

# A M A N U A L

OF THE

FOREIGN MISSIONS OF THE PRESBYTERIAN  
CHURCH IN THE UNITED STATES  
OF AMERICA.

BY

JOHN C. LOWRIE.

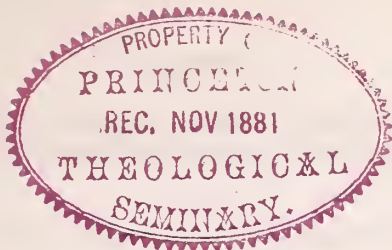
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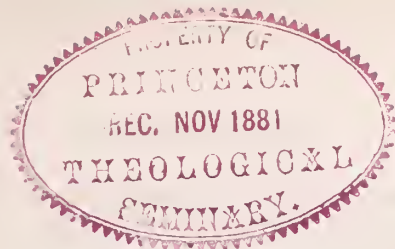
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## INTRODUCTION.

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THE work of Christian Missions has become one of the marked features of the age. The larger bodies of Christians, and many of the smaller, have their missionary stations in various parts of the world. Large sums of money are expended for the support of missionaries, the establishment of schools, and the printing of the Holy Scriptures. Hundreds of men of superior education, and their wives, women of cultivated minds and refined manners, have gone to live among the Indians of our western forests, the Negroes and the Hottentots of Africa, the Hindus and the Chinese, the Feejeeans and others in the islands of the sea ;—they and their families are found living far from their early homes, in unfriendly climes, amongst rude and debased tribes, and patiently laboring year after year to instruct the ignorant, and to bring the depraved and degraded people around them under the influence of the Christian religion. This stands out to public view.

Some observers see all this without sympathy, and some venture even to condemn the conduct of these missionaries and their supporters at home. "To what purpose is this waste? Why should the labors of so many superior men and women be lost to their friends and their own people?"

In reply, some of the grounds on which the Church is

led to support the cause of missions may be very briefly stated, and they will appear if we consider,—

I. THE ORIGIN OF THE MISSIONARY CAUSE.—This we ascribe to nothing lower nor later than the eternal love and purpose of God. The world perishing in its sin against himself was before the mind of God from eternity. Every human being, sinful, lost, and hopeless, like the apostate angels, was known unto God from the beginning. All the dreadful darkness, wickedness, and wretchedness that should abound amongst fallen men, which if unrestrained would make the earth to be but the vestibule of hell itself,—all these God foresaw before the world was made. The wickedness of men makes it necessary that judgments should fall upon the earth, yet still the purpose of God towards our fallen world was from eternity full of grace. And from the divine counsels proceeds the only salvation of lost sinners. To accomplish this, God “spared not his own Son, but delivered him up for us all.” “For God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” “Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.” The invitation is now sent forth among the Heathen, Mohammedans, Jews, and all others, “Look unto me and be ye saved, all the ends of the earth.” He that believeth shall be saved; he that believeth not is condemned already. The Church has been established among men, and her ministers and members have received the means of grace for their own salvation, and as trustees for those who are destitute. Freely

they have received; freely they must give. Their agency in this work is contemplated in the divine purpose. Angels might have been employed as missionaries, but this was not the will of God. His purpose to save his people was to be fulfilled by the agency of redeemed sinners.

This was the origin of the missionary work. It is not of human devising. It is not of this world. It is not of time. It is of God, from everlasting. Its progress among men is by the grace and power of God. And hence its final issue is a matter of certainty, and its triumph shall be to the glory of God, in this world and in everlasting ages.

II. THE COMMANDMENT OF OUR LORD.—“Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you. And lo, I am with you alway, even unto the end of the world.”—Matt. xxviii. 18-20; Mark xvi. 15; Luke xxiv. 47.

The permanent obligation of this commandment is clearly shown by its own nature. While any nation or even any human being is unacquainted with the Gospel, this law remains in full force. The promise accompanying it also shows its permanent authority. The promise of the Saviour's presence is inseparable from the commandment. How, then, can the Church, or the ministers of the Gospel, expect the fulfillment of this most precious promise of our Lord, while neglecting the duty with which it is connected?

To show how lamentably this commandment has been hitherto neglected by the Church—"Let us imagine that instead of the world, a single country had been pointed out by our Lord as the field of action. And since we are most familiar with our own land, let us just suppose that the particular country specified was the United States :\* and that instead of the command to go forth and preach the Gospel to every creature, the order had been to go through all the parts of this country and preach the Gospel to every inhabitant. I find that on a scale which would make the population of the United States represent that of the world, the population of the city of New York might be taken as a sufficiently accurate representation of our own country.

"In order, then, to have a just picture of the present state of the world, only conceive that all who had received the above commission, somehow or other, had contrived to gather themselves together within the limits of this single city. Imagine to yourselves all the other parts of the State of New York, and all the other portions of this widely extended country, immersed in heathen darkness ; and that by these Christians, who had so unaccountably happened to settle down together in one little spot, no effort was made to evangelize the rest of the land except by collecting a little money, and sending forth a few men,"—and you have a true but sad picture of what Christians are now doing for the spread of the Gospel in the world at large.

III. THE EXAMPLE OF THE PRIMITIVE CHURCH.—Hardly anything was more characteristic of the early Chris-

\* This striking quotation is taken from the lamented Urquhart's Memoirs, with American names substituted for English.

tians than the missionary spirit. They evidently understood our Lord's commandment as requiring them to spread the Gospel everywhere in the world, and to do this in foreign countries without waiting until the work of evangelization was completed in their own. They were to begin at Jerusalem, and thence to go forth amongst all nations, preaching repentance and forgiveness of sins in the name of Jesus Christ. See the example, particularly, of one of the earliest churches, if not the first, organized among the gentiles. The disciples were first called Christians in Antioch, and the church in that city sent forth two of the most eminent ministers, Paul and Barnabas, on an extended foreign missionary expedition. This was done while the church itself was few in numbers, feeble in resources, in the midst of a heathen city, no doubt actively engaged in home missionary labors; but yet it was willing to make sacrifices for those who were perishing in the regions beyond the limits of Antioch or of Syria. This was the spirit which animated the Church in the purest age of its history, and this was the secret of its power at home and abroad. It watered the fields of others, and God watered its own gardens. It scattered, and yet increased. The faith, and love, and devotedness of its own members were strengthened by their missionary labors. The examples of apostolic missionaries reacted upon the churches, making their members apostolic. The death of devoted laborers in the spread of the Gospel called other laborers into the harvest. And the work advanced with power.

IV. THE BENEVOLENT NATURE OF THE CHRISTIAN RELIGION.—It prompts us to love our neighbor as our-



selves ; to do to others as we would have others to do unto us ; to do good unto all men as we have opportunity. The influence of divine grace on the heart is the very opposite of everything selfish ; it is diffusive and evangelistic. It leads us to pity them that sit in darkness and the shadow of death. It constrains us to carry or send the Gospel, with all its blessings, to every creature.

V. THE SPIRITUAL CONDITION OF MEN WITHOUT THE GOSPEL.—This is truly deplorable. Ignorance, superstition, and depravity,—almost all kinds of evil,—abound in countries where the light of the Sun of righteousness does not shine. Under afflictions their inhabitants are destitute of support, and in death are without hope. This is stated with solemnity. Some think the heathen will be saved without the Gospel. They certainly will not be condemned for rejecting a Saviour of whom they have never heard ; they will be judged according to the light which they enjoyed. Rom. i. 20 ; ii. 12–15. But “without holiness no man shall see the Lord.” With hearts depraved, and living in sin to the very end of life, on what ground can they expect salvation? God *may*, indeed, extend salvation to sinners without the means of grace ; he does this, in the case of those who are saved in infancy, and of such as received immediate revelations from heaven before the written word was given. But the sacred Scripture shows that salvation is now extended to adult men only through Jesus Christ, and through the means of grace. Thus it is written, “Whosoever shall call on the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom



they have not heard? And how shall they hear without a preacher? . . . So then faith cometh by hearing, and hearing by the word of God." Rom. x. 13, 14, 17.

VI. THE EVENTS OF PROVIDENCE IN OUR DAY.—These point in the line of Christian Missions. The changes among the nations of the earth within the last thirty years have removed many barriers to the spread of the Gospel, and opened doors which had been closed for centuries. The wonderful progress of commerce is tributary to the progress of missions. The steam printing-press, the steam railway-coach, the ocean steam-ship, and the electric telegraph, are all servants of the God of missions, and tend greatly to promote the interests of the missionary work. Christian and pagan nations are now brought into close relationship. The British and the Hindus live under the same laws. Our countrymen and the Chinese are meeting on the shores of the Pacific; the Chinese themselves have been moved by political changes, looking towards Christianity. Africa can be reached with ease from Liverpool or New York. Multitudes of Roman Catholics are seeking their homes in countries where the Bible is an open book.

VII. THE SEAL OF THE HOLY SPIRIT.—“If this work be of men, it will come to naught; but if it be of God,” it cannot be overthrown. No more decisive proofs of the favor of Heaven have been given to any cause than to that of foreign missions, by the gracious work of the Holy Spirit. Souls have been converted in every mission. The power of Buddhism, Brahmanism, and Fetichism has been broken in many instances. The False Prophet and the Papal Anti-Christ have both been compelled to yield their subjects to the missionary, to be led to Jesus

Christ for salvation. Converts in large numbers among the Indian tribes, in Africa, Asia, and the islands of the sea, have adorned their Christian profession by an exemplary life, and many have died in the faith and hope of the Gospel. One of the concluding chapters of this volume gives encouraging returns of church-members in different missionary lands.

VIII. THE CERTAINTY OF FINAL SUCCESS.—For this, the Church relies on the word of God. “The earth shall be full of the knowledge of the Lord, as the waters cover the sea.” “All nations whom thou hast made shall come and worship before thee, O Lord ; and shall glorify thy name.” “Until the fullness of the Gentiles be come in ; and so all Israel shall be saved.” These are examples of prophetic language concerning the prevalence of the kingdom of our Lord and Saviour, Jesus Christ. With these predictions in view, no Christian can doubt the final issue of the contest now waging in the world between the powers of darkness and of light. Nor can any reasonable doubt be entertained concerning the success of the measures now commonly employed by the Church in the missionary work, as tending to the general diffusion of Christianity. These measures are the same, substantially, in unenlightened as in Christian lands. The simple story of the cross, the preaching of Christ and him crucified, is the main characteristic of the work of missions in modern as in ancient times. All Protestant missionaries “preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness ; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God.” The success of this apostolic preaching will become more marked in

coming ages, until all nations are converted unto God. We know no other means of success ; we look for no other dispensation of grace ; the outpouring of the Holy Spirit, as on the day of Pentecost, shall be witnessed in every place where the Gospel is preached ; and the long ages of the one thousand years, each measured in prophetic time, shall bring forth their myriads of truly Christian people. Then shall our Redeemer “ see of the travail of his soul, and shall be satisfied.”

On grounds like these does the Church of Christ proceed in her missionary work. Her faith is in God, and in the power of his grace. Inspired by this view, and sustained by the presence of the Saviour, her sons and daughters go forth as missionaries. They labor in various fields, with various success, enduring manifold privations, for longer days or few, as God may appoint ; and then they go to their rest. But their works do follow them. Their memory is dear to the Church. Nations now heathen shall in future ages bless their names. The Saviour will give to them a crown of life. And in the heavenly glory, they will evermore rejoice that they were counted worthy to be missionaries of the cross.

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THIS MANUAL, it is hoped, will be acceptable to many of the friends of missions. It has been prepared chiefly for the use of those, who have not had an opportunity of becoming acquainted with the fields of labor occupied by the Presbyterian Church. It is not a history of these missions, but its aim is simply to give such information as will be likely to prove useful and convenient for reference. It has been in some parts re-written for this

edition ; a different method has been adopted from that which was followed in the former editions of giving the names of the missionaries ; and in all the chapters treating of the missions and embodying statistical returns, the record is brought down to the present year. A Chapter is added, containing brief memoirs of missionaries who have departed this life ; this part of the book will possess a sacred interest in the sight of many readers.

The author is happy to have on the title page of the Manual the name of his esteemed friend and co-laborer in the Mission House as Publisher ; and, according to the wishes of both, the book is to be sold at the cost of publication.

NEW YORK, February, 1868.

## I.

# THE BOARD OF FOREIGN MISSIONS.

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THE New Testament contains frequent references to the missionary labors of the early Christians; the Acts of the Apostles is chiefly a record of these labors. From the inspired narrative, we learn that the work of missions was regarded as the common work of the Church, a work in which all its members, clerical and lay, men and women, were called to take an active part. This was done by them all, each in his own sphere, yet under some simple form of organization. This organization, we may believe, was that of the Church itself.—Acts xi. 22, xiii. 1-4, xiv. 27, xv. 22, etc. Hence we reasonably infer that the work of sending the Gospel to the unevangelized is the proper work of the Church as such; and we understand the last commandment of our Lord, Matt. xxviii. 19, 20, as teaching this doctrine. It is a commandment which is obligatory on all the disciples of Christ, upon each in his place, but which cannot be fully obeyed by Christians apart from the Church; the recognition and due ordering of men's right to preach and to administer the sacraments, duties expressly mentioned in this commandment, are matters which nearly all Christians consider as of Church authority. This authority is to be exercised, not to hinder or fetter, but to foster, direct, and promote the

great object of making disciples of all nations. In this we see one of the noblest purposes of the Church ; and the form of church government, and much more the doctrines embraced, which best engage the disciples of Christ in the work of missions, and best promote their usefulness in this work, may well be considered as most in accordance with the divine standard. In these views also we see the duty of all Christian people—of ministers and other church officers especially—to enter fully on the work of evangelization, not waiting for nor relying on external or “ Voluntary ” agency to take this duty from their hands, but themselves fulfilling it as pertaining to their office and place in the Church of Christ equally with any other part of their sacred duties ; and of all the members of the Church, to live for no object inferior to the glory of Christ in the conversion of the world. And we may feel well assured that God will most bless the Church which best fulfills this high calling.

It is easy to frame the missionary plans of the Church in agreement with this theory. The work of missions is indeed great. It embraces all the unevangelized nations. It includes every good method of planting and building up the Church. Its object is simple, and the means it employs to achieve this object are varied, according to the various gifts of the laborers, and the differing circumstances of unevangelized people. It is not intended, however, to describe here at any length the nature of this work. While its general object is well understood, the means of promoting this object are equally plain ; they are very much the same as are employed in our churches in this country, the preaching of the Gospel ; education of children and youth under Chris-



\*  
tian influence in schools of different kinds ; translation and printing of the Holy Scriptures, and the preparation of other Christian books ; forming of churches, presbyteries, and synods. All of these means look to the end of the conversion of souls, or the spread and reception of the religion of the Lord Jesus Christ as the great salvation. As these divinely appointed means are attended with success, the work of missions will pass more and more into the hands of native ministers of the Gospel supported by native churches, until eventually the work of the foreign missionary will come to a happy end. In the mean time, all his plans and measures should be directed to this object, and the utmost care should be taken in the training, employment, and support of native missionary laborers, in the building of churches, etc., that precedents should not be established which, by their pecuniary cost, or by reason of any foreign peculiarities, would prove embarrassing to the growth and self-support of the native church. The main thing to be kept in view by the foreign missionary is that of teaching the great truths of the Gospel, clearly and fully, exemplifying these lessons in his life, and depending on the influences of the Holy Spirit, sought constantly in prayer, to apply unto men the benefits of redemption.

The Followers of Christ are living in different countries. A universal missionary institution could be conducted only on the plan of concentrating the whole power in the hands of a few men, who would be virtually irresponsible to their brethren. The fallen Church of Rome is the only body of professed Christians that attempts to carry forward missions by such an organization, and her success does not invite imitation. Even

when Evangelical Christians live in the same country, though delightfully one in spirit and in purpose, they adopt different views of doctrinal and ecclesiastical questions. Their harmony and efficiency at home would not be promoted by their fusion into one denomination, neither would their missionary labors abroad be more effective by being placed under the charge of a common Society. Questions about the mode and subjects of baptism, the use of ruling elders in the Church, the ordination of ministers, the exercise of church discipline, not to instance purely doctrinal points, present themselves as readily at a missionary station, when the Gospel begins to bring forth fruit in the conversion of souls, as they do in a Christian land; and if the missionaries hold conflicting opinions on these questions, the peace and prosperity of their infant churches are likely to be seriously injured.

It is best for each large body of Christians to have its own missionary organization; and the simpler this can be made the better. Its form must depend in some degree on the distinctive institutions and customs of the denominations: the prevailing views of Church government in each body will materially influence the form of missionary movement. On the Independent theory, which considers every particular church as sustaining no relations to other churches, excepting those of Christian fellowship, it would be difficult to frame a Missionary Society on a plan that would secure direct responsibility to the churches as churches. This form of church government provides no common court of appeal, no general superintending body. Recourse must be had to some kind of associated action separate from the churches,



or not ecclesiastical ; and reliance must be placed mainly on the public opinion of the denomination for a satisfactory administration of its affairs. The Methodist, Episcopal, and Presbyterian denominations have their respective peculiarities, also, and it would be easy to show how these must influence the question of missionary polity.

A Society may be denominational, and yet not ecclesiastical,—supported exclusively by the members of some one denomination, sending forth only missionaries of its order, and yet not amenable to its ecclesiastical authorities, but to those persons only who contribute to its funds. In some conditions of the Church, this form may be expedient, and for a time the only one practicable ; as where the prevailing state of feeling is hostile to missions. In the Presbyterian Church, it should be acknowledged with gratitude, no expedient of this kind is needful. The duty of Christian missions is commonly recognized, and it is quite practicable to frame a missionary organization amenable to its Church Courts, and at the same time open to the healthful influence of public opinion. In this way the opportunity is offered to all its members to promote the missionary work, with the same free choice in action, the same safeguards of truth and order, the same responsibility to ecclesiastical control, the same immense power resulting from oneness of views, purity of doctrine, and the indwelling of the Spirit of Christ, the spirit of missions,—precisely the same abroad, as at home ; in the Presbytery of Lodia as in the Presbytery of New York.

It is not, however, the object of this chapter to discuss the question of the best method of superintending the

missionary work ; and for information respecting the origin of the Board, the reader may be referred to the late venerable Dr. Ashbel Green's Historical Sketch of Presbyterian Missions.\* Those who have read this little volume will need no recommendation of its merits ; to others, it may be commended as a lucid and well-written compend of information, and quite invaluable as a book of reference.

The Board of Foreign Missions consists of sixty ministers, and as many laymen, whose term of office is four years, one-fourth part being appointed each year. To them is "intrusted, with such directions as may from time to time be given, the superintendence of the foreign missionary operations of the Presbyterian Church in the United States of America ;" and they are required to "make annually to the General Assembly a report of their proceedings ; and submit for its approval such plans and measures as may be deemed useful and necessary." The Board is, therefore, simply a Permanent Committee of the General Assembly, and the title of Committee would have more clearly indicated its relations to that venerable court. For convenience in holding certain real estate and in the transaction of some kinds of business, a charter has been obtained for the Board in the State of New York, with the same title precisely as designated by the General Assembly, "The Board of Foreign Missions of the Presbyterian Church in the United States of America." The members of the incorporated body are the same persons, and

\* A Historical Sketch, or Compendious View of Domestic and Foreign Missions in the Presbyterian Church. By Ashbel Green, D. D. Philadelphia : William S. Martien. 1838.

no others, who are appointed as members of the Board by the General Assembly. It is the General Assembly, exclusively, that possesses the general authority, supervision, and control of the work of missions, the Board being but a form of its executive agency. The meetings of the Assembly, therefore, rather than those of the Board, afford the opportunity of awakening a deep interest among the churches in behalf of the cause of missions, as well as of finally ordering all that relates to its welfare. It would be a change for the better, indeed, if the subjects that claim the attention of the Assembly were so arranged, and so limited if need be, that ample time could be allotted to the consideration of the missionary interests of the Church. The General Assembly might well spend several days in conference and prayer concerning subjects of this kind, and its sessions would no doubt be thronged by sympathizing congregations.

The Board appoints annually an Executive Committee and the Executive Officers. On these devolves the immediate charge of the missionary work. Frequent meetings are held by the Committee, at which everything relating to the interests of the missionary cause at home and abroad may be brought under consideration. The selection of missionary fields, the appointment of missionaries, the kinds of labor in each country and at each station, the measures suitable for promoting an interest in the missionary work among the churches at home, receive continued and careful attention. Most of these are matters of deep importance. They require the exercise of enlarged views and the best judgment. A general acquaintance with the missionary field, and with the history of missions, and a particular knowledge of the missionary

work under the charge of the Board, are required for the proper decision of questions that occur from time to time. An application for funds to build a missionary chapel, a request for appointment as a missionary or teacher, or almost any forward movement, may easily bring under consideration the relative claims of different parts of the great work, and may call for the exercise of well informed and careful judgment.

The appointment of missionaries is one of the most important of these duties. In making appointments the Committee must rely very much on recommendations of pastors, instructors, and others. They are anxious to send forth only those who have been called to this work by the Head of the Church. As a part of the evidence of this divine call, they must take into consideration the qualifications of the applicant. His piety, prudence, and zeal, his talents and scholarship, his health and its adaptation to particular climates, are all matters of great moment. Qualifications of a superior class are greatly to be desired; but men of respectable talents, with good judgment and habits of industry and energy, all under the control of humble, loving, and devoted piety, may be very useful in most missionary fields. It may well be doubted whether it is expedient to send out men whose qualifications are not fully equal to the average attainments of the ministers of the churches in this country. A rule was adopted by the Board, at the request of the Executive Committee, that no ordained minister should be sent to any foreign field, without the recommendation of his Presbytery. This places the responsibility of judging the qualifications of missionaries, to a large degree, on the Presbyteries; and it should go far to secure the

right kind of men. But the nature of the work itself, and the sacrifices which it involves, will always furnish presumptive evidence that the brethren who offer as volunteers to engage in it are men worthy of confidence and honor.

Besides ministers of the Gospel, the Board may appoint laymen, physicians, teachers, printers, farmers, &c., and also women, not only the wives of missionaries, but unmarried, as teachers and other assistants in the varied work of the missions. The lists of missionary laborers, elsewhere inserted in this volume, will show that many of these laborers have served the cause of Christ in these missions; of unmarried women, about one hundred, and among them such women as the late Miss Greenleaf,\* of Newburyport, Miss Lee, of Washington, Penn., and others, women admirable for social culture and Christian excellence.

The salaries paid to missionaries by the Board vary in different countries. In all it has heretofore been considered expedient to allow a certain sum to a missionary and his wife, and an additional sum for each child,—the Board furnishing a dwelling house and paying necessary medical expenses; a proportionally less sum is paid to an unmarried missionary. The amount to be paid is fixed by the Executive Committee after receiving information on the subject from the missionaries, in the early stage of the mission; it is afterwards subject to modification as may be deemed expedient. The aim of both parties—the Board and the missionaries—is to have such an allow-

\* Memoir of Miss Mary C. Greenleaf. Boston. Massachusetts Sabbath School Union.

ance made as will free the minds of the latter from worldly care, and enable them to give their whole time and strength to their proper work. If a failure of health, or other necessary providential reason, renders it expedient for a missionary to return to this country, the expense of the journey is defrayed by the Board,—the consent of the Executive Committee having first been obtained in all cases admitting of their being consulted; in other cases, upon the advice of the mission. While on a visit to this country for health, or for making arrangements for the education of children, the missionary receives an annual allowance, and an allowance for each child to the age of eighteen. If for any reason missionaries cannot return to their work, their connection with the Board is dissolved. No pension, nor permanent pecuniary grant of any kind, enters into the plans nor into the policy of the Church. Provision of this kind, if needed, is obtained from the funds of the Church as dispensed by the Trustees of the General Assembly in aid of infirm or aged ministers and their families, in the same way as in the case of ministers at home, this benevolent assistance being regarded as equally intended for all our ministers and equally within reach of all. But while an infirm or aged missionary remains in the missionary field, though he may no longer be able to engage in the full work of his former years, his Christian example, his counsels, and his performing such active duty as he may still undertake, may well justify the church in continuing his usual salary.

This subject, the pecuniary support of missionaries, is one which admits of some diversity of views, especially as to the method in which it should be practically arranged. It cannot be discussed in this place,



though one or two things may be suggested. Let it be borne in mind that men go out as missionaries primarily and mainly as the servants of Christ, as called by him, and therefore under a feeling of personal duty to him, and not to their fellow disciples ; whatever pecuniary support may be afforded them, whether liberal or narrow, they receive therefore with grateful hearts, as coming to them by his providence while they are engaged in his work. But yet in some important respects, missionaries go out as representatives of the churches in their native country, to engage in the common work of the church, and they should therefore receive the sympathy of their Christian brethren, and be supported by them with reasonable comfort. These two views of the subject, not conflicting, but the latter supplementing the former, need to be well considered. In view of them, the complaints which are sometimes made that too large salaries are paid to missionaries, and also, on the other hand, that their salaries are insufficient, should not too readily be entertained ; in each case there should be due reference to existing circumstances. The writer of these lines will add his impression, that the method of making the same allowance to all missionaries in the same field of labor, varied only by the size of their families, might well receive further consideration. It does not seem reasonable that the same amount should be given to a young and inexperienced laborer as to one of ripe experience ; an increased allowance might be granted after a certain period. It is doubtful, moreover, whether a uniform allowance does not practically result in withdrawing from some minds a useful incentive to fidelity. But the main objection to such uniform provision is, that it does not seem

to accord with those diversities of gifts and grace which have been bestowed upon different men. On the other hand, it must be confessed that it is difficult to see in what way this method could be changed without making embarrassing distinctions among brethren. This general reference to the subject is all that can be here made, and it is made chiefly with a view of endeavoring to secure its further consideration by the churches and the missionaries. The fact that different missionary institutions have adopted different methods of supporting their missionaries, even in the same fields of labor, adds a certain degree of interest to the subject, and their experience may furnish useful information in reaching the best method or methods of dealing with it.

The ordained missionaries become members of the Presbyteries which have been organized in their respective fields of labor, and all ecclesiastical matters are transacted as is usual in these church courts. With these, the Committee do not interfere, unless by Christian counsel at the request of the missionaries. Financial and other business matters are transacted with the missionaries, not as Presbyteries, but as "missions;" such matters could readily be transacted with Committees of Presbyteries, or with the missionaries severally, as is the usage of the Board of Domestic Missions and the Presbyteries and ministers aided by its funds; this would, it is believed, be a better method than the one heretofore in use, that of settling matters of business with these different *missions*, a kind of organization not well suited to the Presbyterian system. It is usually expedient to leave local details as far as possible in the hands of men on the ground. The general supervision must, from the



nature of the case, be reserved to the Committee. This is particularly necessary in the expenditure of the funds devoted to missionary purposes. Estimates are sent up, embracing the various kinds of work in each mission, the sum desired for the support of missionaries and native assistants, for building churches, chapels, or schoolhouses, for schools, for the press, etc., being separately stated. In forming these estimates, the missions proceed upon the expenses of the preceding year as a basis, with such enlargement or diminution as may be called for by their circumstances and prospects. With estimates from all the missions before them, the Committee then apportion to each such part of the probable receipts of the Board as the wants of each mission appear to require. The probable income to be thus apportioned is itself a matter of estimate, founded upon the income of the preceding year, and the hope of enlarged contributions by the churches to this cause. In the proper fulfilment of their trust in these financial matters, the Committee are called to exercise their maturest judgment. Errors or mistakes here would involve the whole work in serious difficulties. Were expenditures to be authorized without a strict regard to the probable means of payment, a debt would soon be created, embarrassing alike to friends at home and missionaries abroad. On the other hand, it is no easy matter to withhold aid which is urgently solicited, and which the churches are so well able to give.

The arrangements of the Board for the receipt and expenditure of the funds committed to its charge for the missionary work, are thoroughly business-like and satisfactory. Every donation, though as small in amount as the widow's two mites, can be traced in its course from the

time it leaves its donor's hands, and for every dollar expended a satisfactory exhibit can be shown, all being on record in books kept for the purpose. Vouchers are preserved for all moneys expended. It is believed that nothing has been at any time lost through want of uprightness or fidelity on the part of the executive officers. Errors of judgment there may have been, and a consequent injudicious expenditure of money in some cases. To acknowledge this is but to concede that the Executive Committee and Officers are not infallible in judgment. But it is well to be able to say, that in more than thirty years, out of an expenditure amounting altogether to about four millions and a half of dollars, nothing has been lost through want of fidelity on the part of those who were charged with its disbursement. The further merit of economy in the administration of the funds of the Board may be justly claimed, and is shown, amongst other ways, by the low per-centage of cost for executive services.

The business of the Board is transacted mainly in the city of New York: This city is the chief foreign port of the country, and possesses many advantages for sending forth missionaries, remitting funds, and foreign correspondence. No other city in this country affords equal facilities for these purposes. The decision to establish the business head-quarters of the Board here was therefore a measure of obvious propriety.

For offices, the liberality of a few friends, in addition to the collections made in some of the churches in 1842, has provided the *Mission House*, in Centre street. The place at first occupied as an office was a room in the Brick Church Chapel, which formerly stood opposite the

City Hall, in partnership with another benevolent institution. This was soon found to be quite too confined a place, and two rooms were taken on the third floor of a building at the corner of Broadway and Murray street. The growing business of the Board and the inconvenience of these rooms led to another change, and a part of a house was rented in City Hall Place, where the office was held for some years. These rooms, however, were not well suited to the use of the Board, and the plan of renting an office was found to be expensive, and attended with the risk of change and other serious inconveniences. It is therefore a most happy thing that a house conveniently situated, well lighted, sufficiently large, and planned for its special use, is now owned by the Board. Its offices are rent-free, and are better suited to its purposes than rented rooms at almost any cost.

In the Mission House, besides the Treasurer's and Secretaries' offices, there are apartments for packing and storing goods to be sent to the missions. These occupy the basement story. When several missionary families are about to sail, their trunks, boxes, parcels, articles of furniture, &c., fill up these apartments, often to an uncomfortable degree; and both the economy and the convenience of these rooms become quite apparent.

The rooms devoted to the Museum, in the third story, contain a rare variety of idol gods and goddesses, from India, Siam, China, Africa, and other heathen countries, besides numerous other objects of interest. This collection is gradually increasing in extent and value, and is worthy of attention by the friends of missions. Visitors are admitted at any time, on application to the officers or clerks in the House.

Two rooms are occupied by the Library. The books here collected number 4,000 volumes, mostly relating directly or indirectly to the work of missions. They include numerous translations of the Sacred Scriptures, Dictionaries and Grammars of foreign languages, Reports and Periodicals of Missionary Institutions in bound volumes, Memoirs of Missionaries, works on the Indians, on Africa, India, China, etc. They form a collection of considerable value, and one which should be gradually enlarged.

A number of works by Chinese authors occupy a part of one of these rooms. This is probably the only collection of the kind in this country. It consists of 1000 volumes, of which 400 are but one work, "The Twenty-Four Histories;" and another work, "A Universal Encyclopædia," with maps, diagrams and sketches, extends to 120 volumes. "The Five Classics" number 104 volumes, and a second series, under a similar title, contains 22 volumes. These are all in octavo, as are works on Botany, Descriptions of particular districts, Accounts of kings and emperors, Dictionaries, etc., besides some works of smaller size. The whole collection gives a striking view of the extent of Chinese literature, and makes one sigh over the strange language which renders its stores inaccessible to most readers. Yet for reference these volumes may prove of great service. They were collected by the late lamented Mr. David W. C. Olyphant, a merchant in the China trade, for some years a most valued member of the Executive Committee, and by his characteristic liberality they occupy a place in the Mission House Library.

In other rooms are kept the bound volumes of Letters

received at the missionary office. These are arranged according to date. All from correspondents in this country are classified under Domestic, and those from the missionaries are placed under the head of the Missions. Thus, the volume labelled "Domestic—January to June, 1853," includes home letters received in those months, and the volume labelled "India Letters, Lodiana, 1847-51," contains the letters from the Lodiana Mission in that time. Each volume has an index, making reference easy. There are about one hundred of these thick volumes, and each year steadily increases the number. In addition to these are many volumes, consisting exclusively of letters relating to the *Missionary Chronicle* formerly published, and to the *Foreign Missionary*. The copies of letters sent from the office fill several volumes more; and the Treasurer's books of account, of various kinds, form still another class, second to none in their importance. A copy of every letter with remittances of money to the missions, and every letter containing remittances from the churches or individuals to the treasury, will be found among these volumes.

Matters of business, which to some readers may seem to be without interest, have chiefly occupied this chapter, but their practical importance is obvious. The healthful action of all the missions, and the confidence of the churches, alike depend largely on the efficient and responsible management of the pecuniary affairs of the Board.

