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ARTICLE II.

A SHORT HISTORY OF THE MISSIONARY SOCIETY
AT HERMANNSBURG, NORTH GERMANY.

WRITTEN FOR THE BIBLIOTHECA SACRA BY PASTOR G. HACCIUS, DORFMARK,
NEAR HERMANNSBURG, GERMANY.

Translated by Professor Charles Harris, Ph. D., Carbondale, Illinois.

[CONCLUDED FROM PAGE 296.]

THE Hermannsburg Society began a mission in Australia in 1866 at the wish of the Lutheran Church there. A station was erected on Lake Killalpeninna; but the work among that stupid people, who are given up to lust and even to cannibalism, seemed from the beginning tolerably hopeless to the missionaries, Homann and Gössling. The latter had to return to Adelaide on account of a severe sickness. One of them wrote: "Even if the Australian mission accomplishes nothing more than to hold Christian burial services for this poor people, it will have accomplished much. Our work and our joy must consist in redoubling our efforts to make the way to heaven easier for some poor dying one." After they had remained for a short time in Adelaide, in order to escape a conspiracy against their lives, Homann returned with a larger company; but after industrious and zealous labor, he was nevertheless compelled to give up the station on account of lack of water in times of great drought. And as meanwhile a division had arisen in the Lutheran Church of Australia, and the Synod of Immanuel, which was inclined towards union,¹ wished to take charge of the station, it was lost to the Hermannsburg Society. The Synod of

¹ Viz., with Reformed churches.—EDS.

Australia, which was Lutheran in sentiment, asked the government at this time for land on Finke River for the mission which they were to begin, and received a large tract there for the Hermannsburg mission. Homann and Gössling had meanwhile become pastors of Lutheran parishes. The newly sent missionaries, Schwarz and Kempe, were to take charge of the mission. On October 21, 1875, they began their journey thither under the guidance of Pastor Heidenreich, who had been made provost, and who had likewise been trained at Hermannsburg. They did not arrive at their destination until June 4, 1877, and then only with the greatest difficulty. As they would be entirely dependent upon themselves in the interior of Australia, they were obliged to take with them cattle and all that they needed. This greatly hindered their progress. But they were nevertheless rewarded for all their toils by the excellence of the place. Now they had before them the difficult task of founding a station in the wilderness. Up to that time no missionary undertaking had succeeded in Australia. Therefore it seemed advisable for the brethren to lay out and cultivate the station in such a way that it might have an assured future. They succeeded, and called the station Hermannsburg. It was intended to become a gathering-point for the heathen, and they did come to it gradually. However, they are unsteady, and fond of wandering, and therefore missionary work among them is difficult. In their preaching and their religious conversations the missionaries met with shocking indifference and stupidity. The Papuas are in a more degraded condition than most heathen, and are sinking still lower, because of strife and murder and fearful sexual diseases. It is therefore not strange that the missionaries have as yet baptized none of them. "Oh, how we should like to report conversions to our friends at home, as so many other missionaries do; but the Lord has not yet given us this joy," complains Missionary Schulze, who was sent out to the brethren with some colonists in 1873. But the society is right in retaining the station in spite of the lack of success

hitherto, for the work has not been entirely resultless. The missionaries have been permitted to have many refreshing experiences in the school which they established. The children are obedient and receptive; only there is complaint about their unsteadiness. So there is hope of the conversion of the younger generation, and perhaps the hearts of many of the parents will be turned to the children.

