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Mission Fields and Subjects for Monthly Concert.

JANUARY.....	General summary in connection with the week of prayer.
FEBRUARY.....	China.
MARCH.....	Mexico and Guatemala.
APRIL.....	India.
MAY.....	Siam and Laos.
JUNE.....	Africa.
JULY.....	Indians, Chinese and Japanese in America.
AUGUST.....	Papal Europe.
SEPTEMBER.....	Japan and Korea.
OCTOBER.....	Persia.
NOVEMBER.....	South America.
DECEMBER.....	The Syria Mission.

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VOL. XLIV.

FEBRUARY, 1886.

NO. IX.

THE condition of the finances of the Presbyterian Board was found to be such at the beginning of the new year, that on Monday, January 4th, the Board appointed a special committee to devise and execute some measures of relief.

It appears that while the debt, which was reported at the last General Assembly, had been largely reduced, and receipts from legacies have increased, there had been a falling off in the receipts from *church collections for current work*, of \$17,100. If, therefore, the expenses shall be the same as last year there will be another debt.

It is to the contributions of churches in their regular collections that particular attention is called. They are and must be the chief reliance. If they decline or show no advance, it is difficult to see how a work which, in its very nature *must* advance, can be wisely and safely administered.

ON Tuesday evening, January 12, a union meeting of Foreign Missionary organizations connected with the Reformed Churches of the Presbyterian order in this country and in Canada was held under the direction of the committee appointed at the Belfast Conference upon the subject of Co-operation in Foreign Missionary work. The meeting was not large; if the truth be told, it was pitifully small, as such gatherings in this city are apt to be when held on week-days. The different Churches, the Presbyterian North, the Presbyterian South, the Reformed Church, and the Canadian Presbyterian Church, were heard from in short addresses. A representative of the German Reformed Church took part in the service. Letters of regret came from the United Presbyterian Church. Rev. J. W. Chambers, D. D., presided, and Rev. E. Kempshall, D. D., on behalf of the above-named committee, made a statement in regard to the movement for union in Mission work.

Among the speakers was Rev. Jacob W. Chamberlain, D. D., of the

is "without excuse." Although their guilt and punishment are far less than that of Christ's despisers, he presents no suggestion that without the Gospel the heathen world shall be saved. So far from this, a necessity burdens his spirit to bear to them the truth. He exclaims, "Wo is me if I preach not the Gospel!" Haste, the haste of one who bears help to the dying, is in his every movement. He forfeits all his comforts, perils his life, moves heaven and earth to get the Gospel to them, and then dies, a prisoner, but thanking Heaven that the *Word of God* is not bound. The knowledge of Christ, he feels, is indispensable even to the elect. "Therefore," he says, "I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus, with eternal glory!"

TWENTY-FIVE YEARS OF MISSIONARY WORK IN THE PROVINCE OF SHANTUNG, CHINA.

BY REV. HUNTER CORBETT, CHEFOO.

PREVIOUS to the treaty of 1860 no missionary was at liberty to travel or preach in Northern China. No sooner was the treaty signed, granting permission to foreigners to reside at certain points, than several missionaries entered and began the work to which their lives had been consecrated. At that time the obstacles were truly appalling. The ignorance and prejudice of the people knew no bounds. The mass of the people fully believed the constant and widely-circulated stories to the effect that all the people from Western countries were barbarious, cruel, blood-thirsty and capable of committing the vilest deeds. That such a people should claim to have the only true religion seemed to many the crowning evidence of depravity and ignorance on the part of its adherents. All white people were thought to be the sworn and natural enemies of the Chinese. Missionaries and others were regarded as spies or emissaries of their respective governments. They were both hated and feared. Children were kept out of sight, lest they should be bewitched, or in some way fatally injured. It is difficult to know how the early missionaries, when going from village to village, could have secured audiences if it had not been that the curiosity of the people is so intense that nothing could restrain them from trying to get a sight of the white man. Frequently every inn was closed, and it required much of the wisdom of the serpent to secure a lodging place.

Years of National Terror and Distress.