## II.

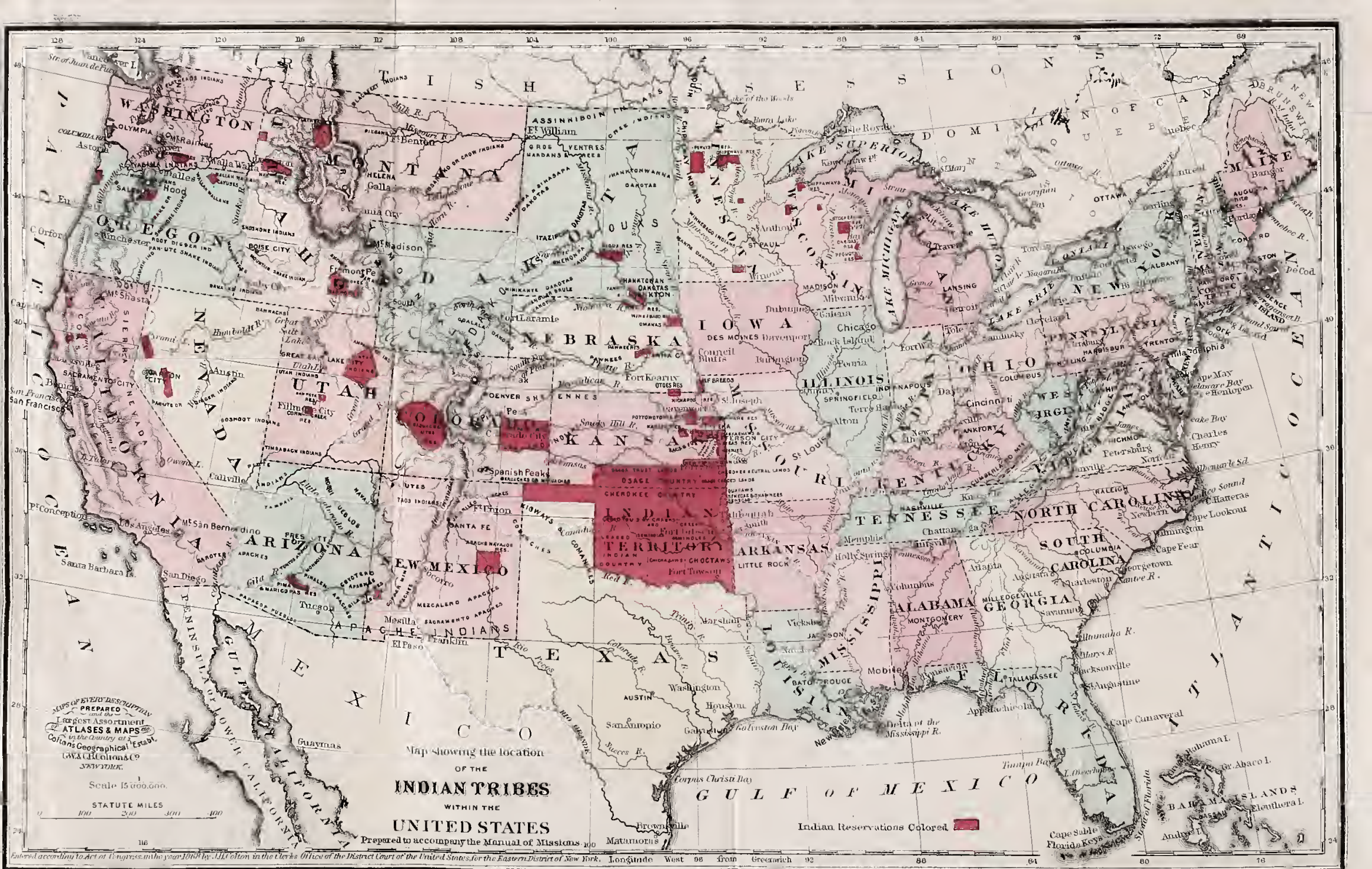
### MISSIONS AMONG THE INDIAN TRIBES.

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THE Indians of our day may be divided into two classes,—those who are partially civilized, and live in a somewhat settled state, and those who are yet savages. It is among the former that our missionary stations are chiefly found. Indeed, their partial civilization must be ascribed in no small measure to the influence of Christian missions.\* These tribes are mostly the remnants of once powerful nations. Some of them are found in the western part of New York, others in Michigan, but the larger part live in the country west of the Mississippi River, known as the Indian Territory. This Territory lies immediately west of the States of Arkansas and Missouri, between Red River on the south and the State of Kansas on the north,—being about two hundred miles in breadth, by three hundred and fifty miles in length, from east to west. The General Government has set apart this country for the exclusive use of the Indians. It is of unequal fertility, but embraces a large amount of choice land, and it enjoys the great

\* For valuable Evidence taken before a Committee of the British House of Commons, showing that Christian Missions confer the greatest temporal benefits on the people amongst whom they are established, see a volume entitled, "Christianity the Means of Civilization." London, 1837.





Map Showing the location  
OF THE  
**INDIAN TRIBES**  
WITHIN THE  
**UNITED STATES**

Indian Reservations Colored

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ilization. London, 1897.



advantage of being penetrated or bordered by several navigable rivers. Here are collected—beginning our enumeration at the south, and proceeding northward—Chickasaws, Choctaws, Creeks, Seminoles, and Cherokees. The Osages, Wyandots, Potawatomies, Shawnees, Delawares, Kickapoos, and other remnants of tribes, formerly living in the territory which is now the State of Kansas, will eventually find their home in this Indian Territory; some of them have been already removed to it. The Omahas and Winnebagoes have small “reservations” of land in Nebraska, about one hundred miles north of Omaha City.

Some of the Indians in this Territory belong to tribes which formerly lived on the eastern side of the Mississippi; some of them in the Atlantic States. The Cherokees dwelt in Georgia; the Choctaws, in Mississippi; the Creeks, partly in Alabama; the Seminoles, in Florida. The interests of the people of these States were supposed to require the removal of the Indians out of their bounds, a measure not to be justified on any other ground than that of stern necessity. It may well be questioned whether this plea should have been admitted. The happy working of a Christian policy towards the Indians has been shown in the State of Michigan, where laws were passed by the Legislature to facilitate their becoming citizens. This humane and enlightened policy has wrought no evil to the State, while it has led many of the Indians to become owners of small farms, and to support themselves and their families by honest industry. But these liberal views were not prevalent at the period when the removal of the Cherokees and other southern tribes was enforced. The measure was carried through

at the urgent instance of the States, by the power of the General Government, with a purpose of humanity, but unquestionably with very great suffering to the poor Indians. Yet good has been brought out of this great evil. The Indians, in their new abodes, previous to the Rebellion, were under the protection of the General Government, dwelt in peace, and enjoyed many opportunities of improvement. In the Rebellion, the Southern tribes, particularly the Choctaws, to a large extent united with the so-called Confederacy; though many of them, especially among the Creeks, were loyal to the Government. Most of the Indian agents of the Government and some of the religious teachers used their influence to lead them astray. The greatest distress was endured by these tribes in the progress of the war, and the loss of life was indeed lamentable. Since the overthrow of the Rebellion, new treaties have been formed with most of them, which embrace liberal provisions for education under the direction of their respective Councils. Slavery is declared by these treaties to be no longer in existence.

Besides the partially civilized tribes in the Indian Territory, there are some small bands in the States of New York and Michigan, whose progress in the arts of peace may be rated at a similar grade. Some of the Indian tribes in New Mexico, particularly the Pueblos, live in a somewhat settled way; and the Indians of California, Oregon, and Washington Territory have been collected on reservations of land. The Government might well encourage educational efforts for these Indians under the care of missionaries, and foster every effort to induce them to engage in the cultivation of

the soil. It would cost infinitely less to provide in this way for the civilization of those Indians, and thus to make them useful citizens, than to employ a military force for their restraint or punishment. Which method of dealing with an ignorant heathen people by a great Christian nation would be most humane and praiseworthy, it requires no argument to show.

The other general class of Indians are those who are yet addicted to the ways of savage life. Numerous tribes are still found ranging over the vast tracts of country lying east of the Rocky Mountains. These tribes differ greatly from each other; some, like the Camanches, being numerous and fierce, living by war and violence as well as by the chase; others, like the poor Root-diggers, being objects not of terror but of pity. Amongst these wandering and savage tribes no missionary station is to be found. And it deserves serious consideration, whether anything can be done for them. It must surely be expected that some way of carrying to them the story of the cross will be presented. The "Indian Peace Commission," of 1867, recommend as a second Indian Territory, the country bounded north by the 46th parallel, east by the Missouri River, south by Nebraska, and west by the 104th meridian; in this Territory they propose that the northern tribes should be concentrated. The streams of emigration to Oregon and California are now flowing through these Indian hunting-grounds, and our countrymen are in almost feverish expectation of railways soon being completed across the continent. May these signs of the times betoken the blessings of the Gospel, carried by the churches of this land to these long-neglected tribes!

The first Indian mission, commenced in 1833, was established amongst the WEAS, a small band, occupying a district in what is now the State of Kansas. With this mission the Rev. Messrs. Joseph Kerr and Wells Bushnell, and their wives, were connected, and several male and female teachers. The Rev. William D. Smith had previously made an interesting exploring tour amongst the tribes on the Missouri, which led to the formation of the Wea mission. Encouraging success followed the labors of the missionaries; a church was organized, and a number of native converts added to its communion; but the mission was relinquished after a few years, partly on account of the failure of health and removal of some of the brethren, and chiefly because a mission had been afterwards formed by another denomination amongst a small neighboring and kindred band. As the number of Weas was but some two or three hundred, and their kinsmen were hardly more numerous, it was a measure of questionable propriety to form a separate mission among the latter band; but this having been done, it then appeared to be inexpedient to maintain the Wea mission, and the laborers who had health to remain were transferred to the Iowa tribe. Some of the noblest examples of self-denying and faithful missionary labor, and some of the brightest displays of the power of divine grace, were witnessed in the brief history of the mission amongst this little tribe.

THE IOWA AND SAC MISSION was formed in 1835. These Indians lived in a region which now forms the north eastern part of Kansas. The Iowas numbered about 1100 souls, and the Sacs 500, when the mission was first commenced amongst them. Owing to the pre-

valence of intemperance, especially among the Iowas, their numbers have been decreasing : only about 750 were enumerated in 1847, and but 303 in 1866. Their vicinity to the settlements of white people proved a serious drawback to their improvement. For several years the whiskey-trade was carried on with little restraint, and it was easy for the besotted Indians to cross over the river and seek their most deadly enemy. Amongst the demons of our race, a front rank must be assigned to the whiskey-traders on the borders of the white and Indian settlements. They have carried on their destructive business in defiance of the laws of God and man, tempted by its enormous gains. An Indian has been known to exchange a good horse for a small keg of whiskey. The authorities of the Government endeavored to prevent this demoralizing traffic with the Indians, but it was a difficult thing to restrict it. Its influence on the poor Iowas was destructive. They have become few in number ; the Sacs are a more sober and industrious tribe, but they are equally indifferent to the Gospel.

The missionaries prosecuted their work steadily in the face of great discouragements, and at times in the midst of serious perils to life, owing to the excitement and quarrels of the Indians under the influence of intoxicating liquor. When sober they regarded the brethren as their best friends, and placed the greatest confidence in them.

Preaching and visiting from lodge to lodge occupied much time and attention, but without much visible fruit. It would seem that but little good can be done to the adult part of these tribes. For the children, schools were opened. For several years a day-school was maintained, attended by from forty to fifty scholars. In 1846 a

boarding-school was established, a large building having been erected for this purpose. In this school the number of scholars was from thirty to forty. In this department of their work the missionaries found their chief encouragement. The language of the Iowas was reduced to writing, a grammar prepared, a small printing press set up in 1843, portions of the Holy Scriptures translated, a hymn book and some elementary works published. Efforts were not largely extended in this line, however, as it was deemed best to teach the children the English language.

The reduced number of these Indians, their removal to another neighborhood, the increase of the white population in their former vicinity, and other causes, led to the discontinuance of this mission, as stated in the Annual Report of 1860. For a few years longer, a boarding school for Indian orphan children was maintained, but this was also discontinued with great reluctance in 1866. For a full account of the mission the reader will consult the Annual Reports of the Board ; and these will convey a strong impression of the self-denial, patience and faith of the missionaries, as they persevered in their work in the face of circumstances almost always discouraging. But their labors were not in vain. A few converts were admitted to the church ; of these one was Sophie Rubeti, of whom a touching narrative was published. Her beautiful Christian life and her happy death richly rewarded the labors devoted to the welfare of her people.

The CHIPPEWA MISSION was commenced in 1838. Its history shows the happy results of missionary efforts for the benefit of Indian Tribes. The Chippewas, once among the most powerful of the American Indian nations, are



now greatly diminished in number, and are found living in small bands, in Michigan, Canada and other regions. One of these bands occupied the country on or near Grand Traverse Bay, Michigan, and amongst them the Rev. Peter Dougherty took up his abode in the Summer of 1838. He found them living in bark huts or wigwams, poorly clad, and deriving a precarious subsistence from fishing, making sugar from the maple tree, and the cultivation of little fields of Indian corn by the women. They were exposed, moreover, to the pernicious arts of the whiskey-trader, who contrived to obtain the greater part of their small annuities. They were thus fast going to extinction. Mr. Dougherty mingled freely with this poor people, and gained their confidence and good-will. He built a small log cabin for himself, and another for a school-house, doing most of the work with his own hands. He then taught the children during the week, and preached to as many as could be collected on the Sabbath. Gradually an impression was made on the minds of the Indians. One family after another was induced to build small cabins of rough logs, near the dwelling of their missionary; little fields were opened and fenced; fruit trees were planted, and vegetables raised in the gardens. A suitable church building was erected, with its bell to call the worshippers to the house of God. The unwonted sight of a Christian village appeared on the shores of the bay.

The means of grace administered in this humble village were made effectual unto salvation by the influences of the Holy Spirit; hopeful conversions amongst his Indian congregation cheered the heart of the missionary. A church was organized in 1843, and to its



communion, at different times, a goodly number of the Indians have been admitted. Some of these have finished their earthly course, in the enjoyment of a good hope through grace, and have entered into rest. Surely no doubt can be entertained as to the benign influence of this work of faith and labor of love.

The christianization of these Indians was followed by their civilization. Of this a marked proof is now to be mentioned. The land occupied by the settlement on Grand Traverse Bay had been ceded by the Indians in former years to the Government, but was not yet surveyed, nor in market. Mr. Dougherty's Indians, as they may be called, in distinction from the unevangelized part of the same bands, were now anxious to obtain land for permanent possession and improvement, so that they might have a settled dwelling-place, and leave the fruits of their labor to their children. They were the more encouraged to desire this, by the wise and liberal legislation of the State of Michigan, already referred to, giving to the Indians the rights of citizenship. After long consideration by the Indians and their missionary, and no small degree of attention on the part of the Executive Committee of the Board, including repeated references to the Indian Department at Washington, it was eventually deemed best that they should remove from their first settlement, purchase small tracts of land on the other side of the bay, and thus begin life anew. They had carefully husbanded their small annuities and earnings, and some of them were able, in 1852, to purchase little tracts of forty, sixty, or eighty acres each, to which they removed. They received a partial compensation for their "improvements" at their first settle-

ment ; and further payments from the Government in exchange for lands west of the Mississippi, the expenses of their removal, and their support for a year, all of which were included in their treaty with the Government, should yet be made to them. Their removal from the first settlement was made in full view of losing all their former labor, and was a proof of their valuing a settled home, and their being willing by industry to support themselves and their families. They were most anxious to have their benefactor accompany them to their new abode, and at their urgent request Mr. Dougherty was transferred to their new settlement. Under these favorable circumstances he has since pursued his work among them. A second station was formed in 1852 on Little Traverse Bay, fifty miles from the old station, under the charge of Mr. Andrew Porter, as a teacher. At this station a church was formed, embracing in 1867 over twenty members ; upwards of fifty members were in the communion of the church of Grand Traverse, last year.

This narrative exemplifies the work of Christian missions among the Indians. They aim directly and primarily at making sincere Christians of them ; their civilization follows, as a sure result.

The work of this mission is probably completed. With the influx of white people, filling the country, a new state of things has been created, which in some respects is unfavorable to the interests of religion ; and the Indians, who are not civilized and settled on their farms, will gradually remove and join their brethren in Canada and elsewhere. But the past is safe, and the future course of the mission must be left to Providence.

The CREEK MISSION was commenced in 1842, by the Rev. Robert M. Loughridge. The district of country occupied by the Creeks lies west of the State of Arkansas, in the Indian Territory, between the Choctaw district on the south, and the Cherokee on the north. The station at Kowetah was formed in 1843, twenty-five miles west of the eastern boundary, and eight miles from the northern. Here, on the Sabbath, religious services were held, and a school was taught during the week; the attendance at both, and the interest evinced in them, were encouraging. A boarding-school was commenced in 1845, at first with twenty scholars. A church was organized in January of the same year. A second station was formed at Tallahassee, sixteen miles east of Kowetah, in 1848, and a large building erected for a boarding-school. The boarding-schools at the two stations contained for some time one hundred and twenty scholars, boys and girls in equal number; but owing to various causes, the number was reduced. These schools proved a means of great good to the youth connected with them.

Schools of this kind, which are found in several missions, have some drawbacks, and also some advantages. They require a considerable expenditure of money—for buildings, the support of teachers, food and clothing of scholars. This consideration will always prevent the establishment of such schools in all tribes alike. Commonly two-thirds of the expense of board, tuition, and clothing of the scholars is furnished from the Indian public funds, and one-third is supplied by the Board. Some of the tribes are very poor; others are not willing to appropriate their annuities for this or any other

good object ; so that often it is not practicable to establish schools of this kind. No part of the missionary work, moreover, requires so large an amount of care and labor, on the part both of the missionaries and of the executive officers of the Board, in providing supplies of every kind for large families, living far in the interior of the western wilderness. It is no light matter to furnish all the different kinds of food, clothing, and domestic service required by a household of one hundred and fifty inmates, at a place far distant from markets, stores, and the usual conveniences of civilized life. Nor is it a small thing to keep all the accounts of such purchases, with a voucher for every item, however minute. Yet with all this complex and difficult labor, and with the more serious discouragements of the impaired health of many engaged in the work, and of too frequent changes of scholars, boarding-school instruction has been attended with great benefit to the Indians—making it well worthy of adoption, in some tribes, as a part of missionary agency. The scholars are trained up under Christian influence, instruction, and example. They live in the missionary household, and are clothed, plainly but comfortably, after our fashion. The boys are taught to work in the garden and on the farm ; the girls to knit, sew, and attend to the common duties of housekeeping. They are taught the English language, and the usual branches of common-school learning. They are assembled morning and evening at family worship, and on the Sabbath they unite together in the services of the sanctuary. Thus they are in training for the duties of life under the happiest circumstances. Many of them become the subjects of divine grace. A

few look to the work of the Christian ministry ; some become teachers ; others occupy posts of influence in their respective tribes, as magistrates or council-men. The boys grow up to revere the laws and institutions of civilized society ; the girls, to exert a hallowed influence in the domestic circle as Christian daughters, wives and mothers. In all this, we see principles or elements of civilization of a high order,—the beginnings of a Christian life in the wilderness,—the desert blossoming as the rose.

But these schools do not reach the far greater part of Indian children, and they are too expensive, not to say too difficult to keep in good condition, to be used as the only means of education. Day schools should be opened, wherever it is practicable to form them ; but in the ruder tribes the Indians will not send their children to them, nor is it probable that they could be well conducted by any but native teachers. When such teachers can be obtained, the Indian Councils should be encouraged to employ them, at the expense of their educational funds. The boarding schools should then be regarded chiefly as training schools for teachers, the more promising scholars of the day schools being drafted into them ; but all this is practicable only when some progress has been made in the Christian instruction of the tribe, so that the Indians can value the blessings of education for their children.

The Creek schools and churches enjoyed the divine blessing in a remarkable degree.\* Parts of the Holy

\* Scenes in the Indian Country ; by the author of "Scenes in Chusan," (Rev. A. W. Loomis.) Philadelphia : Presbyterian Board of Publication, 1859. This little book contains interesting information concerning the Creek Mission.

Scriptures were translated into the Muskokee or Creek language, and a Hymn-book and Primer were also printed in this language. But the work of this mission was lamentably interrupted by the Rebellion; most of the missionaries had to leave their work in 1861, and great distress fell upon the Creeks. Their number before the war was over 20,000; now, it is supposed not to reach 15,000—an appalling proof of their great sufferings. It is believed that better days have now come. At the close of 1866 an effort was made to re-establish the mission, which has been attended with some measure of success. The church at Tallahassee was soon reorganized, though with but few members; Sunday-school, and to some extent week-day school instruction is given; the Creek Primer and Hymn Book have been revised and reprinted; and the Creek Council seem disposed to provide means for supporting schools. The spiritual desolation caused by the Rebellion will not soon be repaired, but no efforts should be spared to give the blessings of the Christian religion to these Indians.

The CHOCTAW MISSION was commenced in 1845. Long before this, however, viz: in 1818, the American Board had established a mission among these Indians, then living east of the Mississippi. Under the labors of devoted men the happiest fruits were beginning to appear, before the removal of the tribe from their former lands. These fruits were not altogether lost at the time of their reluctant and afflicting change of abode. They were accompanied to their new homes by the missionaries—some of whom were permitted to continue long in their work of faith and labor of love. The names of Kingsbury, Byington, and Wright, will be ever regarded as



amongst the greatest benefactors of this people. One of these fathers, the Rev. Alfred Wright, was called to his rest, in the year 1853, but before his death he could speak of more than eleven hundred church members, he being himself pastor of a church of nearly three hundred communicants. The Scriptures were translated into the Choctaw language, and other Christian books published.

The Choctaw people in 1846 were described as "all living on farms, and sustaining themselves by cultivating the soil. Many of their farms and cabins are small, yet not more so than is found in every new settlement of our western forests. But many of their farms are well improved and the buildings good. Their country has in it abundance of good land, and stock is easily raised. On their farms many families are living comfortably, who are wholly Indian, and cannot speak a word of English. They are destitute, in these scattered abodes, of stated preaching: and they need schools and teachers in the different neighborhoods."

The Choctaws had an organized government, consisting of a Legislative Council, and Courts of Justice, with an excellent Code of Laws. They made a liberal provision for the education of their children, expending upwards of \$20,000 annually for this object, or a sum equal to a tax for education alone of about one dollar to each person. This money was paid out of their annuities from the Government.

The Board was requested by the Indian Council to take charge of their principal boarding school, known as Spencer Academy, in which about a hundred Choctaw boys and young men were pupils. The Rev. James B. Ramsey was sent out as a missionary, and became super-



intendent of this school in 1846 ; on the failure of his health, he was succeeded in 1850 by the Rev. Alexander Reid. Other laborers were appointed, preaching services were extensively conducted, a boarding school for girls was formed at Goodwater in 1855, in which nearly fifty scholars were received, and in 1859 at these two principal stations and seven out-stations five ministers, three laymen, the wives of six of these missionaries, and six unmarried female teachers, 222 communicants, 145 boarding scholars, besides a number of day scholars, were reported as in connection with the mission. Near the end of the same year, the stations of the American Board with their missionaries, churches and schools were transferred to the Board of the Presbyterian Church. The causes which led to this change of relation need not here be discussed. Afterwards, as before, the blessing of God evidently rested on the work of the missionaries ; and in 1861 the statistical returns of the mission embraced ten ministers, of whom one was a Choctaw, six laymen, twenty-three female assistant missionaries, seven native assistants, 1757 communicants, and 426 scholars, of whom 226 were in boarding schools.

The Rebellion terminated the connection of the Board with the Choctaws, at least for the present. A large part of the missionary force had to leave the Indian country, schools were disbanded, and great calamities fell both on the churches and the people. Some of the missionaries are still in the Choctaw country, in connection with the Southern Presbyterian Church, and they are endeavoring to promote the spiritual welfare of the Indians. It may be hoped that the days of discouragement will soon be followed by times of refreshing, and

that prosperity will be restored to this afflicted but interesting people.

The attention of the Board was directed to the OTOES and OMAHAS for some years before it was found practicable to establish a mission among them. Arrangements were made to receive some of their children into the boarding-school among the Iowas, but their fears prevented any thing being done in this way. In the autumn of 1846, the Rev. Edmund M'Kinney and his wife removed from the Iowa station to Bellevue, in the neighborhood of Council Bluffs, on the Missouri river,—a place which afforded convenient access to the Otoes and Omahas. A log house was built, and occupied for several years by the mission family and a boarding school, containing Otoe, Omaha, Pawnee, Ponca, and half-breed children, varying in number from twenty-five to forty-five. In 1853, Mr. M'Kinney felt constrained by the health of himself and family to withdraw from this work. He was succeeded by the Rev. William Hamilton, of the Iowa mission, until in 1857 for the same reasons he also was obliged to resign his connection with the mission. In the meantime the Omahas, had removed to their lands reserved on Blackbird Hills, about 100 miles further up the river, where they now live—in number about 1000 souls. A new and large building of brick walls was erected for the mission family and school, a work of great difficulty in such a place, but accomplished mainly through the energetic and self-denying labors of Mr. Hamilton. For the particular history of the mission to the Omahas, not connected with the Otoes after 1855, reference is made to the Annual Reports of the Board.

The Report of 1867 enumerates a Superintendent, four

teachers, and sixty-four scholars, of whom twenty-three are girls. Mr. Hamilton is again in charge of the mission. The condition of the tribe is somewhat encouraging; they are not diminishing in number; they are beginning to prize the benefits of education; they are improving in industry; and the measure of assigning to each family a certain portion of land in severalty, instead of common rights to the reservation, will prove advantageous. Religious services among them have been conducted in an unsatisfactory way, except at the school, owing to their apathy and to the difficulty of learning their language or of obtaining the services of good interpreters; but it is the purpose of the mission if possible to enter more fully upon such services in the three villages of the tribe. A few of these Indians have become, at different times, sincere followers of our Lord.

The OTOES are a kindred tribe to the Omahas, numbering in 1856 about 700 souls. Their former reservation, near the boundary of Kansas and Nebraska, made it easily practicable for them to send some of their children to the Iowa or to the Omaha school. They did not avail themselves largely of this privilege, however; and an effort was made to form a separate mission and school for their benefit. Buildings were erected in 1856, and a school was opened, but only a few scholars could be obtained, and their attendance was irregular; nor could the adult Indians be persuaded to pay attention to their spiritual interests. The mission families suffered from sickness in many instances, and other discouragements were met with. After a few years the mission was closed; the first notice of it occurs in the Annual Report of 1856, and the last in the Report of 1860. The

Otoes are reduced in number to about 500, and are soon to be removed with other fragments of Kansas tribes to the Indian Territory.

The MISSION AMONG THE SEMINOLES was formed in 1848. These Indians, now about 2000 in number, belong to a once powerful and warlike tribe. Foreibly removed from their homes in Florida, after a long warfare with white people, the remnant that reached the Indian Territory regarded themselves as deeply injured, and were naturally reluctant to have any intercourse with those whom they considered as their oppressors. They had no school funds, and were poor and discouraged. What property they had was exchanged for strong drink, of which large quantities were consumed among them. This was their condition as described in the Annual Report of the Board in 1849, and in 1852 it was represented as but little if at all more hopeful. "The temporal condition of this small tribe is not improving, and is in many respects discouraging. . . . Intemperance is still prevalent, and is even on the increase, wasting their means and destroying their health; and their number is decreasing."

The patient labor of the missionary teachers gradually created a better state of things, until in the Annual Report of 1860, it was stated that "their former prejudices had given way to a very general and earnest desire to know more about the religion of Christ; idleness and intemperance were superseded by habits of industry and sobriety; whilst thrift and prosperity were rapidly taking the place of their former proverbial poverty. Indeed, there are none of the tribes in the south-western Indian Territory, or anywhere else in the country, whose

prospects at the present time are more encouraging." The Annual Report of 1861 enumerated seventy-four communicants at the two stations, and contained further accounts of the usefulness of the mission. Then followed the Rebellion, the compulsory withdrawal of the missionaries, the suspension of their good work, and the suffering of great calamities by the Indians. Recently the mission has been re-established. The Rev. J. R. Ramsay and his family, formerly connected with it, returned to the Seminole country at the close of 1866, and were received with great gladness by the Indians. Religious meetings were again attended with deep interest, the church was reorganized, new members were received, so that about 100 communicants were reported at the end of 1867, day-schools were opened under the kind offices of the respected Indian agent, and there is reason to hope that the Seminoles will soon take place side by side with other Christian people.

The MISSION AMONG THE CHICKASAWS was resolved upon in 1849, but the work of preaching and instruction in schools was not begun until 1852. Their number before the Rebellion was over 5,000 souls. They received large annuities from the Government, and were a spirited and interesting people, though less under the influence of the Christian religion than their Choctaw neighbors. In 1861 the mission was discontinued, soon after the beginning of the Rebellion.

The KICKAPOOS, a small remnant of a once powerful tribe, were living then in the north-eastern part of Kansas. No missionary efforts had been made for their benefit, until in 1856 the Board attempted to form a school amongst them. Nearly thirty boys were under

instruction, but their attendance was irregular ; no girls could be induced to come to the school. Some changes and sickness occurred in the staff of missionary laborers, and adverse influences from without seriously hindered their efforts to do good to the Indians. In 1860 it was deemed necessary to withdraw from this mission. These Indians are about to be removed to the Indian Territory ; their number in 1866 was less than 250 souls.

These sketches show in some measure the working of our Indian missions, and the result to which they tend. Their aim is to save the Indians for this life and the life to come. They promote their civilization, and thus fit them to become eventually incorporated with the other inhabitants of this country ; who can have a better right to be enrolled as *native* citizens under our government ? And they point their minds to that life and immortality which the Gospel alone brings to light. What has been accomplished in some of these tribes, is what we hope to see accomplished among all of them.

It must be acknowledged that there are difficulties in the way of all this, difficulties numerous and most serious. But with the blessing of God, this work can be performed, at least for some of the tribes ; and very weighty reasons are addressed to the Christians of this land, to induce a vigorous prosecution of these missions. The Indians are our nearest heathen neighbors ; they live almost within hearing of our church bells. They are dependent on us exclusively for the means of grace. And their past history has been sadly interwoven with our own. They once owned the fair lands from which we now draw so large a part of our comfort and wealth ;



and in exchange for their broad acres, they have received as our largest gift, the accursed "fire-water." Gradually have they retreated before the advance of our population, diminished in numbers by contact with unprincipled white men, far more than by their wars with our race. They are now in their last retreats, few, feeble, dispirited, soon to pass away and be no more, except on one condition. That condition is their reception of the Gospel. This only can civilize them. This only can save them from extinction as a people. And this can save them for this world and the world to come.

An effort was made in 1856 to form a mission among the Blackfeet Indians, on the head waters of the Missouri, but it was not successful; see the Annual Report of 1857. At the present time, February, 1868, measures are under consideration which it is hoped will result after a few months in forming two missions among tribes not yet supplied.



### III.

## MISSIONS IN WESTERN AFRICA.

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**A**FRICA is one of the principal missionary fields of the Church. It is one of the darkest parts of the world. Its large population is among the most ignorant and debased of the human family ; and yet among the most susceptible of improvement. It is a land easily reached from Christian countries, lying adjacent to Europe, and separated from our States only by the Atlantic. For long periods of time, its chief visitors were those whose business was the infamous slave-trade ; but the true light is now dawning on this benighted land.

On the north, Africa is inhabited mainly by Moham-medans, in the Barbary States and Egypt ; but European influences are more and more shaping the direction of public affairs in those countries. Algiers is now subject to France, while Egypt is virtually a British highway to India and the East. A few Protestant missionaries are stationed in Egypt and Algiers.

The whole eastern coast to the southern tropic presents but one or two stations of missionary labor, which are situated a few degrees south of the equator. The efforts of some German missionaries connected with an English Episcopal Society, to penetrate into the interior, were not attended with much success.

The southern part of Africa differs widely from the

rest of the continent ; a large part being a British colony, sparsely settled, and being supplied with relatively a large number of missionaries: Several European Societies and one American support a considerable number of missionaries among the native tribes in the colony and beyond its limits, with a large staff of teachers and other assistants, and the reports of last year enumerated over 17,000 communicants in the churches. The transformation of character, habits and pursuits which has been wrought among some of these tribes, and particularly among the Hottentots, is wonderful, and such as could have been effected only by divine power.

From the Cape of Good Hope northward, through the whole of Central Africa, the Christian's eye rests on no bright place. Abyssinia, towards the north-east, is inhabited by nominal Christians, but amongst them ignorance, superstition, and other marks of an unevangelized people are everywhere visible ; while the rest of the interior is the abode of Mohammedans and pagans, numbered by many millions, amongst whom sin abounds and death reigns. The English Episcopal Mission, called the Universities' Mission, with a worthy bishop at its head, which availing itself of Dr. Livingston's discoveries, endeavored to effect a settlement on the Zambesi, a few years ago, met only with lamentable disasters, and it seems to have been altogether abandoned.

