

THE

ENCYCLOPÆDIA OF MISSIONS.

*DESCRIPTIVE, HISTORICAL, BIOGRAPHICAL,
STATISTICAL.*

WITH A FULL ASSORTMENT OF MAPS, A COMPLETE BIBLIOGRAPHY, AND LISTS OF BIBLE VERSIONS, MISSIONARY SOCIETIES, MISSION STATIONS, AND A GENERAL INDEX.

VOL. II.

EDITED BY

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(Beom)

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raging violently, he spent much time in administering medicine to the sick, when he was himself slightly attacked. His health having somewhat improved by a visit to the sanitarium, he resumed his missionary labors. In July he returned from a tour very much exhausted, and for several days his sufferings were severe. He died August 19th, 1870. Mr. Washburn, quoting the memorandum respecting Dr. Scudder from a scrap of paper much worn and tattered, says: "This record (written when Mr. Penfield was a boy of twelve) is the key to his whole subsequent life. He was diligent and active to the full limit of his strength; his judgment was trustworthy, and he was careful most faithfully to administer the funds of the churches committed to his hands. Though he had been with us but little more than four years, his diligence in acquiring the language, his active habits, and his generous assumption of the work put upon him, gave promise of a future of great usefulness."

Penguin, a town in Tasmania (Australia), 81 miles northwest of Launceston. Climate very mild, genial, and healthy. Population, 5,000, English, Germans, and Chinese. Language, English. Religion, Protestant, Catholic. People moral, prosperous. Mission station United Methodist Free Churches (1878); 2 ordained missionaries, 1 missionary's wife, 11 native helpers, 9 out-stations, 3 churches, 120 church-members.

Pentecost Bands of the Free Methodist Churches in the United States. Headquarters, 104 Franklin Street, Chicago, Ill., U. S. A.—The Pentecost Bands were organized at Parma, Mich., July 25th, 1885, by Rev. V. A. Dake, an elder belonging to the Free Methodist Church. He had been preaching on circuits and travelling districts as chairman (presiding elder), but feeling the responsibility upon him, laid down his regular duties and began this work. A Free Methodist Society was organized at Parma, and turned over to the proper authorities of the church. The work was started on account of the many young people in the church who felt led to gospel work, but were not called to preach. At first the intention was only to do home-mission work,—going to new towns and localities where there were no Free Methodist societies, and organizing, building churches, and establishing the church. But in this intense, essential mission work the foreign branch of the work developed, until to-day the home work has become simply a training-school for foreign-mission work. In Michigan they have organized 8 new societies, and in Illinois 25, in which are 19 church enterprises.

There are now 23 bands: 2 in Africa, 1 in Norway, 1 in Germany, 17 in the United States, and 2 in Canada. The missionaries in both home and foreign fields are about 70 in number.

In connection with the Pentecost Bands has been started an institution which is called "The Reapers' Home." Here it is calculated to train the children of foreign missionaries, and also to gather in orphan and dependent children to train for mission work. It is started on the principle of having the children "born again" while from four to six years of age, and then keeping them by careful watch-care in the fear of God. The various enterprises will all be separate, as the whole work is started

on the cottage system. The "Reapers' Home" is temporarily located now, but may be addressed at 104 Franklin Street, Chicago, Ill. The leader of the Reapers' Home work is Mrs. Ida M. C. Dake. There is also a Mission Training work in St. Louis, Mo., under the charge of Mrs. C. W. Sherman. The object of this work is the especial training of those about to start for foreign fields.

The officers of the band are: a leader in charge, two assistant leaders in charge, one male and one female, a foreign-mission treasurer, a general book-agent, a secretary, and leaders of the Reapers' Home and Mission Training work. Each band has a leader and assistant leader. When several bands work together they are called a Division, and one worker is called the Divisional Leader. When work is opened in a foreign nation an overseeing leader is appointed, who is called the National Leader.

The first foreign field opened by the bands was near Colmar, in Elsass, Germany. The leader in charge went there in the summer of 1889, and organized a Free Methodist class and sent a Pentecost Band to continue the work. They stayed a few months and returned, and the work has since been in the charge of local leaders.

Monrovia, Liberia, was also opened in the fall of 1889 by Band No. 3, Elder George W. Chapman and his wife Mary W. Chapman, and C. S. Kerwood. The wife is the divisional leader. During the year Brother Kerwood has died, and his place has been filled by Band No. 9, Miss Matie North and Mrs. Jennie Torrence, making four workers on that field. They have an iron house costing \$1,500, and are well equipped for work.

In the fall of 1890 Band No. 12, Mr. S. V. Ulness and wife, Lillian M. Burt Ulness, and Hans Fass, went to Norway and opened up work there. The work in Canada is under the leadership of Thomas H. Nelson. At present Miss Gracie Toll and Laura Douglass are getting ready for India, Edward Cryer for England, and Harvey D. Briuk for Australia. The work in England and Australia will be mainly for training missionaries.

The special work before the missionaries is the salvation of souls and the sanctification of believers. They all dress plainly, use very plain food, object to all worldly entertainments, and find their pleasure in prayer and obedience to God. While not opposed to educational work, this is only used as supplementary, and not primary. They believe the all-powerful factor in the conversion of the heathen is the "Holy Ghost and Fire."

A band is composed of four workers, of whom one is a leader and another an assistant leader. They enter into a field where work is needed, hold street-meetings, visit from house to house, hold public services in church, tent, or hall, and throw everything else aside in desperate efforts to "pluck brands out of the burning." They are earnest, enthusiastic, and noisy. Their methods may all be called short-cuts to win souls.

The "Vanguard," published at St. Louis, Mo., is the organ of the Pentecost Bands. It has about 5,000 subscribers, and is in quite a prosperous state.