At that time the whole nation was kept in a whirl of excitement, in consequence of the Tai-ping rebellion, which collapsed in the year 1865, after a terrible conflict of twenty years. The leaders in that rebellion were everywhere spoken of as members of the Christian Church, and propagators of the Christian faith. Wherever the rebels went temples were burned and the idols destroyed. All who would not espouse their cause were put to death. In the minds of most, Christianity and rebellion, with all its woes, seem to have been regarded as inseparable. The people, as a class, seriously feared, and, so far as possible, avoided the teachers of Christianity. In the year 1862 a large body of armed men, supposed to have been led by men connected with the Tai-pings, in Central and Southern China, made a raid over almost the entire Province of Shantung and other districts. Cattle and stock of all kinds were captured, towns and villages burned, and multitudes of the people either slain or taken captive. In some places deep wells were literally filled with the bodies of women and girls, who had

thrown themselves in to escape the most barbarous treatment. Consternation and misery filled the land. Two missionaries went out to meet the rebel leaders, hoping they might be able to induce them to restrain their followers from ruthlessly murdering innocent and defenseless people. The rebels did not give them a hearing, but rushed madly upon them with their swords and spears, and left their bodies upon the plain. This same year the Asiatic cholera swept over the north and west of China. In some districts such numbers died that the living were scarcely able to bury them. Several of the missionaries fell victims to this plague, and the homes of others were made desolate by the death of children.

Four years later the province was again overrun by a band of armed robbers. Many of the young were carried off as captives, and others met with cruel deaths. Much of the time of the missionaries was spent in trying to aid the wounded, sick and destitute, who had fled for their lives. As the Government, weakened by the long struggle to put down the rebellion, signally failed to protect the people in their rights, and the dangers from such repeated raids seemed to increase, the people everywhere were aroused to take measures to defend themselves. High walls were built around thousands of towns and villages, and defenses were built on the highest peaks of hills and mountains where the people could flee in time of danger. All this not only kept the minds of the people in an anxious and restless state, but so much time and money were spent in self-defense that the people were plunged into still deeper poverty. The troubles, however, were not confined to China. At that time the civil war was raging in America. The majority of the missionaries from the South, failing to receive support from the home churches, were compelled to accept positions as teachers, interpreters, or whatever would secure bread for themselves and families. While the war continued, the churches of the North were so crippled as to do very little aggressive work. In many instances the ranks, weakened by death or failing health, could scarcely be kept filled.

From the above statements, it will be seen that the work was for years pre-eminently one of faith. Seldom was the faith strengthened by seeing genuine conversions. The earnest cry often was, "Awake! awake! Put on strength, O arm of the Lord!"

For several years Tungchow and Chefoo were the only cities in the province where missionaries were able to secure suitable residences. Chapels, however, were secured in several inland towns where the Gospel was frequently preached. Extensive itinerating journeys were made, and many portions of Scripture and Christian books put in circulation. Here and there one or more united with the Church; but the people, as a class, remained either hostile or supremely indifferent to every appeal. Not a few joined in open persecution, and were determined at all hazards to prevent Christianity getting a hold in their midst. This continued until the great famine smote Shantung in 1876-1877.

The Great Famine.

During this dreadful visitation, many died of starvation. Not a few fled to other parts of the Empire; but a still greater number, in order to save life, were compelled to part with their land and other property at a great sacrifice. Since then, many who survived the famine have had to struggle with a poverty unknown in Christian lands.

The foreign residents in China nobly contributed large sums of money for the perishing. Much was also sent from England and other Western lands. This money was largely intrusted to the missionaries for distribution, and was the means of saving many lives and alleviating vast suffering. Many children left to die were rescued and subsequently returned to their surviving kindred. This presented the foreigners in a new light to the Chinese. Many who had formerly kept aloof and could only speak evil of us, now began to change their views and think of us as true men.

The risking of life to save life, and the death of a number of missionaries from over-exertion and famine fever, spoke with an irresistible power to many hearts. They became friendly, and little by little consented to listen to the Gospel. Christian books were studied, and soon numbers were enrolled as desirous of uniting with the Christian Church. Frequently entire families accepted the truth. In many instances both men and women visited their kindred and friends to tell them of the Saviour, and thus the Truth spread from village to village. After this, when the missionary or native preacher visited a new district, frequently groups of inquirers or people, anxious to hear the Gospel, gave a hearty welcome.

Of the numerous applicants for baptism in different centres, very few were received until after a probation of a year or more, that they might have time to test the sincerity of their faith; see whether they could observe the Sabbath and resist the temptations to apostatize which constantly must try them. The work has gone on until now, where twenty-five years ago there was not one professing Christian, there are five thousand communicants in connection with the various Missions, viz., English and American Baptists, English and American Methodists, the American Board, U. P. Church of Scotland, S. P. G. of the Church of England, China Inland Mission, and the American Presbyterian. The latter has a membership upon her roll of 2,366.

There are many whose faith has been shaken in idolatry, and who are persuaded of the truth of Christianity, but as yet have not the courage to come out openly on the Lord's side, and endure the trials and persecution which such a profession involves.

