

them. They also opposed the missionary work, and slandered it in a great variety of ways. Notwithstanding these hindrances, however, the work advanced, and the people were converted to Christianity, till they stood just about as well in this respect as the people of so-called Christian lands.—Indeed, in some respects, they were in advance of other countries, for slavery was abolished as soon as they professed Christianity; every slave being allowed to retain his house and a piece of ground as his own property, and one of the first acts passed by the nation when they made their own laws was a thorough prohibitory law.—This, unfortunately, they could only make applicable to the native population, for the foreign population, which was too strong for them in the sea-ports, would not allow it to be applied to them. The French sent their brigs and vessels-of-war and forced the Islanders to permit the landing of the former for sale; indeed, so violent were they and unjust, that they deposed the native authorities and usurped the functions of Government for the avowed purpose of forcing their brandy on the country. After a short time, however, they found the people so firm in their passive resistance that they retired, and allowed the rightful authorities to return to power as also the law, which punished with imprisonment any one who sold liquor to an Islander. Not only were the Sandwich Islands Christianized themselves, but they sent out missions to other Islands, and especially to Micronesia, a group about three thousand miles beyond. His (Mr. Gulick's) brother was the only white missionary on Ascension Island, and there he had found the visits of the whaling vessels the greatest curse to the Islanders. The conduct of the masters and men belonging to these vessels was too bad to be described; but he reported a part of it, and his reports were published in the Sandwich Islands and the United States. This rendered them perfectly furious.—They threatened him with all manner of violence, and incited the natives against him, and when Mr. Gulick visited the Sandwich Islands they sued him for libel; but as he had only told the truth, and not half of that, they lost their cause. But it was true of missions in the South Seas, as in many other places, that the worst opposition the missionaries met with was from their own countrymen, and the liquors and vices they introduced among the natives.

Mr. Gulick described some instances of the terrible power of strong drink over men otherwise sensible and well-disposed, which had come to his knowledge when engaged recently in city missionary work in New York, and earnestly advised all drinkers to sign the pledge before it became so difficult with them to do so as it was in those cases.

A Christian Merchant in China.

In the large cities of the East one of the greatest hindrances to the Gospel is that it is evident that foreign merchants from Christian lands do not practice the precepts of the Bible which the missionaries inculcate. Sometimes the visit of a Christian merchant from America is of more value than any words of a minister or missionary. Mr. Peet of Fuhchau, China, gives an interesting account of such a visit. Mr. Atterbury and son and Mr. Van Ranselaer attended a Sunday service, and Mr. A. addressed the converts through an interpreter, Mr. Peet says:

“To see a Christian merchant stand up and address them in the name of Jesus was an anomaly to all the Chinese present. To hear him declare that there were thousands of merchants in his native land who believed in Jesus, and closed their offices and shops on the Sabbath, listened to the preaching of the Gospel, and engaged in other religious duties on God's holy day, gave them new views of this class of men. He also told them that he and thousands of others throughout the land received the same Bible that the missionaries were giving them, worshiped the same God and Father of all men, looked forward to the same Heaven, contributed to the support of the Gospel here, and were interested to know how it was received among them; and that this was one reason for their visiting this place. And when I told them that these two gentlemen gave a thousand dollars extra to the steamer to put in at this port on her passage down the coast from Shanghai, they all seemed greatly surprised that so much interest should be manifested by merchants in the missionary work. The thoughts presented were just what were needed, and I am convinced that a most salutary impression was made upon the minds of all present.

“Let Christian merchants making transient visits to these ends of the earth avail themselves of such opportunities of looking in upon us and upon our work, and of communicating to us and to our people the warm Christian sentiments of the churches, and they will find themselves abundantly rewarded for so doing. They will also do a service for the Board and for the Christian public, as well as for the missionary, of more value than silver or gold.”

The English Church Missionary Society during the first year of its existence (it is 71 years old) found difficulty in securing missionaries, and was obliged to go to Germany and take Lutherans, who engaged to work with the Church. Afterward they opened an institution at Islington, for the purpose of training missionaries. From this institution above 240 students have been ordain-