During the winter holidays is held in each division, home and foreign, the Semi-annual Ingathering. In the summer, at the date of

organization, July 25th, is held the Annual Harvest Home Camp-meeting, when all workers are expected to be present. The whole movement is intensely missionary. A favorite song is "We'll girdle the Globe with Salvation." The home-work is for the purpose of training workers and raising money for the foreign work. The Bands are in their infancy. Only five years of effort, and yet they are constrained to say, What hath God wrought! From many lands comes the cry for Pentecost Bands to come and help in the battle against sin.

Periodical Literature.—When the missionary enters on his work he learns the number and power of the obstacles to its success. If he had pictured the heathen as calling on him to come to their help, he finds hard practical facts in sad contrast to such a dream; not that there are no heathen longing for the light, but the number of such is exceedingly small. One may labor for years among large masses of idolaters without finding one. The writer can never forget his surprise on first entering the missionary field to find a shrine of the Virgin Mary under the roof of good "Father Temple," as we called him in Smyrna; but the old servant to whom it belonged could not see the unscripturalness of such worship, and his employer was too wise to exercise authority in the matter. He preferred to wait for truth to lead the man to put it away himself, rather than to require it on the ground of his master's views of duty. The missionary finds men as mad upon their idols as he is loyal to Christ; many who welcome him as a man oppose him as a missionary. The worldly minded would receive him heartily if he brought some kind of merchandise on which they could make good profits. The unspiritual take scant interest in his most earnest setting forth of Christ and his salvation. The timid shrink from the persecution that is sure to follow their acceptance of the truth. The number who consent to listen to the preaching of the gospel is small, and the field extends in all directions beyond his reach. How can he fill it with the truth? If he prints it in volumes, however well reasoned and persuasive, they will not be read; but he can print the latest news from distant lands, and men who have not had access to it before are eager to hear that. He can set forth interesting facts in natural science or mechanics, and men read them also with avidity; and along with these he can sift in, not abstract dogmas, but truth in its practical applications; truth set at that angle which sheds light on their daily life, meets their wants, answers their questions, and brings the Word of God in contact with their hearts. Then each week the lesson is changed; some new aspect of truth equally timely and no less adapted to their needs is set before them. The lesson which needs reiteration is reiterated. The unexpressed longing is satisfied; the illusion that made error seem truth, and truth to look like error, is dexterously dispelled; and men are led on step by step till by the grace of God they know the truth, and the truth makes them free.

It may be questioned whether our churches at home are aware how much they owe to our own religious periodicals. In Mosul in 1844 the missionaries used to lend their "New York Observers" to the French consul, Mons. P. E. Botta, son of the Italian historian of our own revolution. He was a decided Romanist, yet

genial and friendly, and not only expressed admiration for the religious feeling that created and sustained such a paper, but affirmed that such a one could not possibly find support in Papal France. The religious periodical is the outgrowth of the Bible religion of the present century. It reaches a larger number than any one pulpit can touch, and it speaks the word for the hour simultaneously in many places, and on a great variety of themes. It is essential to the unity and vigor of every advance of the kingdom; and just as the needs of the home field have called it into existence there, so the needs of the foreign field called it into being almost from the first. As early as 1818 the Baptist Mission at Serampore issued the "Samarchar Darpan," or "Mirror of Intelligence." In 1834 our missionaries in the Hawaiian Islands established the "Lama Hawaii," a weekly quarto of four pages, and another was commenced in 1835. In all, ten have made their appearance at different periods in the islands. The pioneer periodical in Turkey was the old *ΑΠΟΘΗΚΗ ΤΩΝ ΩΦΕΛΙΜΩΝ ΓΝΩΣΕΩΝ*, "Magazine of Useful Knowledge," published in Greek by Rev. D. Temple in 1837-1843. It also appeared in Armenian, and in 1854 became the "Avedaper" (Messenger), a semi-monthly quarto of eight pages, and afterwards a weekly folio of four pages. It was issued also in Armeno-Turkish in 1857.

Newspapers were unknown in Turkey till 1834. The first, edited by a native Christian, appeared in 1840. Still even in 1860 a paper was rarely seen in the hands of the thousands that thronged the decks of steamers in the Golden Horn; but six years later the newsboys were as busy in Constantinople as with us. The fifty papers of that city, however,—thirty of them dailies,—were generally hostile to spiritual piety. The Turks allowed no printing for two centuries after the discovery of the art.

In 1872 the Greco-Turkish "Angeliophoros" was added to the Armenian and Armeno-Turkish. The first page of each was devoted to brief moral and religious articles. The second to education, religious intelligence, and general topics. The third was given up to the natives, and the fourth to current events. They were taken by one in five of adult Protestants, and were highly prized and carefully preserved. At the low rate of a dollar, postage included, they were very popular. In 1874, 1,800 copies of the weekly and 4,000 of the monthly were issued. As an evangelizing agency they went into hundreds of families not Protestant, and each copy was read by about four persons.

Besides these were four illustrated monthlies for children. Three of them, in the same languages as the weeklies, were established in 1871, and the fourth in Bulgarian, 1874, with 2,000 subscribers. These are the first periodicals for children printed in Turkey, and there has been great demand for them. The "Bulgarian Zornitza" was also issued as a weekly in 1877, and has proved one of the most important agencies in educating Bulgarians.

In Syria the "Neshera" (The Unfolding) has been issued for many years by the mission. It is a religious weekly, edited by Rev. Samuel Jessup. The "Koukab es Soobah" (Morning Star) is a monthly for the children, edited by Rev. H. H. Jessup, D.D. The "Lisan el Hal" (The Voice of the Condition, i.e., an object is better known from the sight of it than from any