The converts are scattered over the greater portion of the province. In some towns and villages, numbering thousands of inhabitants, only one or two have been baptized. While this has many disadvantages, it has also a bright side, as every true convert is a witness-bearer. The feeblest light is of use in the midst of a darkness that may be felt. There are probably not less than 300 centres where Christians and inquirers meet regularly on the Sabbath to worship God and study His word.

What Kind of Christians are Chinese Converts?

Since my arrival in America, a few weeks since, the question has frequently been asked: What kind of Christians do the Chinese make? Do they cut off their cues, change their style of dress, adapt our civilization? etc., etc. As to the first of these questions it is necessary to understand clearly what constitutes a true Christian. Is it the color of a man's skin, the cut of his clothing and the food he eats? Is it not, rather, living faith in the Lord Jesus Christ, the love of God shed abroad in the heart by the Holy Spirit, a forsaking of sin, and a life of humble, willing and loyal obedience to our Saviour's commands? If this is what God regards as essential in a Christian profession, the Chinese Christians need fear comparison with no other people. I can witness in behalf of hundreds to their childlike faith in the power and willingness of God to fulfill every promise in the Bible, to their unshaken faith in the efficacy of prayer, their love for the Scriptures, and their honest and faithful effort to live blameless lives. Not a few, including some well advanced in life, have persevered in the study of the Scriptures until they are able with the greatest ease to repeat chapter after chapter, and sometimes *entire books*, from both Old and New Testaments. Not only have they committed large portions to memory, but they are able to explain them.

Instances of Christian Zeal.

No sooner is the heart of the Chinaman opened to fully understand the truth, than a burning desire takes possession of him to have others know and love the Saviour. Again and again have I heard men agonizing in prayer, with "strong crying and tears," that God would have mercy on a father, mother, wife, child or some loved one.

Twelve years ago a woman walked many miles to apply for baptism. For

many years she was the only believer in her village. Her only son and his wife persecuted and treated her with great harshness, as they imagined they had been forever disgraced by their mother's uniting with what they regarded as a depraved sect. The mother bore all patiently—returned good for evil, and kept on praying until her prayers were answered in the conversion of her husband and children. Last year it was her joy to see a church of upwards of fifty members organized in her village. The Christians there have built a church, and kept up a Christian school for several years. Two years ago a young man applied for baptism. His examination was very satisfactory. When it was decided to receive him, his father, a man of seventy-five, also applied for baptism. He stated that his first interest in Christianity began when he saw its power manifested in the changed life of his son. Formerly he had been a disobedient son, an inveterate gambler and a constant cause of shame and sorrow to his parents. Now all was changed, and his joy knew no bounds. Another aged man never ceased to give thanks that if God had not given him riches He had blessed him with a son who loved his Saviour and trained his children in the fear of the Lord.

Some years ago a young man became a Christian, and for years met with unkind treatment in his home. His gentle and patient manner and consistent life at length made such an impression on his wife that she began to pray, and soon openly confessed Christ. She had to endure beating and cruel treatment in consequence, but she never wavered. The aged father was often entreated to accept of Christ. Lately, when death drew near, this son and his wife knelt by his bedside, and tearfully pleaded with him to believe in Jesus, and commit his soul to His care. The father seemed deeply moved, but died, uttering the words, "Too late! too late!"

Standing Fast Under Persecution.

Last year, during the war with France, an officer arrested one of my members, and ordered him to receive 800 blows with the bamboo. For months this man could not move without great pain. He will carry the scars with him to his grave. He violated no law; his only crime was that he had forsaken idolatry and embraced the Christian religion. Did this treatment cause him to forsake the truth? No; it proved the means of intensifying his love for Jesus. He could die, but he could not deny the Saviour, whom he had found precious to his soul. He is now daily going from village to village pleading with men to trust in Christ Jesus for salvation.

Another man, upward of sixty years of age, was arrested by the same officer and beaten 400 blows. He was not then a member of the Church. Some of his heathen neighbors saw him enter a Christian church and accused him to the officer as being a member of the hated sect. He was in the hospital for months before his wounds were healed. He has since then, with his wife and other members of his family, been baptized, and they are strong witnesses for the cause of Christ. Another Christian met with inhuman treatment. His thumbs were tightly bound together and he was by them suspended to a beam, stripped and beaten until much of his body was bruised and swollen. His house was burned and he compelled to flee for his life. Again and again did he attempt to return to his home, but only to meet more cruel treatment and again be compelled to flee.