The western coast of Africa has been reserved to the last place in this brief survey. The coast itself, for some sixteen degrees of latitude on each side of the equator, and the densely-inhabited regions in the interior to which access can most easily be gained from this part of the coast, form a distinct missionary field. It is in these

regions that the mass of the African people live. It is here that Satan's seat is in Africa. Here the door for missionary labors stands open ; and here the Gospel is making some of its brightest triumphs.

The greater part of the population of Africa is found within the tropics. At the north and the south, dry and thirsty tracts of country abound ; the rivers are few in number ; rain seldom falls ; a large population could not find the means of subsistence. But a different scene appears as you approach the equator, especially along the western coast. The Congo and the Senegal are rivers of respectable size, while the Niger is a river worthy of a great continent. The soil of the country is extremely rich. All kinds of tropical vegetation have a luxurious growth ; and a considerable population exists in these regions, notwithstanding the drawbacks on the growth of the population among the Negro races in Africa, occasioned by the domestic and foreign traffic in slaves. The Foulahs, the Mandingoes, and the various Negro tribes inhabiting the country from the Senegal southward, comprise many millions of souls. Each of the kingdoms of Ashantee, Dahomey, and Benin contains a large population.

In forming an estimate of the spiritual condition of these multitudes, we must distinguish between the Mohammedans and the pagans, though they are equally in need of salvation by faith in Jesus Christ. It is remarkable that the Mohammedan religion has become widely spread in Africa, and also, that it is still extending its conquests, while in Asia it is at a stand, if not on the decline. The Foulahs are Mohammedans, and the Mandingoes. Many of the Negroes have embraced the religion of the False Prophet. This may be owing to their desire of educa-

tion. Most of the teachers of what little education is within their reach are Mohammedans, and thus the impress of this false religion becomes early stamped on the minds of many of the youth. It has not been by the Sword but by the Alphabet that Mohammedanism has spread in equatorial Africa—literally by the Alphabet, for the education imparted seldom goes further than the mere rudiments. But whatever the education or the belief of these Mohammedan Africans, their morals and practice are little better than those of the heathen.

Paganism in Africa appears under a peculiarly low and debasing form. It has no order of Brahmans, no lofty temples, no sacred books. It is called *Fetichism* or *Greegreeism*, which may be defined perhaps as the religion of charms; and these charms have for their chief object the protection of those who wear them against witchcraft. The minds of the people are full of the dread of this imaginary evil; to them it is terribly real; and they hope by wearing a *fetich*, or *greegree*, to charm away the danger, whatever it may be. Any thing may be a *fetich*—a shell, the hoof of a kid, a piece of leather, an ugly carved block of wood, etc. These are worn on the arm, or on the dress, and are fastened in their huts, to guard against the various evils inflicted by witches, such as sickness, death, the arts of enemies, and also, on the other hand, to insure success in fishing or in traffic.

Amongst the Negro nations, it is common for men to array themselves in hideous costume, and pass themselves off as devil-men, having the power of witchcraft. The power of these men is greatly dreaded by the ignorant people, and no efforts are spared to gratify them and secure their friendship. Presents are made to them for

this purpose. Wicked men use this pretended power to subserve their own malicious and base passions. Even murder is often committed at their instigation. Another form of African superstition, which frequently leads to the destruction of human life, is the ordeal of drinking *Sassi*-wood water. This is required of one charged with some offence, as a means of proving his innocence. The water is either rejected by the stomach, or else it proves a deadly poison. Many instances of murder by this means have been reported by missionaries and other writers. But probably the worst effects of African heathenism are witnessed on the death of a king or chief. It is then a common practice to put men to death, in order that they may accompany their departed lord into the world of spirits,—the number who are thus killed depending on the rank or power of their master. These are some of the dreadful evils which prevail amongst the heathen nations of Western Africa. The more common vices of heathen life must also be enumerated,—the prevalence of falsehood and deception; the utter want of pure morals, and the common practice of polygamy,\* with the degraded condition of the female sex; and all the cruelty, oppression, and loss of life which follow in the train of the horrible traffic in slaves, so long characteristic of this part of the world. The marauding excursions, the mid-

\* Polygamy abounds: a man's wealth is often estimated by the number of his wives and these are treated as if they were slaves. They are bought for a price. Mr. Mackey has given as a curiosity, though it awakens sad reflections, "the articles paid for a Corisco girl. When a Corisco man marries a girl on the mainland, the amount paid is not so great, as the same articles are valued much higher. The list is as follows; 20 small bars of iron, 1 gun, 1 neptune, 1 brass kettle, 1 coat, 1 shirt, 1 chair, 1 hat, 2 caps, 1 cutlass, 4 knives, 1 umbrella,

night attacks on sleeping villages, the burning houses, the screams of terror from helpless women and children, the murder of aged and feeble persons, the breaking up of families, the savage treatment of captives, the hurrying and cruel march to the sea-coast, the heartless sale to foreigners, the horrors of the "middle-passage,"—formerly so common, and not yet entirely ended,—these are scenes in which the actors should be only the devils themselves. Yet, alas for human nature in its fallen state! these are the doings of our fellow-men, who have the same passions with ourselves. Grace has made us to differ from them. The Gospel has saved us and our children from such scenes of violence and oppression. And the same Gospel and grace shall be the means of redeeming long oppressed, miserable Africa.

A better day is now dawning on this dark land. Varied and powerful agencies are already at work to restrain existing evils, and to set up the kingdom of righteousness and peace. Amongst these the armed squadron nobly maintained, single handed, by the British government for the suppression of the slave trade, occupied an important place; afterwards, the American and the French governments each maintained a small naval force on the African coast for the same object. As the slave-vessels

1 chest, 4 wash basins, 6 plates, 4 empty bottles, 1 keg of powder, 1 iron pot, 1 brass pan, 10 brass rods, 10 pieces of cloth, 5 mugs, 1 small looking-glass, one jug, 4 pins, 5 needles, 5 fish hooks, 2 razors, 2 pair of scissors, 8 bunches of small beads, 2 pair of ear-rings, 1 pocket knife, 3 padlocks and keys, 4 pipes, 10 heads of tobacco, 1 piece of cloth for her mother, 1 silk handkerchief, 1 small bell, 1 tumbler. This list of articles is not often departed from in these transactions, though occasionally the number of a certain article is made greater or less."



carried arms and were commonly of a piratical character, and as the traffic in which they were employed was one that could not flourish side by side with legitimate commerce, civilization, or religion, a naval force for their banishment became a vital measure. Without it, colonial settlements, factories for trade in ivory and palm oil, and missionary stations with their schools and churches, were all alike impracticable. The slave-traders would soon have swept all these from the African coast. The question concerning the employment of the squadron should be considered one settled by experience. Yet an attempt was made some years ago in Parliament to have the British squadron withdrawn. The pecuniary interests of a certain class would have been promoted by the removal of lawful restraints upon their intercourse with the natives. In our own country disparaging remarks were often made about the efficiency and the expense of this method of repressing the slave-trade, as compared with other agencies for the same purpose ; during the Rebellion our ships of war were necessarily brought into the service of the country, and they have not since been employed on the African coast. But this naval force was for the time essential to the success of every other means ; no single measure has been of greater benefit.

Other important means are not wanting. The British and American settlements of Sierra Leone and Liberia are objects of great interest to all who have at heart the welfare of the African race. The colony at Sierra Leone was formed in 1787 for purposes of trade with the Africans, and its first settlers were a few hundreds of colored people from America, most of whom were refugees from the United States at the end of the Revolutionary War.

The chief increase, however, in the population of the colony grew out of the measures adopted by the British Government for suppressing the slave-trade. It became necessary to provide a home for the recaptured slaves. It was impossible to restore them to their former abodes. The native villages of many were far distant in the interior; the homes of others had been destroyed, and their friends dispersed. Others still, in large numbers were children not able to tell where their former homes could be found; and in many instances their parents and friends had been killed, or reduced to slavery, so that they were left as orphans. These poor people, when rescued from the grasp of slave-dealers, were settled at Sierra Leone, under the protection and laws of the British Government. Here their number gradually increased, until now the population of the colony is estimated at about 70,000. They have here enjoyed the advantages of education and the means of grace. Thousands of them have become worthy members of the Church of Christ, and they have acquired the ideas and the arts of civilized life. Freetown, the capital of the colony, is far in advance of any other town on the western coast, as the abode of intelligence, comfort, and the institutions of the Christian religion.

One remarkable result of this settlement was not probably anticipated by its earliest friends,—that of its being a kind of normal or training-school for many African tribes. The liberated slaves were natives of different regions. They had their distinctive customs, and various languages were spoken amongst them. When brought under Christian influence, it was soon found to be more difficult to rescue them from their

pagan superstitions than from slavery ; but when they became followers of our blessed Lord, they could not but desire to see the blessings of the Gospel extended to their own people. Some of them have already become useful in this good work, others will follow their example, and the light of this African Christian settlement is penetrating far into the interior of the country. A signal example of this kind is found in the life of an African slave boy, who was carried with other recaptives to Sierra Leone many years ago, and who is now a respected and useful prelate of the English Episcopal Church, Dr. Crowther, bishop of Niger, having his missionary diocese among tribes in the interior, who are accessible from the river of that name.

Besides Sierra Leone, the British Government possesses trading settlements, under the protection of the squadron and a small force of troops, at several other places on the coast. Of these, the settlements on the Gambia, and at Cape Coast and Accra on the Gold Coast, are the most important. The missionary labors carried on at these smaller places have been attended with marked success.

The Liberia settlements differ from Sierra Leone in their origin and object, though their influence on Africa itself, we may hope, will eventually prove not less beneficial. The Liberians, properly so called, not being natives of Africa, cannot at first speak the languages of the native tribes. When they reach the land of their forefathers, they are certainly superior to the recaptured slaves in character and intelligence ; but though of the same race, they are nevertheless foreigners, who have been brought up in a much colder climate, and

they must therefore pass the ordeal of acclimation, and begin life anew. Serious risks attend this great change in their condition, one of which grows out of their new political relations. They have adopted the republican form of government. This, more than other forms of government, requires its administrators to possess intelligence and integrity; indeed, to be successfully maintained for many years, it greatly needs the aid not only of those great religious doctrines which are held by all evangelical Christians, but also of those principles of church government which are embraced by the Presbyterian Church, and which have had much to do in moulding the political institutions of our country. Most of the Liberians, from their former position, and by reason also of the *frontier* kind of life in which, as colonists with limited means, they are now placed, cannot reasonably be expected to conduct their public affairs in the best way; men highly qualified for the Presidency and for the Legislature and the Bench, as well as for the Pulpit, require the same training in Africa as in the United States. All this shows the essential importance of Christian schools in Liberia, while the narrow means of most of the settlers renders it necessary for the present that these schools, and also the support of the Christian ministry, should be largely indebted to the missionary institutions of their native country. With a cordial and vigorous support from the American churches, Liberia will not disappoint the expectations of its benevolent founders, and will become the favored home of thousands of our colored people. Their example and influence, if regulated by the spirit of the Gospel, will make their adopted country a great blessing in many ways to the

people of Africa and to the negro race. We look to both these Christian settlements, Sierra Leone and Liberia, with the deepest interest, as well adapted to repress the slave-trade and other evils, to foster legitimate commerce, and to furnish stations for missionary labor among the natives of the country; and our hopes are the more confident, because they are objects of special interest to the two great Protestant nations of our age. Is it not for gracious purposes that God has planted these Christian settlements on the borders of this dark continent, and enlisted for their prosperity the sympathies and prayers of so many of his people in Great Britain and our own country?

The armed squadrons and the colonial settlements have been enumerated as powerful agencies for the benefit of Western Africa. Hardly inferior to these is the commerce now springing up between foreign traders and the natives along this coast. The chiefs and other men of influence are beginning to find, that the labor of their dependants will procure for them a better supply of goods than could be obtained by traffic with slave-dealers. Their own interest is promoted by sending out of the country the productions of the soil and of the forest, rather than their fellow-men. And Western Africa is extremely rich in the staples of commerce. It is capable of producing cotton to almost any extent. Rice and palm oil, ebony and other valuable kinds of wood, the gum used in India-rubber manufactures, ivory, and many other important articles of commerce, can be supplied in ample measure; while, on the other hand, the Africans are an imitative and an "improving" people, anxious to possess articles of European and American manufacture.

willing to work for them, and full of enterprise and ingenuity in using means to obtain them. With thirty-five millions of such a people, living in a country of exuberant fertility, at a distance of but a few weeks' sail from British and American seaports, what can prevent an immense amount of commerce being created within no distant period?

The principal means of Africa's redemption, however, is the Gospel of the grace of God. This will effect the greatest changes, when other means prove fruitless. A divine power makes this agency effectual in the change of character, habits and pursuits. Under its influence, old things pass away, all things become new. This mighty leaven is already at work; its effects are visible and wonderful. The briefest statement of missionary returns will prove surprising to many, and gratifying to all who have at heart the welfare of this long-neglected part of the world. The English Baptist, Episcopal and Wesleyan Societies, the Scotch United Presbyterian, the German, the American Congregational, Episcopal, Methodist, and Presbyterian bodies are all engaged in missionary work in Western Africa. They support over one hundred ministers of the Gospel at various stations, with a considerable number of assistant missionaries. Over 16,000 communicants, including church members in Liberia who are mostly of American birth, were reported last year in connection with the churches. The greater part of these are members of the English Episcopal and Wesleyan churches in Sierra Leone; but nearly 2,000 are members of the English Wesleyan churches on the Gambia, at Cape Coast, and in the kingdom of Ashantee, and many are members of English Epis-



copal churches in Abbeokuta and Badagry. Considering the recent origin of most of the missions, and the formidable hinderances to their success, these returns are most cheering. They appear to warrant the opinion, that in no part of the missionary field may the Church of Christ look for more immediate and extended success than in Western Africa.

The most serious obstacle to missionary labor in this part of the world is the unhealthiness of the country to foreigners. The climate is not deleterious to the natives, who are described as physically a vigorous and long-lived people ; but foreigners are subject to fevers which often prove fatal. Unusual mortality has marked the progress of the missionary work on this coast. This may have been owing partly to the want of prudence in some cases, and in others to the want of proper care and treatment. The methods of guarding against disease and of dealing with it are better understood now than in former years. Much greater stress is now laid on the selection of missionaries whose health is suited to the climate, and the choice of stations not exposed to malaria from neighboring marshes or to other local causes of disease. As a result of these precautions, the instances of sickness and death have been diminished. It must be conceded, however, that the climate of this part of Africa still proves more or less injurious to the health of those who have been brought up in northern latitudes. Yet this consideration should not receive more than its proper weight in the scale of Christian duty. The missionary work is surely worthy of greater sacrifices than the enterprises of men engaged in commerce or other secular pursuits, which now employ the

services of some two thousand white people on the coast of Western Africa. The slave-traders for long years encountered the risks of the climate, living at all points of the coast, in the prosecution of their infamous business. The servants of Christ must not shrink from equal or greater danger in obeying his last commandment. He knew all the risks of climate when he required them to preach his Gospel to every creature; and the promise of his presence with them will be sweet and precious in proportion to the sincerity of their faith and the difficulties of their work. Their instrumentality in the salvation of lost souls in Africa cannot be dispensed with, and will not fail at last to be richly rewarded.

The missions of the Board in Africa are found in LIBERIA,—at Monrovia, Sinou, Kentucky, Settra Kroo, and other places; and near the Equator, on the island of CORISCO and its vicinity. These are two distinct missionary fields, distant from each other more than a thousand miles. Each has its own features of interest, and both are highly important spheres of Christian benevolence.

The mission to Liberia was commenced in 1832, but has been repeatedly suspended, on account of the death or the return to this country of the missionaries. The Rev. Messrs. John B. Pinney and Joseph Barr were the brethren first appointed to this field. Mr. Barr was called suddenly to his rest by an attack of cholera in Richmond, Va., while on his way to embark for Africa. His removal was a serious loss, as he was a man qualified by nature and grace for eminent usefulness. The union of energy and prudence with vigorous health seemed to point him out as admirably suited to the work which he had in view.

Mr. Pinney proceeded alone on his mission, and arrived at Monrovia in February, 1833. After a few months spent in making the requisite inquiries and arrangements, he returned on a visit to this country to confer with the Committee concerning the plans of the mission, and to enlist recruits for its service. Previous to his return, two brethren had been accepted as missionaries for this field ; and in November the missionary company, consisting of the Rev. Messrs. Pinney, Laird, and Cloud, with Mrs. Laird, and Mr. James Temple, a young colored man, who was a candidate for the ministry, embarked at Norfolk for Liberia. Most of these laborers were not allowed to continue, by reason of death. Mr. and Mrs. Laird and Mr. Cloud were called to their rest within a few months after their arrival at Monrovia, leaving a memorial of piety singularly pure and devoted. Mr. Temple returned to the United States, and Mr. Pinney was again left alone in the mission. For a time he discharged the duties of Governor of the colony with great benefit to all its interests ; but withdrawing from this post as soon as it was practicable for him to resign its duties, he resumed his missionary labors. Having been joined in September, 1834, by Mr. J. F. C. Finley, Mr. Pinney had a house built for the use of the mission on a small farm, at Millsburgh, a few miles from Monrovia. One or two colored assistants were engaged as teachers for schools among the natives ; and Mr. E. Tyler, a colored man and a licensed preacher, was employed among the Bassas, a native tribe, at a station selected by Mr. Pinney on the river John, eighteen miles from the sea.

The health of Messrs. Pinney and Finley having given

way, they were compelled to return to this country in 1835.\* Mr. Tytler conducted a small school for two or three years longer among the Bassas, but no very encouraging results appear to have followed his labors. The mission was virtually suspended.

Considerable hesitation was felt about resuming the work of missions in Africa. The loss of several valuable lives, and the failure of health, in some cases, proved extremely discouraging to many persons. Yet others were clear in their convictions that the Church ought not to abandon this missionary field. The door was open, and all things invited the labors of the servants of Christ, with the exception of the deleterious climate. To guard against this, it was thought that a more healthy station could be found than those previously occupied, and it was considered expedient for missionaries to return after a few years to their native country, on a visit for the sake of health. Brethren of approved qualifications had offered themselves specially for this field. It appeared therefore to be the duty of the Board to make another effort to establish this mission.

Accordingly in 1839, the Rev. Oren K. Canfield and Mr. Jonathan P. Alward, and Dr. Pinney, the pioneer of the mission, made an exploring visit along the coast for nearly a hundred and fifty miles, during which they were led to select a station among the KROO people, about half-way between Cape Palmas and Monrovia. An interesting account of the Kroos is given in the Annual

\* Mr. Finley afterwards returned to Africa in connection, I believe, with the Colonization Society; but was murdered by natives, who supposed that he was in possession of a large sum of money.

Report of the Board for 1840. They are described as the most intelligent and enterprising of the natives on the western coast, having farms in a high state of cultivation. It is worthy of note that they were always opposed to the slave-trade. Their distinctive name is probably derived from the fact that many of them are employed as crews on board of trading-vessels. This leads them to visit various parts of the coast, although they commonly return to their own country after a few years spent in this service.

The return of African fever soon forbade Dr. Pinney's attempt to resume his missionary labors ; but the other brethren enjoyed good health, and after completing their exploration, they returned home, were married, and Mr. Alward was ordained ; and then they proceeded, in February, 1841, to their chosen work, with many hopes of a useful if not a long life. These hopes were destined to be disappointed. Mr. Alward was called to his rest in the following April, and Mr. Canfield in May of the next year. They were both men of devoted piety, and were qualified to be eminently useful in the missionary work. Their bereaved companions returned to their friends in this country ; and for a month the station was under the charge of a colored female teacher, who had accompanied Messrs. Canfield and Alward. The Rev. Robert W. Sawyer and his wife, who had arrived at Monrovia in December, 1841, then succeeded the brethren whom they had hoped to join at Settra Kroo ; but in December, 1843, Mr. Sawyer was called to join them in the Saviour's presence. He was a man worthy to be their associate, both in the church on earth and in heaven. Previous to his death, schools had been estab-

lished, and at one time, thirty boys and six girls were boarded and lodged on the mission premises, enjoying the benefits of Christian instruction and example.

In the year 1842, three colored ministers became connected with the mission. One of these, the Rev. James Eden, had been for some years at Monrovia, where he was pastor of the Presbyterian church. This station he continued to occupy until his peaceful death, at an advanced age in 1846. The Rev. Thomas Wilson and the Rev. James M. Priest reached Monrovia in 1842. Mr. Wilson's station was at Sinou, where, however, he was not permitted long to labor, having been called to his reward in 1846. He was a man of energy, and his talents and piety gave promise of no ordinary usefulness. Mr. Priest was first stationed at Settra Kroo, but removed to the station at Sinou in 1846, where he has been settled more than twenty years, and where he is much encouraged in his work. Mr. Washington M'Donough, a colored teacher, was sent out also in 1842, and he has continued to be connected with a station among the Kroos until the present time.

At Settra Kroo the education of native youth continued to engage the attention of Mrs. Sawyer, who with great devotedness had remained at her post, although she was the only white woman within sixty miles of the station. She was assisted by Mr. M'Donough, and by Cecilia Van Tyne, an excellent colored teacher, until the return of the latter for health in 1844. In the same year the Rev. James M. Connelly joined the mission, with whom Mrs. Sawyer was united in marriage in the following December. They continued at Settra Kroo, engaged in faithful efforts for the conversion of the peo-



ple, but meeting with no marked encouragement, until they were compelled to return to this country by the failure of health in 1850. Since that time the station among the Kroos has been under the care of Mr. M'Donough, a small school has been maintained, but no brighter days have been witnessed. Seldom have we known a mission commenced with more deliberate and well-informed judgment, conducted by more devoted and thoroughly qualified men, and yet resulting in more disastrous and apparently fruitless events. But these efforts have not been fruitless, though no record of conversions has been made. The piety of so many of Christ's servants, their self-denial, their willingness to peril life itself for the salvation of the heathen, their happy though brief missionary life, their peaceful death—all these have yielded fruit, surely, in the churches at home, if not among the hardened Kroo people; and their record is on high,—their crown of rejoicing is the brighter after being gained in this land of darkness.

In January 1847, the Rev. Harrison W. Ellis, a colored man, formerly a slave, who with his family had been redeemed from bondage by Christian friends in the South, was sent as a missionary to Monrovia. As he possessed considerable talent and energy, and had acquired more than ordinary learning, it was reasonable to expect that his efforts to do good would prove encouraging to those who had taken a kind and liberal interest in his welfare. He was for some time minister of the church in Monrovia, and gave some attention to a school; but the expectations of his usefulness were disappointed. At Kentucky, a settlement a few miles from Monrovia, the Rev. H. W. Erskine has been stationed since 1849,

and has met with much encouragement in his work. About twenty members are connected with the church at this station. Mr. B. V. R. James, a teacher, who had been for some years under the patronage of a Society of ladies in New York for promoting education in Africa, became connected, at the instance of his former patrons, with the mission of the Board at Monrovia in 1849. He has continued to be faithfully and successfully employed in a large school at that place, exerting an influence in a high degree happy and important, both in church and state.

The Rev. David A. Wilson and his wife arrived at Monrovia in July, 1850. Mr. Wilson joined this mission with a special view to the work of Christian education, and took the charge of the Alexander High School, an academy established by the Board in 1849. The number of scholars was never large, but their progress in study evinced capacity to make respectable acquirements. In 1858 Mr. Wilson was compelled to withdraw from his important work in Liberia by the enfeebled state of his wife's health. The school was placed in the charge of the Rev. Edward Blyden, one of its former pupils, who is now a Professor in the College at Monrovia. It was suspended on his accepting his present post, and measures were taken to carry into effect a plan long recommended, that of transferring the school to a place in the interior, where the students could engage in gardening and farming, as a means of diminishing their expenses, benefiting their health, and fostering habits of industry and self-reliance. Nearly fifty acres of land were purchased, and a building was erected, on the St. Paul river, about eighteen miles from Monrovia, and the school was

reopened in 1866, under the charge of the Rev. Edward Bæklen, a German gentleman of experience as a teacher. Its future course will be watched with interest.

Referring to the Annual Reports of the Board for further information concerning the missionary work in Liberia, we turn now to the mission at Coriseo and its vicinity. The repeated bereavements of the mission on the Liberia coast led to the inquiry whether a more healthy location could not be discovered elsewhere ; and the comparative exemption from fever enjoyed by the missionaries of the American Board on the Gaboon river, turned the attention of many to the region near the equator. Accordingly, in 1849, the Rev. Messrs. James L. Mackéy and George W. Simpson and their wives went out to form a new mission in this part of the African field. They were greatly aided in their inquiries by the counsels of the brethren connected with the American Board, and particularly of the Rev. J. Leighton Wilson, who had been a missionary,—first at Cape Palmas and afterwards at the Gaboon,—and who was subsequently for some years one of the Secretaries of the Board. After making full examination of various places they were led to select the island of Coriseo as their station. This is a small island, four miles long from north to south, and about the same in breadth at the south end, but at the north not exceeding a mile,—having a circumference of about fifteen miles, and an irregular surface, diversified with narrow valleys and steep hills of no great height. It is fifty-five miles north of the equator, and from fifteen to twenty miles from the main land. Its population is about 4,000 and its situation, midway in the sea-line of the Bay of Coriseo, affords a ready access to the people

# CORISCO ISLAND AND VICINITY.





of the same language, the Benga, who live on the shores of the bay and on the sea-coast. In this part of Africa there are no roads, and journeys can be made most conveniently in boats along the coast or on the rivers, so that the situation of the missionaries on an island is less a hindrance to their intercourse with the natives than it would be in most countries. The chief inducement, however, for choosing Corisco as the site of the mission, was the hope that it would be a healthy place. It contains few local causes of disease, while it is removed from the malaria of the coast on the main land, and enjoys the atmosphere of the sea.

The experience of seventeen years, it must be admitted, has not fully confirmed the hope of finding a salubrious climate at Corisco; and yet, on the other hand, better health has been enjoyed there than probably would have been enjoyed at any other place on the Western coast.

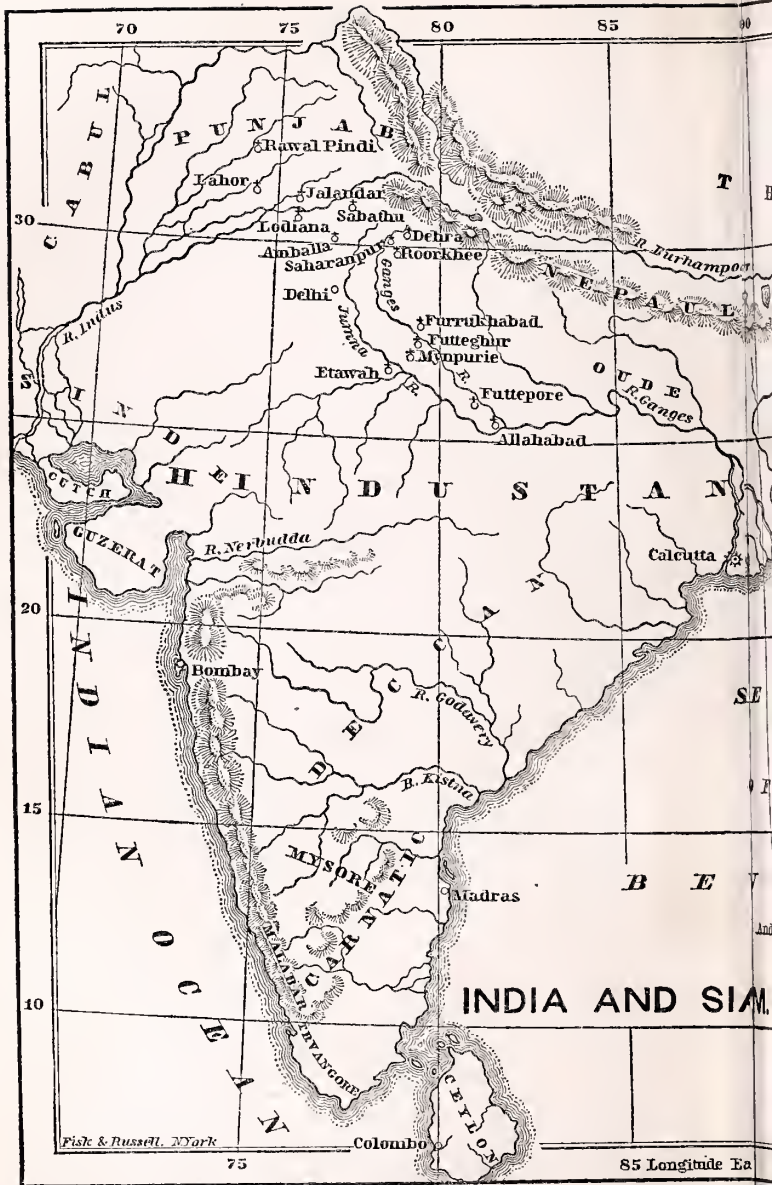
Mrs. Mackey was early called to her rest by a disease not connected with her new abode. Mr. and Mrs. Simpson, in the mysterious providence of God, were lost at sea, with all on board the ship except a native sailor, their vessel having been struck by a typhoon. This sad event occurred in April, 1851, causing great sorrow to the friends of this new mission. The other missionaries—Mr. Mackey, Miss Sweeny, who embarked for Corisco in August, 1851, and was married to Mr. Mackey in 1852, and the Rev. George McQueen, Jr., were permitted to spend many years in the service of the mission. Mr. Mackey was called to enter into rest in April, 1867, after severe illness contracted in Africa. He was a man of admirable common sense and complete devotedness to the work of spreading the Gospel in Africa, and his re-



moval by death in the midst of his years is a heavy loss. His excellent wife is still among the living, though not permitted to return to Corisco. The names of their fellow laborers and successors will be found in a subsequent chapter. Among them are those of McQueen, Clemens, Ogden, and Paull, who entered into rest while connected with the mission, men whose devotedness to the cause of Christ was hardly ever surpassed.

The work already accomplished by this mission is one of great importance. Two principal stations are occupied on the island of Corisco, and a third at Benita, on the main land, about fifty miles north of Corisco, besides several out-stations. The Benga language has been reduced to a written form, and some parts of the Scriptures and other works have been translated and printed in it. Schools have been opened, in which nearly two hundred youths are under instruction. Some of the former scholars have become assistants in the work of the mission, and one is a licentiate preacher of the Gospel. The number of communicants, given in the last Report was ninety. Difficulties have at times threatened to hinder the progress of this good work, especially on two occasions the fear of adverse action by the Spanish authorities, claiming jurisdiction over the island; but the mission still exerts a wide and growing influence.









## IV.

### MISSIONS IN NORTH INDIA. .

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ONE of the earliest of the missions to which these pages are devoted, was formed in North India. It has also become one of the largest missions ; so that a full account of its history cannot be given in this work. Referring the reader for more particular information to the books mentioned below in a note,\* I would aim here at giving merely a general view of India as a missionary field, and of the Presbyterian missions in its north-western provinces.

The country to which the title of India is now commonly applied, forms a well-defined part of south-eastern Asia. It is bounded on the north-east by the Himalaya Mountains ; on the north-west by the river Indus, and on

\* Two Years in Upper India : by John C. Lowrie. New York : Robert Carter & Brothers. 1850.

Missions in Hindustan : by James R. Campbell. Philadelphia : George H. Stuart. 1852.

Fifteen Years of Missionary Life in North India : by Joseph Warren. Philadelphia : Presbyterian Board of Publication. 1856.

Memorial of Missionaries of Futtehgurh, killed at Cawnpore in the Sepoy Mutiny : by J. Johnston Walsh. Philadelphia : Joseph M. Wilson. 1858.

India, Ancient and Modern : by David O. Allen. Boston : John P. Jewett & Co. 1856. [The best work on India, of moderate size, for a general reader.]



other sides by the Indian Ocean and the bay of Bengal. From Cape Comorin, in north latitude  $8^{\circ}$ , to Cashmere, in  $34^{\circ}$ , its length is about 1,900 miles; and its greatest breadth, from the mouth of the Indus to Burmah, is about 1,500 miles. Owing to its irregular figure, its area may be stated at only 1,280,000 square miles, being nearly the same as that of the older twenty-six States of our country.

Some parts of this vast territory are mountainous, though these regions are under cultivation to a considerable extent. At the north-west some districts are nearly deserts of sand, while extensive deltas at the mouth of the Ganges and some other rivers are also uninhabitable. The greater part of the country, however, possesses a rich soil, which is mostly under cultivation, and which, under the heat and moisture of a tropical climate, produces a large supply of food and clothing for its own inhabitants, and some of the most valuable articles of commerce with foreign nations. The people of India, estimated at 180,000,000, are clothed to a great extent from the cotton grown in certain districts of their country; and the production of this important article might, no doubt, be greatly increased. Sugar, indigo, opium, and rice are leading staples of Indian commerce. Rice forms a large part of the food of the natives, and is exported to foreign countries. In the northern provinces, wheat and other grains are cultivated.

