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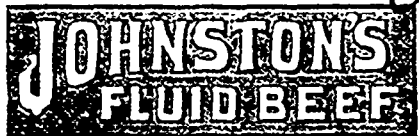
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THE MISSIONARY WORLD.

GUATEMALA.

The Central American States have not been the theatre of extended Protestant missions. Insalubrity of climate has doubtless been one obstacle supposed, and the unsettled state of the country, as well as the general fanaticism of the people, has also had its influence. The impulse communicated to Mexico twenty-five years ago by the re-establishment of the Republic, and the general awakening of the spirit of liberty among its people, did not extend to the smaller States on its southern border. Nevertheless, at Belize and along the Mosquito Coast, there has been a limited missionary work for several years, and there have been times of remarkable refreshing in the Wesleyan missions of that field. Altogether, the most progressive of the Central American States is Guatemala, and yet until within the last six years, there was no such thing as a Protestant religious service in the entire State, with its million and a half inhabitants.

The history of the establishment of the mission of the Presbyterian Board in its capital is full of interest. In 1884 President Barrios, of Guatemala, and Minister Romero, of Mexico, were at Washington, seeking the arbitration of President Arthur in a boundary question between their respective States. Their relations personally seemed to be friendly, and other matters than the question in dispute were discussed. While President Barrios and his staff were stopping for a time in New York, Senor Romero wrote a note to a gentleman in the city, intimating that the President of Guatemala would gladly welcome the establishment of a Protestant mission among his countrymen, and he suggested that the fact be communicated to some of the missionary societies. The contents of the note were made known to a secretary of the Presbyterian Board, who sought an interview with the President, which proved to be of the most cordial and satisfactory character. Full protection and every facility were promised, and even the travelling expenses of the missionary to the field, though this was not accepted. A missionary family was sent out promptly, and in fact they accompanied the President on the steamer from San Francisco to Guatemala. A few months later two young ladies were sent to establish a girls' school.

The promises of the President were generously fulfilled, and several American and British residents lent their influence to the work. Upon the death of President Barrios, it was feared that serious reaction might follow under the administration of his successor; but, fortunately, the new President, Senor Barrillos, has also extended full protection to the Protestants in all their rights. A change in the missionary force, which left the work of the little church for a time without a head, seriously retarded the work; but it is again in a flourishing condition. Two ordained missionaries and two unmarried ladies are at present engaged. Suitable and commodious buildings have been purchased during the year, and the mission is regarded as now established on a solid foundation. The church membership is not large, nor is there a long list of pupils in the schools; but the right to exist in the face of Catholic prejudice, the tried fidelity of the government in the maintenance of every right, and the general sympathy of the foreign community, as well as of many natives—all these are assured.

The climate is salubrious, and the country beautiful. The people are impressible, and the Romish priesthood are at least incapable of serious harm. The Indian tribes of the interior, not very firmly held by the Catholic padres, are peculiarly receptive. Unlike the Indians of the United States and Canada, whose roaming ancestors have lived for generations by the chase, the aborigines of Guatemala are industrious for so warm a latitude, and for the most part thrifty. They present a most promising field for missionary labour.

The significance of this young mission is much broader than the measure of its present results would show. It is a demonstration of feasibility and success. It is an encouragement for other organizations to establish missions in the Central American States. The existence of mountain ranges through the whole extent of the country furnishes such varying degrees of altitude as to secure healthful conditions—and such is the obvious need of

enlightenment that there is reason to believe that the authorities everywhere, in spite of the bigotry of the priesthood, will guarantee liberty and protection. Whatever may be the issue of the schemes now discussed for transit from the Atlantic to the Pacific, the geographical position which these small States hold in the community of nations will rapidly increase their commercial importance and bring them into contact on all sides with the active forces of the age.

The status of the Roman Catholic Church in Central America is that of the Middle Ages. The period of Luther and Zwingli has not yet come, but it will be hastened; the country has waited long. Yet not exactly a Luther is needed—the times require a somewhat different method. An equal earnestness, but more of conciliation is demanded. It has been fully demonstrated in the efforts made in Roman Catholic countries in this hemisphere, that not denunciation is needed, but the plain, kind and persistent presentation of a more excellent way. The Government of Guatemala, while extending complete protection, and giving every facility to Protestant missionary effort, has made known its want of sympathy with anything like an assailment of the errors or corruptions of the Roman Catholic Church; and this we believe to be the sentiment of those liberal-minded statesmen in all the Spanish-American Republics who are most ready to extend a welcome to Protestant effort and influence. There is scarcely one of these States in which instances of this enlightened spirit have not been shown. If President Juarez was ready to welcome and protect Protestant missions; if the noble minded General Esquibedo, though a sincere Catholic, could wish for the organization of Protestant churches in Mexico; if Minister Romero could intercede for the extension of the same work into Guatemala, and her own President could invite missionaries into his capital,—are not the sentiments of these broad-minded and noble men worthy of being heeded? Shall not missionaries take counsel from their moderation and charity, and simply do the work of earnest, Christ-like evangelists—simply show the purity and beauty of a true Gospel; or to change from the standpoint of statesmanship to that of the New Testament, shall they not show the spirit of Christ at the well of Samaria, and the tact of Paul at Athens?

GERMANY.

According to the Statistical Year Book of Germany for 1889, the latest data on the religious status of the country are these: 29,369,847 Evangelicals; 16,785,734 Catholics; 125,673 other Christians; 563,172 Jews; 11,278 confessors of other religions or professing no religion at all. The Evangelicals include Lutherans, Reformed and the United Church, i.e., the union formed in 1717 in Prussia and some other States between the two Protestant confessions; the Catholics include Roman Catholics, Greek Catholics and old Catholics; the other Christians represented are United Brethren, Baptists, Mennonites, Episcopalians, Presbyterians, Methodists, Quakers, Irvingites, German Catholics, Free Religionists and Dissenters. In 1871 the proportions were these: 25,581,685 Evangelicals; 14,869,292 Catholics; 82,158 other Christians; 512,153 Jews; 17,156 of other or no religion. The most noteworthy feature of these figures is that while the Evangelicals and the Catholics have grown in equal proportions, the number of "other" Christians has increased in much larger proportion. This is evidence sufficient that the propaganda made by the various denominations of England and America in Germany has not been unsuccessful. This is one of the factors that is slowly but evidently surely at work towards the disestablishment of the Protestant Church of the land of Luther. The sixty-sixth annual report of the Berlin Society for the Promotion of Christianity amongst the Jews show that two missionaries and one colporteur are employed by the Society, and that its income during the year 1888 amounted to 25,593 marks, 42 pfennigs (about £1,279), which, with a balance of 43,341 marks, 54 pfennigs from 1887, made the total receipts of the year 71,925 marks, 1 pfennig. The expenditure was 41,219 marks, 46 pfennigs, leaving a balance of 30,705 marks, 55 pfennigs in hand. Pastor Hausig, a former missionary of the London Society, is secretary of the Berlin Society. The Gustavus Adolphus Society, to carry the Gospel into Catholic countries, last year received \$230,000, or \$5,600,000 since 1882. The Society has had 1,444 applications for aid from Roman Catholic countries.