

German race, and is returning through this organization the missionary favors which it received from Fridolin, Columban, St. Gall and other early Celtic apostles in mediæval days. It is one of the outcomes of the Pietist movement in Germany, and to-day is upheld by that large number of devout Christians in Central Europe, who are in the world, yet not of the world; in the State church, and yet not of the State church, but whose quiet lives of Christian endeavor form the great undertone of the vital church life of modern Germany and Switzerland.

The Basel Mission School, under the efficient management of Blumhardt, slowly began to gather headway. For the first few years its students, when ready for active service, were ceded to foreign societies, especially to the Rotterdam and the Church Missionary Societies. But as early as 1821 it began to send out missionaries under its own direction. In that year Zeremba and Dittrich were ordained as the first Basel missionaries for southern Russia. Thus the first independent German missionary society arose in Basel. From that time on the history of the society may conveniently be divided into four periods, corresponding to the work of the four successive inspectors. The first extended from 1816 to the death of Blumhardt, December 19, 1838; the second embraces the era of Hoffman, from 1839 to 1850; the third that of Josenhaus, from 1850 to 1879; the fourth that of Otto Schott, from 1879 to 1884. At that date the present efficient leader, the Rev. Th. Oehler, son of Prof. Oehler, famous for his Old Testament studies, took up the important task.

During the first period we note the careful hand of a diplomat. Blumhardt was a very cautious man, which characteristic brought him the reputation of being versed in the art of masterful inactivity. He was slowly forming ties at home and abroad. With the instinct of a statesman, he steered his craft through all sorts of difficulties, and quietly made all sorts of men and circumstances serve the cause of missions. In a truly evangelical spirit, and with the tact of a born teacher, he framed the first house regulations and made out the routine of study for the school. From 1816 he edited the *Evangelical Missionary Magazine*, and in 1828 started the *Heidenbote*. He wrote a history of missions in several volumes, and withal managed the finances of the society so frugally that at his death the mission-house was supported by the income of the magazine and the *Heidenbote*, and an available fund was raised to the amount of 100,000 florins, with a reserve fund of 20,000 florins. He was not an experimentalist, and never yielded to any call that did not seem directly from the Lord.

The following missions were started during the era of Blumhardt:

(a) One in South Russia (1821), which on the 23d of August, 1835, with all other evangelical work in Russia, was suspended by an imperial ukase, and finally dissolved in 1839. Before the work was stopped, however, the Bible had been translated into Turkish-Tartaric and the modern Armenian languages; Armenia and the regions toward Bagdad and Tabreez had been