The Hindus differ from each other in their appearance, and probably in their origin. Their complexion varies from a dark to an olive color, according to the part of the country in which they live, their exposure to the sun, and their occupation. In some provinces, as in Bengal,

they are a slightly-built, effeminate race ; in others, as in Rajpootana, and other north-western provinces, they are a muscular, vigorous people. They are by no means a savage race, but a certain kind of civilization has existed for centuries. They are found cultivating the soil as their chief employment ; carpenters, blacksmiths, weavers, dyers, gardeners, grooms, cooks, barbers, teachers, learned men, soldiers, priests, and other classes are also common, and show a civilized state of society,—though these terms do not describe occupations or professions at all so advanced as we meet with in western nations. Their habits of life are simple, and for the most part regular. Two meals a day, chiefly of vegetable food, with no other beverage than water, supply their wants. There are some men of wealth, but the most of the people are extremely poor. Hard-working men, in the fields or on boats, are glad to obtain four or five rupees a month for wages, or less than three dollars, out of which they must find themselves. Their hope of better circumstances depends on Christianity. This will set them free from idolatry and superstition, which now consume much of their time and property. It will break the yoke of caste and allow scope for enterprise. It will substitute the holy day of rest for numerous festivals, demoralizing and expensive. It will teach them truth, integrity, contentment, domestic happiness, so needful to all men, but especially to the poor. Religion will then be their best support, instead of being, as it surely is now, their greatest burden.

It is difficult to describe clearly the religion of the Hindus. Conflicting views are given in their sacred books. Some writers maintain the unity of the Divine

nature ; others, pantheistic notions ; others still, polytheism ; many are fond of metaphysical subtleties ; more delight in foolish legends and corrupting histories—such as the exploits of the god Krishna. Their sacred writings are very voluminous, and contain many just sentiments and good precepts ; but they contain also great quantities of nonsense and depravity.

Some authors have attempted to treat this religion as if it were a logical system. They speak of Brahm as regarded by the Hindus as a pure and original spirit, pervading all things, but existing in an unconscious state until, suddenly awakening, he created in illusion (or caused the images of objects to appear) the universe, and the seeds of things that should exist ; he then gave existence to Brahma, Vishnu, and Shiv, and committing to them the further conduct of the world, he relapsed into unconsciousness. As a spirit taking no interest in the affairs of men, Brahm receives no worship whatever. The triad, Brahma, the creator ; Vishnu, the preserver ; and Shiv, the destroyer, are supposed to represent the three conditions of all finite existence. The two latter are worshipped over all India ; some of the Shasters declare that Brahma was by the other gods denied the right of being worshipped, on account of his incestuous conduct. Innumerable lesser divinities, gods, and goddesses, are worshipped in various places, at particular times, or for special jurisdiction over the affairs of human life, each by a part or sect of the people. A goddess is worshipped by thieves and murderers ; another is invoked for the removal of the small-pox ; a god presides over the fields, etc. Whatever theory may be advanced in order to systematize the religious belief

of the Hindus, or however their learned men may speculate on the metaphysical and actual relations of the gods to each other and to human beings, it seems to be quite certain that practically this religion is neither more nor less than a heterogeneous compound of gross idolatry. The symbol of Shiv may help the learned worshipper to meditate on the object of his devotion, but it is itself worshipped devoutly by nearly all who resort to its temple. Not only are images of various sizes and figures, constructed out of clay, stone, wood, or metal, the objects of religious worship, but certain trees, stones and rivers. The Ganges is a goddess, and receives worship from most of those who live on its banks, and from multitudes who resort to it from distant parts of the country. To bathe in its waters is a sure way to become free from sin ; to die on its banks, drinking its water and invoking its name, is a passport to heaven. Thousands of worshippers may be seen every day paying their homage to this river, and in many places the sick and dying are exposed on its banks, under the burning sun by day, and in the damp air at night, in the hope of thereby ending life in peace, and going at once to a better world.

The doctrine of the transmigration of the soul, or its passage from one body into another, is a part of this religion. This idea of a succession of births into higher or lower beings, according to the conduct, has great influence over the Hindus. To deter men from killing Brahmans, for instance, Manu, the great law-giver, enacts, that " the slayer of a Brahman must enter into the body of a dog, a boar, an ass, a camel, a bull, a goat, a sheep, a stag, a bird, a low person, or a de-

mon." The common abstinence from meat as food, results theoretically from this belief; otherwise, men might kill and eat the bodies of their relatives or friends. One of the effects of this opinion is similar to that of a belief in purgatory, it serves as a sedative to the conscience; men may be punished for their sin by an evil birth, but they will hope to escape from it by some meritorious act,—it is not considered an irrevocable sentence.

Hardly any thing in Hinduism is more pernicious than the system of caste. The Brahmans were formed from the mouth of the deity, to expound his will; the Kshetriyas from his arms, to defend the Brahmans; the Vaissyas and Sudras from his body and feet, to provide for and serve the Brahmans—the whole doctrine being so framed as to exalt the priestly class immeasurably above all the others. Accordingly, Brahmans are held in the highest honor, are employed in all the functions of religion, are entitled to exact large fees from the lower classes for their spiritual services, and according to native laws are in a great measure exempt from punishment for crimes. The four leading divisions of caste have become variously subdivided, so that now almost every occupation in life belongs to a separate class of people, who neither eat together nor intermarry. To violate any of the rules of caste, is to forfeit one's standing, and in most cases one's means of subsistence. This system interposes a formidable barrier, therefore, in the way of the spread of the Gospel. For a Brahman and a Sudra to meet together at a meal, according to Hindu notions of caste, is an impossibility. But no distinctions of this kind can be recognized at the

Lord's Table, nor are there any hereditary privileged orders in the Church of Christ; the rich and the poor meet together there as brethren. Moreover, caste is a serious hinderance to the temporal improvement of the natives, forbidding them to adopt superior methods of agriculture or mechanical employment. In this respect, the severity of the system will eventually hasten its overthrow; it will be found to conflict with the self-interest of men of all classes.

Want of space precludes any description here of the temples, festival-days, pilgrimages to holy places, ascetic religious orders, and other peculiarities of the Hindu religious system. The indecencies, suffering, and frequent loss of life at the worship of some of the principal gods; the sacrifice of widows on the funeral-pile of their husbands, and the destruction of infant children in the Ganges, until these atrocities were prohibited by the British authorities,—deeds recommended as highly meritorious by the priests; the continued existence, though now nearly suppressed by the same authorities, of a class of murderers, pursuing their dreadful business under the sanction of a goddess;—these things must fill every Christian mind with the deepest pity for those who practise or suffer them in the name of religion. Hinduism may, indeed, be characterized briefly as a religion which consists in the worship of idols, and which sanctions by its examples the greatest immorality; a religion imposing few restraints on vice and crime, burdensome to the rich, oppressive to the poor, degrading to woman, relentless to the widow, regardless of children, yielding no comfort to the afflicted, and to the dying imparting no hope of heaven. Such a religion,



though its age be reckoned by centuries, and its votaries by hundreds of millions, must yet surely fall. God is merciful. His Gospel must be preached to every creature in India.

The greater part of India is now subject to Great Britain. In this we are constrained to see the hand of a wonderful and wise Providence. To human view, nothing ever occurred in the affairs of men more unlikely to have taken place than the present relations of these nations. Far apart, differing widely in language, social life and religion, no one could have predicted that the Hindus and the British would ever live under the same government. Looking back to their earlier history, our surprise at this result is increased. Less than two thousand years ago, the inhabitants of the British Isles were a rude, unenlightened, powerless, pagan race; the Hindus were then as now a people of vast numbers, far superior to the Celts and Picts, the Angles and Saxons, in the arts and occupations of civilized life, but equally destitute of divine knowledge. The Gospel was introduced into Great Britain by missionaries, and became the means of civilizing and elevating its inhabitants; the religion of the Bible taught by the Holy Spirit is the true secret of Anglo-Saxon progress. The Hindus without the Gospel became only more corrupt in morals, less able to oppose foreign invasion, and increasingly prepared to be the subjects of any despotism—native, Moghul, or European. See the influence of Christianity, by example and contrast!

Less than four hundred years ago, the Portuguese appeared to be more likely than any other Europeans to gain dominion in the East. They were the first to gain

a foothold in India ; they acquired possession of the whole Malabar coast, with settlements on the Coromandel coast and the Bay of Bengal, and made Ceylon tributary to them. They were then one of the chief maritime powers of Europe ; but they were votaries of Romanism, a religion containing in itself the elements of decay. The connection of the English with India began a century later, when they were feeling the new energy inspired by having the Bible open and free in their native islands. See an example of the power or weakness of nations, as the Gospel has taken root amongst them, or has been supplanted by idolatry ! Portugal, under the withering influence of the Roman Catholic Church, has steadily declined in political power and importance, until it is hardly reckoned among the nations. See also God's gracious purpose ! It was not his design to transfer the government of India from Mohammedans to Romanists, equally shutting out the light of the Gospel ; but He wonderfully overruled the wickedness of man, and made the wrath of man to praise him, and thereby opened the door for the missionary of the cross to nearly all parts of the country, from Cape Comorin to the Valley of Cashmere.

The political relations of the British with the Hindus, are often the subject of remark and discussion. I shall not enter into this, further than to state my belief that most of the Hindus themselves greatly prefer their present rulers to any that have preceded them. The native princes and their retainers, who have lost the power of enriching themselves at the expense of the common people, would no doubt like to see the former state of things restored. Some other classes may prefer the old

régime, but generally the Hindus possess discernment enough to appreciate the advantages of a government in which law reigns, and not the despotic will of the ruler. But whatever opinions may be entertained about the relations of Great Britain and India, one cannot fail to recognize in them the hand of the Great Ruler of nations, who is also the adorable head of the Church; events have been so ordered in his all-wise Providence as to bring this heathen people within reach of those who would gladly give them the Gospel.

Powerful causes are now at work, which will eventually overturn the huge fabric of idolatry in India. Amongst these, the influence of the government as administered by the British may be reckoned as of great weight. There has indeed been much to censure in the connection of the government with some of the idol temples, although the origin and nature of this support has been often misunderstood. In some cases, it grew out of the change of rulers, the British succeeding native rulers, who had set apart public lands or funds for the endowment of certain holy places. They seem to have considered themselves bound to perpetuate these endowments, overlooking the obvious fact, that the State support of any religion must fall or change with the State itself. There is too much reason to fear, however, that the chief motive for continuing to support the native temples was the desire of conciliating the natives, thus doing evil that good might come. But now, all this connection of the government with idolatry has ceased, or is about to terminate; and the Brahmans can no longer appeal to the presence of the British officials at their religious festivals, as an attestation of the gov-

ernment to their divine character. On the other hand, the administration of the government on those common principles of law and equity which prevail in Great Britain and our own country, tends silently but powerfully to break down some of the cardinal points of Hinduism. Brahmans are tried, condemned, and punished for crime just as if they were Sudras, the code of Manu to the contrary notwithstanding ; the Thugs are executed for murder, though they have prayed to the goddess Bhowani for protection, and devoted to her a part of their blood-stained spoils ; widows are not permitted to burn themselves to death with the dead bodies of their husbands ; and if their sons or other friends are accessory to their ineration, they are punished for their unnatural crime, notwithstanding the glowing praises of the Shastras, so lavishly bestowed on those who on the funeral-pile purchase happiness for themselves and their friends. The Hindus see that the government of the country, a power which they consider to be little less than divine, is arrayed against their religion. Gods and priests and holy devotees all alike give way before this new dynasty.

The progress of correct knowledge among the natives of India is also gradually but greatly changing their religious belief. It is only a small number of the Hindus who receive any kind of education. The female sex are excluded by universal usage from learning to read or to write ; and most of the laboring classes of men are equally ignorant. Some of the Brahmans, and a few others, have been at school, but have learnt little more than the simplest rudiments ; while those who desire to become learned men must devote themselves to works full of the idle

legends of their gods, or containing metaphysical speculations not less unprofitable, or teaching errors long since exploded in the western world, including many most absurd "causes of things." All these writings appear to possess a sacred character; and works which teach that the earth rests on the back of a tortoise, or which ascribe an eclipse of the sun to an immense monster, who endeavors to devour the orb of day, are held in equal veneration with the histories of the gods. A lesson in common-school geography will prove hostile to many of these sacred dogmas. Indeed, all knowledge that is adapted to emancipate the mind from superstition, will, among the Hindus, tend to overthrow their religion. The youth who are taught correct methods of reasoning, or of weighing evidence, will soon discard the greater part of their sacred writings. The effect of correct knowledge, however, if unaccompanied by Christian truth, is only destructive so far as religion is concerned. Hinduism is perceived to be false, pernicious, and every way oppressive, and may be altogether discarded, while yet the partially enlightened mind fails to perceive the truth of Christianity, and may even reject the claims of revealed and supernatural religion. Precisely this is the state of mind of a large number of Hindus who have come under the influence of European knowledge. They deny their own faith, but they equally disown religion itself, and foolishly boast of reason as their sole guide. This is a most serious state of things; and yet the first part of this process must be undergone by the Hindu mind, before the Christian religion can be embraced. The government schools, from which Christianity is excluded, as indeed every kind of

religion must be in a country where the people are not of one mind ; the newspaper press ; the intercourse of Europeans with the natives ; the progress of commerce, steamboats, railways, and telegraph wires ; all tend directly to undermine the faith of the Hindus in their own religion. They do not impart, however, any knowledge of Christian truth. It would not be surprising if these causes should lead to an entire abandonment of Hinduism—nay, such a result is inevitable ; and to this extent these agencies are doing an important work for the Church and the missionary. They prepare the way for the Bible and the Christian teacher. But at the same time, the Bible and the missionary are indispensable, in order to save the Hindus from infidelity. They are indispensable also to direct them unto “the Lamb of God that taketh away the sin of the world.”

The main agency for the overthrow of Hinduism as a religion is, no doubt, the preaching of the Gospel. Many exemplifications of this truth are found in the history of Christian missions in this country.

Protestant missions were first commenced in South India by Ziegenbalg, in 1705, under the patronage of the King of Denmark. He was joined by others, mostly Germans. In 1751, the celebrated Schwartz commenced his course in the same part of the country. Considerable success followed their labors ; and as there has always been a larger relative number of missionaries in that part of India than in the north or west, there is a much more widely-diffused knowledge and profession of Christianity. It is within comparatively a recent period that missionaries began their work in the presidencies of Bengal and Bombay ; while in the northwest pro-



vinces, the missions of the Presbyterian Church, are of still more recent date. A few excellent men, of the English Baptist and Episcopal Churches, had been employed, previously to 1833, at far distant places in the same provinces.

There has been such an increase of zeal in the Christian world for the conversion of the Hindus, that now nearly all of the larger missionary institutions and many of the smaller have their agents at work, preaching the Gospel in various ways, supporting schools for the Christian education of the young, and employing the press in printing the Word of God and other Christian books. This increase is remarkable. In 1833, the number of ordained missionaries in India and Ceylon, was about 135, very few of whom were natives of the country; the number of well qualified native assistants was so small as barely to appear in the statistics of that day; the number of communicants was also very small—probably not exceeding 3,000; the number of scholars was larger, in proportion to the number of missionaries, being near 28,000. In 1866, the number of foreign missionaries was 536; native ministers, 166; native catechists, 2,697; communicants, 34,504; scholars, 93,318, of whom about one-fifth were girls.

These statistics do not fully represent the progress of Christianity in India. The loosened or rejected bonds of idolatry and caste, the widely spread impression that Hinduism is waning and Christianity rising, the enlightened views of multitudes of influential men concerning government, law, morality, and the welfare of society, the spread of correct knowledge in many ways among the common people, the education of women in ever in-

creasing number—all considerations of this kind go to show the hopefulness of Christian missions; they are indeed to be regarded as in a large degree the fruits of these missions. A vast work is to be performed, but a great work has been done. Certain it is that the India of to-day, is not the India which the writer of these lines saw in 1833; changes have taken place among the Hindus far greater than those which are marked by the telegraph and the railroad, both of which are now extensively in use in India; and whosoever reviews the work of missions in this country at the end of the next thirty-five years, will no doubt have the privilege of recording still greater progress in the evangelization of its inhabitants.

In the meantime, it should be remembered that it is only the beginning of this work that has yet been made. A traveller might pass through the country and see among the people little evidence of the presence of Christianity. He would see idol temples without number and numerous Mohammedan mosques, but few Christian churches. He would see countless hosts of idolators; he would see the debasing influence of heathenism in manifold forms. He would also find here and there a missionary station, and a few faithful men and women, in all of Upper India perhaps as many ministers of the Gospel as there are in one of our second or third class cities, engaged in seeking the salvation of this people. Their number is indeed small, and their work still in its beginning, but the day of small things we must not despise, nor can we doubt that the work so well begun will go on to the full measure of success.

The missions of the Presbyterian Church in India were commenced in 1833. The first missionaries were the Rev. Messrs. William Reed and John C. Lowrie, and their wives, who arrived at Calcutta in October of that year. They were sent out by the Western Foreign Missionary Society, with instructions to select a station in some part of the northern provinces, if this should appear to be expedient, after consulting with Christian friends in that city ; otherwise, they were at liberty to proceed to any other part of India, or of the Eastern world. They were greatly favored in obtaining information and counsel from several gentlemen who were largely acquainted with the country, particularly the Rev. William Pearce, of the English Baptist mission, the Rev. Alexander Duff, D.D., of the Scotch mission, and Sir Charles Trevelyan, K.C.B., one of the Secretaries in the political department of the government, who had himself resided in the Upper Provinces. As the result of these inquiries, it was considered advisable to proceed, as originally contemplated, to the remote north-western part of the country ; and the city of Lodiya, on the river Sutlej, one of the tributaries of the Indus, was chosen as the station to be first occupied.

The principal reasons for choosing the Upper Provinces as their general field of labor, were these : The urgent need of missionaries and teachers in that part of the country ; its being in a great measure unoccupied as missionary ground ; the superior energy of the people, as compared with the inhabitants of the Lower Provinces ; the relations of the north-western parts of India to other Asiatic countries, west and north, which suggested the hope that the Gospel might be eventually extended from

thence into the heart of Central Asia ; the vicinity of the Himalaya Mountains, affording places of resort to missionaries whose health might become impaired by the hot climate of the plains. Besides general considerations of this kind, there were some special reasons, arising out of the liberal views concerning the education of the natives, which were held by European gentlemen of influence, who were living at some of the north-western cities, and the desire of some of the native chiefs to obtain for their sons the advantages of education in the English language. As an example of both, Sir Claude Wade, the political agent of the government at Lodiāna, had set on foot a school for the instruction of native youth in English, which was attended by sons and other relatives of certain Sikh Sardars or chiefs, and of the Affghan exiles then living in Lodiāna. This school was afterwards transferred to the mission, and the generous support of its founder was continued until his official duties called him to a distant part of the country.\* It is still in successful operation.

The missionaries recognized with grateful feelings

\* One feature of the missionary cause in India should be mentioned as truly gratifying. From the beginning our missionary friends have enjoyed the confidence of many of the English residents in that country—civilians, officers in the army, and others. They have seen our brethren at their stations, engaged in their daily labors. With the best knowledge of the work in progress, they have considered it their privilege to promote it by their sympathy, influence, and very liberal gifts. They have done this as a means of building up the kingdom of our blessed Lord ; and thus have they greatly encouraged our missionary brethren, and gratified the friends of missions in this country. Our common Saviour will reward them richly for their cordial and efficient co-operation with his servants in these missions.

the hand of Providence, in directing their arrival in India at the time when the attention of Christian observers had been turned with special interest to the north-western provinces. If they had reached India a year sooner, their choice of a field of labor might have been a very different one ; or, if a year later, they would probably have found the ground at Lodiána already occupied, and that perhaps by some educational institution from which the Christian religion would have been excluded: They also recognized with thankfulness the favor that was shown to them in the eyes of some of the most influential persons in the country ; so that although they had landed at Calcutta, feeling uncertain what their reception might be, they were cordially aided in their work by those who were in positions greatly to promote or to prevent its success ; while nothing could exceed the friendly interest in their mission which was manifested by all the European missionary brethren with whom they became acquainted. Thus, having favor in the sight of God and his people, their missionary field was chosen and their plans of work were laid.

How often do we see that the Lord's thoughts are not our thoughts, neither his ways our ways ! Signally was this shown in the early history of this mission. Only one of the first company of missionaries was permitted to see this carefully and well-chosen field of labor ; two of the others were early called to their rest, Mrs. Lowrie and Mr. Reed, both by consumption ; and Mrs. Reed had accompanied her husband on the voyage homeward, which he did not live to complete. The remaining member of this company reached the station at Lodiána in November 1834, and entered on his duties ; but

a few days afterwards he was taken with dangerous illness. For several weeks the mission seemed likely to become extinct, by his removal from the scenes of this life; and, on his partial recovery, he was told by his medical attendants that he must not attempt to remain in the hot climate of India. A year longer, however, was spent by him in the charge of a school, preaching, and making journeys and inquiries, to gain information for the use of the mission and the Church at home, thus doing the work of a pioneer. In January, 1836, he left Lodiana, and Calcutta in April, on a visit to this country for health; but eventually the hope of returning to the mission was, for the same reason, reluctantly abandoned.

In the mean time, the Rev. Messrs. James Wilson and John Newton, and their wives, had arrived at Lodiana in December, 1835, and entered upon enlarged labors in the service of Christ. Besides the school and other duties, they took charge of a printing press in 1836, which has been a valuable auxiliary in the missionary work.

The third company of missionaries, the Rev. James R. Campbell and James M'Ewen, and Messrs. Jesse M. Jamieson, William S. Rogers and Joseph Porter, and their wives, reached Calcutta in March, 1836. It was Mr. Lowrie's privilege to welcome these brethren on their arrival, and to aid them in preparing for their journey to the Upper Provinces. Their meeting was of deep interest, as may readily be supposed, especially to one who had seen such severe bereavements and so many dark hours in the short history of the mission. It was now apparent that these afflictions were not intended to



discourage the supporters of the mission, but to teach them their dependence on divine grace alone ; to purify their motives ; to chasten and strengthen their zeal ; and thus at the latter end to do them good, so that by their means God would impart the greatest blessings to those who were sitting in darkness and the shadow of death.

The new missionaries soon proceeded on their journey to Lodiaua, but Mr. M'Ewen was led, by what appeared to be indications of the will of Providence, to stop at Allahabad, a large city at the junction of the Ganges and the Jumna, which has ever since been occupied as a missionary station. His labors were crowned with pleasing success, and a church was formed in January, 1837, with thirteen members. Besides preaching, he gave a part of his time to the charge of schools, in which he was greatly assisted by his equally devoted wife ; but they were not permitted to continue long in these encouraging labors. On account of the loss of health, he was compelled to leave India in 1838 ; and, after serving the cause of Christ as a pastor, in the State of New York, he was called to his rest in 1845.

On the arrival of the other members of this third company at the end of their journey, in 1836, two new stations were formed. One of these was at Saharunpur ; the other was at Sabathu. The unordained brethren of this company were graduates of colleges, in preparation for the work of the ministry. They went out as teachers, but with the expectation of prosecuting their theological studies, and they were afterwards ordained to the sacred office.

A church was organized at Lodiaua in 1837 ; and it is remarkable that two of its first three native members

have since become valuable laborers in the missionary work ; one as a minister of the Gospel, and the other as a teacher. This must be viewed as a signal proof of God's favor towards this infant church, and as a happy example of the way in which the Gospel is to be extended in heathen countries. The schools at Lodiana, Saharunpur and Sabathu, were vigorously carried forward, and the brethren were engaged in preaching, distributing the Sacred Scriptures and religious tracts, making journeys to places where large assemblages of natives were collected on festival occasions ; but it does not fall within the plan of this work to give a continuous narrative of these labors.

The missionary stations occupied after the four already enumerated are as follows : Futtehgurh in 1836 ; Mynpurie, 1843 ; Furrukhabad, 1844 ; Jalandar, 1847 ; Ambala, 1848 ; Lahor, 1849 ; Futtehpore, 1852 ; Dehra, 1853 ; Rawal Pindi, 1856 ; Roorkee, 1856 ; Etawah, 1863. Two other stations are retained on the list, though not at present occupied—Peshawar, 1857, and Kapurthala, 1859. The former was the station of the late Rev. Isador Loewenthal, whose extraordinary linguistic talents and acquisitions seemed to fit him for missionary work for the Afghans, many of whom live in that city, while considerable numbers of them visit it for purposes of traffic. Mr. Loewenthal finished the important work of translating the New Testament into the Pushto language ; he also employed his pen in other useful labors, and was engaged in preaching as opportunity offered ; but he was removed from his work in a distressing manner. He was shot in his garden at an early hour by his watchman, who mistook him in the

darkness for a robber ; thus died, April 27, 1864, one of the most gifted men in our ministry. It is a painful memory, that about a month before this, March 24th, the Rev. Levi Janvier, D.D., long a devoted and esteemed member of the Lodiaua Mission was also taken to his rest in a violent way, having been struck down by a fanatical Sikh. These were the only instances of death by violence among the missionaries, excepting those which took place in the time of the mutiny of the Sepoys, to be mentioned further on. The station at Peshawar has not been supplied since Mr. Locwenthal's death, but the hope is not relinquished that our Church may yet bear the part in the evangelization of the Afghans, which was contemplated almost from the commencement of our missions in India. In the meantime it is a cause of gratitude to know that an efficient staff of missionary laborers is maintained at Peshawar by the English Episcopal Church Missionary Society, men of an excellent evangelical spirit, whose faithful labors have not been in vain in the Lord.

The other unoccupied station, still retained on the list, is one which for some years awakened the hope of great success in connection with its varied works. It is at the chief city of the native rajah or chief of Kapurthala, and the cost of its support, including the building of a church, was defrayed by the liberality of the rajah. He had married a Christian wife, and as a man of enlightened views of public questions, and as a personal friend of the missionaries, as well as of religious men in the British civil and military services in the Punjab, it was hoped that he would become a professed follower of our Lord. Painful things afterwards occurred, and

the missionarics considered it advisable to withdraw from Kapurthala in 1865. Let the hope, founded on prayers offered, be still cherished that this native chief and his people may yet become the followers of our Saviour.

The city of Agra was occupied as a missionary station from 1846 to 1858, and the services in connection both with the church and with the schools of a superior class were productive of much good; but changes in the political situation of Agra, from which the administration of large public interests was transferred to Allahabad, led to the removal, or rather to the return, of most of the members of the church to the latter city, and were followed by changes in other respects, so that at length it appeared to be expedient for our brethren to leave the missionary work at Agra in the hands of the excellent English Episcopal and Baptist missionaries.

Each of the occupied stations has its own history, often one that is of much interest; but want of space here renders it needful to refer those who desire to find particular information concerning them to the successive Annual Reports of the Board.

The organizing of churches at Lodiana and Allahabad in 1837 has already been mentioned. Other churches were organized, at Saharunpur and Futtehgurh in 1841; Sabathu and Jalandar, 1847; Ambala, 1850; Lahor, 1853; Futtehpore, 1854; Mynpurie, 1855; Rawal Pindi, 1856; Dehra, 1856; Roorkhee, 1861; Etawah, 1863; Furrukhabad, 1865. Most of these dates are taken from the Annual Reports, but in a few instances they have been fixed by inference from other matters reported, and may not, perhaps, be quite correct. In most

cases the number of church members at first was small. In 1867 the report of communicants was as follows: At Rawal Pindi, 18; Lahor, 35; Jalandar, 19; Lodiana, 41; Ambala 30; Sabathu, 10; Saharunpur, 21; Dehra, 30; Roorkee, 6; Furrukhabad, 41; Futtehgurh, 72; Mynpurie, 17; Etawah, 19; Futtehpore, 17; Allahabad, 60.

The Presbytery of Lodiana was organized in 1837; Furrukhabad, in 1842; Allahabad, in 1842; and the Presbytery of the Reformed Presbyterian Church embracing the missionaries at Saharunpur, Dehra and Rurkhee, in 1842 it is supposed.

The Synod of North India held its first meeting at Futtehgurh in November, 1845; its second at Agra in December, 1848, and its third at Ambala in November, 1865. The minutes of the first and second meetings are printed in the *Missionary Chronicle* of November, 1849, and an account of the proceedings of the third meeting may be found in the *Foreign Missionary* of April, 1866.

In the mutiny of the Sepoys in 1857, these missions, in common with other Christian missions in India, and, indeed, with all the interests of Christian and modern civilization, were brought into great danger, and met with heavy losses and bereavements. This is not the place for any record of those terrible months of alarm and suffering. A brief record of the calamities which fell upon the missions may be found in the Annual Report of the Board in 1858, and an article on the general object of this mutiny may be found in the *Princeton Review* of January, 1858. All that can be here stated is the heavy bereavement of the mission in the death of

the Rev. Messrs. John E. Freeman, David E. Campbell, Albert O. Johnson and Robert E. McMullin, their wives, and the two youngest children of Mr. and Mrs. Campbell. They were put to death by order of Nana Sahib, at the same time with nearly one hundred Englishmen and their wives and daughters, being shot on the parade ground at Cawnpore. "Even so, Father, for so it seemed good in thy sight!"

These were times of great tribulation to the native Christians, and some of them were often in great peril; one of them Dhokal Parshad, a valuable teacher, and an exemplary member of the church, is reported to have been blown away from a cannon by a rebel Mohammedan chief, dying the death of a martyr, for it was after he had refused to accept of deliverance on the condition of his denying the Christian faith. In like manner the Rev. Gopeenath Nundy was on the point of being put to death on refusing to renounce the Christian faith, but deliverance was brought to him. The wanderings, persecutions, sufferings and losses of the native Christians at Futtehgurh, as narrated in letters, seldom equalled for deep feeling and for graphic description, written by the late Rev. Robert S. Fullerton, form a remarkable history. These letters may be found in the *Foreign Missionary* of May, 1858; it is not creditable to our Church that they have not long since been published separately as a little volume. They contain a record of deep and imperishable interest.

It is indeed a cause of thanksgiving to God that such great grace was imparted to his servants, in those days of darkness. An example worthy of the martyr age of the church, an extract may be taken from a letter of



Mrs. Freeman, a lady held in the highest esteem by a large circle of friends. This letter was written when the native soldiery at the station were joining the rebellion, and addressed to her sisters in this country, shortly before the little company of missionaries had decided to leave their homes in Futtehgurh, on the journey that reached so lamentable an end at Cawnpore: "Our little church and ourselves will be the first attacked, but we are in God's hands, and we know that he reigns. We have no place to flee to for shelter but under the covert of his wings, and there we are safe. Not but that he may suffer our bodies to be slain; and if he does, we know that he has wise reasons for it. I sometimes think our deaths may do more good than we could do in all our lives; if so, his will be done. Should I be called on to lay down my life, do not grieve, dear sisters, that I came here, for most joyfully will I die for him who laid down his life for me."

Compared with the loss of life and the endurance of great suffering during the mutiny, the loss of mission property was of small account; and yet it was a serious loss, the destruction of houses, school rooms, chapels, etc., being estimated at nearly \$120,000. A part of this pecuniary loss was afterwards repaid to the mission, through the kind action of the British authorities.

It would require a separate volume to contain an adequate record of the work of evangelization which the missionaries have been permitted already to accomplish. Besides preaching steadily at their various stations, they are accustomed during the cold months of each year to make journeys into parts of the country not yet occupied, in order to make known the way of life by public dis-

courses, conversation, and the distribution of the Scriptures and other Christian books. To thousands of towns and villages has the Gospel been published on these tours. They are accustomed also to attend the Melas held at particular times and places. These are assemblages of the natives for religious ceremonies, but are attended by many for purposes of trade or amusement, so that they may be regarded as a kind of Fair. They are held at places accounted holy, such as Hardwar, where the Ganges enters the plains, and Allahabad, where the Ganges, the Jumna, and according to the native tradition a third river, invisible, unite their streams. Immense crowds, amounting to hundreds of thousands, including many pilgrims and visitors from distant parts of the land, attend the more celebrated of these Melas; and there are numerous others of less note, attended by people from the neighboring towns and villages. They afford opportunities of widely disseminating the knowledge of the Gospel. The good influence exerted in this way will not be known until the great day reveals it, but sometimes it is signally displayed. An aged Brahman had made a pilgrimage from Jubbelpore to attend the Mela at Allahabad, a journey of several hundred miles, to wash away his sins in the Ganges. There he heard a discourse from one of the missionaries, which shook his faith in Hinduism. He returned home without having an interview with the missionary, and was led by the persuasion of a Qazi to study the Koran; but he found in Mohammedanism no rest for his troubled mind. Having by some means obtained a portion of the Scriptures, he carefully studied its lessons, and taught them to his only daughter. At this time, an English officer became

acquainted with him, and found that he had renounced his own religion, and was sincerely seeking a knowledge of the Christian faith in the face of many difficulties. A bible in Hindu was requested for him from one of the missionaries at Agra, and thus his history became known to them.