The Cost of Confessing Christ.

Time would fail to tell of all who have been called to endure reproach and sufferings for Christ's cause. To become a Christian often means to be banished from home, to give up an interest in the paternal estate and to submit to the grossest injustice. When the time comes for going to worship at the temples or the graves of the dead, the heathen neighbors often try to compel the Christians to join them and contribute their share of the expense. Failing in their object, they will inflict cruel beatings, destroy crops when nearly ready for the harvest, girdle fruit trees, treat

the children in a shameful manner, and inflict all manner of injuries. Many are obliged to give up their business, as their heathen neighbors refuse to deal with them. Many are unable to secure employment, as they would not be allowed to observe the Sabbath. Many a school teacher no sooner receives baptism than he loses his position and can get no work that he is able to do.

Christians in free America may weary in reading of the countless trials converts in other lands are called to endure. Surely, the mere reading of them is easy, compared with the trials of those who are called to suffer. The heart of the missionary is again and again wrung with inexpressible agony in witnessing the trials of his members and in trying to comfort and uphold them in their weakness. This is one cause of failing health or perhaps an early death on the part of some. Certainly it does not pay for a Chinaman to be a hypocritical or false professor. There is nothing to gain but everything to lose in social standing and business relations.

Peace in Death.

It is in the hour of death that perhaps the contrast between a heathen and a Christian is most marked. The heathen meets death as a criminal goes to the place of execution. Not a ray of hope or joy beams in his heart. The Christian, however, passes away in triumph. Lately a man seventy-six years of age called his children and grand-children around his bed, pleaded with them not to bury him as a heathen; told them of his peace in believing in Jesus, of his unwavering hope of bliss in heaven; entreated them all to give their hearts to Jesus and live only for Him, saying that then he should hope to meet them in the better world. He then prayed for them and for the Church, committed his soul to Jesus and quietly breathed his last. Two years ago another man who had for many years served the Lord faithfully as a preacher, died a peaceful death. This, together with his patience and resignation during his long illness, made an impression upon his wife that all his prayers and exhortations could not produce. She resolved that she would at once begin to study the truth and pray. It was not long before she applied for baptism, and she is now a happy and consistent Christian.

A young man who had memorized almost the entire New Testament, and who had the ministry in view, was called away when near the end of his college course. When near his end, and unable to speak, he called for writing material and continued to the very last to write of the exceeding preciousness of Christ Jesus. His one great sorrow was that his father would not give up his idols and accept of Christ.

The Liberality of Chinese Converts.

In regard to *liberality*, every member aims to give as the Lord hath prospered him. Many have adopted the principle of giving one-tenth of all their income; some give much more. When witnessing the members placing their gifts on the table, I have often been deeply moved, and also filled with pain, knowing the self-denial many of them were obliged to make. Small as the sum was, it required the giver often to do without a meal or something necessary to make life comfortable. Not a few who have been unable to contribute money have volunteered to work out their subscriptions. When there was a scarcity of work, they would supply themselves with food or traveling money, and go from village to village to distribute tracts and books and tell all who would give them a hearing, of the Saviour and His love. Thus journeys have been made varying from a few days to a month or more. These humble efforts have been blessed of God in bringing not a few to a saving knowledge of the truth.

Church-Building in China.

In almost every place the people provide places of meeting for the Sabbath without cost to the mission. In some centres, churches have been built. The people could give very little money, but the men met and worked with their own hands. The strong wheeled stones for the foundations; others made the sun-dried brick for the

walls ; others contributed one or more trees from their courts, to be sawed into lumber ; others contributed straw for the thatched roof. Carpenters, masons and all joined and worked with a will, until they had the building completed and ready to dedicate without a debt or mortgage. In one town the Christians were in deep poverty ; none of them owned a room where meetings could be held. In fine weather they met out of doors, but this was impracticable during the rainy season and in winter. After much consultation they resolved to unite in prayer to God to provide them a house. Soon they met to return thanks to God for a speedy answer to their prayer. A widow, whose entire family had been removed by death, became interested in Christianity. She proposed to the Christians that if they would build a small room at the end of her house, where she could live, she would give her house for a church. This offer was accepted ; seats were provided, and since then fifty or more are able to meet there. In most places, however, the people as yet have been unable to build. They meet on the Sabbath in the house of one of their number, or rent a room suitable for the purpose.

Grounds of Hope for the More Rapid Spread of the Gospel.

