

TRANSLATIONS FROM FOREIGN MISSIONARY MAGAZINES.

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THE *Berichte*, of the Rhenish Missionary Society, says:

"There is a significant parable that the Lord God in the beginning created the birds with all the present variety of their plumage, but without wings, and afterwards lightly attached these to them. Some of them refused to bear this added burden and cast them off; these became the wingless birds, that cannot fly. But for the others, who were willing to bear the burden, the wings grew fast, giving them power to soar high towards heaven. So, in the last hundred years, by God's grace, two mighty pinions have grown out on our evangelical church, namely, home and foreign missions, with which she may joyfully and freely mount upwards toward God, and, furnished with these, she has no need to fear either that she is going to languish out of existence or to be overwhelmed by Rome."

"Through evil report and good report," says the *Berichte*. "This is a word which, as I believe, deserves at this very time our especial attention. It seems almost as if the opinion was rather widely diffused among the friends of missions that for the missionary cause among us in Germany the day has dawned, when the former disparagement and contempt shown to this is over for good and all, when, even in the widest circles, even in so-called public opinion, it will more and more find unrestricted recognition. But such an expectation is assuredly a very serious mistake, and the sooner missionary circles come to recognize it as such, the better. Otherwise, after long entertainment of false expectations and hopes, the subsequent awakening will be so much the more bitter and discouraging, when again the call is addressed to the friends of missions to go once more through ignominy and evil report, and to approve themselves therein also as the servants of God."

The *Berichte* remarks:

"That, in the diffusion of Christianity, reference must everywhere be had to the founding of new congregations, that Christianity cannot continue to exist in any living vigor except in this form, that according to the Scripture the individual Christian is not to be conceived as existing for himself, but as a member of a community—all this is so clear, that we need waste no words about it. Perhaps, however, less thought is given to the truth, the true building-stones for a Christian community are not individual Christians, but Christian families. And yet even the Scripture gives us significant intimations in this respect, drawn from the labors of the apostles. Repeatedly we read: 'And he (or she) was baptized, with his whole house.' The missionaries know only too well, from their own experience, that so long as they have only gained over individual detached members of families, they are yet very uncertain of their results and of the prospects of Christianity. Only when whole families are won does the cause gain permanence, and only then can there be talk of forming a community. To some of our missionaries, indeed, this point has come to seem of such weight that they have made it a fixed rule never to baptize one of a married pair without the other, because otherwise unhappy complications are almost inevitable. Moreover, if one has gained a thoroughly clear conception of the importance of gaining Christian families for the formation of Christian congregations, he has thereby gained a new point of view from which to judge correctly one of the most frequent and favorite attacks of the Roman Catholics upon the evangelical missionaries. The Catholics never weary of scoffing over the fact that most of our missionaries are married, and think there can be nothing more absurdly incongruous than a married apostle. Now we will leave them their easy scoff, but will remain quietly in the maintenance of our opinion, that Peter also, and the other apostles, as the Scripture expressly attests (1 Cor. ix: 5) must have been married. So, then, our missionaries may well be so too. Nay, more; they are as married people much better adapted to gain over Christian families from the heathen, because they themselves know the Christian family life not merely from hearsay, and can give an example of it before the heathen. *Exempla trahunt.*"

The *Evangelisch-Lutherisches Missionsblatt* calls attention to the growing importance of the Hindoo element in Zanzibar:

"Alongside of the Arab influence and in part at its expense the influence of the Hindoos is growing with every year. These mostly come from the peninsula of Cutch, North of Bombay. They are partly Mohammedans, partly Parsees, partly cow-worshippers, that is, Hindus proper. The principal wealth belongs to the Banyans, or merchant-caste, and to the Kojas. The Arab merchants are heavily in debt to them, for they are so very successful in business that they are drawing most of the commercial profits of the East coast into their own hands. Everywhere the commercial middleman is the pliant and well-trained Indian. Their number is estimated at some 7,000 or 8,000. Besides the British Indians there is, especially in Zanzibar City, a colony of Portuguese Indians, the so-called Goanese.