Another means of promoting a knowledge of the Christian religion has been afforded by the Press. Numerous tracts and catechisms, in various Hindu dialects, and some larger works, have been published. The *Way of Life*, by Dr. Hodge, translated into Hindustani; another work with a similar title by a German missionary; a translation of the Koran into Hindustani, with notes in refutation of its errors; the Westminster Confession of Faith; a volume of Hymns; revised editions of the Scriptures, in whole or in part; a translation of the books of Genesis, Exodus, chapters i.–xx., and Psalms, and the New Testament, into Punjabi, by Messrs. Newton and Janvier, are among the larger works issued by the press. As an example of the work done by the press, the report of publications at Lodiāna during the year 1865–66 may be referred to. Of forty-two works in Persian, Urdu, Hindi, Punjabi, and English, 172,700 copies, or 10,067,000 pages were printed; 26 of these publications were 12mo., 5 were 8vo., 11 were 16mo., etc.; the number of pages of each work varied from 4 to 448; twenty-seven were under 50 pages each; seven, between 50 and 100 pages each; five, between 100 and 200 pages each; one 230 pages; one, 369 pages; and one 448 pages. A large part of these works was the Sacred Scriptures. Nearly two hundred millions of pages have been printed from the beginning—at the Lodiāna Press

from 1836 to the present time, and at the Allahabad Press from 1838 to 1857. The press at Allahabad was destroyed in the Sepoy rebellion, and it was not deemed expedient to re-establish it. By means of these Christian books a large amount of truth, subversive of idolatry and Mohammedanism, and setting forth the true religion, has been widely diffused. Some striking examples of good which has been done in this way, sometimes in places far remote from the stations of our brethren, have been reported in their letters.

Still another important work has been the schools of the missions. These have been supported from the beginning, it having been always considered an object of the greatest importance to train up a native ministry; and the number of scholars has gradually increased until, as stated in the Report of 1867, upwards of six thousand four hundred of the native youth are now under instruction. A few of the scholars are in elementary schools, but most of them are in schools of a higher grade; and all of them have been brought in greater or less degree under the influence of Christian instruction and example. Many of these scholars have become convinced of the folly, and in some measure of the sin of idolatry. Many of them are prepared to acknowledge that Christianity is the true religion; some of them have become the professed followers of our Lord; and a few are laboring in various ways—several as ordained ministers, others as teachers, catechists, and Scripture-readers—to bring their countrymen to the knowledge of Jesus Christ as the Saviour of sinners.

The preaching of the Gospel in these missions has not been in vain, as the preceding statements have shown.

It is with sincere thanksgiving that we can refer to still another and more impressive proof of the blessing of God on the labors of his servants, the Christian life and the dying testimony of some of the converts to the power of divine grace. An affecting and beautiful little memoir was published by Dr. Warren, a few years ago, of Jatni, a member of the church at Allahabad. She was the daughter of a Brahman, but she became a child of God. In all the relations and events of life, her deportment was exemplary. And when called at length to pass over Jordan, she was supported by a good hope through grace. Dr. Warren, with tender caution, had apprised her of the probable termination of her disease; and he adds: "I was delighted to find that she had thought of it, and had come to feel willing that God should do with her, as to life, just as he pleased. I questioned her closely, and set death and the judgment before her plainly; but her nerves were firm, her eye clear, and her voice calm and steady: 'I know Christ, and can fully and completely trust him in all things. He keeps my mind in perfect peace.' I saw her often, and found her the same." She was enabled to resign herself, her husband and her child to the care of her Father in heaven, and at the early age of twenty-two, she departed joyfully to be with Christ. Another example hardly less striking was presented in the Christian death of a native catechist at Saharunpur. His missionary friend Dr. Campbell, who had frequent and most pleasing interviews with him on his death-bed, gave a very interesting account of his religious views and hopes: "I asked him, if he was afraid to die. 'No, Sir,' he said, 'I am not now afraid. . . . I am now fully reconciled to

the will of God. I do not wish to live longer in this sinful world.' On being asked where his hopes for salvation were placed, he replied emphatically, 'On Christ alone; he is the *only* Saviour, and I know he will not disappoint my hopes;' and then, bursting into tears, he said, 'Oh, Sir, how much I owe to you! You are the means of leading me to Christ, and of instructing me and saving my soul.' This was so much more than I had expected, it was too much for me, and we both wept together. At that moment I thought that this was more than enough to compensate me for all the trials I have ever been called to endure as a missionary. I could have changed places with dear Samuel, to enjoy his happiness and assurance of hope." Examples like these are precious seals of the favor of Heaven towards the missionary work.



## V.

### MISSION IN SIAM.

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THE missionary field in Siam is not a large one, viewed either as to the extent of its territory or the number of its inhabitants; yet, as will appear in the sequel, it is one of more than ordinary interest.

Siam is a long, narrow country, lying between Burmah and Cochin-China, and extending from the Gulf of Siam to the borders of China. It is watered by several rivers and by numerous canals; and as the soil is generally quite fertile, it is capable of supporting a large population. Having been distracted by wars, however, until within comparatively a modern period, the actual number of inhabitants is estimated at not more than from 3,000,000 to 5,000,000. Of these some hundred thousands are Chinese, and there are many Peguans, Burmese, Shans, Cambodians, Cochin-Chinese, and Laos people. This diversity among the inhabitants imparts the greater interest to Siam as a sphere of missionary labor. Some races may be reached here who cannot readily be visited in their own lands. Numerous Chinese, for instance, from the island of Hainan are now living in Bangkok, who keep up a constant intercourse with their own country, and through whom a Christian influence might be exerted on the 1,500,000 inhabitants of that island.

In Siam the inhabitants live chiefly on the banks of rivers and canals, a circumstance worthy of being noted, as it renders them easily accessible by missionaries in boats, the common mode of travelling. The principal city is Bangkok, of which the population is estimated at 300,000 ; it is situated on the Meinam, about twenty-five miles from its mouth. The people of this country are hardly inferior in civilization to other nations of South-eastern Asia. They carry on various kinds of industrial occupation. Many are able to read, and schools are commonly connected with the *wats*, or places devoted to temples and idolatrous worship, where education is given without charge by some of the priests ; yet the knowledge thus acquired is little more than that of the simplest kind.

The government of this country is a despotism. The king is chosen, however, on some basis of hereditary descent, by the principal nobles, which must give them influence in the administration of public affairs. In no country in the East, and probably in no country in any part of the world, is the influence of the king more controlling over all the opinions and conduct of his subjects ; the servility of all classes is most abject, and is fitly shown by the prostration with the face to the ground, of even the chief men when they appear in the royal presence.

The religion of the Siamese is Buddhism, which may be characterized as a kind of atheistical idolatry ; for Budh, in his most common form, Guadama, is not supposed to take any concern in the affairs of men. Some of the practical precepts of Buddhism are good ; murder, theft, adultery, falsehood, intoxicating drinks, are pro-

hibited ; yet, it sanctions polygamy, and the morals of its votaries are the morals of the heathen everywhere. As a religion, it makes no provision for the pardon of sin, nor for the purifying of a depraved nature ; and it yields neither support to the afflicted, nor hope to the dying. Its highest doctrine teaches the perpetual transmigration of the soul, until at length it becomes annihilated—that is, absorbed in the being of the apathetic Budh. This religion prevails more widely than any other, having under various forms its votaries in India (which many consider the original seat of Budhism), Burmah, the Chinese Archipelago, Cochin-China, China proper, Chinese Tartary, and Thibet. It is one of the reasons for regarding Siam with special interest as a missionary field; that it is the headquarters of this widely-spread system of false religion, so far as this bad pre-eminence can be assigned to any country. It is a religion held here in great honor. The king is its subject, as well as its chief patron ; the revenues of the kingdom are to a large extent devoted to the *wats*, the support of priests, processions in honor of Guadama, and other religious ceremonies. If Budh were dethroned in this country, his downfall would doubtless be felt in other parts of Asia.

The mission established by the Board in Siam was resolved upon in 1839. It was formed at first with reference to the Chinese rather than to the Siamese. The door into China was not then open, and Missionary Societies adopted the policy of supporting stations among the large numbers of Chinese emigrants who were found in the neighboring countries. The Rev. Robert W. Orr, one of the first missionaries to the Chinese, whose station was at

Singapore, made a visit to Siam in the autumn of 1838 ; and upon his favorable report it was deemed expedient to form a branch of the Chinese mission at Bangkok, and also a mission to the Siamese at the same place. The Rev. William P. Buell and his wife, appointed to the latter mission, arrived at Bangkok in August, 1840. A physician and his wife were appointed to this field of labor in 1841, and a minister and his wife in 1843. They were led, however, to proceed to China instead of Siam, so that, Mr. Buell was not joined by any associate. After learning the language, he was able to preach the Gospel and distribute the Holy Scriptures and other religious books, explaining them to the people. He was encouraged in his work ; but in 1844 he was compelled to return to this country by the state of his wife's health.

In March, 1847, the Rev. Stephen Mattoon and his wife, and Samuel R. House, M.D., licentiate preacher, arrived at Bangkok ; and in April, 1849, they were joined by the Rev. Stephen Bush and his wife. These brethren found ample employment in preaching and distributing the Scriptures and religious tracts. The medical labors of Dr. House were of the greatest benefit to large numbers of patients ; while they brought many persons within reach of the Gospel, whose attention could not otherwise have been gained ; and they also tended to conciliate the confidence and good-will of all classes towards the missionaries.

The year 1850 was marked by vigorous labors in preaching and tract distribution in Bangkok ; by several missionary tours to distant parts of the country, which were made without hinderance, and afforded many opportunities of publishing the Gospel ; by the printing

at the press of another mission in Bangkok of 442,000 pages of books of Scripture history ; and by faithful and successful medico-missionary practice. This year was also marked by a singular exigency in the history of the mission, which for months threatened its existence.

The missionaries had lived in houses formerly occupied by missionaries of the American Board. On relinquishing Siam as a field of labor, the American Board transferred these houses to the American Association, and it became necessary for the brethren to seek other places of abode. After long search and many disappointments, they found it impossible either to purchase or rent new quarters. The increasing bigotry of the King was the obstacle in their way. He did not openly oppose their wishes, but it was soon understood among his abject people that he was unfriendly to foreign teachers ; and no man was willing to sell or lease real estate to those who at any hour might be ordered out of the kingdom. The strange issue was apparently reached, that Christian missionaries must withdraw from a heathen land, where their lives and liberty were still safe, and where their labors might be carried forward in many ways, solely for the want of houses in which to live ! The question had been viewed in every aspect ; referred home to the Executive Committee ; reconsidered after obtaining the sanction of the Committee, given fully, but with deep regret, to their removal to some new field of labor—and still the necessity of this removal appeared to be unavoidable.

Towards the end of the year matters grew worse. The teachers of the missionaries were arrested and thrown into prison, their Siamese servants left them or

were taken away, and none of the people dared to hold intercourse with them on religious subjects. In the meantime prayer was offered without ceasing on their behalf, and in answer to the requests of his people, God interposed for the help of his servants,—but in a way not expected by them. The King was attacked with disease in January, 1851 ; and, though he had the prospect of many years of life, he was cut down by death in April.

His successor, the present king, had much intercourse with the missionaries before his accession to the throne, and he has since shown himself to be their friend. The difficulty about a site for mission premises was soon removed ; suitable houses have been erected, and the work of the mission has since been prosecuted without molestation.

In 1861 a second station was formed at Petchaburi, and in 1867 a new mission was commenced among the Laos, at Chingmai, the capital of the country which lies north of Siam. The Rev. Daniel McGilvary and his family reached this city on the 1st of April 1867, and the Rev. Jonathan Wilson and his family proceeded to join them in December following ; both of these brethren had been previously connected with the stations in Siam, and had become much impressed with the importance of their present work from what they had seen of the Laos living in that country. The progress of this new mission will be watched with deep interest. It is a step into the interior of the heathen world.

In the later history of the mission to the Siamese, there has been much to encourage the hearts of its friends. For many years the brethren continued pati-



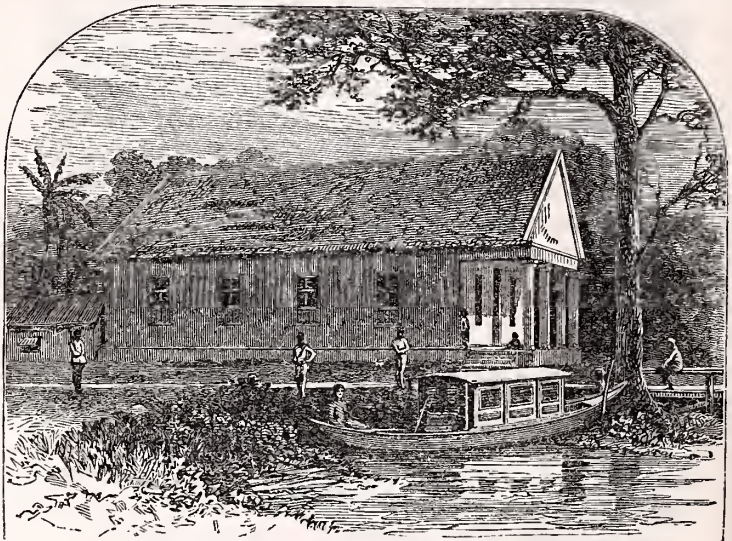
ently to sow the seed, but saw little fruit in the hopeful conversion of souls. Their labor was not in vain, however, in this respect; lately a goodly number of hopeful converts have been admitted to the churches at Bangkok and Petchaburi, the former having sixteen and the latter nine by the last report. One of these converts, after careful training, was licensed to preach the Gospel by the Presbytery in October last, to the great happiness of the missionaries. For the work of education, for the printing of the Scriptures, the new translation having been happily completed by Mr. Mattoon before he was constrained by the feeble health of Mrs. Mattoon to withdraw from the country, and for the stated and itinerant preaching services of the missionaries, reference must be made to the Annual Reports of the Board. It cannot be questioned that by these varied means a large amount of Christian truth has been made known to the Siamese. Let the use of these means be continued, and let faith and prayer still accompany these means, and we may hope to see the power of divine grace wonderfully displayed in the conversion of the Siamese from the religion of Budh to that of our blessed Lord.

In connection with this brief sketch of missionary labors in Siam, the position and character of the king of that country should be taken into view. He is a Buddhist in his religious profession, and seems to take pride in his idolatry. Every day he gilds with his own hands an image of Budh! As he is an absolute ruler, he might banish the missionaries from his kingdom; but he was brought into friendly personal relations with some of them before his accession to the throne, and he has repeatedly shown his confidence in them, as, indeed,

well he may, for he has no truer friends in his country. Now he who, contrary to human expectation, has been elevated to the throne of Siam, possesses a considerable degree of Christian knowledge. He is much more enlightened and liberal than his predecessor. He has learnt the English language, and has paid some attention to the history of our country, probably led to this by his acquaintance with American missionaries; and he is a warm admirer of Washington. He is disposed to adopt the improvements of western civilization, and he has done much to foster commercial intercourse with foreign countries. He is surrounded by the priests of Budh, but Christian ministers are living at his capital, and their wives are giving lessons of Christian truth to Siamese women. Reasons of state policy may commend Budhism to his pride, but the Spirit of God may easily constrain his heart to bow unto Him who is the King of kings and the Lord of lords. The influence of the king and court in Siam is almost unbounded, especially in all religious matters. If the king should embrace Christianity, a large part of his subjects would follow his example. They are in some degree prepared for this, by their acquaintance with the general truths of the Christian religion; the circulation of the Scriptures and Christian books, and other labors of the missionaries, have been the means of widely disseminating a knowledge of the Gospel. It is, therefore, in the power of one man, not only to make his own reign an era in the history of his country, but to lead his people from the wat to the church; from a miserable paganism to the profession of Christianity; and if the Spirit of the Lord were poured out from on high, we might soon see in

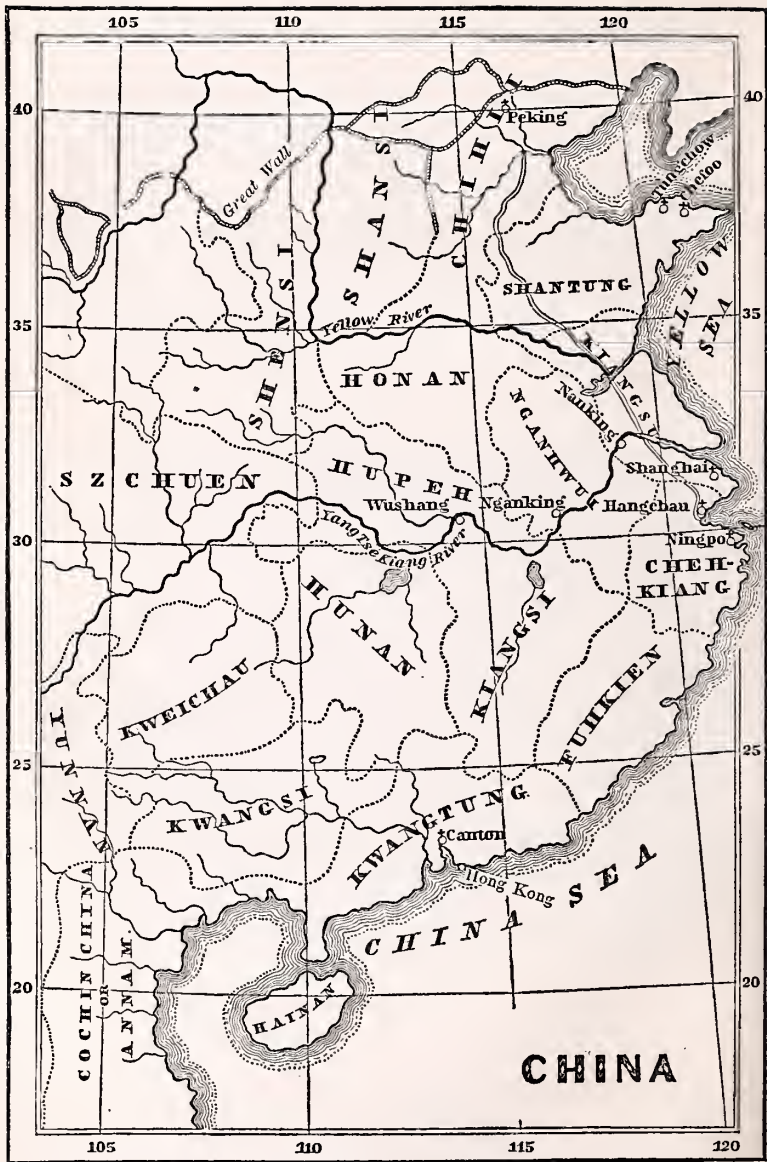
Siam "a nation born in a day." "The king's heart is in the hand of the Lord; as the rivers of water, he turneth it whithersoever he will."

The short but marked history of this mission, the work now in progress, the prospect of widely-extended influence, and the hope of remarkable success, should lead the Church to look with deep interest on this missionary field.



MISSION CHAPEL AND BOAT, BANGKOK, SIAM.





## VI.

### MISSIONS IN CHINA.

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THE largest field of modern missions is China ; and, unlike India, China is a country in which nearly the whole work of evangelization is yet to be performed. It is a country, moreover, to which the events of late years have attracted the attention of the world. Such a missionary field has peculiar claims on the Church of Christ, and especially on the churches of the United States, as will appear in the sequel. It is but a brief sketch of this country that can be given, but though it will be unsatisfactory, it may serve to turn the attention of some readers to works in which they will find full accounts of its ancient people.\*

The Chinese themselves are said to “ divide their empire into three principal parts, rather by the different form of government which they adopt in each, than by any geographical arrangement : I. *The Eighteen Prov-*

\* A Description of the Empire of China and Chinese Tartary, together with the Kingdoms of Corea and Thibet, etc., from the French of J. B. Du Halde, Jesuit. Two volumes, folio. London.

A General Description of the Empire of China and its Inhabitants. By Sir John Davis, F.R.S. Two volumes, 18mo. Harpers, New York.

The Middle Kingdom ; a Survey . . . . of the Chinese Empire and its Inhabitants. By S. Wells Williams. Two volumes, 12mo.



*inces*, or that which is more strictly called China, or China Proper; it is, with trivial additions, the country which was conquered by the Manchus in 1664. II. *Manchuria*, or the native country of the Manchus, lying north of the Gulf of Laintung, and east of the Inner Daourian Mountains to the sea. III. *Colonial Possessions*, including Mongolia, Ili (comprising Sungaria and Eastern Turkestan), Koko-nor and Thibet.”\* The area of the Chinese Empire, including Thibet and Chinese Tartary as above defined, is estimated by McCullough at 5,300,000 square miles; that of China Proper, by Williams, at 1,348,870 square miles, or a territory larger than that of all the States of our Union east of the Mississippi.

China Proper, to which this sketch will now be confined, may be described as “a broad expanse of densely-populated country, forming nearly a square; two sides of which are bounded by the sea and two by land. The sea is the great Pacific Ocean, which, however, does not here present a well-defined outline, but is broken into great gulfs. Of these the chief is denominated the Sea of China, enclosed by Borneo, the Philippines and Formosa, and the Yellow Sea, bounded by Tartary and Corea. The interior boundary consists of a range of

New York: Wiley & Putnam. [The best work on China for most readers.]

The Chinese Repository, 1833-1839. 8vo. Published monthly at Canton, but now discontinued.

The Religions of North China. By M. Simpson Culbertson. New York: Charles Scribner. 1849.

Confucius and the Chinese Classics; or, Readings in Chinese Literature. Edited and compiled by A. W. Loomis. San Francisco and New York: A. Roman & Co. 1867.

\* Williams, vol i., p. 7.

thinly-peopled tracts, occupied only by wandering and barbarous tribes, Manchu-Tartars, Mongols, Kalkals, Eluths, and the eastern tribes of Thibet."

The population of China is estimated by native authorities at upwards of 362,000,000. Immense as this number is, strong reasons are given by Medhurst and Williams for accounting it worthy of respect. It was received as trustworthy by the Morrisons, father and son, than whom no better judges of such a question could be found, and by others of almost equal authority. This estimate makes the number of inhabitants in China equal to 268 to the square mile; in France the ratio is 223, and in Belgium, 321; so that the Chinese estimate may be admitted as correct without much hesitation. We may receive it as accurate the more readily, when we learn that the greater part of China Proper consists of a rich, level, and highly cultivated country, watered by some of the largest rivers and by innumerable canals.

The Chinese may take a high rank as a civilized people. They have a government, a literature, many social usages, numerous industrial occupations, cities, roads, bridges, canals, boats—all indicating a state of society far removed from that of a barbarous race. Their silk fabrics, their ivory and wood carving, the beautiful works of their potteries, their being the first to discover and to use the compass, gunpowder and the art of printing, entitle them to a place among the cultivated nations. The use of gunpowder, and the theatrical exhibitions which are held in high esteem among them, show that their civilization is that of our fallen nature, not of a race harmless and pure. The civilization of the Chinese wants altogether the great element of

Christianity. Give them the Gospel, and they will stand before long amongst the foremost nations of the world. As it is, they are superior to the self-lauding Anglo-Saxon and other European races, before these were lifted up from their early condition by the Gospel of Christ. The self-conceit of the Chinese is equal to their advancement, and their ignorance of many things well known to Europeans, subjects them often to the ridicule of foreigners.

In some of its aspects we may speak highly of the Chinese civilization, as we also may of the Grecian and Roman, yet when we survey their religious and moral system, we find it necessary to classify them with the Hindus, the Siamese, and other heathen people. Their religion is idolatry, more or less refined, but still idolatry; their morals are those which characterize pagans everywhere.

The Chinese are divided into three religious classes: Confucianists, Rationalists, and Budhists. The first is a common, though not strictly accurate name for those who are connected with the State religion, which is described as composed, not of doctrines, but of rites and ceremonies. Numerous sacrifices are offered to the heavens, the earth, the gods of land and grain, the tablets of deceased monarchs, and a great variety of other objects. Confucius himself taught but little about religious matters, and his name is given to this form of religion, because the sect of the Learned commonly called Confucianists, are its principal supporters.\* The sect of the Rationalists was founded by Loutsz, who was born B.C. 604, about fifty years before Confucius.

\* Williams, vol ii., p. 286.

Lautsz made a god of *Tau* or Reason, and enjoined retirement and meditation; but his followers worship numerous idols, and the Rationalist or Taouist priests are said to be often little better than cheats and jugglers. The Buddhist religion was introduced into China in the first century of the Christian era, and is now widely extended through the empire. It is the same religion in China as in Siam, but the Chinese do not hold its priests in honor; indeed, no order of priesthood is regarded with reverence in this country, and none is of hereditary descent, like the Hindu Brahmans. It is a fact of great moment that none of these religious systems have a strong hold on the heart of the Chinese. The worship of ancestors forms an exception to this remark. This has been called the real religion of China. Its requirements are faithfully fulfilled by all, even the poorest classes, and that with an earnestness which shows painfully how the great Deceiver has pressed into his service one of the best affections of human nature, that of filial reverence. But with this exception, the Chinese neither fear nor love the objects of their worship. They have been known to bring the idols out from the temples and place them under the burning sun, to convince them that rain was greatly needed! They present at times rich feasts before the images, and after letting them stand for a while, so that the spirits of the idols may refresh themselves on the spirit of the provisions, they then take away the substantial or material parts for their own use! Yet their minds are full of superstitious fears, the offspring of sin and ignorance, which lead them to perform expensive rites, and add a tenfold weight to the common afflictions of life.

The test of every religion is its influence on the heart and life—for this world and the world to come. The religions of China exert no good influence upon their followers. Many evils exist which these religions do not restrain. “With a general regard for outward decency, they are vile and polluted in a shocking degree, their conversation is full of filthy expressions and their lives of impure acts.” Falsehood and ingratitude, thieving, dishonest dealings, are enumerated as exceedingly common. Polygamy and infanticide both prevail, the former among persons possessing some property, the latter in certain districts. And in China, as in every heathen country, alas for the poor, the afflicted, the dying! What can paganism do for these?

There are difficulties to be overcome of no ordinary magnitude, before the Gospel takes full possession of China. One of these is found in the Chinese language. This is acknowledged to be a hard language to learn, though good facilities exist now for acquiring it. It stands as a serious barrier in the way of a missionary’s usefulness at the outset of his course. It is a still more serious hinderance in the way of receiving written knowledge by the great mass of the Chinese people. Several years must be spent in learning merely to read, intelligently, their own language, while comparatively few persons can possibly devote so large an amount of time to this purpose. The result is, that while numerous readers are found in all parts of the empire, the great body of the inhabitants are acquainted only with the colloquial tongue; and this is found to differ materially in different provinces. In some provinces the colloquial language is now reduced to writing, and in some of the

colloquial languages, the Scriptures in whole or in part have been translated.

The apathy of the Chinese as to spiritual things, and their intense interest in seeking wealth, are obstacles to their reception of the Gospel, which, though not peculiar to them, are among no other people more prominent. Their own religion feebly presents the future world to their minds, and it is found to be very difficult to gain their earnest attention to religious truth. Their minds are not destitute of a certain acuteness and vigor, but they do not feel inclined to investigate religious subjects. The Hindus are eminently a religious people, always willing to take up religious questions, and often ready to discuss with vehemence the claims of different religious systems ; but the Chinese are more nearly an atheistic race than any other nation. The Africans are eager in the pursuit of gain, but their habits are simple and their wants comparatively few ; the struggle for gain in China is forced on by the overcrowded state of the inhabitants pressing closely on the means of subsistence, and by the numerous wants growing out of their advanced civilization. The Chinese do not care enough for their religion to defend it like the Hindus ; they do not look up to missionaries as belonging to a higher rank, like the Africans ; they are absorbed in worldly matters ; they are so polite as to give a ready assent to arguments overturning their own belief ; and they look on all spiritual things without reverence and with little emotion, save that of curiosity. But they are a people marked by practical energy, ready to adapt themselves to new circumstances, evincing common sense in all matters with which they are acquainted, and it will be sur-



prising indeed if, when they come to understand what Christianity really is, and when they become the subjects of its power, they do not prove to be one of the most illustrious among Christian nations.

In the mean time the work of preparation for the triumph of the Gospel in China is going on apace. They are no longer secluded from western nations. They are themselves an emigrating people, many of them being compelled to seek their subsistence in foreign countries by causes more urgent than those which bring so many from Germany and from Ireland to our States. They can no longer remain as an isolated people, looking with a contemptuous indifference upon "the outside barbarians." And in these last years, events have occurred which must tend greatly to arouse the mind of the Chinese, so long indifferent to religious subjects. A new power is beginning to be felt among them, that of the Word of God, accompanied by the influences of the Holy Spirit, which will eventually make the Chinese to be in the East all that the Anglo-Saxon race has become in the West, by its reception of the Christian faith. And simultaneous with this is the ordering of divine Providence in events that have overthrown the barriers of ages, which stood in the way to prevent the entrance of the Gospel, and in the march of secular commerce and enterprise, which has brought China and our own country almost into near neighborhood. Our steamers pass monthly between the two countries; in a few years, on the completion of the railroad to the Pacific, it will require but three or four weeks to make the journey from New York to Shanghai. Already, as we shall soon see, thousands of Chinese have found the way to our shores

in pursuit of gain, and the mercantile men of our country and their capital are largely represented in several Chinese cities ; this kind of intercourse will no doubt become greatly increased. Is it not reasonable that our religion, the real source of all our prosperity, should also have its great part in the relations of the two peoples? The Chinese are like our own people in native capacity and energy, and in their possessing a noble country, with a climate favorable to the best development of the powers of our race, favorable also to the health of our missionaries ; their destiny seems likely to be allied with our own, in some respects ; and favorable opportunities are now afforded to the churches of our country to give the Gospel to them. The men amongst us who have understanding of the times, to know what Israel ought to do, will feel the importance of views of this kind, and will be anxious to give the largest support and extension to the work of Christian missions in China.

The missions of the Presbyterian Church among the Chinese were commenced at Singapore, 1838. At that time their jealousy of foreigners precluded a station being formed in China itself. Merchants and other foreigners were permitted to live only at Canton, and were there restricted within the limits of a few warehouses on the river. When Dr. Morrison, the first Protestant missionary to China, entered upon his work in 1807, he was embarrassed with similar restrictions ; and no European could gain access to other places on the coast, nor penetrate at all into the interior. Hence it was necessary to station the missionaries among the Chinese emigrants at Batavia, Bangkok, Singapore, and

other remote places. The first missionaries of the Board were the Rev. Robert W. Orr, Rev. John A. Mitchell, and Mrs. Orr, who arrived at their station in April, 1838. In October following, Mr. Mitchell, whose health was delicate when he left this country, was called to his rest. With Mr. Orr, he had visited Malacca and Penang, and Mr. Orr afterwards visited Bangkok, to obtain information concerning the most eligible places for missionary work. In the next year the Chinese teacher employed by Mr. Orr was baptised by him. In July, 1840, the Rev. Thomas L. McBryde and his wife arrived at Singapore, and in December Mr. and Mrs. Orr were compelled to leave their work by the failure of Mr. Orr's health. In July, 1841, James C. Hepburn, M.D., and his wife, reached Singapore, under appointment to the mission in Siam, but with permission to join the China mission, a measure which the return of Mr. Orr and other reasons made expedient. Towards the end of this year Mr. and Mrs. McBryde went up to Macao for the benefit of a colder climate. In May 1842, the Rev. Walter M. Lowrie arrived at Macao, and sailed about a month afterwards for Singapore. This voyage was undertaken with reference to the question of removing the mission from that place to China. The war between the British and the Chinese was drawing to a close, and it was important to decide wisely on the line of efforts which should be followed under the new aspects of this country. Mr. Lowrie's voyage, however, ended in the shipwreck of the vessel, and the almost miraculous escape of himself and most of the ship's company. After sailing four hundred miles in open boats, and encountering a severe gale at sea, they reached Luban, a small island

near Manila, and Mr. Lowrie returned to Macao in October.

The termination of the war between the British and the Chinese in this year changed the whole question as to the stations to be occupied. These were not required now to be at places many hundreds of miles distant from China ; five of the principal cities on the coast of the country were open to the residence of missionaries as well as of other foreigners. Accordingly it was deemed expedient for Mr. McBryde to occupy a station on Kulangsu, a small island near the city of Amoy. To this island, in 1843, Dr. Hepburn removed from Singapore, after spending a few months at Macao, while the question of his station was under consideration. In October Mr. McBryde and his family returned to this country, on account of the failure of his health. In February, 1844, D. B. McCartee, M.D., and Mr. Richard Cole, a printer, and his wife, arrived at Macao ; in July the Rev. Richard Q. Way and his wife, at first appointed to Siam ; in October the Rev. Messrs. M. Simpson Culbertson and Augustus W. Loomis, and their wives, and the Rev. Messrs. John Lloyd and Andrew P. Happer, M.D. ; and in May, 1845, the Rev. Hugh A. Brown. The number of brethren thus arriving in China showed that the churches were willing to respond to the call of Providence for enlarged missionary operations in this country. It was now practicable to form plans of missionary work on a wider scale, and after much consideration it was determined to form three missions,—at Canton, Amoy, and Ningpo. Messrs. Happer and Cole were connected with the Canton mission ; Messrs. Lloyd, Brown, and Hepburn with the mission at Amoy ; and

Messrs. Lowrie, Way, Loomis, Culbertson, and McCartee with the Ningpo mission.