In New Zealand the mission, which had been so successful, was almost entirely destroyed by the encroachments of the Europeans, by the insurrection of the Maoris, by the devastations of the Hauhan-Suktes, and by the wars with the English. Moreover the North-German missionary, Volkner, had been murdered by the Maoris, who then sank back into heathenism. It was, therefore, high time to begin the mission again. The Maoris were distrustful of the English missionaries, because they belonged to the race of their conquerors. German missionaries could gain entrance most easily. Pastor Heine, of New Zealand, therefore asked Harms for some of the brethren. In 1875 Dierks, Loose, and Kowert were sent there, and Gössling joined them from Australia. Heine was appointed provost of the mission, and, together with the missionaries, selected proper sites for settlements. In Rëurëu they were able to establish a station with the help of the Christian chief, Noah. It was impossible to do so in Gunake, in spite of the good prospects at first, because the government would give no land. They asked for admission courageously, but were roughly repelled by the Hauhan people under their chief and false prophet, Witi. Soon afterwards Missionary Loose died, and the brethren, Kowert and Gössling, accepted positions as pastors of German parishes. Gr. Dierks and his brother, H. Dierks, who was sent out subsequently, are alone on this field of labor, which is outwardly so beautiful, but spiritually so neglected. Their activity among the Maoris, who have decreased in number and are much injured by strong drink, has remained almost resultless. They can rejoice only in a few children. Two youths have been baptized, and one of

them gives hope that he will in time serve his own unfortunate people as a missionary. The result of their labor till now is only that they have baptized these children, have strengthened some Christian Maoris who had remained faithful, and have preached Christ to the Maoris by word and deed; but whether to their salvation or their condemnation the future must show.

From Easter, 1866, on, students were sent out from Hermannsburg to North America, in order to help relieve the great need for preachers in the parishes there. They were accepted by the synods of Ohio and Buffalo, by the General Council, and, until the controversy about predestination, by the Synod of Missouri. When Harms declared himself against the latter, all union between it and Hermannsburg ceased.

In the years of his strength the heart of Theodore Harms was filled with all sorts of plans and thoughts, which extended to California and the Chinese laboring there, to the Moluccas, to Madagascar, and to Japan. But he could not carry out his plans, and they still remain unfulfilled. The thought of the Gallas also arose again, but this old wish of the Hermannsburg Society has never been realized. In 1869 an attempt was made by the missionary von Schlotheim, in connection with the Lutheran churches there, to begin a mission among the Mohammedan Tartars of Grusia, which ended with the expulsion of the missionaries by the Russian authorities. The attempt succeeded better in Armenia. The Nestorian Pera Johannes was led to Hermannsburg in a most wonderful way, and was there trained for a missionary. He returned to his home in Wasgrabat in 1880, and now preaches the gospel, according to the Lutheran confession to the Nestorians. His connection with the Hermannsburg Society is a loose one. Moreover he is not supported by the treasury of the society, but by collections made especially for him.

At the very time when all looked so serious and sad upon the missionary field, when the Zulu wars raged in Africa and famine in India, the Hermannsburg Missionary Society had

to pass through a crisis at home, such as no other of the German societies has had to endure. The cause of this lay in the fact that not one of the others was so much a personal affair, and therefore so involved in the struggles of its leader, as was the case with the Hermannsburg Society. It was plunged from prosperity into adversity.

After the victory over France, liberalism took the helm in Germany and became, strange to say, a leader in state absolutism. Everything should bow to the power of the state, and everything should be made subservient to the falsely understood interests of the state. The so-called *Kulturkampf* arose which, although it was principally directed against the Roman Catholic Church, bore heavily upon the Protestant Established Church. The first blow was the law with regard to the inspection of schools, in which the state claimed for itself alone the right of inspection. That was an encroachment upon existing church rights, and Harms, in union with many other pastors, refused to become a school inspector if he had to be commissioned by the state. The "May laws," which then followed, threatened still greater trouble. To say nothing of the details, the principle, which was manifest in these laws, made Harms and many others anxious. The state looked upon the church not as an equal, but as an inferior. Beyond doubt, the state wished to fix the boundaries between them, so that the church should have only what the state gave it or left for it. This was most clearly evident in the marriage laws; civil marriage was in the air. From 1872 on, men were busied with it and the whole marriage question. Another great danger was in the connection of the Lutheran Established Church of Hannover with the "United" government of the country. This danger was the gradual approach of union, which in spite of the good intentions of some, the ecclesiastical authorities did not oppose energetically enough. This danger was increased by the formation of a compromise party which, being devoted to the Prussian government, wrote upon its banner the admission, as guests, of members of the Reformed or United

Church to communion in the Lutheran Church. Harms opposed this decidedly. He saw in the principles, which they expressed, a departure from the doctrine of the fathers and a surrender of the Lutheran Church; for this participation in the communion meant participation in the church. He, however, wished to be true to the Lutheran Church in every particular, and intended that the missionary society should be true and remain so. In 1876 he writes:—

