a passage across the narrow neck. As the channel distance between these bends may be many miles, a cascade perhaps 5 or 6 feet in height is formed, and the torrent rushes through with a roar audible for miles. The banks dissolve like sugar. In a single day the course of the river is changed, and steamboats pass where a few hours before the plough had been at work. The checking of the current at the upper and lower mouths of the abandoned channel soon obstructs them by deposit, and forms in a few years one of the characteristic crescent lakes which are so marked a feature on the maps.

The total area of the bottom lands is about 32,000 square miles, of which only a narrow strip along the immediate banks of the main river and of its principal bayous and tributaries has even yet been brought under cultivation. A proper system of protection against overflow would throw open 2,500,000 acres of rich sugar land, 7,000,000 acres, of the best cotton land in the world, and 1,000,000 acres of corn land of unsurpassed fertility.

The work of embankment began in 1717, when the engineer De la Tour erected a dyke or levee 1 mile long to protect the infant city of New Orleans from overflow. Progress at first was slow. In 1770 the settlements extended only 30 miles above and 20 miles below New Orleans; but by 1828 the levees, although quite insufficient in dimensions, had become continuous nearly to the mouth of Red River. In 1850 a great impulse was given to systematic embankment by the U.S. Government, which gave over to the several States all unsold swamp and overflowed lands within their limits to provide a fund for reclaiming the districts liable to inundation. The action

Tributaries of the Lower Mississippi.

River.	Distance from Mouth.	Elevation above Sea.	Width between Banks.	Range between High and Low Water.	High Water Cross Section.	Remarks.
	Miles.	Feet.	Feet.	Feet.	Square Feet.	
Missouri—						Area of basin, 518,000 square miles; rainfall, 20.9 inches; annual discharge, 3,780,000,000 cubic feet; ratio between drainage and rainfall, 1.5; mean discharge per second, 120,000 cubic feet.
Source.....	2,908	6,800?	...	...	...
Three Forks.....	2,824	4,319	...	...	...
Fort Benton.....	2,644	2,845	1,500	6	...	
Fort Union.....	1,894	2,188	1,500	...	...
Sioux City.....	842	1,065	2,500	...	...
St Joseph.....	484	756	3,000	20	75,000	
Mouth.....	0	381	3,000	35	75,000	
Upper Mississippi—						Area of basin, 169,000 square miles; rainfall, 35.2 inches; annual discharge, 3,780,000,000 cubic feet; ratio between drainage and rainfall, 1.5; mean discharge per second, 105,000 cubic feet.
Source.....	1,330	1,680	...	...	...
Swan River.....	998	1,290	120	...	...
St Paul.....	658	670	1,200	20	100,000	
Rock Island.....	310	505	5,000	16	100,000	
Mouth.....	0	381	5,000	35	100,000	
Ohio—						Area of basin, 214,000 square miles; rainfall, 41.5 inches; annual discharge, 5 billions cubic feet; ratio between drainage and rainfall, 1.5; mean discharge per second, 158,000 cubic feet.
Coudersport.....	1,265	1,649	...	...	...
Pittsburg.....	975	699	1,200	45	50,000	
Cincinnati.....	515	432	...	42	...	
Mouth.....	0	275	3,000	51	150,000	
Arkansas—						Area of basin, 189,000 square miles; rainfall, 29.3 inches; annual discharge, 2 billions cubic feet; ratio between drainage and rainfall, 1.5; mean discharge per second, 63,000 cubic feet.
Source.....	1,514	10,000	150	...	...
Bent's Fort.....	1,289	3,672	5,000	6	30,000	
Great Bend.....	992	1,658	5,000	...	...
Fort Smith.....	522	418	1,500	25	70,000	
Little Rock.....	250	252	1,500	35	70,000	
Mouth.....	0	162	1,500	45	70,000	
Red River—						Area of basin, 97,000 square miles; rainfall, 39 inches; annual discharge, 1,500,000,000 cubic feet; ratio between drainage and rainfall, 1.5; mean discharge per second, 57,000 cubic feet.
Near source.....	1,200	2,450	2,000	8	12,000	
Preston.....	820	641	2,000	...	...
Shreveport.....	330	180	800	25	40,000	
Mouth.....	0	54	800	45	40,000	

The Lower Mississippi.

	Distance from Mouth.	High Water Elevation above Sea.	Fall per Mile.	Width between Banks.	Least Low Water Depth upon the Bars.	Range between High and Low Water.	Area of Cross Section at High Water.	Remarks.
	Miles.	Feet.	Feet.	Feet.	Feet.	Feet.	Square Feet.	
Mouth of Missouri.....	1,286	416.0	Drainage area, 1,244,000 square miles; rainfall, 30.4 inches; annual discharge (including three outlet bayous), 21,000,000,000 cubic feet; ratio between drainage and rainfall, 1.5; mean discharge per second, 675,000 cubic feet.
St Louis.....	1,270	408.0	0.500	...	2.0	37.0	...	
Cairo.....	1,097.	322.0	0.497	...	...	51.0	...
Columbus.....	1,076	310.0	0.571	4,470	5.0	47.0	191,000	
Memphis.....	872	221.0	0.435	...	...	40.0	...
Gaines landing.....	647	149.0	0.320	...	...	...	...
Natchez.....	378	66.0	0.309	4,080	6.0	51.0	199,000	
Red River landing.....	316	49.5	0.266	...	...	44.3	...
Baton Rouge.....	245	33.9	0.226	3,000	...	31.1	200,000	
Donaldsonville.....	193	25.8	0.156	...	...	24.3	...
Carrollton.....	121	15.2	0.147	...	...	14.4	...
Fort St Philip.....	37	5.2	0.119	2,470	...	4.5	199,000	
Head of Passes.....	17	2.9	0.115	...	...	2.3	...
Gulf.....	0	0.0	0.171	...	...	0.0	...