A station was occupied, in 1845, at Chusan, an island not far distant from Ningpo, which was then in the possession of the British. This was an experiment to determine whether other places besides the cities opened under the treaty could be occupied by missionaries; but it was found that the authorities civilly but firmly opposed their permanent residence there, although the people of the island were friendly; and the station was relinquished soon after the island was restored by the British to the Chinese.

In 1846, Dr. and Mrs. Hepburn reached this country, being compelled to return by the state of Mrs. Hepburn's health. In December, the Rev. Messrs. William Speer and John B. French, and Mrs. Speer, arrived at Canton, and the Rev. John W. Quarterman joined the Ningpo mission. A church was organized at Ningpo in May; boarding-schools were opened at Canton and Ningpo; and most of the missionaries were now sufficiently acquainted with the Chinese language to conduct religious services in ehapels, and to make known the Gospel by the way-side.

The year 1847 was marked by the death of Mrs. Speer on the 16th of April, and of Mr. Lowrie on the 19th of August, the latter under most afflicting circumstances, by the hands of Chinese pirates.\*

\* See Memoirs of the Rev. Walter M. Lowrie: New York, 1849: Robert Carter & Brothers; Philadelphia: Presbyterian Board of Publication. He was a member of a Convention of Missionaries at Shanghai, engaged in the translation of the Scriptures, and was returning to his station at Ningpo, when he was taken, as by a martyr's death, to his rest.

For further information concerning the missionaries and their work reference is made to the Annual Reports of the Board, but a few points of general interest may here be given. One of these is the Mission Press, which indeed is of earlier date than the mission itself. A brief account of it deserves a place in these pages. Preliminary to this notice it should be stated, that in no other heathen country are there so many readers as in China, and that there the process of printing has long been in use. The Chinese method of printing, however, is a very imperfect one; the types are blocks of wood, on which each letter or character has been engraved by the hand of the artist, and the impressions are taken by means of a brush for the ink and a block and mallet for the press, the whole being an operation so slow, that only the patience of a Chinaman is equal to its demands. Our admiration, however, is due to the invention itself, and to the neatness and economy of the printing thus executed; but in this day of finished machinery, and of large stereotype editions of the Scriptures and other books, this imperfect process does not suit the exigences of the Church in her missionary work. On the other hand, a serious and apparently insuperable difficulty in the way of printing, either by our presses or by the use of metallic types, was found in the large number of Chinese letters or characters. The number is estimated at 30,000; a common printing-office case contains but 56.

For a satisfactory statement of the "discovery," as it may well be called, of the method of printing this multitude of Chinese characters with a small number of metallic types, the reader may consult the Annual Report of May, 1837, in which the subject is briefly presented.



It turns on the distinction between the divisible and the indivisible characters. The divisible are reduced to their simplest elements, and these elementary parts being struck off as types, can be re-composed in different characters, so that a comparatively small number of types will serve to denote most of the characters in common use. At the instance of Walter Lowrie, Esq., the Corresponding Secretary of the Board, whose previous study of this language had prepared him to take a deep interest in this matter, the Committee agreed in 1836 to order a set of the matrices for this new mode of printing Chinese. These matrices were made in Paris, at a cost of over \$5000. Types were cast from them in New York by Mr. Cole; and at Macao both he and Mr. Walter M. Lowrie gave much time and labor to perfecting the types, arranging the cases, and other things requisite to the practical application of this new invention. Many fears and some predictions of failure were happily disappointed, and its success may be regarded as an era in the history of this people. For several years this mode of printing has been in operation. Large editions of works are printed, from stereotype plates, on improved presses, such as are in use in our own country, which will be driven by steam-power when the Chinese become a Christian people. It is of interest to add, that but for the order given by the Committee in 1836 for a set of these matrices, this great invention would probably not have been brought into use. So little confidence was felt in its practicability, that no other Missionary Institution would give it their patronage. Only two other orders were received by the artist, and without at least three orders he could not proceed with the work. In

1845 the printing-press was removed from Macao to Ningpo, and upwards of 3,500,000 pages were printed ; in 1860 it was transferred to Shanghai, where it is still in successful operation, under the superintendance of Mr. William Gamble. Its issues in the last five years amounted to upwards of 160,000,000 pages.

Another marked feature of these missions is the education of a select number of Chinese youth, with a primary reference to their becoming qualified to act as missionaries among their own people. The number of these scholars has always been small, and their education has been conducted in their own language, without instruction in English. Their training in the vernacular only, has kept them from the temptations of secular employment in connection with foreigners ; while experience has shown that it has not prevented the acquisition of such general and scriptural knowledge as, under the gracious teaching of the Holy Spirit, to fit some of them for a high degree of usefulness. Few better qualified, more devoted, or more highly esteemed native ministers of the Gospel, in any country, could be found than the late Rev. Kyng Lingyin ; and few have been more lamented by his church and by his foreign missionary brethren than was he, when he was called to rest from his useful labors. His wife, a graduate of the girls' school at Ningpo, a young woman of kindred spirit and equally beloved, was also called away from her good work among the native women about the same time. Patient, long continued instruction, unwearied prayer, constant Christian solicitude, in connection with these schools, have thus already yielded the best results. This brief reference to them recalls the name of the late and

lamented Rev. Henry V. Rankin, not to speak of others still among the living ; his singular devotedness in employing choice gifts in varied and active labors at Ningpo, and especially in the training of native youth for the service of Christ, will be long remembered.

In the work of translating the Sacred Scriptures and preparing Christian books, good progress has been made. The revised translation, virtually a new translation, which was made by delegates from different missions, received at first the aid of the Rev. Walter M. Lowrie, and after his death of the Rev. M. Simpson Culbertson, who was spared to see it completed. Dr. Culbertson's part in this work was highly appreciated. The translation of parts of the Bible into the Ningpo and Shanghai colloquial dialects, and the translation of the whole Bible into the Mandarin colloquial, which is now in progress at Peking, have been largely indebted to the missionaries of the Board for their excellence. A work on Theology, which is much needed in the instruction of candidates for the ministry, has been in part prepared by the Rev. J. L. Nevius ; its completion is much desired. Other works, of varied character, have also borne witness to the industry and literary ability of the brethren.

The stations occupied by the Board are at Canton, formed in 1845 ; Ningpo, 1844 ; Hangchow, 1861 ; Shanghai, 1860 ; Tungchow, 1861 ; Chefoo, 1862 ; Peking, 1863. There are several out-stations connected with Ningpo. The station at Amoy was relinquished in 1848, after the death of the Rev. John Lloyd, the other missionaries having returned for health. If Mr. Lloyd's life had been spared, great results might have been expected from his labors ; he was a man of noble

qualities, able, well educated, energetic, warm-hearted, a genial companion, an humble, earnest follower of Christ, a truly devoted missionary. His early removal, like that of his intimate friend and classmate, Walter M. Lowrie, and like that of others in every missionary field, who are cut off in the opening or the prime of their days, must be regarded as having a place among the mysteries of Providence.

The slightest sketch of the missions of the Board in China will show that their work is making steady progress. Twenty-one ministers, of whom four are natives, two physicians, a printer, nineteen Christian women from this country, and thirty-two native teachers and catechists, are engaged at the missionary stations in their varied labors. The boarding-schools contain over sixty boys and upwards of forty girls, and the day-schools over four hundred scholars. The churches at the stations and out-stations number over four hundred communicants. Several young men are under the care of the presbyteries preparing for the work of the ministry. The printing press, as already mentioned, has sent forth a large supply of publications,—the Sacred Scriptures, Christian tracts and other works adapted to spread correct knowledge. The medical missionary work of Drs. Kerr and McCartec, and of Dr. Happer in addition to his abundant labors as a clerical missionary, have exerted a wide-spread influence in favor of the Christian religion. Extended journeys inland have been made for the purpose of making known the way of salvation. Stated religious services, in large number, are conducted in churches and chapels.

By means of these various labors, the leaven of divine

truth has been extensively diffused, and is producing its appropriate influence. A signal example of this occurred a few years ago in connection with the Ningpo mission. A part of the sacred volume, received from a missionary, was carried by a Chinaman to his own village, at some distance in the interior of the country. It seems to have made no impression on the mind of the man who first received it, but it fell into the hands of an aged man, who for fourscore years had been a worshipper of idols. His attention was awakened to consider this new religion, and he concluded to go in search of the giver of this strange book. He came to Ningpo, took up his abode on the premises of one of the missionaries, and spent his time in reading the sacred volume and attending to the instructions of his kind teacher, often coming with the Bible in his hand to ask for explanations of difficult passages, and manifesting a teachable spirit. After some months thus employed, he gave pleasing evidence of being a subject of divine grace, and was admitted as a member of the church of Christ by baptism, in the presence of a large congregation of his heathen countrymen. Could anything more clearly attest that the Gospel is the power of God unto salvation? Commonly we indulge little hope of the conversion of very aged persons, even in Christian lands; but here, in the wonderful exercise of God's sovereignty in grace, we see an aged idolator, living far distant from the ministrations of the sanctuary, brought into the communion of the saints.

THE MISSION TO THE CHINESE IN CALIFORNIA properly follows the missions in China itself. The fame of

the gold mines has drawn many thousands of this gain-seeking people to our shores. Thus far, they have nearly all come from the province of Canton, and speak the dialect of that province. The Rev. William Speer and his wife commenced their labors amongst them at San Francisco in the autumn of 1852. Having been stationed at Canton in former years, his health being now restored, Mr. Speer could at once speak unto them in their tongue the wonderful works of God. Their civil relations to each other were now reversed; they were the foreigners, and their missionary could bid them welcome to his native land; accordingly, his visits were well received by them. He found several Chinese patients in the hospital, who were grateful for his instructions and aid; a school was opened, but the attendance was not regular. After some time, an eligible place of worship was secured for a few months, where services were conducted in the Chinese language, with a varying audience. Eventually the liberality of residents of San Francisco provided a suitable building for the use of the mission, which contains a schoolroom and a chapel, with convenient apartments for the family of the missionary. Many of the Chinese gave handsome donations towards the purchase of this property.

Among the favorable incidents in the first part of the history of this mission, it may be noted that some of the former pupils in the mission schools in China were found in California. They were predisposed to give a hearty reception to one whose character and motives were at once understood by them. Another favorable providence was the return to China of an influential man, whose influence would have been strongly arrayed



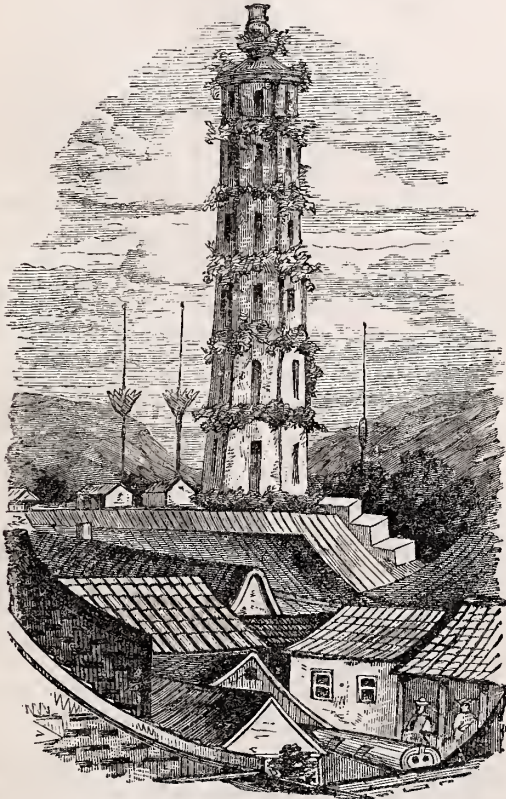
against the mission, and the choice as his successor, to be the head of a company or association of Chinese, of a man who looked with a friendly eye upon these efforts for the benefit of his people. Afterwards a few Christians were found, who had been received into the church by missionaries in their native land. Their conduct appears to have been worthy of their profession; they rested from work on the Sabbath, even at the mines, and met together for religious worship; but their wandering life prevented their forming a regular congregation. In November, 1853, Mr. Speer was permitted to organize a church at San Francisco, with four Chinese communicants, one of whom was ordained as a ruling elder. Thus an auspicious beginning was made. In 1857 Mr. Speer was compelled to withdraw from his useful labors by the want of health. In September, 1859, the Rev. Augustus W. Loomis and his wife entered on this field of labor. They also had been missionaries in China in former years, and had been compelled to leave their work by the failure of health. Regaining, in a good measure, their health, they spent a few years in a pleasant pastoral charge, but at the call of Providence they returned to the service of Christ among the Chinese. Regular labors were again undertaken in the mission chapel and school-room, and frequent visits were made to the Chinese shops and houses. Tracts and portions of the Scriptures were put in the hands of many of the emigrants on their arrival, and also on their return to China, and were sent in large number to the miners in the interior districts of California. These labors were not in vain. Several interesting cases of hopeful conversion have occurred, and the church at the

last report, contained twelve native communicants. Several of these church members have been useful as assistants in the mission, and two of them are now employed in this way, while a third has returned to his native country, where he is pursuing his studies for the ministry, under the direction of the brethren at Canton. The health of Mrs. Loomis becoming feeble, it was deemed best for Mr. and Mrs. Loomis to visit their native place in New York; but the hope of her recovery was not confirmed, and she entered peacefully into rest in 1867. The Rev. Ira M. Condit, returning with his wife from Canton on account of her illness, supplied Mr. Loomis' place most acceptably for several months. His wife's increasing illness, ending in her happy death, shortened his efficient labors in San Francisco. Mr. Loomis has returned to this post of duty, sharing the deep sympathy of his Chinese Christian brethren, as well as many Christian friends; and he is now carrying forward, in but feeble health, the varied and important work of this mission. As still the only Christian minister who is giving all his time and strength to the evangelization of our Chinese countrymen, he should be borne in remembrance in the prayers of the churches.

The influence of this mission depends, to a considerable extent, on the number of Chinese who seek a temporary or a permanent home in our land; thus far their number has reached about 60,000. There are causes which render it not unlikely that the Chinese emigration to the Pacific States, if not also to the Atlantic and the Central States, will form a large element in our population. In their case these causes are of much greater force than those which bring so many

emigrants to this country from Ireland and from Germany. Some of these have been already referred to; others need not be here specified. On the other hand, their emigration may be checked, as indeed it was for a time, by the harsh and un-American treatment which they met with from some of our countrymen, or more likely from some of the reprobate foreigners. The impositions to which they are subject at the mines and other places, tend to deter them from remaining, and to prevent others from coming. These oppressions are disgraceful to those who are guilty of them; but with a better tone of morals and more enlightened views of public policy, everything of this kind must cease. It seems quite clear that our countrymen should encourage and not repel the immigration of the Chinese. They will form a most valuable class of laborers, being industrious, peaceable and frugal. It may easily come to pass that the Chinese will to a large extent supplant the Negroes, in the cultivation of rice, cotton and the sugarcane. They will be found willing to do any kind of work, and content with moderate wages. Their employment in this country, not merely in the mines of California, nor in the cotton and sugar regions of the South, but in many avocations in all the States, especially as household servants, may become obviously desirable and quite expedient to our own citizens, while it will afford a comfortable subsistence to myriads of our own half-starving fellow-creatures in China. Above all, it will bring them within the reach of Christian instruction and example, and result in the salvation of multitudes of them in our own day and in ages to come. The wonderful ordering of Providence that has already brought so

many of them to our shores should awaken attention to their condition, and to the claims of the people whom they represent on the missionary zeal of the Church.



THE TOWER OF NINGPO.

## VII.

### MISSION IN JAPAN.

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THE islands of Japan contain about 30,000,000 of inhabitants, according to the usual estimate. In civilization and intelligence they would probably rank somewhat in advance of the Chinese. They have reached a much higher grade of industry, ingenuity, and taste for the beautiful, than is commonly found amongst modern heathen nations. Agriculture and many kinds of mechanic labor engross their attention, and as in other densely populated countries where the inhabitants press heavily on the means of subsistence, most of the people are poor ; but the daimios, or chiefs, possess very large incomes, derived from the *serfage* sort of condition of their dependents. It is difficult to describe the religious belief of the people. Sintoism is said to be the original religion of the country ;\* Confucianism and Buddhism were early introduced from China, and the latter is probably the prevalent religious system. Romanist Christianity, introduced by Xavier and the Spanish and Portuguese missionaries of the sixteenth century, seems to have left few traces of its existence ; but under

\* See *The Capital of the Tycoon : a Narrative of Three Years' Residence in Japan.* By Sir Rutherford Alcock, K.C.B. In two volumes. 1863.



French patronage vigorous efforts are now made to re-establish this religion. The author already cited thinks that "religion in any form does not enter largely into the life of the people, and that the higher and the educated classes are all more or less skeptical and indifferent." The same author paints the moral character of the Japanese in dark colors. Lying seems to characterize all classes. Treachery and disregard of life are common traits; and amongst no other people is licentiousness more common and less condemned. A brief notice of Sir R. Alcock's book may be found in the *Foreign Missionary*, of December, 1863, but his work itself should be consulted, as the best that has yet appeared.

In 1854 this country, after long ages of seclusion from the rest of the world, was in a measure opened to foreigners. The Board in the same year requested one of the missionaries in China to visit Japan, to obtain definite information in order to the sending out of missionaries, but no progress was then made. In November, 1859, J. C. Hepburn, M.D., and his wife reached Kanagawa, and had the privilege of being the first Protestant missionaries in Japan. They had formerly been missionaries in China, and their acquaintance with the Chinese language was of considerable advantage to them in their intercourse with the Japanese. They and the missionaries of other churches who followed them soon found that they were regarded with great suspicion by the Japanese and closely watched, and all intercourse with them was conducted under strict surveillance. Their first work was to learn the language of the country; until this was acquired, little religious



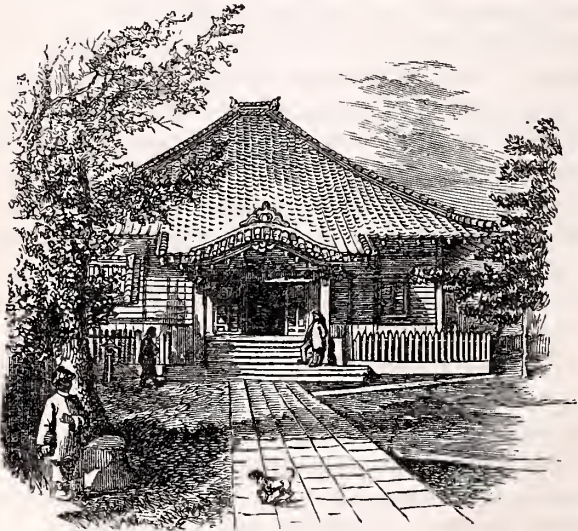
instruction could be given. In the mean time, the close-observing, discriminating officials seem to have formed favorable impressions of these Christian missionaries, and their good opinion of them was no doubt to be ascribed in part to the benevolent labors of the missionary physician; from the first Dr. Hepburn had enjoyed opportunities of rendering professional services to some of the Japanese. He had begun to form a vocabulary of Japanese words soon after his reaching Japan, as an aid in learning the language. This work gradually took larger proportions, until in 1867 it was published as a Japanese and English Dictionary, with an English and Japanese Index. It is a book of 690 royal octavo pages, beautifully printed at the press of the Board in Shanghai, and it is of no ordinary value to persons desiring to study Japanese, reflecting great credit on the patient industry and literary acquirements of its author.

In 1863 the Rev. D. Thompson joined the mission, and after making good progress in learning the language, he took part with missionaries of other bodies in giving instruction in a school. The attendance of scholars was not large, but they were youths of vigorous minds and eager to learn; impressions were no doubt made on them which will yet bear good fruit. To some extent Mrs. Hepburn has found opportunities of doing good by teaching a few Japanese youths, and Dr. Hepburn's influence as a physician has been constantly increasing; it has proved to be of much service in aid of his missionary object. A considerable number of patients attend his Dispensary at stated times to receive medical relief, and native physicians from Yedo have come to consult him in professional matters, thereby

giving him excellent opportunities of directing their attention to the Great Physieian.

The missionaries in this country are now engaged in translating the Sacred Scriptures into Japanese, and expect to have the New Testament ready for the press in the course of this year, 1868. They eall for more laborers, and the Board has appointed two young men to this field of labor, one a graduate of Princeton Theological Seminary, and the other expecting soon to complete his theological studies in the Seminary at Chicago. When these missionaries join Dr. Hepburn and Mr. Thompson they will make a major part of the Protestant missionaries in Japan. Could any thing more clearly show the inadequate provision which the whole Evangelical Church is making for the conversion of this people? Let it be remembered that the Japanese islands stand in relation to Asia in some respects as the islands of Great Britain and Ireland to Europe, about equal in extent, of not less fertility and beauty, of similar climate, having as large a population, a people quick to learn, eager to engage in manufactures and commerce, and holding the language of China in estimation much as the French is held in England or our own country. It is amongst this interesting people, lately become accessible to missionary efforts, that the Protestant Church is supporting some half a dozen of missionaries! The fallen church of Rome is putting our zeal to the blush, having already sent scores of missionary laborers of all classes —priests, teachers, nuns, to secure, if possible, her former ascendaney in the country. This must not be permitted, and it will not be if the attention of our Missionary Societies and Boards can be turned properly

to the subject. The Japanese themselves are too intelligent, too searching in their study of all foreigners and their object, to become an easy prey to the agents of Rome, when the teachers and translators of the Word of God stand side by side with them, and enjoy equal toleration in the country, and equal access to the people. But our main reason for expecting success in Japan, as in every other country, is that the heathen are given to Christ for his inheritance and the uttermost parts of the earth for his possession.



A BUDDHIST TEMPLE.

## VIII.

### MISSIONS AMONG ROMAN CATHOLICS.

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THE *foreign* work of evangelization falls within the province of the Board, as constituted by the General Assembly. Its sphere of labor is not restricted to Pagan or Mohammedan nations, but includes all foreign countries which stand in need of the Gospel, so far as they are brought by Providence before the Church as objects of her benevolence. In 1845, it was considered important to support missions among the Roman Catholic inhabitants of some of the European States.

The Papal Church and also the Greek Church must be regarded as corrupt and fallen Christian bodies. Their Creeds do embrace many of the doctrines of the Christian religion, but these are overlaid and neutralized by great errors, and by observances unwarranted by the Word of God. Most of their members are hardly less in need of the Gospel than the followers of Zoroaster or Confucius. The Buddhist religion contains little more of actual idolatry than may be sometimes witnessed in the Papal worship; indeed, there is such a close and singular resemblance between the monks and nuns and rites of the two systems, that the Romanist missionaries in the East have been greatly perplexed by it, and hindered in their attempts to proselyte the Buddhists to the Roman faith. Most of the Romanists worship Mary

not less than our Lord and Saviour, and trust in her intercession and that of other fellow-creatures who have departed this life, as having a prevailing power with God, while they rely for salvation on the performance of certain external rites. The Bible is not permitted by their religious rulers to be their only authoritative guide ; but it is not needful to enumerate proofs to show the great evils of the Papal system. And the same view must be taken of the Greek religious system. We would charitably hope that many of the members of these bodies are true Christians, not perceiving or not adopting the fatal errors of their churches. But of the ignorant masses in Russia, France, Spain, Portugal, Mexico, and the South American States, we can form no opinion that would go to exonerate Christians of a purer faith from the duty of seeking their salvation by missionary labors, in so far as these may be practicable.

This view of the duty of the Protestant Church is the more impressive, because of the number of our fellow-men whom it contemplates. Nearly a fifth part of the human family is in bondage to the Greek and Papal churches. Moreover, some of these corrupt Christian states exert a powerful influence over other nations. Russia and France are leading powers in the old world ; and each appears to be the protector and the propagandist of the religious views severally prevailing in those countries. Other Roman Catholic nations are specially related to our own country ; some, like the Papal districts of Ireland and Germany, by the streams of emigration which they are sending to our shores ; others, like Mexico and the South American republics, by near geographical position, and by their having attempted,



to form the same political institutions with our own. The failure of these republics must be ascribed mainly to the Roman Catholic religion of their inhabitants, a religion which withhold the knowledge and the mental liberty necessary to every kind of well-ordered government, and indispensable to the success of a republic in our age.

These nominally Christian nations, therefore, present an important sphere of evangelical missions, and they should be regarded with deep interest by the churches of our country. It will not be found expedient, however, to conduct the work of missions amongst them in the same method as among pagan nations. The peculiar circumstances of each people must be well considered. The same plan of action will not equally suit France and Brazil. In some countries the door is open to chaplains for Protestant residents and visitors, who would be brought more or less in contact with the Romanist population. At some places, schools might be established, which, if conducted prudently, would afford many opportunities of diffusing evangelical truth. In others, native Protestants have legal rights, and may in various ways disseminate their religious opinions. In most the Holy Scriptures may be circulated. In others still, the Gospel may be preached by foreigners as well as by native evangelists. In all, we may hope that the restrictions now imposed on free religious discussion will eventually be removed. This will certainly be done when the power of the Pope and the Russian Autocrat is broken ; and broken it surely will be, for it is arrayed against the King of kings. It cannot stand.

The missionary work of the Board among the Roman



Catholics is conducted among several nations on the continent of Europe and in two countries of South America. In Europe, funds are placed in the hands of certain Christian friends, to be employed at their discretion in the work of evangelization. In the aggregate, about one hundred and thirty thousand dollars have, in the last twenty years, been devoted by the Board to this purpose in Paris, Geneva, Belgium, and Italy, including twenty thousand dollars invested in this country, the interest of which is annually forwarded for the support of professors in the Waldensian Theological Seminary, at Florence. The Christian brethren to whom these funds have been intrusted are men who hold the doctrines commonly known as Calvinistic, and whose views of church order are essentially Presbyterian. Their position in the midst of their own people gives them the means of employing these missionary funds to the best advantage, whether in the support of evangelists and colporteurs, or in the circulation of the Sacred Scriptures and other evangelical publications. The published reports and letters of these Christian friends have abundantly shown, that this method of promoting the cause of Christ on the continent of Europe deserves to be vigorously prosecuted. It is not likely that it will soon become expedient to send missionaries from this country to these Romanist nations. They would be objects of jealousy and suspicion, and their imperfect acquaintance with the language and usages of the people would stand in the way of their usefulness. The plan of proceeding adopted has the merit, moreover, of being efficient, without involving much expense of conducting its details.

In South America, the missions of the Board are of

later date, and are carried on by missionaries from this country, a method which must be pursued until native ministers and laymen are prepared to take the direction of evangelizing labors amongst their own people.

From 1853 to 1859, a missionary, who was a Frenchman by birth, was supported at Buenos Ayres. His labors were chiefly directed to his countrymen in that city, but also to the native inhabitants; some degree of encouragement attended his work, but on his accepting an appointment as a professor in a college, it was not deemed expedient to send another missionary to this post.

The Mission in New Granada, now known as the United States of Colombia, was commenced at Bogota in 1856, by the Rev. Horace B. Pratt.

The mission in Brazil was commenced at Rio de Janeiro in 1859, by the Rev. Ashbel G. Simonton, who has lately been called to the heavenly rest. He was, as a missionary, admirably qualified for a high order of usefulness, and few men of his years were enabled to exert a greater influence in promoting the cause of Christ. His early removal is no common loss. The names of the brethren and the time of their connection with the work may be found in the lists of missionaries in a later chapter. Three churches have been organized in Brazil; a religious newspaper has been published for several years, which has been the means of diffusing much evangelical knowledge in that empire; but it is not deemed needful here to enter into detailed statements of the work of missions in these countries. In both, an open door is set before the Church, and there is much to encourage the expectation of success in the use of the usual means of spreading the knowledge of the Gospel.

## XI.

### MISSIONS AMONG THE JEWS.

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THE field of missionary labor among the Israelites seems to fall within the province of the Board, on a subjective rather than a geographical view of its sphere of action. This singular people may be regarded as foreigners in all lands, except the land to which they are so devotedly attached, while in it they are less at home than in most other countries. Peculiar qualifications are required by missionaries amongst them ; they must first acquire a knowledge of their vernacular language, which in comparatively few instances is the English ; and they must add to this a careful study of Rabbinical and Talmudical learning, as well as of the peculiar opinions and usages which prevail amongst them. The work itself of missionaries to the Jews in our cities is in some respects the same as would devolve on them if they were stationed in some foreign country.

Whether they live in our own cities, or in Europe, Africa or Asia, the Jews will be found a singular, difficult, but not hopeless class of hearers of the Gospel. In some respects they are the same people wherever they are found, agreeing especially in acknowledging

the true God, and, alas! in disowning still their Lord and Saviour; but, in other respects, they differ widely from each other. Some adhere rigidly to the Mosaic system, ritual as well as moral; but most add to this the observance of the traditions of the Rabbis, or of what they term the oral law of their great prophet. Others have become widely latitudinarian, putting a rationalistic construction on their sacred writings. Many are extremely ignorant, and are the subjects of superstition. Not a few have launched, without compass or helm, into the regions of scepticism. But whatever views may have been adopted by them, or whatever the circumstances in which they are found, they are all alike remarkable for not being at rest. They are wanderers, unsettled, *restless*. And never will they find rest until they comply with our Lord's invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. xi. 28-30.

The first missionary to the Jews appointed by the Board was the Rev. Matthew R. Miller, who entered on his work in 1846. His appointment was made with the expectation of his occupying a station in some country abroad: but it was considered expedient for him to acquire the German language and some knowledge of Rabbinical Hebrew, previous to his leaving his native country. The best facilities for studying these are easily within reach in this city, and for some time he was under the instructions of an eminent German Jewish Rabbi, and had his lodgings in a German Jewish family.

While prosecuting these preparatory studies, much information was obtained concerning the Jewish population of this country. It was found that their numbers were considerable, over 20,000 at that time, and estimated now at about 50,000 ; and that here they are not less, if not more, accessible to a Christian missionary than in most cities abroad ; while hardly any systematic efforts were in progress to direct their minds to Him who is the hope of Israel. Under these circumstances it seemed to be expedient that Mr. Miller should be stationed in New York, where he entered zealously upon his work, but made occasional visits to the Jews in other places. He was able to maintain considerable intercourse with individuals, some of them Rabbis. He wrote numerous articles on particular points of the Jewish controversy, some of which were inserted in Jewish periodicals, and a Tract on Christianity, as the true development of the Hebrew religious system.

In 1848, the Rev. John Neander was associated with Mr. Miller in New York. In 1849 the Rev. Bernard Steintal was appointed to labor among the Jews in Philadelphia, and in 1850 the Rev. Frederick I. Neuhaus among the Jews in Baltimore. In 1852 Mr. Miller was compelled by the state of his health to withdraw from this work. In 1853 Mr. Julius Strauss, a licentiate preacher, received a temporary appointment to labor in New York. The missionaries, excepting Mr. Miller, were all Jews by birth and Germans in language, though also speaking the English language. After a few years' trial, it was found inexpedient to prosecute the work in this manner, and since 1857 Mr. Neander is the only missionary in this service. A large part of

his time is devoted to a German church, of which he was the founder, and which is still prospered under his faithful labors.

It has been found to be quite impracticable to collect the Jews together for religious services, and the work of the missionary has to be performed on the *colporteur* system, as it was adopted and is still followed in Europe; that is, visits are made at the houses of Jews, conversations are held with them, the Scriptures and Christian tracts are placed in their hands, kindness is shown to them, and opportunities of exerting a Christian influence over them are carefully sought and improved. Labors of this kind have been steadily conducted for some time. No doubt much good seed has thus been sown, and though much of it should bear no fruit, there is pleasing evidence that some of it has not been lost. A few converts appear to be walking worthy of their Christian profession; but missionaries to the Jews in this country have to take up the language of the prophet, "Who hath believed our report? And to whom is the arm of the Lord revealed?"

That faithful efforts should be made by the Church for the conversion of the Jews, appears to be a very plain duty. It may be conceded that, as a people, they are enduring the anger of God for the great sin of rejecting our blessed Lord; yet we learn nowhere in the Scriptures that Christians are appointed to be the executioners of divine justice upon them, while, on the other hand, the commission of every Christian minister requires him to preach the Gospel to every creature, to Jew no less than Gentile: By conceding that as a people the Jews are suffering the divine displeasure, we



do not admit that there is not still among them a remnant according to the election of grace ; and these are to be brought unto Christ by the means which God has appointed for the salvation of elect sinners, of whatever race or tongue. We look for no special dispensation on behalf of the Jews. We believe in no new kingdom of grace, differing for the Jews from the old kingdom of grace, of which the apostles, the martyrs, and the saints of every age and nation have been the willing subjects.