So far as the missionary society is concerned, our views of faith and doctrine are still the same. The Hermannsburg Society is an enemy of all union, whether it be with regard to doctrine or life, and still stands by the full confession of our Lutheran Church, from the Apostles' Creed to the Formula Concordiæ. . . . In heartfelt love we extend our hand to all believing members of the United, Reformed, or Catholic churches, so far as concerns us personally, and wish to travel with them the narrow way which leads to heaven. But we cannot have church union with them either in the Christian or the heathen world.

In the face of the dangers threatened by the "United" Prussian government, Harms busied himself with the question whether the free church would not be the only salvation for the Lutheran Church. He considered that the existence of one church for the whole people was no longer possible. Thus he wrote in 1873: "I agree entirely with my departed brother, that there is no further use in thinking of the revival of the universal church, of the retention of the so-called 'church of the people,' as heretofore." And in 1875:—

Neither church nor state prospers without freedom. Both must exist side by side in the greatest freedom, and must serve one another. If the church rules the state, the latter is crippled; if the state rules the church, the latter is crippled. Church and state must be entirely independent, and separated from one another, in order to work together for each other's good and for the glory of God. Such is the case in America, and neither church nor state suffers. We too will continue to demand and pray and work that the church may become free from the state. . . . The church may never be the servant of the state nor the ruler of the state, lest both shall come to shame.

He even thought of the possibility of separation. Thus he writes in the preface of the missionary paper for 1874 that, although he and Hermannsburg had received rich blessings from the Lutheran Church of Hannover, he would nevertheless not hesitate "to leave the honorable, faithful, and

worthy Established Church of Hannover, if it ceased to be Lutheran. . . . Hermannsburg stands and falls with the church of Hannover, if it remains Lutheran. As long as the church is Lutheran, Hermannsburg will struggle, suffer, and work for it and with it, even if it can be nothing more than its little finger. If, however, the church of Hannover ceases to be Lutheran, Hermannsburg will belong to it no longer, but will remain faithful to the Lutheran Church." The separation of church and state was the chief question in the eyes of Theodore Harms, and his parish was already made acquainted with his views through his own verbal and written statements, and through Louis Harms' exposition of the Revelation of St. John. The cup was already full, and the marriage question made it overflow. The sad and far-reaching decision was made. In spite of all exertions to make it optional, obligatory civil marriage was introduced on October 1, 1874. Harms did not dispute the right of the state to do so. He says: "That the authorities have the right to regard civil marriage as alone legal within their jurisdiction, is not to be doubted. That the church, however, has, no less, the full right to demand an ecclesiastical marriage of its members, is to be doubted just as little. And the church must hold as firmly to its rights, as the state to its." But the Established Church of Hannover did not do so. Although the old marriage ceremony of the church ritual in Calenberg and Lüneburg could exist side by side with civil marriage for years, although the Free Church was not hindered by the state from celebrating marriages in the old way, which did not in the least interfere with the rights of the state, nevertheless the church in Hannover altered the marriage ceremony of the old church ritual in the law of July 6, 1876. It was well known that this took place on the demand of the minister, because of considerations of state, and not because of church interests. And yet the law received a majority of the votes in the Synod, only on the express promise that Hermannsburg should be permitted to continue the use of the old marriage ceremony; for there was good

