

The last year's income of the Finnish Society amounts to 107,478 Finnish marks. Reckoning a Finnish mark at 16 cents: this is equivalent to \$17,196.48.

The Cape Colony Synod of the Berlin Mission in South Africa gives the following report of operations from Sept. 29, 1886, to the same date 1887: Baptized, 50; confirmed, 9; died, 17; communicants, 601.

The following, from Missionary Voskamp, of the Berlin Society, gives a vivid picture of a great Chinese city:

"We hired a bearer and proceeded through the endless confusion of the narrow, dirty streets of Canton, through the evil smells of a many-thousand-year-old decaying culture, on past all the innumerable shops and idol temples, halls of justice and idol altars, past all the numberless human forms, poor and rich, well and sick, vested with silk or covered with rags, painted with vermilion or consumed with leprosy, which flood the lanes of the giant city of Southern China, out through the *pet nun*, the great iron Northern gate, through several streets of the suburbs, past scattered huts—and now the great alluvial plain of the Northstream delta stretches before our eyes. A purer air breathes over the land and encompasses us after we have escaped the exhalations which rest, suffocating and heavy, upon the city of the million souls.

"In the schools and on the crossways, where the passing wayfarers were resting in the tea-hut, we sought opportunities to preach the Word of God. Often we found them, often we waited in vain. Many a guest listened an instant, then silently took up his bundle and went on his way. There was nothing in the proclamation of the Word that engaged the man's interest. Companies of heathen hungry for salvation, and hanging upon the lips of the missionary, were not to be found in the mountains; such, we may well say, are not to be found anywhere in China. The Lord alone knows where a seedcorn of eternity sinks into a human heart. The man takes it with him; often it sinks out of reach or is choked by the thorns and briars of heathenism, yet often, after the lapse of years, it shoots up again into the light. At one tea-hut, which was covered with the leaves of the fern palm, there gathered around us a great company of women. They were burdened with stones out of the neighboring quarry, at the same time carrying their infants on their hips. They laid off their loads and listened. I was greatly delighted with the attentiveness with which they received the Word. Some also asked very intelligent questions: 'Sir, if we are not to worship idols, how shall we pray to the Heavenly Father?' A heathen, sitting near, disturbed us by his unseemly witticisms. The language is rich in such equivocal turns. People do not understand the reference, and are taken in by the seeming harmlessness of the phrase. The helper explained to me the more usual of them. They open a view into the hideous depths of heathenism. Often young children may be heard prattling them, as they have heard them from their parents.

There are few Protestants so bitterly set against the Roman Catholic Church that they would not be glad to include her in a comity of arrangements for a partition of missionary work among the heathen. Unhappily, however, Cardinal Lairgerie, Archbishop of Algiers, seems to be the only Roman Catholic prelate interested in missions who instructs his missionaries not to establish themselves within a certain considerable distance of any Protestant station. In general the temper of Rome is only too well expressed by this quotation from Friedrich Prippe, given in the *Evangelisch-Lutherisches Missions-Blatt* for April, 1888. "Missionary activity among all peoples is doctrinally an exclusive right of the Catholic Church. Every other missionary activity, therefore, presents itself as an *encroachment upon the exclusive right of the Catholic Church*." That is, it is better that the heathen should be lost than be Christianized by a Protestant. Such mutual strife between those who acknowledge the same God and Saviour is sad indeed.

Herr A. Gehring, of Trichinopoli, in South India, writes in the *Missions-Blatt*, describing a girls' school:

"I wish I could only present to the friends of missions at home the little brown-faced company, in their variegated, becoming costume, with their ornaments in nose, ears, hair, and wherever else they can find a lodgment. Even the poorest cannot afford to be wholly without them, although, to be sure, all is not gold or silver that glitters. You at once become aware, by the expression of the children's faces and their whole demeanor, that they belong to the higher classes. When the heathen girls have attended school awhile they lay aside, in a measure, their shyness towards the