And yet our missions among the Jews should be carried forward under the encouragement afforded by the promise, that with the fulness of the Gentiles all Israel shall be saved. Their dispersion over the face of the earth, moreover, imparts special interest to our missionary labors among them. They are found everywhere, bound together by a common chord, so that a blow struck against them in Damascus vibrates through the whole body, and is deeply felt in New York, London, Berlin, or Calcutta. They are in important respects like the natives of the countries where they sojourn. In Germany, they speak German ; in Persia, they speak Persian ; in short, they are commonly acquainted with the vernacular tongue of the people amongst whom they dwell, and also with the customs, mode of life, and way of the country. Let the Jews then become converted to Christ, and in every land they will be ready to preach the faith which now they deny. Planted by Providence in all lands, qualified by language and experience to enter without delay on the work of evangelization, they may yet become invaluable agents in the spread of the Saviour's name amongst all nations.

# X.

## LIST OF MISSIONARIES.

### *Missionaries Among the Indians.*

#### WEAS.

Bushnell, Rev. W., *m.*, 1833-'35.  
 Boal, Miss Martha, 1833, '34.  
 Bradley, Mr. Henry, *m.*, 1834-'38.  
 Duncan, Mr. James, 1838.  
 Fleming, Rev. John, 1837, '38.  
 Henderson, Miss Nancy, 1833-'36.  
 Kerr, Rev. Joseph, *m.*, 1833-'37.  
 Lindsay Mr. F. H., *m.*, 1835, '36.  
 Shepherd, Mr. E. M., 1834, '35.

#### IOWAS.

Ballard, Mr. Aurey, *m.*, 1835-'37.  
 Bloohm, Mr. Paul, 1845-'47.  
 Bradley, Mr. Henry, *m.*, 1838-'41.  
 Coon, Rev. Samuel H., *m.*, 1845.  
 Diamant, Miss E., 1864, '65.  
 Donaldson, Mrs. Letitia, 1853-'64.  
 Fullerton, Miss Martha, 1855-'60.  
 Hamilton, Rev. W., *m.*, 1837-'53.  
 Hamilton, Miss M. E., 1864, '65.  
 Hardy, Mrs. Rosetta, 1838, '39.  
 Higley, Miss Susan A., 1854, '55.

Irvin, Mr. Francis, *m.*, 1841-'47.  
 Irvin, Rev. S. M., *m.*, 1837-'64.  
 Lilly, Miss Mary, 1864, '65.  
 M'Cain, Rev. William, 1855.  
 M'Creary, Mrs. R. R., 1855-'64.  
 M'Kinney, Rev. Ed., *m.*, 1846, '47.  
 Patterson, Miss M. A., 1859-'62.  
 Rice, Rev. Geo. S., *m.*, 1857-'59.  
 Robertson, Mr. W. S., *m.*, 1864-'65.  
 Rubeti, Miss Margaret, 1864-'66.  
 Shields, Mrs. Cora A., 1860, '61.  
 Shepherd, Mr. Elihu M., 1835, '36.  
 Turner, Miss Anna M., 1862-'64.  
 Washburn, Mrs. —, 1865, '66.  
 Waterman, Miss S. A., 1850-'54.  
 Welch, Miss C., 1865, '66.  
 Williams, Mr. Jas., *m.*, 1854-'64  
 Willson, Miss Sarah J., 1855.

#### CHIPPEWAS.

Bradley, Mr. Henry, *m.*, 1841- 46.  
 Beach, Miss P. A., 1858-'60.  
 Cowles, Miss H. L., 1852-'54.  
 Dougherty, Rev. P., *m.*, 1838 —.

- Dougherty, Miss H., 1860-'62.  
 Dougherty, Miss S., 1862-'66.  
 Fleming, Rev. John *m.*, 1838, '39.  
 Gibson, Miss C. A., 1859-'62.  
 Gibson Miss M. E., 1862-'65.  
 Guthrie, Rev. H. W., 1855-'57.  
 Isbell, Miss W. A., 1853-'59.  
 Porter, Mr. Andrew, *m.*, 1847 —.  
 Porter, Miss Ann, 1852-'68.  
 Porter, Mr. John, *m.*, 1854-'61.  
 Turner, Mr. J. G., *m.*, 1853-'58.  
 Whiteside, Mr. J. K., *m.*, 1850-'52.

## CREEKS.

- Anderson, Miss Keziah*, 1853, '54.  
 Balentine, Rev. Hamilton, *m.*,  
 1848-'50; '59-'61.  
 Bowen, Miss Mary, 1850-'52.  
 Davis, Mr. J. P., 1858-'61.  
 Diamant, Miss E., 1854-'56.  
 Diamant, Miss Naomi, 1854-'56.  
 Eakins, Rev. David W., 1848-'50.  
 Eddy, Miss Clara W., 1852, '53.  
 Garrison, Miss Jane, 1857-'60.  
 Golde, Mr. Elias, *m.*, 1854.  
 Green, Miss Hannah M., 1851. '52.  
 Hoyt, Miss Nancy, 1849, '50.  
 Jones, Mr. J., *m.*, 1858, '59.  
 Junkin, Jas., M.D., *m.*, 1851-'52.  
 Junkin, Joseph B., *m.*, 1850-'53.  
 Lilley, Rev. John, *m.*, 1846-'48.  
 Limber, Rev. John, 1844, '45.  
 Loughridge, Rev. Robert M., *m.*,  
 1841-'61.  
*Lewis, Miss Mary*, 1852, '53.  
 Loomis, Rev. A. W., *m.*, 1852, '53.  
 M'Kinney, Rev. Edmund, *m.*, 1843.  
 \* M'Ewen, Mr. Alex., 1853, '54.
- \* M'Kean, Miss M. H., 1856-'60.  
 M'Cullough, Mr. R. B., *m.*, 1860,  
 '61.  
 Mills, Miss Joanna, 1858-'61.  
*Perryman, Mr. J. M.*, 1860-'61.  
 Price, Miss Mary, 1854-'56.  
 Ramsay, Rev. J. R., *m.*, 1850-'52.  
 Robertson, Rev. William S., *m.*,  
 1850-'61: '66 —.  
 Reid, Mrs. Elizabeth, 1852-'57.  
 Shepherd, Miss Nannie, 1859-'61.  
 Stanislaus, Miss Clara, 1852-'55.  
*Stedham, Miss Elizabeth*, 1851, '52.  
 Tarbot, Miss Jane H., 1857-'59.  
 Templeton, Rev. William H., *m.*,  
 1851-'57.  
 Vance, Miss Mary, 1860, '61.  
*Winslett, Mr. David*, 1857-'61.  
 \* Workman, Miss Catharine M.,  
 (Mrs. Templeton), 1852-'57.

## CHOCTAWS.

- Ainslie, Rev. George, *m.*, 1852-  
 '56; '58-'61.  
 Balentine, Rev. Hamilton, *m.*,  
 1850-'52; '55-'59.  
 Betz, Mr. Joseph S., *m.*, 1846-'56.  
 Bissell, Mr. Lewis, 1846-'49.  
*Benton, Mr. T. H.*, 1859-'61.  
 Burt Mr. R. J., *m.*, 1853-'57.  
 Byington, Rev. C., *m.*, 1859-'61.  
 Copeland, Rev. C. C., *m.*, 1859-'61.  
 Culbertson, Miss Lizzie, 1860, '61.  
 Davidson, Miss Maria, 1855, '56.  
 Denny, Miss M. E., 1856-'58.  
 Diamant, Miss E., 1857-'61.  
 Downing, Miss C. B., 1860, '61.

- Dwight, Mr. J. E., 1859-'61.  
*Dukes, Mr. Joseph*, 1859-'61.  
 \* Dutcher, Miss Susan, 1848-'51.  
 Eells, Rev. Edward, *m.*, 1855, '56.  
 Eddy, Miss Clara W., 1860, '61.  
 Evans, Mr. Edward, *m.*, 1853.  
 Edwards Rev. John, *m.*, 1851-  
 '53; '59-'61.  
 Fishback, Charles, M.D., 1848, '49.  
*Fiske, Mr. Pliny*, 1859-'61.  
 Frothingham, Rev. James, *m.*,  
 1857-'59.  
*Fields, Mr. William*, 1859-'61.  
 Gardiner, Mr. Charles H., *m.*,  
 1846-'49.  
 Gregory, Rev. C., *m.*, 1849-'50.  
 \* Graham, Rev. Alexander J.,  
 1849, '50.  
 Hitchcock, Miss J. M., 1857-'61.  
 Hancock, Miss E. Y., 1858, '59.  
 Hollingsworth, Miss Jane S.,  
 1855-'56.  
 Hotchkin, Rev. Ebenezer, *m.*,  
 1859-'61.  
 Hobbs, Rev. S. L., *m.*, 1859-'61.  
 Ives, Mr. Charles P., 1860, '61.  
 Jackson, Rev. S., *m.*, 1858, '59.  
 Jones, Mr. J., *m.*, 1859-'61.  
 Judson, Mr. Truman, 1851-'56.  
 Kingsbury, Rev. Cyrus, *m.*, 1859  
 -'61.  
 Lee, Mr. S. Orlando, *m.*, 1859-'61.  
 Libby, Mr. S. T., *m.*, 1859-'61.  
 Long, Miss Sarah R., 1860, '61.  
 Lowrie, Mr. Reuben, 1852, '53.  
 Martin, Miss Emily O., 1856, '57.  
 McBeth, Miss Sue, 1859-'61.  
 McLeod, Miss E. M., 1860, '61.  
 McLure, Mr. Joseph, *m.*, 1846, '47.  
 Mitchell, Miss H. N., 1855, '56.  
 More, Rev. G. L., *m.*, 1856, '57.  
 Morehead, Miss Nancy, 1859-'61.  
 Morrison, Miss Elizabeth J.,  
 1846-'54; '56-'59.  
 Nourse Mr. J. H. *m.*, 1853, '54.  
 Ramsey, Rev. J. B., *m.*, 1846-'49.  
 Reid, Rev. Alex., *m.*, 1849-'61.  
 \* Silliman, Rev. C. J., 1855, '56.  
 Stanislaus, Miss Clara, 1855, '56;  
 '60, '61.  
 Stark, Rev. Oliver P., *m.*, 1846-  
 '49; 59-'61.  
 Thompson, Miss F. K., 1850-'52.  
 Turner, Mr. Joseph G., 1850-'52.  
 Wentz, Rev. H. A., 1857-'60.  
 Wiggins, Mr. N., 1857-'61.  
 Wiggins, Miss Sarah, 1857-'59.  
 Wilson, Rev. Jonathan, 1856-'57.  
*Wright Rev. Allen*, 1860, '61.  
 Young, Mr. R. J., *m.*, 1856-'61.

## OMAHAS.

- Betz, Mr. Joseph, *m.*, 1860-'63.  
 Burt, Rev. R. J., *m.*, 1860-'66.  
 Black, Mr. Isaac, *m.*, 1860-'67.  
 Bloohm, Mr. Paul, 1846, '47.  
 Bower Miss Mary, 1866, '67.  
 Diament, Miss Naomi, 1863-'65.  
 Dillett, Mr. Jas. C., *m.*, 1853-55.  
 Ensign, Miss Helen, 1857, '58.  
 Fullerton, Miss Martha, 1850-'52.  
 Gould, Miss Harriet (Mrs. Sel-  
 leck), 1857, '58.  
 Hamilton, Rev. William, *m.*, 1853  
 -'57; '67 —  
 Hamilton, Miss Maria, 1858-'60.  
 Hamilton, Miss M. 1863-'64; '66.  
 Higby, Miss E., 1847-'49.

- Jones, Mr. David, *m.*, 1852-'57.      Lilley, Rev. John, *m.*, 1848-'61.  
 Lee, Mr. S. Orlando, *m.*, 1865 —      Lilley, Miss E., (Mrs. J. R. Ram-  
 Long, Mrs. C. W., 1858-'60.              say), 1855 —  
 Mills, Miss Joanna, 1865 —              Lilley, Miss Margaret, 1855-'57.  
 M'Kinney, Rev. Edmund, *m.*,      Ramsay, Rev. J. Ross, *m.*, 1856-  
 1847-'53.                                      '61; '66 —.

Robb, Mr. Christy, *m.*, 1863, '64.

Read, Mr. David E., 1847-'52.

Ralph, Mr. J. E., *m.*, 1857, '58.

Selleck, Mr. C. S., *m.*, 1857, '58.

Smith, Miss Emily, 1857-'60.

Sturges, Rev. Charles, M.D., *m.*,  
 1857-'60.

Woods, Miss Mary E., 1852-'54.

#### CHICKASAWS.

Allan, Mr. J. S., *m.*, 1849-'55.

Ballentine, Rev. H., *m.*, 1859-'61.

\* Barber, Miss S. P., 1855-'59.

Burns, Rev. J. H., 1855, '56.

Burns, Miss Mary J., 1853-'56.

Brower, Mr. —, *m.*, 1858.

Culbertson, Miss L., 1858-'60.

Davis, Mr. J. L., 1852-'56.

Downing, Miss C. B., 1859, '60.

Eddy, Miss Clara W., 1853-'60.

Green, Miss H. M., 1852-'55.

\* Greenleaf, Miss M. C., 1856, '57.

Long, Miss Sarah R. 1859, '60.

\* Lee, Miss Flora, 1855-'59.

Mathers, Miss Esther, 1855-'59.

McCarter, Mr. John, *m.*, 1852-'60.

McLeod, Miss E. M., 1859, '60.

Ogden, Miss Anna, 1855, '56.

Shellabarger, Miss M., 1853, '54.

Stanislaus, Miss Clara, 1857-'60.

Thayer, Miss M. J. F., (Mrs.  
 Jones), 1854-'58.

\* Thompson, Miss F. K., (Mrs.  
 Reid,) 1852-'55.

Turner, Miss Anna M., 1859, '60.

Vance, Miss Mary, 1859, '60.

Watson, Rev. A. M., *m.*, 1852, '53.

Wilson, Rev. C. H., *m.*, 1855-'59.

Wilson, Miss Mary J., 1853, '54.

Wright, Rev. Allan, 1859, '60.

#### OTOES.

Conover, Miss Mary, 1857.

Conover, Miss S. E., 1857, '58.

Guthrie, Rev. H. W., *m.*, 1858, '59.

Hickman, Rev. Gary, 1858.

Lowe, Mr. Alex., 1857, '58.

Murdock, Rev. D. A., 1857.

Steelman, Miss C. A., 1859.

#### KICKAPOOS.

Cogan, Miss Hortense, 1858-'60.

Conover, Miss Mary, 1857, '58.

Honnell, Rev. W. H., 1856, '57.

Hubbell, Mr. E., *m.*, 1856, '57.

Shields, Miss Maggie J., 1857.

Thorne, Rev. A. S., *m.*, 1857-'60.

#### SEMINOLES.

Bemo, Mr. John, *m.*, 1848-'55.

*Missionaries in South America.*

## BUENOS AYRES.

L'Hombrial, Rev. T., 1853-'59.

## U. S. OF COLOMBIA.

M'Laren, Rev. William E., *m.*,  
1860-'63.

Pitkin, Rev. Paul H., 1866 —

Pratt, Rev. Horace B., 1856-'60.

\* Sharpe, Rev. S. M., *m.*, 1858-'60.Wallace, Rev. T. F., *m.*, 1862, —

## BRAZIL.

Blackford, Rev. A. L., *m.*, 1860 —

Chamberlain, Rev. G. W., 1865 —

*Conceicao*, J. M. de, Rev., 1865 —Lenington, Rev. R., *m.*, 1868 —M'Kee, Rev. H. W., *m.*, 1867 —

Pires, Rev. E. N., 1866, —

Schneider, Rev. F. J. C., *m.*, 1861 —\* Simonton, Rev. Ashbel G., *m.*,  
1857-'67.*Missionaries in Western Africa.*

## LIBERIA.

\* Alward, Rev. J. P., *m.*, † 1839-'41.\* Amos, Rev. J. R., *m.*, 1859-'64.Amos, Rev. T. H., *m.*, 1859 —

\* Barr, Rev. Joseph, † 1832.

Blyden, Rev. E. W., 1857-'61.

Boëklen, Rev. Edward, † 1866 —

\* Canfield, Rev. Oren K., † *m.*,  
1839-'42.

\* Cloud, Rev. John, † 1833.

Coke, Miss Louisa, 1847, '48

Connelly, Rev. James M., † *m.*,  
1844-'49.Dillon, Rev. T. E., *m.*, 1865 —\* Eden, Rev. James, *m.*, 1843-'47.Ellis, Rev. H. H., *m.*, 1846-'51.Erskine, Rev. H. W., *m.*, 1848 —

Ferguson, Mr. D. C., 1863 —

Finley, Mr. F. J. C., † 1834, '35.

Harrison, Mr. Simon, 1854 —

Herring, Rev. Amos, *m.*, 1854 —James, Mr. B. V. R., *m.*, 1849 —\* Laird, Rev. M., † *m.*, 1833, '34.

M'Donough, Mr. W., 1842 —

Mellville, Mr. F. A., 1856 —

\* Miller, Rev. A., *m.*, 1859-'65.

Parsons, Mrs. Mary E., 1855 —

Pinney, Rev. John B., † 1832-'35 ;  
'39, '40.Priest, Rev., Jas. M., *m.*, 1843 —.\* Sawyer, Rev. R. W., † *m.*, 1840-'43.

\* Strobel, Miss C., 1850-'66.

Temple, Mr. James, 1833, '34.

Tytler, Mr. E., 1837-'39.

Van Tyne, Miss C., 1841-'44.

White, Mr. John, † *m.*, 1855.

Williams, Rev. E. T., † 1856-'60.

Wilson, Rev. D. A., † *m.*, 1850-'58.\* Wilson, Rev. T., *m.*, 1843-'46.

Witherspoon, Mr. M. M., 1862, '63.

† White ; the rest, colored.

## CORISCO.

Bliss, Miss G. M. (Mrs. M'Queen),  
1854-'65.Clark, Rev. W. H., *m.*, 1861 —



- \* Clemens, Rev. William, *m.*, 1853-'62.  
 Clemens, Mrs. 1853-'66.  
 De Heer, Rev. Cornelius, *m.*, 1855 —  
*Ibia, Mr.*, 1860 —  
 Jackson, Miss Maria M., (Mrs. Clark), 1858 —  
 Kaufman, Miss Carrie, 1855-'58.  
 Latta, Miss Mary C. (Mrs. Nassau,) 1860 —  
 Loomis, Rev. Charles L., M.D., *m.*, 1859-'61.  
 \* Mackay, Rev. James L., *m.*, 1849-'67.  
 \* M'Queen, Rev. George, *m.*, 1852-'59.  
 Nassau, Rev. Robert H., M.D., *m.*, 1861 —  
 \* Ogden, Rev. Thomas E., *m.*, 1858-'61  
 \* Paull, Rev. George, 1863-'65.  
 Reutlinger, Rev. Solomon, *m.*, 1866 —  
 \* Simpson, Rev. George W., *m.*, 1849.  
 Sweeny, Miss I., (Mrs. Mackey,) 1851-'67.  
 \* Williams, Rev. Edwin T., *m.*, 1853,'54.

*Missionaries in Asia.*

INDIA.

- Alexander, Rev. James M., *m.*, 1866 —  
 Barnes, Rev. Geo. O. *m.*, 1855-61.  
*Boston, Rev. Wm.*, 1865 —  
 Beatty, Miss Cath. L., 1862 —  
 Bergen, Rev. George S., 1865 —  
 Brodhead, Rev. Augustus, *m.*, 1859 —  
 \* Browning, Miss Mary L. (Mrs. Herron,) 1855-'63.  
 Calderwood, Rev. Wm., *m.*, 1855 —  
 Caldwell, Rev. Jos., *m.*, 1838 —  
 \*Campbell, Rev. James R., *m.*, 1836-'62.  
 \*Campbell, Rev. David E., *m.*, 1850-'57.  
 Campbell, Miss Mary A., 1860-'63.  
 Carlton, Rev. Marcus, *m.*, 1855 —  
 \*Craig, Mr. James, *m.*, 1838-'45.  
 Davis, Miss Julia, 1835.  
 Forman, Rev. Charles W., *m.*, 1848 —  
 \*Freeman, Rev. John E., *m.*, 1839-'57.  
 \*Fullerton, Rev. Robert S., *m.*, 1850-'65.  
*Goloknath, Rev.*, 1843 —  
 \*Gopinath Nundy, *Rev.*, 1843-'61.  
 Green, Willis, M. D., 1842, '43.  
 Hay, Rev. Lawrence, G., *m.*, 1850-'57.  
 Henry, Rev. Alex. *m.*, 1864 —  
 Herron, Rev. David, *m.*, 1855 —  
 Heyl, Rev. Francis, 1867 —  
 Hodge, Rev. A. A., *m.*, 1848-'50.  
 Irving, Rev. David, *m.*, 1847-'49.  
 \*Ishcari Das, *Rev.*, 1863-'67.  
 Jamieson, Rev. Jesse M., *m.*, 1836-'57.  
 Jamieson, Miss Martha (Mrs. Sharpe), 1855-'57.  
 \*Janvier, Rev. Levi, *m.*, 1842-64.

- \* Johnson, Rev. Albert O., *m.*, 1855-'57.
- Johnson, Rev. William F., *m.*, 1860 —
- Kanwar Sain, Rev.*, 1866 —
- Kellogg, Rev. Samuel H., *m.*, 1865 —
- Leavitt, Rev. Edward H., *m.*, 1855-'57.
- \* Loewenthal, Rev. Isador, 1855-'64.
- Lowrie, Rev. John C., *m.*, 1833-'36.
- Maitra Das, Rev.*, 1865 —
- McAuley, Rev. Wm. H., *m.*, 1840-'51.
- McEwen, Rev. James, *m.*, 1836-'38.
- McMaster, Gilbert Rev.* 1866 —
- \* McMullin, Rev. Robert M., *m.*, 1857.
- Morris, Mr. Reese, *m.*, 1838-'45.
- Morrison, Rev. John H., *m.*, 1838 —
- Morrison, Rev. William J. P., 1865 —
- Morrison, Miss Henrietta, 1865 —
- Munnis, Rev. Robert M., *m.*, 1847-'61.
- Myers, Rev. Jos. H., *m.*, 1865 —
- Newton, Rev. John, *m.*, 1835. —
- Newton, Miss Margaret (Mrs. Forman), 1855 —
- Newton, John, Jr., M.D., *m.*, 1860 —
- Newton, Rev. Charles B., 1867 —
- Orbison, Rev. Jas. H., *m.*, 1850 —
- Owen, Rev. Joseph *m.*, 1840 —
- \* Porter, Rev. Joseph, *m.*, 1836-'53.
- Rankin, Rev. John C., *m.*, 1840-'48.
- \* Reed, Rev. Wm., *m.*, 1833, '34.
- Rogers, Rev. William S., *m.*, 1836-'43.
- Rudolph, Rev. Adolph, *m.*, 1846 —
- Sayre, Rev. Edward H., *m.*, 1863 —
- Scott, Rev. James L., *m.*, 1839-67.
- Seeley, Rev. Augustus H., *m.*, 1847-'54.
- Shaw, Rev. Horatio W., *m.*, 1850-'55.
- Thackwell, Rev. Reese, *m.*, 1859 —
- Ullmann, Rev. Julius F., *m.*, 1848 —
- Vanderveer, Miss Jane, 1840-'46.
- Walsh, Rev. John J., *m.*, 1843 —
- Walsh, Miss Marion, 1865, '66.
- Warren, Rev. Joseph, *m.*, 1839-'54.
- Wherry, Rev. Edward M., *m.*, 1867 —
- Wikoff, Rev. Benjamin D., *m.*, 1860 —
- Williams, Rev. Robert E., 1852-'61
- Wilson, Rev. James, *m.*, 1835-'51.
- Wilson, Rev. Henry R., *m.*, 1838-'46.
- Woodside, Rev. Jno. S., *m.*, 1848 —
- Wray, Rev. John, *m.*, 1842-'49.
- Wylie, Theo. W. J., Rev.*, 1855 —

## SIAM.

- Buell, Rev. William P., *m.*, 1840-'44.
- Bush, Rev. Stephen, *m.*, 1849-'53.
- Carden, Rev. Patrick L., *m.*, 1866 —
- George, Rev. Sam'l C., *m.*, 1862 —
- House, Rev. Sam'l R., M.D., *m.*, 1847 —

- Mattoon, Rev. Stephen *m.*, 1847 —  
- '66
- McDonald, Rev. Noah A., *m.*, 1860 —
- McFarland, Rev. Samuel G., *m.*, 1860 —
- M'Gilvary, Rev. Daniel *m.*, 1858 —
- Morse, Rev. Andrew B., *m.*, 1856 — '58.
- \* Odell, Mr. John F., 1863-'64.
- Wilson, Rev. Jonathan, *m.*, 1858 —
- \* Gayley, Rev. Samuel R., *m.*, 1857-'62.
- Green, Rev. David D., *m.*, 1859 —
- Green, Miss Sarah L. (Mrs. Dodd), 1864 —
- Happer, Rev. Andrew P., *m.*, 1844 —
- Hepburn, James C., M.D., 1841-'46.
- Inslee, Rev. Elias B., *m.*, 1857-'61.
- Kerr, John G., M.D., *m.*, 1854 —
- Knight, Miss Juana (Mrs. McCartee), 1851 —

## CHINA.

- Bao Kwang-hy*, Rev., 1865 —
- Bau*, Rev., 1866 —
- Brown, Rev. Hugh A., 1845-'48.
- Brown, Miss M. J., 1866 —
- Butler, Rev. John, 1868 —
- \* Byers, Rev. John, *m.*, 1852-'53.
- Cole, Mr. Richard, *m.*, 1844-'47.
- Condit Rev. Ira M., *m.*, 1860 —
- Corbett, Rev. Hunter J., *m.*, 1863 —
- \* Coulter, Mr. Moses, *m.*, 1849-'51.
- Culbertson, Rev. M. Simpson, *m.*, 1844-'62.
- Danforth, Rev. Joshua A., *m.*, 1859-'63.
- Dodd, Rev. Samuel, *m.*, 1861 —
- Downing, Miss C. B., 1866 —
- Farnham, Rev. John M. W., *m.*, 1860 —
- Folsom, Rev. Arthur, *m.*, 1863 —
- French, Rev. John B., *m.*, 1846-'58.
- French, Mrs. Mary L., 1864-'67.
- Gamb'e, Mr. William, 1858 —
- \* *Kying Ling-yin*, Rev., 1864-'66.
- Leyenberger, Rev. Joseph A., *m.*, 1866 —
- \* Lloyd, Rev. John, 1844-'48.
- Loomis, Rev. Augustus W., *m.*, 1844-'50.
- \* Lowrie, Rev. Walter M., 1842-'47.
- \* Lowrie, Rev. Reuben, *m.*, 1854-'60.
- Martin, Rev. Samuel N., *m.*, 1850-'58.
- Martin, Rev. William A. P., *m.*, 1850 —
- Mateer, Rev. Calvin W., *m.*, 1863 —
- McBryde, Rev. Thomas L., *m.*, 1840-'43.
- McCartee, D. Bethune, M.D., *m.*, 1844 —
- Mills, Rev. Charles R., *m.*, 1857 —
- \* Mitchell, Rev. John A., 1838.
- Morrison, Rev. Wm. T., *m.*, 1860 —
- Nevius, Rev. John L., *m.*, 1854 —
- Noyes, Rev. Henry V., *m.*, 1867 —
- Noyes, Miss Henrietta, 1868 —
- \* Orr, Rev. Robert W., *m.*, 1838-'41.

Preston, Rev. Charles F., <i>m.</i> , 1854 —	JAPAN.
* Quarterman, Rev. John W., 1846-'57.	Hepburn, James C., M.D., <i>m.</i> , 1859 —
* Rankin, Rev. Henry V., <i>m.</i> , 1848 -'63.	Thompson, Rev. David, 1863 —
Roberts, Rev. John S., <i>m.</i> , 1861- '65.	CHINESE IN CALIFORNIA.
Speer, Rev. William, <i>m.</i> , 1846- '50.	Speer, Rev. Wm., <i>m.</i> , 1852-'57. Loomis, Rev. Augustus W., 1859 —
<i>Sing Niang-Kwe, Rev.</i> , 1866 —	
<i>Uoh Cong-eng, Rev.</i> , 1866 —	
Way, Rev. Richard Q., <i>m.</i> , 1844- '58.	MISSIONARIES TO THE JEWS.
Wherry, Rev. John, <i>m.</i> , 1864 —	Miller, Rev. Matthew R., 1846-'52
Wight, Rev. Joseph K., <i>m.</i> , 1848- '57.	Neander, Rev. John, 1848 — Neuhaus, Rev. Fred'k J., 1850-'56.
<i>Zia Ying-tong, Rev.</i> , 1864 —	Steinthal, Rev. Bernard, 1849-'54. Straus, Rev. Julius, 1853-'57.

☞ The years appended to each name denote the time after arriving in the missionary field until leaving it. The letter *m.* signifies that the missionary whose name it follows is a married man. A \* is prefixed to the name of a missionary who has died while connected with the mission. Names printed in italic denote natives.

## XI.

# LIST OF MEMBERS OF THE EXECUTIVE COMMITTEE.

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### *Ministers.*

Francis Herron, D.D., 1831-'37.	Daniel Wells, 1840-'49.
Elisha P. Swift, D.D., 1831-'37.	Gardiner Spring, D.D., 1841-'45.
Luther Halsey, D.D., 1831-'36.	Wm. D. Snodgrass, D.D., 1845-'50.
Allan D. Campbell, D.D. 1831-'34.	James W. Alexander, D.D., 1845-'49 ; '51-'53.
Thomas E. Baird, 1831-'33.	John C. Lowrie, 1850 —
Robert Patterson, 1831-'37.	Melancthon W. Jacobus, D.D. 1850.
Joseph W. Blythe, 1834-'35.	James M. Macdonald, D.D., 1851-'53.
David Elliott, D.D., '1836-'37.	Horatio N. Brinsmade, D.D., 1853.
John W. Nevin, D.D., 1836-'37.	J. Leighton Wilson, D.D., 1853-'61.
*Wm. W. Phillips, D.D., 1837-'65.	William Bannard, D.D., 1853-'63.
Joseph McElroy, D.D., 1837-'44.	John Thomson, D.D., 1853-'61.
*John M. Krebs, D.D., 1837-'45 ; '64-'67.	John D. Wells, D.D., 1854 —
Nicholas Murray, D.D., 1837-'38.	Nathan L. Rice, D.D., 1861-'67.
Elias W. Crane, 1837.	William G. T. Shedd, D.D., 1863.
*George Potts, D.D., 1837-'45 ; 52-'64.	Charles K. Imbrie, D.D., 1865 —
Edward D. Smith, D.D., 1837-'38.	David Irving, D.D., 1865 —
John Breckinridge, D.D., 1838-'40.	William M. Paxton, D.D., 1867 —
Jacob J. Janeway, D.D., 1839, '54.	James O. Murray, D.D., 1867 --

### *Laymen.*

John Hannen, 1831-'37.	Walter Lowrie, 1836 —
Samuel Thompson, 1831-'37.	Walter H. Lowrie, 1836-'37.
Francis G. Bailey, 1831-'35.	Alexander Laughlin, 1836-'37.
James Wilson, 1831-'36.	James Lenox, 1837 —
Alexander Semple, 1835-'37.	James Paton, 1837-'40.

Henry Rankin, 1838-'40.	Charles D. Drake, 1849-'50.
Hugh Auchincloss, 1838-'51.	William Rankin, Jr., 1850—
Moses Allen, 1838-'41.	Gassoway B. Lamar, 1850-'51.
William Steele, 1840-'44.	Robert L. Stuart, 1851—
*David W. C. Olyphant, 1844-'51.	Jasper Corning, 1852.
James Donaldson, 1846.	Lebbeus B. Ward, 1853—
James T. Soutter, 1847-'51.	George T. Olyphant, 1864-'66.
Robert Carter, 1847—	David Olyphant, 1866—

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## XII.

### LIST OF EXECUTIVE OFFICERS.

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#### CORRESPONDING SECRETARIES.

Rev. Elisha P. Swift, D. D.....	1831-'37.
Hon. Walter Lowrie.....	1836—
Rev. John C. Lowrie.....	1850—
Rev. J. Leighton Wilson, D. D.....	1853-'61.
Rev. David Irving, D. D.....	1865—

#### ASSISTANT CORRESPONDING SECRETARIES.

Rev. Daniel Wells.....	1837-'40.
Rev. John C. Lowrie.....	1838-'50.