reason to fear a separation. The law came into operation. But the parish of Hermannsburg was not made an exception, in spite of the promises of the Consistory, and in spite of urgent petitions. The church authorities were thus compelled to demand Harms' subjection to the law; and as he refused, he was suspended from office on January 22, 1878, and February 4 his removal followed. All attempts at mediation failed. "I cannot accept the new marriage ceremony," he writes in 1878. "If my readers only knew what labor, what prayers, and what tears this matter has cost me, they would not accuse me of stubbornness." All sorts of propositions were made to him, but he preferred to act rightly rather than prudently. "What is right is also prudent," he writes with regard to this point, "and it is our business to join in with the right and with God's word, and to remain there, let it cost what it may. . . . As little as the eye can endure a grain of sand, so little can conscience endure wrong. . . . A righteous cause, a clear conscience—blessed is the man who has both." He felt himself bound in conscience, and he acted accordingly. It was clear to him that he could not remain in the Established Church after his deposition. He made known his secession. He was strongly moved to this, because a part of his parish had already preceded him. He did not wish by this means to separate from his brethren in the Established Church, and asked them to continue to work with him in missionary affairs, as they are neutral ground. He wished this so much the more, because he felt that the Hermannsburg Missionary Society would have to suffer severe attacks. A new parish was formed on February 13, under the name of the "parish of the cross (*Kreuzgemeinde*)." No small number of peasants from other, and especially Lüneburg, parishes joined it. They were mostly friends of the society, who did not wish to leave Harms. That was in our opinion their chief reason, for otherwise our peasants, who cling so strongly to the old and are so little inclined to change, would not so easily have separated. So it was on account of this new marriage law,

which was forced upon the church by the state, that separation arose in the Established Church, which had seldom been a unit since the time of the Reformation. During the first years after this occurrence only a distressing picture is unrolled before our eyes. There arose a controversy between the Established Church and the Free Church, which was carried on with sharpness and bitterness. Both sides were led to deplorable expressions and measures. It was unavoidable that the mission should suffer from it. That was clear to Harms; but although it caused him much grief, he was not robbed of courage. "I am anxious, but I do not despair. It is not possible that the Lord will let his work fall; but he can let us fall. And if he wishes to let me fall, I will willingly submit, if only he saves his work," he declared in 1879. In the first place, the missionary associations of the cities, with the exception of Stade and Osnabrück, and then the provincial Consistory at Hannover, declared against the Hermannsburg Society. After short negotiations with Harms, in which they prescribed various conditions to him, five missionary associations severed their connection, and the above-mentioned consistory refused to give the customary part of the collection which was made yearly at the Epiphany. By this means the rupture with the church authorities was complete. One consequence was, that the mission students were no longer examined and ordained at Hannover, but at Hermannsburg. The conduct of the associations and the authorities caused great agitation for and against Hermannsburg. This appears to us to have been over-hasty at least. If they had attempted, through persons in his confidence, to come first to an understanding with Harms about their demands, and if they had not demanded immediate and unconditional acceptance of their terms, in a way that showed their great distrust, this distressing episode in the controversy might have been avoided. The following four points were the ones in question: (1) No mention of the separation was to be made in the missionary paper or at the missionary festivals. (2) The

students were to be forbidden most strictly to speak publicly about the separation. (3) The students or their inspectors could never be employed to conduct divine service in the parishes of the Free Church. (4) Membership in and faithful adherence to the Established Church should neither be a hindrance to the reception of students or the appointment of teachers, nor a cause of their dismissal. It is not to be denied that the opposition to these four points was a mistake in the first place ; and there is no doubt that if the missionary society was to be really neutral ground and if the two churches were to work together successfully, Harms would have to agree to these four points. He was really willing to do so ; but owing to the manner in which it was demanded of him, he could not so quickly make up his mind to bind his hands unconditionally. When friends in the Established Church afterward acted as mediators, he declared himself ready to agree to these demands of the Consistory. There were still many such friends in the Established Church. The people, particularly in the rural parishes of Lüneburg, Bremen, and Osnabrück, remained faithful to the Hermannsburg Society.² Unfortunately the clergymen who were involved in the public controversy were the first to turn their backs upon the society. Nevertheless there were many clergymen who regretted the rupture. Thirty-one of these formed an association at Lehrte in favor of the Hermannsburg Society. They were usually called the Lehrte " Association." They tried to bring about a reconciliation between the society and the Established Church. They worked for the realization of this good purpose by negotiations with Harms and with the church authorities, by conferences, by publicly siding with the society in their discourses and their writings, and by establishing a supplement to the Hermannsburg missionary paper in order to prevent

² The missionary festivals were just as numerous attended after the separation as before. The friends of the mission founded many new associations, in which they made collections and worked for the Hermannsburg Society.

the identification of the mission with the strongly polemic *Kreuzblatt*. It is true that a formal treaty of peace was not concluded between the authorities of the Established Church and Harms, and the Epiphany collections were not yet regained; but the fulfilment of both these wishes was near at hand. Hermannsburg was ready to agree to all demands; negotiations with a pastor of the Established Church with a view to his going to Africa on a tour of inspection were already concluded, when the real conclusion of peace was unfortunately frustrated by the unexpected death of Harms. Nevertheless much had been gained, for the disposition on both sides had become decidedly better.