Much foundation work has been done ; prejudice has given way ; the truth has been widely preached ; Christian books and tracts circulated in vast numbers. There is abundant reason for hope that, by the blessing of God, there will be a great awakening and turning unto the Lord in the near future. There seems to be a growing conviction on the part of many who are not professing Christians that Christianity must eventually prevail. Some of the indications are the following : Buddhists and Taoist priests are constantly complaining that, in proportion as the Gospel is preached, the income of the temples is diminished. Many who formerly were zealous in the worship of idols and were regular contributors have ceased to contribute. Lately a Taoist priest complained to me bitterly that I had ruined him financially. He said that all he possessed now were his bronze images, and he could no longer gain a livelihood by taking them from place to place, as he once did. Negotiations were entered into with him, and all his gods were purchased at a price far below cost.

Another hopeful sign is that, in the minds of the people, Christianity and education are regarded as inseparable. The desire of the Christians to have their children, both boys and girls, taught to read, and their self-denying efforts to support Christian schools are exerting a powerful influence among a people who prize education so highly.

Lately a Christian was bringing his daughters from his home, several days' journey in the interior, to the school at Chefoo. A prominent merchant from the city spent the night at the same inn. After the evening meal the merchant asked the Christian if he would take charge of a parcel for him during the night, as he wished to visit some friends. In the morning, when he called for the parcel, he remarked, "If I had not known that you were a member of the Christian Church, I would not have ventured to entrust this parcel, containing many valuables, to you, hitherto a stranger to me. I have studied the Christian books and understand their teaching. I have watched closely the conduct and dealings of the missionaries and the converts, and am persuaded that the Gospel is true ; but the observance of the Sabbath, and other difficulties connected with a Christian profession, make it impossible for me to be a Christian and carry on a successful business at present." This man is undoubtedly a representative of many others.

Another evidence of a change is that now, landlords instead of closing their doors when they see the missionary approaching, hasten to welcome him, and frequently rival landlords contend for us as their guests. If it is not convenient to settle at the time, they will willingly wait for the money.

The Vast Work Still to Be Done.

What has already been accomplished in comparison with what remains to be done, is only as a drop in the bucket. Numberless towns and villages throughout the province have not a single convert. Every place is now open, so there is no hindrance, except a lack of laborers. The province has an estimated population in round numbers of thirty millions. The number of missionaries laboring in the province is 63; of this number, 30 are ordained men, 25 are the wives of missionaries, and six are single ladies.

This province has an area of 53,768 square miles. Its name signifies the hill province. Here stands the sacred Tai Shan, or Great Mountain, now covered with temples and altars. To this mountain multitudes of pilgrims yearly resort and offer worship. Kings and sages have repeatedly visited this mountain, and left many monuments to record their visits. Continuous worship has been offered there, dating back to the time of Abraham, and no one knows how much longer. There are in many places hills and mountain ranges, but the greater portion is level land, and cultivated with the utmost care. Wheat, millet, sorghum, beans, Indian corn, sweet potatoes and a great variety of vegetables are successfully grown. Peaches, apricots, plums, cherries, grapes, walnuts, chestnuts, and a great variety of fruit and nuts are cultivated. There are rich mines of coal, iron, gold, silver, limestone, as yet practically untouched. Quarries of marble and fine building stone abound.

The winters are cold, summers comparatively cool. The atmosphere dry, except during the rainy season, in July and August. There are, perhaps, few regions in any land where the climate is more favorable to long life and hard toil.

This province is one of thrilling historic interest. It is the birth-place of Confucius, and the scene of his labors. His chief disciples, whose lives and writings have left a lasting impression on the literature, civilization and government of China, were also from this province. The people are large and strong, law-abiding and possessed of great energy and industry.

No more hopeful or promising field for aggressive and enlarged missionary work could be desired than this and the adjoining provinces now afford.

OBTUSENESS IN DIPLOMACY.—China seems to be deaf or forgetful or obtuse in regard to her supposed good understanding with Japan about Korea. Li Hung Chang is infirm in all these matters. The only one of his faculties now left unimpaired is that of pushing forward Chinese interests with a quiet power which is amazing.

A telegraph line is laid from Seoul to Chemulpho, and no questions asked of Japan or Russia, or even Korea. The line is bound for Peking.

THE head of the Catholic Mission in Korea recently stated that there were now 30,000 converts in Korea. It is reported that there are twelve French priests in Seoul alone. They go in disguise, and conduct their labors in secret. Their efforts do not seem to produce any visible results in the comforts of home life, or in the moral and intellectual condition of the people. The result seems to be chiefly a firm adherence to the dogmas of the priests, and strict conformity to their wishes.