

## V.—GENERAL MISSIONARY INTELLIGENCE.

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### Extracts and Translations from Foreign Periodicals.

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#### MISCELLANEOUS.

—"The Scandinavian Alliance Mission has usually been heard of in this country as a sort of feeder to the China Inland Mission. It originated in the labors of the Rev. F. Branson, a kind of Swedish Moody, who did much to revive the spirituality and missionary zeal of the Scandinavian peoples in the United States, as well as in Sweden, Norway, Finland, and Denmark. More than a hundred missionaries have been sent out to the foreign field, supported either by individuals or congregations, or, in the case of poor congregations, by a group of them. The majority of the missionaries have been associated with the China Inland Mission, but some have been sent to Japan and Africa, and a few to India, with a view to their settlement in Thibet. A party of nine, including three women, arrived in Darjeeling more than a year ago with this intention. Until their purpose could be accomplished they have been co-operating with the Scotch Established Church Mission in that district, and have settled at Ghoom, working among the Thibetans and Bhutians there. A part of them recently made an expedition across the frontier into Sikkim. In crossing the mountains at a height of over 12,000 feet they suffered much from cold, but recorded with great joy their first prayer-meeting on Thibetan ground. They wished to settle, but were not allowed to do so by the English political agent. It has, however, been arranged that their petition shall be set before the governing body of Sikkim, and then before the Council of Bengal, so that it is possible they may be allowed to do so after all.

In any case, we have here another little force joining in what is now a veritable siege of Thibet in behalf of Christ. The Moravians, the Scandinavians, and the China Inland Mission are waiting at different doors, prepared to enter in as soon as they shall be opened. The Christian world will watch the issue with sympathetic interest." — *Church Missionary Intelligencer*.

—"Some English Nonconformists, in their determined opposition to prelacy and in their stanch belief in Congregational church polity, dislike to speak of ecclesiastical dignitaries by their official titles, lest they should seem to approve of such offices as these men fill or such titles as these men bear. In the same manner some military gentlemen in India, jealous for the honor of military titles, very needlessly objected to giving General Booth his conventional title. But there ought to be no difficulty in the matter. We call the official head of the Roman Church the Pope, because it is his official name, and in so doing we make no acknowledgment of his supremacy. We give the Anglican and the Roman bishops their titles when speaking of them, but this does not mean that we accept the peculiar claims of either to rule over all Christians in their diocese. The Congregationalist who believes that no man should bear rule over any portion of the church ought not to feel compelled to refuse his title to any church dignitary. There is no sacrifice of principle in it. So, too, Churchmen are sometimes in a strait when dealing with Methodist bishops. They do not wish to be impolite, yet they fear to give the man his episcopal title lest thereby they appear false to the doctrine of territorial episcopacy. It is sometimes amusing to notice the labored lingual peregrinations made by some men to avoid using a title that is objectionable to them-