The number of the friends of the society increased, and the number of its enemies and their irritation lessened. All their measures had not been able to injure it permanently. The founding of a new missionary paper in Hannover did no harm to the one at Hermannsburg. The sending of many gifts from missionary festivals or from missionary schools to the Leipzig Society had not lessened the receipts of the Hermannsburg Society. Its friends exerted themselves so much the more, and many of them made great sacrifices. The attempt to transfer the interests of the devout people to the Leipzig Society did not succeed. The latter is too far away and too little popular; and, besides, many were repelled by its course with regard to the question of caste. There was often talk, in the circles of the Established Church, of founding a new missionary establishment, but fortunately it went no farther. They saw, on the one hand, that they did not have forces and means enough, and, on the other hand, that they would have to avoid a still greater division of their forces. There are enough missionary societies in Germany, and many little societies are not only expensive but can scarcely maintain an existence. That was a sad time in our dear Hannover, (and it is not yet passed,) when men groped about and did not know what to do. But the friends of the Hermannsburg Society saw with joy that, in spite of all

prophecies of its destruction, it nevertheless still existed by the grace of God and had safely passed through the violent storms which had made the mission-ship stagger.

The attacks which arose from the separation were not the only ones. The cold wind of violent complaint against the African missionaries, which blew upon the society, was just as keen. Grave charges were made against the missionaries, and especially against Superintendent Hohls, who died February 20, 1884. In consequence of these charges the whole African mission was in a distressing condition. It was said that the missionaries were enriching themselves by all sorts of trade, instead of carrying on the work of converting the heathen, and that Superintendent Hohls had misused large sums, and had finally come to his end in consequence of drunkenness. These charges were the more easily believed, because they had their origin in Africa. They were spread rapidly, and excited much anger and sorrow. A thorough investigation was immediately begun. With regard to Superintendent Hohls it was shown that the charges were partly true, but mostly slanderous. It is true that he had unfortunately been not altogether temperate in the last years of his life, but had neither injured the work of his office thereby nor given public offence. He had deeply regretted his weakness, and had died sober and, so far as any one could know, as a Christian should. With regard to financial affairs it turned out that he had good-naturedly lent much money, part of it without prospect of repayment, but the money of the society was not included in it. His successor, the present Provost Fröhling, writes of him:—

Owing to the irregularities of his later years, people entirely forget what he was to us for so long. From 1864 on he guided the affairs of the mission with a skill, love, faithfulness, and self-sacrifice, which are without parallel. All the missionaries looked up to him with love and respect. He possessed their unlimited confidence; he was the helper, comforter, and adviser of all; he was our brother, yea, our father; it is not possible to tell what we owe to him.

The Norwegian missionaries also felt called upon, on account of these hateful charges, to send Harms a declaration

of their sympathy with him in the death of Hohls. In it they remembered his services with appreciation. One commission was appointed at home and two in Africa for the purpose of investigating the charges against the missionaries. The commissioners went to all the stations in order to examine the state of affairs thoroughly on the spot. Their papers were sent to the home commission, which also orally examined the missionaries, Hansen and Penzhorn, who had been sent over for that purpose. The examination proved that two of the missionaries had engaged in trade too much, and the deposition of both was ordered. It was not shown that any of the other missionaries—and there were over fifty of them—had gone beyond the permitted limits. Indeed, the investigation was to their advantage, since it gave gratifying proof of their moderation and self-denial. It must be remembered that the salary of the missionaries in Africa—this was not the case in the territory of other missions—had to be reduced on account of the burden of debt which rested upon the stations. They quietly acquiesced in this, and many of them, as a result of great retrenchment in their households, finished the buildings of the station out of their own means, and bought land for the mission, in order not to be a burden to the treasury. The missionaries cannot avoid engaging in trade to a certain extent, because of the circumstances there. Agriculture and cattle raising, which they are obliged to carry on, and the traffic with the natives, who do not know the worth of money and who pay in kind, make it necessary. As the profits were used to enlarge and improve the stations, it was an advantage to the mission. "All the misfortunes, the departures from the country, the returns to it, and the removals in it, the many losses, and the building of the stations, caused many extraordinary expenses which the missionaries could not have borne, if they had not had other sources of income than their salaries," writes Missionary Kück in a report concerning the results of the investigation. In the same report he points out that these

charges and calumniations had their origin in the envy and ill-will of the European traders in Africa.

At this time it became evident that the Hermannsburg mission in Africa was in need of new regulations, as various abuses had sprung up there; for example, several of the missionaries had possession of their stations and used them for farms. New regulations were therefore prepared for the African mission in 1883, and sent over to the missionaries for examination. These regulations are now in force. But it is impossible to do everything in accordance with them at once. It requires much wisdom, and an exact knowledge of the state of affairs there, to bring these things into order gradually. The territory of the African mission was divided into two parts, and each of these was put under the charge of a provost. The appointment of a general provost is also planned. The one part of the territory embraces the mission to the Zulus in the four districts of Natal, Prince Alfred's Land, Zulu-land, and Umpongolo; the other part, the mission to the Basutos and Bechuanas in the districts of Moriko, Rustenburg, and Pretoria. The separate districts are each under a director. A provost receives a salary of £84 and a director £70, exclusive of the cost of their official journeys. An unmarried missionary receives £40; a married one £60, and a yearly addition of £5 for every child under sixteen years. A missionary receives £30 for the building of a station and £5 yearly for its maintenance. If the cost of building or of repairs exceeds this sum, the provost with the consent of the council may grant an addition. Sixty pounds are annually paid for keeping the wagons of the mission in repair and sustaining the necessary oxen. Trade for the sake of private gain is strictly forbidden. Agriculture and all other industries are under the supervision of a superintendent. The society provides for the schooling of the children by supporting a school for the Zulu and one for the Basuto mission. The widow of a missionary receives, so long as she remains unmarried, in Africa £30 annually and £5 for each child; in Europe

420 M. and 45 M. for each child, and has, in addition, free lodging and free tuition. A fund for widows is to be established. Invalid missionaries are taken care of by the society. Those who withdraw from the work have to pay an indemnity of 450 M. for each year in the mission-house, 300 M. for their outfit, and 600 M. for their passage. These sums are to be paid in whole or in part as the provost and the council may decide. Each station is to be supplied with as much land for fields, meadows, and gardens as is necessary to furnish food. If a station owns more land than this, it is to be sold for the benefit of the society. Each station with its land, buildings, and equipments is the property of the society.

The old statutes were now revised and new ones added for all the missions. This action was under consideration at the time of Theodore Harms' death. In 1884, chiefly through the agency of Consul Burghardt, of Hamburg, the financial year, which had heretofore extended from missionary festival to missionary festival, was changed to the calendar year, the keeping of accounts was arranged in a business-like way, the whole of the property of the society was inventoried, and a comparison of the assets and liabilities of the society according to its condition on January 1, 1885, was made. According to this the total assets and liabilities were:—

Assets	M. 1,352,994.22
Liabilities.....	310,181.38
Balance to credit.....	M. 1,042,812.84

But because the landed property of a number of the stations was not yet legally deeded to the society, and because the existing buildings could probably not be sold for their value, and to provide for possible mistakes in the inventory or outstanding debts, M. 434,628.60 were subtracted. And to be entirely safe against unforeseen accidents, such as the destruction of a station in time of war, an additional M. 100,000 was subtracted, so that the net resources are M. 508,184.24.

And thus the storms were a blessing to the Hermannsburg Missionary Society. It has not been beaten to pieces, but has been purified and strengthened. God laid upon Theodore Harms the task of leading it through this severe crisis and of reforming it. When this task was essentially done, the Lord called his servant from disquiet to rest, from strife to peace. A short sickness preceded his death. "A blessed and joyful end is the most beautiful and glorious thing that can be seen upon earth," he had written a short time before, in the preface to the missionary paper of the year of his death. On February 16, 1885, the Lord gave him such an end in peace and quietness. The latter part of this life was much embittered by strife within the Free Church. But his work in mission affairs had been, after many a severe struggle, more peaceful and edifying.

The direction of this extended work has now been put into the hands of his youthful son. The Lord, who has revealed himself to this society so wonderfully in the time of prosperity and so graciously in the time of crisis, will henceforth sustain, bless, and guide it.⁸ His promises and also the experiences, which it has had, tell us that. But these experiences should strengthen our faith and move us to love, so that we may not become lukewarm but our zeal may be like that love which shines as a bright light upon us from out of the years between 1850 and 1860. May the Lord graciously bring it to pass that this glance at the history of the Hermannsburg Society shall serve to that end!

⁸This confident expression of the author has already been justified in the increased harmony between the German churches and the mission since this article was written.—Eds.

Statistical Summary of the Condition of the Hermannsburg Missionary Society in the Year 1885.

AFRICA I. ZULU MISSION.

Distri ^{ct.}	Station.	Year of founding.	No. of mission-aries.	No. of converts.
Natal	Hermannsburg	1854	3	313
	Etembeni	1856	1	72
	Ehlanzeni	1856	1	56
	Müden	1859	2	140
	Neu-Hannover	1862	2	80
	Empangweni.....	1863	2	84
	Emakabeleni.....	1863	..	4
	Emtombeni.....	.....	1	14
	Bethesda .....	.....	1	.....
	Nazareth .....	.....	1	12
	Hebron.....	.....	1	1
	Endumeni.....	.....	1	48
	Alfredia	Marburg	1	63
Ebenezer.....		.....	1	28
Elim .....		.....	1	8
Umpongolo	Goedehoop.....	.....	1	30
	Entombe .....	.....	1	72
	Ekombela.....	.....	1	88
Zulu-land ⁴	Emyati.....	.....	1	?
	Ekuhlengeni.....	.....	1	8
	Bethel .....	.....	1	?
	Ehlohmolomo.....	.....	..	?
	Esihlengeni.....	.....	..	?
Ehlobane.....	.....	..	?
Total	24		25	1051

⁴ N. B.—Part of the Zulu stations have not yet been re-occupied. The converts at them have been scattered.

AFRICA II. BASUTO MISSION.

Di	Station.	Year of founding.	No. of mission-aries.	No. of converts.
Moriko	Linokena.....	1858 (64)	1	227
	Limao.....	1864	1	226
	Harmshope.....		1	379
	Mannane.....		1	517
	Polfontein.....		1	40
	Ramaliane.....		1	232
Pretoria	Melorane.....		1	240
	Bethanien.....	1864	3	1438
	Ebenezer.....		1	315
	Hebron.....		1	679
	Mosetla.....		1	435
	Jericho.....		1	230
	Nazareth.....		1	136
	Polonia.....		1	34
	Potoane.....		1	165
	Rustenburg	Rustenburg.....	1865	1	575
Saron.....			1	583
Emmaus.....			1	633
Pella.....			1	390
Mahanaim.....			1	102
Leporro.....			1	567
Kroondal.....			1	342
Kana.....			1	493
Beersheba.....			2	410
Total		24		27	9188

INDIA.

Stations.	Year of founding.	No. of mission-aries.	No. of native assistants.	No. of converts.
Naidupett.....	1866	2	4	312
Sulurpett.....	1866	1	3	170
Gudur.....	1867	1	3	167
Sriharikota.....	1869	...	...	10
Venkatagiri.....	1869	1	3	61
Vakadu.....	1871	1	3	58
Kalastry.....	1873	1	3	190
Rapur.....	1873	1	2	28
Tirupaty.....	1877	2	3	123
Kodur.....	1883	1	3	4
10		11	27	1123

AUSTRALIA.

Hermannsburg.....	1877	3
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NEW ZEALAND.

Rēurēu.....	1876	1	...	?
Vaitotara.....	1876	2	...	?