#### TREASURERS.

Mr. Samuel Thompson....	1831-'37.
Mr. James Paton.....	1837-'40.
Rev. Daniel Wells.....	1840-'49.
Hon. Charles D. Drake.....	1849-'51.
William Rankin, Jr., Esq.,.....	1850—



## XIII.

### SERMONS FOR FOREIGN MISSIONS.

<i>Where Preached.</i>	<i>Date.</i>	<i>Preacher.</i>	<i>Text.</i>
PITTSBURG.....	May 8, 1833.	Rev. Joseph Stevenson.	
"	..May 7, 1834..	Rev. David Lewis.	
"	. May 24, 1835..	Rev. W. W. Phillips, D.D.	2 Cor. iv. 3.
PHILADELPHIA..	May 23, 1838..	Rev. S. Miller, D.D	....Is. lii. 2.
"	..May 19, 1839..	Rev. A. Alexander, D.D.	Ps. xliii. 4.
"	..May 24, 1840..	Rev. J. L. Wilson, D.D	....Matt. xxiv. 14.
"	..May 23, 1841..	Rev. J. McElroy, D.D	....Is. xxv. 6, 7.
"	..May 22, 1842..	Rev. W. D. Snodgrass, D.D.	Cor. x. 15, 16.
"	..May 21, 1843..	Rev. W. S. Plumer, D.D	....Ps. xi. 3.
LOUISVILLE.....	May 19, 1844..	Rev. J. C. Young, D.D	....Acts xx. 35.
CINCINNATI.....	May 18, 1845..	Rev. W. S. Potts, D.D	....Rev. xix. 6, 7.
NEW YORK.....	May 10, 1846..	Rev. N. Murray, D.D	....Is. lx. 1.
PHILADELPHIA..	May 24, 1846..	Rev. W. W. Phillips, D.D.	Is. lxi. 1.
RICHMOND.....	May 23, 1847..	Rev. J. W. Alexander, D.D.	Phil. ii. 11.
NEW YORK.....	May 7, 1848..	Rev. C. Hodge, D.D	....Matt. xxviii. 19, 20.
BALTIMORE.....	May 21, 1848..	Rev. E. P. Swift, D.D	....Ps. i. 5.
PITTSBURG.....	May 21, 1849..	Rev. T. L. Janeway, D.D.	Luke x. 2.
CINCINNATI.....	May 19, 1850..	Rev. Willis Lord, D.D	....John xii. 32.
NEW YORK.....	May 4, 1851..	Rev. Geo. Potts, D.D	....Rom. i. 14, 16.
ST. LOUIS.....	May 18, 1851..	Rev. W. C. Anderson, D.D.	Is. lx. 1.
NEW YORK.....	May 2, 1852..	Rev. W. B. Sprague, D.D.	Heb. xi. 4.
CHARLESTON.....	May 23, 1852..	Rev. W. A. Scott, D.D	....1 John v. 4.
PHILADELPHIA..	May 22, 1853..	Rev. T. Smyth, D.D	....Rom. x. 13-15.
BUFFALO.....	May 21, 1854..	Rev. J. Leyburn, D.D	....Dan. iv. 14.
NEW YORK. ....	May 6, 1855..	Rev. S. Robinson, D.D	....Matt. xiii. 31, 32.
"	.....May 4, 1856..	Rev. P. D. Gurley, D.D	....Mark xvi. 15.
"	.....May 18, 1856..	Rev. J. H. Thornwell, D.D.	John x. 17, 18.
"	.....May 3, 1857..	Rev. M. S. Cribbertson, D.D.	Is. xlix. 12,
LEXINGTON.....	May 25, 1857..	Rev. E. P. Humphrey, D.D.	Aets i. 8.
NEW YORK.....	May 1, 1858..	Rev. R. L. Dabney, D.D	....John iv. 35.
NEW ORLEANS..	May 10, 1858..	Rev. A. A. Porter	....John xviii. 37.
NEW YORK.....	May 1, 1859..	Rev. J. Hall, D.D	....1 Cor. ix. 12-last clause.
INDIANAPOLIS..	May 23, 1859..	Rev. B. M. Palmer, D.D	....Zech. vi. 12.
NEW YORK.....	May 6, 1860..	Rev. E. R. Craven, D.D	....Is. liii. 11-first clause.

<i>Where Preached.</i>	<i>Date.</i>	<i>Preacher.</i>	<i>Text.</i>
ROCHESTER.....	May 22, 1860..	Rev. R. L. Stanton, D.D..	Acts ix. 6.
NEW YORK .....	May 5, 1861..	Rev. W. H. Green, D.D..	Isaiah xlix. 3.
" .....	May 4, 1862..	Rev. J. M. Krehs, D.D..	1 Thess. ii. 16.
" .....	May 2, 1863..	Rev. W. G. T. Shedd, D.D..	Rom. i. 20, 21, 28.
" .....	May 1, 1864..	Rev. A. A. Hodge, D.D..	Gen. xlix. 10.
" .....	Ap'l 30, 1865..	Rev. M. J. Hickok, D.D..	Matt. xxviii. 19, 20.
" .....	May 6, 1866..	Rev. C. Dickson, D.D.....	Rom. x. 13-15.
" .....	May 5, 1867..	Rev. John L. Nevius....	Ex. xiv. 15.

Sermons were preached for the Board on some occasions, not connected with its Annual Meetings, but at the request of the Executive Committee, by Rev. Henry A. Boardman, D.D., Rev. Joseph A. Alexander, D.D., and probably others; dates and places not mentioned in the *Chronicle* and *Foreign Missionary*.

Sermons and Addresses printed in publications of the Board, though not preached in connection with its meetings or services, are as follows, viz.:

Rev. William B. Sprague, D.D., Is. lxiii. 1.

Rev. Cornelius C. Cuyler, D.D., Prov. iii. 9, 10.

Rev. Richard W. Dickinson, Address at a Missionary Meeting, May, 1842.

Rev. Reuben Smith, Address at a Missionary Meeting, May 7, 1843.

Rev. Joseph Harvey, D.D., Matt. x. 8.

Rev. H. N. Wilson, D.D., Address at the Synod of New York, Oct., 1844.

Hon. Walter Lowrie, Address at the Synod of Pittsburg, Oct., 1847.

Rev. Wm. W. Phillips, D.D., Address at the Synod of New York, Oct. 21, 1846.

Rev. Wm. W. Phillips, D.D., Address at the Synod of New York, Oct. 16, 1860.

Rev. James S. Edwards, Address at the Synod of New York, Oct. 17, 1848.

Rev. Melancthon W. Jacobus, D.D., Address at the Synod of New York, October 17, 1849.

Rev. Geo. D. Armstrong, D.D., Address at the General Assembly, 1854.

Rev. John B. Adger, D.D., Address at the General Assembly, 1854.

Rev. Cyrus Dickson, D.D., Address at a Missionary Meeting, May 25, 1854.

Rev. J. Leighton Wilson, D.D., Address at a Farewell Missionary Meeting, April 16, 1854.

Rev. David Irving, D.D., Address at the Synod of New York, Oct. 17, 1854.

Rev. William Bannard, D.D., Matt. xxviii. 18-20.

William Rankin, Jr., Esq., Address at the Synod of New Jersey, October 17, 1855.

William Rankin, Jr., Esq., Address at the Synod of New Jersey, October 21, 1857.

Rev. Abraham Gosman, D.D., John xxi. 19.

Rev. N. West, Jr., D.D., Address at the Synod of New York, Oct. 23, 1861.

Rev. Edward H. Leavitt, Address at a Missionary Meeting, May 20, 1862.

Rev. J. E. Rockwell, D.D., Address at the Synod of New York, Oct. 22, 1862.

Rev. John M. Lowrie, D.D., Address at the General Assembly, 1863.

Rev. Wm. Speer, D.D., Address at the General Assembly, 1863.

Rev. Wm. Irvin, Address at the Synod of New York, Oct. 16, 1866.

Many of the Sermons and Addresses in the above list, printed first in the Periodicals of the Board, were issued in pamphlet form also; but they are mostly out of print.

## XIV.

### A GENERAL STATEMENT OF RECEIPTS.

To May 1st, 1833,	.	.	.	\$	6,431 90
“ 1834,	.	.	.		16,296 46
“ 1835,	.	.	.		17,677 52
“ 1836,	.	.	.		19,123 36
“ 1837,	.	.	.		32,832 54
“ 1838,	.	.	.		45,498 62
“ 1839,	.	.	.		58,779 18
“ 1840,	.	.	.		54,644 65
“ 1841,	.	.	.		67,081 58
“ 1842,	.	.	.		57,908 29
“ 1843,	.	.	.		55,163 66
“ 1844,	.	.	.		63,718 44
“ 1845,	.	.	.		82,872 69
“ 1846,	.	.	.		90,561 15
“ 1847,	.	.	.		93,679 34
“ 1848,	.	.	.		108,586 38
“ 1849,	.	.	.		110,534 40
“ 1850,	.	.	.		126,075 40
“ 1851,	.	.	.		139,084 33
“ 1852,	.	.	.		144,922 90
“ 1853,	.	.	.		153,268 83
“ 1854,	.	.	.		173,834 05
“ 1855,	.	.	.		182,806 65
“ 1856,	.	.	.		193,564 54
“ 1857,	.	.	.		207,464 47
“ 1858,	.	.	.		223,977 79
“ 1859,	.	.	.		228,844 37
“ 1860,	.	.	.		229,796 46
“ 1861,	.	.	.		207,563 86
“ 1862,	.	.	.		177,863 77
“ 1863,	.	.	.		188,458 93

To May 1st, 1864,	.	.	.	222,060	15
“ 1865,	.	.	.	270,914	52
“ 1866,	.	.	.	207,177	43
“ 1867,	.	.	.	244,667	80
				<hr/>	
				\$4,493,676	41

NOTES.—1. The preceding figures show the *aggregate* receipts in each year ; that is, the amount received from all sources. The sums contributed by the churches were considerably less. For example, in the aggregate of 1867, are included \$4,568 from the Indian funds for education ; \$11,000 from the Bible Society and \$2,400 from the Tract Society ; \$8,525 from friends in India, China, etc. ; \$6,927 from the Reformed Presbyterian Church ; \$7,863 from the sale of mission lands ; so that \$202,182 was the amount given by the Presbyterian Church. Of this \$202,182, the sum of \$14,457 was received in legacies, leaving \$187,225 as the amount given by the churches for the year ending on the first of May, 1867.

2. This statement affords ground of encouragement to the friends of missions. It shows a large increase in the pecuniary support of this cause, and that this increase has been made, on the whole, in a gradual and steady manner.

3. It must not be forgotten, however, that the cause of missions receives but a small support, as compared with the number and the pecuniary means of the churches. Over 246,000 communicants were reported in 1867 in the Minutes of the General Assembly. The small offering of two cents a week from each communicant, would have placed over \$60,000 in the mission treasury above the amount actually received from the churches. The sum received included the gifts of Sabbath Schools, of many non-communicants, and of many communicants who gave large sums—tens, hundreds, and in some instances thousands of dollars each ; it cannot be questioned that many donors, both of small and large sums, have given nobly to this cause, even as the Lord has prospered them, yea, in some cases, beyond their ability to give. This makes the feeling of regret all the deeper, that so many of their Christian brethren have given nothing to send the Gospel to the unevangelized, or, if anything, only a small amount as compared with their pecuniary means, or with the urgent wants of unevangelized nations.

4. Four and a-half millions of dollars seem to be a large sum of money to be devoted to one object ; some have complained of its

being "sent out of the country." Yes, but it is the aggregate amount, given in more than thirty years, for the great object of the conversion of unevangelized nations, by a part of the Christian Church favored above most in the possession of pecuniary resources. Far more than this is spent on single articles of luxury. Greatly more money is "sent out of the country" every year by our countrymen, for brandy and other foreign spirits, which, in most cases, are injurious to our people. Greatly more is dissipated in the fumes of tobacco. Besides, all experience teaches that the supporters of foreign missions yield to no others in the liberal support of every good and benevolent object at home. And, moreover, who can doubt, that as a mere mercantile investment, the money expended on this cause is amply repaid to the country in many ways? But this expenditure rests on far surer ground; it is the money of Christian stewards, spent at their Lord's command, for the promotion of his cause, for the salvation of souls perishing for lack of vision, and for the glory of his blessed name.

## XV.

### MEMOIRS OF MISSIONARIES.

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#### AH-YUING.

**A** GAIN the hand of the Lord has been laid upon us, and removed from our midst one of the choice plants in his vineyard here, from whom we expected much, and whose loss we feel to be a sad and mysterious dispensation. Ah-yuing, wife of Tsiang Vong-kweng, (formerly catechist at San-poh, now stationed at Ningpo,) was originally a pupil in Miss Aldersey's Boarding-school, and came into our school when Miss Aldersey transferred her school to our mission. She, her mother, and her grandmother, were all baptized by Mr. Nevius in February, 1859. The mother is still with us, but the grandmother went to her rest three or four years since. Previous to her marriage, Ah-yuing acted for some time as assistant teacher in our Female Boarding-school, and after her marriage exerted a very happy influence upon the families around her, in the part of San-poh where her husband was stationed.

She was the most accomplished woman ever educated in our school, and had read quite an unusual amount of the ordinary Chinese literature. When her husband was



taken under the care of Presbytery and commenced his studies as a student of theology, she studied with him, and was as thoroughly prepared, and could have stood the examinations as well as he. The pastor and elders at San-poh highly respected her for her accomplishments and learning. After the meeting of Presbytery in October, they called to make her a parting visit, and when they rose to take leave, she burst into tears, and told them she should never see their faces again. They all showed a good deal of feeling, and kneeling down, commended her to God and to the power of his grace.

About a month before her death, I told her candidly that there were no hopes of her recovery, and asked her how she felt in the prospect of death. She said that when she thought of her sins, she felt afraid. I told her that Jesus came not to save the righteous, but sinners. She said that was a thought that gave her comfort. She told her husband that she felt troubled that she had done so little for Christ when she had health and youth, and said: "What if I should turn out an *Ignorance* at last," (referring to that character in Bunyan's *Pilgrim's Progress*). Her husband exhorted her to examine herself as to whether she had sincerely given herself to Jesus or not. After awhile, and after he had prayed with her, she told him she could not think she had been a hypocrite; and soon commenced to comfort herself by calling to mind the promises of God, and particularly delighted in repeating the 90th Psalm. She said one day: "All the books in the world are not worth one sentence of the Bible." One day during a fainting fit, her mother and her husband commenced to weep aloud, thinking she was expiring. As soon as she could speak,

she gently rebuked them, saying: "I am passing through the river of death; you ought to be comforting and upholding me, but I am obliged to comfort you." She felt wearied with the conversation of those who talked of worldly things, but expressed herself refreshed and grateful when any one talked to her of spiritual things. To all her unconverted friends, when they visited her, she gave warnings and exhortations to flee from the wrath to come; and to her Christian friends, she expressed the hope that we should meet her in heaven. She told her husband that she was surprised at herself that the fear of death was all gone, and that she felt that Jesus was with her as her helper and upholder, and that the Holy Spirit was in her heart. On Monday, December 24th, 1866, I saw her for the last time, but she was so feeble that I only spoke a few words of comfort to her, and left the room. Her husband came after to me to say, that his wife wished him to ask if I thought she would die that night. I told him that I thought she would not die that night, but probably before that time the next day. She replied: "Oh, that is good news!" She then told her husband to give her dying thanks to those friends who had visited her and sent her little tokens of love during her illness, mentioning them by name, and told him that to go and be with Jesus was better than even to stay with him. Very soon after this she became unconscious, and about noon on Christmas day, she fell asleep, aged twenty-three years.

I have written thus minutely for the confirmation of your faith, as it has been of mine, in seeing an intelligent, clear-minded Christian woman give such comforting evidence of the power of Jesus to "make a dying-bed feel

soft as downy pillows are," and to show that among those who are indeed born of God, there is no difference, we are no more Barbarian and Scythian, bond and free—but all fellow-saints, fellow-citizens of the better country, having one Lord, one faith, one hope, one home in glory.—*D. B. McCarree, M.D.*

#### MRS. MARY J. AINSLIE.

MRS. AINSLIE, wife of the Rev. George Ainslie, of the Choctaw mission, died February 14, 1861—"in the full hope of a glorious immortality; her last words were, Jesus is precious! He alone is precious!"—*Annual Report, 1861.*

#### REV. JONATHAN P. ALWARD.

MR. ALWARD was born in Baskingridge, N. J., graduated at Nassau Hall, and studied theology also in Princeton. He went as a missionary to Western Africa in 1839, on an exploring visit with Messrs. Pinney and Canfield. Selecting the Kroo country as their field of labor, they returned home, and the next year Messrs. Canfield and Alward went back to Africa with their wives; but they were not allowed to continue by reason of death. Mr. Alward entered into rest April 21st, 1841, at Cape Palmas, on his way to Settra Kroo, in the twenty-eighth year of his age; and Mr. Canfield, May 7th, 1842, at Settra Kroo. Mrs. Alward and Mrs. Canfield returned to their friends in this country. Mr. Alward is spoken of in the Annual Report of the Board as a "talented and devoted missionary."

REV. JAMES R. AMOS AND REV. ARMISTEAD  
MILLER.

THESE colored ministers were both graduates of the Ashmun Institute, and missionaries in Liberia. Mr. Amos died soon after his return from that country in 1864. Mr. Miller died at his station January 18th, 1865. Both were men of considerable energy and much promise, but were early taken from their work to their rest.—*Annual Report*, 1865.

REV. JOSEPH W. BARR.

MR. BARR departed this life in Richmond, Va., October 26th, 1832, of cholera, while on his way to embark for Western Africa. He was the son of the Rev. Thomas Barr, of Ohio, graduated at Western Reserve College, studied theology at Andover and Princeton, and was in the thirtieth year of his age when he died. He is spoken of as a man of remarkable energy and devoted piety. His death was regarded as a great loss to the missionary cause. His memoir, prepared by the Rev. E. Swift, D.D., was published at Pittsburg in 1833, and a few years ago it was published by the Board of Publication, Philadelphia.

MISS SARAH P. BARBER.

MISS BARBER, a native of New York, and a teacher in the Chickasaw Mission, died October 10, 1859. "She was a Christian missionary of no ordinary excellence.

Her associates in the missionary work bear honorable testimony to the fidelity with which she always discharged her duties as a teacher, and a much greater number of witnesses, both in the Indian country and in the circle of her acquaintance in New York, can testify to her eminent piety and devotion to the Redeemer."—*Annual Report*, 1860.

#### MRS. BUSH.

MRS. BUSH, wife of the Rev. Stephen Bush, of the Mission in Siam, died July 23, 1861. "Her last days were full of Christian joy and peace. 'In the full possession of all her faculties,' one of the missionaries wrote, 'without one cloud to separate between her and a present Saviour, she went down into the Jordan of death, singing hallelujah, in the triumph of victory. The Siamese have lost in her a faithful, praying friend; the Mission a kind and exemplary fellow-laborer, and her bereaved husband an affectionate and beloved companion.'"—*Annual Report*, 1852.

#### REV. JOHN BYERS.

MR. BYERS was born in the north of Ireland, of pious parents, who from his infancy dedicated him to the ministry. With this object in view he was sent to the University of Glasgow, Scotland, where he graduated with honor in his seventeenth or eighteenth year. I think that it was during his college course, that, knowing he was designed for the sacred ministry, and feeling at the same time a repugnance to entering it without a change of heart, which he felt he did not possess,

he determined to avoid it altogether. Still the wishes of his parents seemed to weigh heavily on his mind, and to carry out his purposes least offensively to them, he made up his mind, with their approbation, to go to America. His father furnished him with what means he could, and when he left his native land, I think his intention was to engage in some mercantile business on his arrival in the United States. During the voyage he was much occupied with serious thoughts, which appear to have disturbed his future plans. He landed in New York in the fall of 1848, and as he afterwards remarked, about the same time that the party of missionaries he was afterwards to join sailed for China.

Soon after his landing he became acquainted with Rev. J. W. Alexander, D.D., through whose instrumentality he found himself, within ten days after his arrival, on the way to Princeton, to enter the Theological Seminary. He became a member of Dr. Alexander's church [whether by letter from home or by profession at a future period he did not say—I suppose the former, from the fact of church-membership being required in order to enter the Seminary], but his own conviction was that he never met with a change of heart till his first year in the Seminary. He found himself, as he said, in a different atmosphere from what he had ever before been in. Whatever may have been the change, the principles of religion seem to have taken at this time a more deep hold of his quiet yet earnest spirit. In his studies, which he loved now both for their own sake and the relation which they had to his future course, he seems to have embarked with intense zeal. Trusting too much to what he supposed was a good constitution, he soon



found himself a dyspeptic, with its accompanying fits of melancholy. His zeal to engage in the work which he had before avoided seemed to have led him to the choice of the Foreign Missionary field. After completing his three years' course, and having been appointed a missionary to Shanghai, China, he left on a visit to his parents in his native land. After spending nearly a year visiting his native land, and portions of England and Scotland, during which time he was married, he embarked again for the United States, and soon sailed for Shanghai, China, where he arrived August, 1852.

He gave himself to the study of the Chinese language with what he afterwards styled a miserly feeling, too grasping and greedy in what was, to a proper extent, commendable. It was not long, however, before symptoms of pulmonary disease were developed. He lost strength rapidly, and under medical advice, it was deemed best that he should return to the United States. But he did not survive the voyage, dying on May 7th, 1853, a few days before the ship arrived at New York. His remains were interred in this city. His bereaved companion, a lady held in high esteem, was received with warm sympathy, and after some time she returned to her native country.

The Rev. Joseph K. Wight, with whom Mr. Byers was associated at Shanghai, whose sketch has furnished the preceding particulars, says further: It was evident to all who knew him here, that God had endowed him with a quick, vigorous and discriminating intellect. He grasped knowledge quickly and thoroughly. His judgment was clear and good, and for a man of his age uncommonly trustworthy. Even in

matters new to him which came soon after his arrival, he soon saw and understood what course was best to be pursued. In disposition, he was gentle ; he was neither rough nor forward, neither rash nor stubborn ; and yet he was not easy and inactive, but full of strong and earnest feeling ; ready, where judgment and Christian principle sanctioned, to push forward in any good work. His piety took in some measure the shape of his disposition. It was practical, extending to his whole life, yet not officious ; still it was earnest, and had possession of his whole nature. Practical duties were performed not merely as duties, but as the result of the inner life. His religion swelled up from a heart living by faith in the Son of God, and was manifest, not so much because his object was to manifest it, as because it existed ; because the truth was loved and felt, and operated on the outward life ; because out of the abundance of his heart his mouth spoke. It was seen in his face and conduct ; in the constant spiritual conflict and final victory even over the last enemy, death, when in peace he went home to God."

#### MRS. LIZZIE G. CALDERWOOD.

MRS. CALDERWOOD, wife of the Rev. William Calderwood, of the mission in India, died August 15, 1859. "Her amiable disposition, her unaffected missionary zeal, and her humble and exemplary piety, secured for her the warm regard of her missionary companions, who mourn over her early removal from their ranks." *Annual Report*, 1860. A brief Memoir of Mrs. Calderwood was published by the *American Tract Society*.

## MRS. JANE CALDWELL.

Mrs. Caldwell, wife of the Rev. Joseph Caldwell, died at Saharunpur, India, on the 8th of November, 1839. The *Missionary Chronicle* of April, 1840, pays a brief but high tribute to her excellence as a Christian woman and her qualifications for usefulness.

“She anticipated a fatal termination of her disease, (a fever), but was perfectly resigned, and well supported by the grace of Christ Jesus. She was a truly estimable woman, as all can bear witness who were well acquainted with her. A more unaffected and humble-minded follower of Christ we have seldom known. She seemed also to be well qualified for usefulness, but her missionary course has been a brief one. Such has been the will of the Lord.”

## REV. JAMES R. CAMPBELL, D.D.

DR. CAMPBELL was a native of Ireland, but came to this country in his youth. He was a member of the Reformed Presbyterian Church, and pursued his studies under its direction. Appointed as a missionary, he arrived in India with his wife in 1836. With the exception of a visit to this country, during which he prepared for the press a work on *Missions in Hindustan*, published in Philadelphia in 1852, he spent his life as a minister in faithful labors on heathen ground. His death is thus referred to in the *Record* of January, 1863 :

“It is with great regret we have to record the death

of the Rev. James R. Campbell, D.D., of Saharunpur, at Landour, India, on the 18th of September, 1862. His illness was a gangrenous affection of one of his feet, which caused extreme suffering ; but he was enabled to bear his suffering with patience, and he departed this life in the blessed hope of immortality. He was in the sixty-second year of his age, having been a missionary in India over twenty-six years. As a missionary of the Board, he was greatly esteemed by his brethren of the Lodiana Mission, and other friends in India, as well as by a large number of Christian friends in this country. His death is a great loss to the mission. He was a laborious, energetic, faithful laborer in the vinyard, and one greatly useful in his work. We mourn over his death, but we would feel grateful to God for the grace manifested in his life and labors during so many years. It is hoped that a suitable memoir of him will be published."

#### REV. DAVID E. CAMPBELL.

MR. CAMPBELL was a native of Pennsylvania, born in 1825, and a graduate of Marshall College and of the Alleghany Theological Seminary. He went to India with his wife in 1850, and was settled at Futtehghurh, actively and faithfully engaged in the usual missionary labors, until overtaken by the storm of the Sepoy Rebellion in 1857. Mr. Campbell, his wife, and their two youngest children (the oldest being absent from home at the time, and thereby saved), Mr. and Mrs. Frecman, Mr. and Mrs. Johnson, and Mr. and Mrs. McMullin, were led to seek safety by trying to reach Allahabad, a British station 250 miles lower down on the

Ganges ; but their voyage ended in their being taken prisoners and put to death at Cawnpore, by orders of the rebel chief Nena Sahib, on the 13th of June, 1857. They, in company with a large number of other prisoners, English officers, merchants, planters, and many of their wives and children, were shot early in the morning on the parade ground of that city. The history of these terrible times has been so often written, that no particular narrative need be given here. Mr. Walsh's book, "Memorial of the Futtehgurh Missionaries," will, of course, be consulted by persons who seek fuller information.

#### MRS. MARY J. CAMPBELL.

MRS. CAMPBELL, wife of the Rev. D. E. Campbell, was a native of Ohio. Her portrait in Mr. Walsh's book, would lead one to feel assured that a sweet and gentle spirit animated her ; and her life was indeed marked by great Christian excellence. She was active in fulfilling her missionary duties, and equally faithful as a wife and a mother. Always trying to do the work of the Lord, yet shrinking from notice or commendation ; humble, conscientious, trusting only in the Saviour, she, no doubt, found his grace all-sufficient in the last hour. She was in her twenty-seventh year when she was put to death at Cawnpore.

#### REV. OREN K. CANFIELD.

MR. CANFIELD was a native of Massachusetts, but his home was in Morristown, N. J., when he was pursuing his preparatory and college studies. He graduated at

Nassau Hall in 1835, spent the usual time in the Princeton Theological Seminary, and went to Africa with Mr. Alward, as already mentioned in his obituary notice, *supra*. Dr. J. L. Day, whose professional service was rendered to Mr. Canfield in his last illness, said of him, "God was pleased to give Mr. Canfield strength and perseverance to overcome all the difficulties in the way of erecting a new mission station. He was abundantly inspired with zeal in the good cause." Mr. Sawyer, his colleague, wrote of him: "He died on the 7th of May, 1842, at the age of thirty-three, after an illness of about seventeen days, a peaceful and triumphant death. The last hours of brother Canfield, were marked by resignation to the will of God. More than once he asked those attending upon him if they had heard him murmur or complain, and upon being answered in the negative, and that he had borne his sickness very patiently; he interrupted by saying, 'Not unto me, but all is to be ascribed unto the praise and glory of his grace.' Seldom if ever has there been a person more delighted in his work, or more encouraged with the prospect in view; and yet no sooner is it made manifest unto him that his purposes and desires are about to be thwarted than he exclaims, 'the will of the Lord be done!'"

#### REV. WILLIAM CLEMENS.

MR. CLEMENS was a native of Wheeling, Va., a graduate of Washington College, Penn., and of Princeton Theological Seminary, and a missionary for nine years in Corisco, Western Africa. He was a man of more than ordinary energy, great warmth of heart, and piety the



most sincere and devoted. Accompanied by his equally devoted wife, he went to Africa in September, 1853. Their health requiring a change of climate for a season, they returned in 1858 to this country on a visit, and went back to Corisco early in the next year. Mrs. Clemens' health needing to be again recruited, she came home, leaving Mr. Clemens at his post; but it became necessary for him also to seek health again in his native land. On the voyage he was taken to his rest on the 24th of June, 1862, in the thirty-seventh year of his age, and he was buried at sea in south lat.  $2^{\circ}$ . west long.  $6^{\circ} 27'$ .

Though compelled to take furloughs from his work, Mr. Clemens' missionary life and labors were but very little marked by the feebleness of ill health; during most of the time, his health was good; indeed, so vigorous that he often went beyond the bounds of prudence in his work, doing in Africa what few men would attempt to do in this country. This was particularly manifest in the building of his dwelling house, in his journeys to visit the main-land tribes, in order to obtain scholars for instruction at his station in Corisco, and generally in all his work. Whatever he undertook to do, he did "with a will," with all his might. He was an earnest, whole-hearted missionary. And his labors were not in vain. His success in collecting scholars from several different tribes, whom he hoped to prepare for usefulness among their own people, was indeed remarkable; to secure it he had to make difficult and sometimes dangerous journeys, remove prejudices, allay fears, and win the confidence of heathen parents. It was a cause of the greatest joy to him to see some of these young men brought to a saving knowledge of Christ, and de-

voting themselves to his service. In preaching services, also, and in translating a part of the Sacred Scriptures into Benga, Mr. Clemens bore a full share. But it is impossible to give an adequate view of the character, labors, and usefulness of this good man—this able missionary, in this brief sketch. Let it be ended with the tribute paid to his memory by his colleague, the Rev. C. De Heer, who was a passenger with him in the same ship, likewise seeking the restoration of health, and permitted to minister to his comfort in his last illness.

“Again is our dear mission plunged into deep sorrow by the loss of one of its most able and laborious members. Answerable to his high calling as a missionary of the cross, our sainted brother executed his office in season and out of season; indeed, by night and by day, on the land and on the sea, the mountain top and the valley, the chapel, as well as the poor African hut; in short, he was the missionary everywhere. It was for Africa, long despised and neglected Africa, that his noble Christian heart bled. Honored with the privilege of becoming a servant to ‘the servant of servants,’ he sacrificed his all to win them to Christ. To be the means of educating these outcasts of the earth, he took his life into his hand, went forward from tribe to tribe, planting the standard of the cross, proclaiming peace through the blood of the Lamb, liberty to the captives.”

#### REV. JOHN CLOUD.

MR. CLOUD was born and brought up in Western Pennsylvania, but no information has been received of his early life. He graduated at Jefferson College,

studied theology at the Alleghany Seminary, reached Africa as a missionary December 31st, 1833, and died in April, 1834. He was a man of ardent temperament, which led him, against the counsel of his colleagues, to undertake for missionary exploration a journey of one hundred and fifty miles on foot, before he had fully recovered from sickness. The unavoidable exposure and fatigue of the journey prostrated his strength, and brought on an attack of dysentery, under which he sunk in a few days. He is remembered as a man of loving heart, generous impulses, respectable talents, and the sincerest piety. His age was about thirty.

#### MRS. LAURA CONDIT.

MRS. CONDIT, wife of the Rev. Ira M. Condit, of the mission in China, died December 5, 1866. "She was qualified for usefulness in a high degree, and was devoted to her Lord's work, so that her removal is one of the mysteries of Providence. She was kept in perfect peace in her last illness."—*Annual Report*, 1867.

#### MR. JAMES CRAIG.

MR. CRAIG, a teacher in the mission in India, a member of the Reformed Presbyterian Church, died August 16, 1845, in the forty-sixth year of his age.—*Annual Report*, 1846. In the *Missionary Chronicle* of February, 1846, there is a warm tribute to his memory by the Rev. J. R. Campbell, D.D.

## MR. M. S. COULTER.

MOSES STANLEY COULTER was born on the 30th of May, 1824, in Brooke County, Virginia. From this place he removed, with his parents, to the State of Illinois, where he afterwards resided. In the sixteenth year of his age, he experienced, as he hoped, a change of heart, and publicly professed his faith in Christ.

With a view to preparation for the work of the ministry, he entered Hanover College, Indiana, in May, 1844. He was here a diligent and successful student, and stood high in point of scholarship, while his Christian deportment and attention to his College duties secured to him the esteem and affection of his teachers and associates. He was graduated with his class on the 19th July, 1848.

About this time he was requested to take charge of the printing press at Ningpo, and after careful consideration of the question of duty, he accepted this appointment. In February, 1849, he embarked for China with his wife, a daughter of the Rev. Dr. Crowe. They arrived at Ningpo on the 24th of August. The Rev. Aug. W. Loomis, who for some time had charge of the printing office, was just at this time on the point of returning to the United States, on account of the failure of his health. Mr. Coulter was therefore called to enter immediately upon the duties of this responsible situation.

Mr. Coulter, soon after his arrival, placed himself under the care of the Presbytery of Ningpo, as a candidate, with a view to pursuing his studies preparatory to the work of the ministry, to which he felt himself

called. At the same time he did not neglect the important work of learning the language in which he hoped to preach.

Mr. Coulter, however, possessed other qualifications which rendered him a most valuable member of the mission. He possessed a sound and sober judgment, but was ready cheerfully to yield to that of a majority of his associates when it happened to differ from his own. His modest and retiring disposition, his strong attachment to his friends, his uniform gentleness and kindness, endeared him to his associates, and, together with his unostentatious devotion to the cause of Christ, exerted a healthy influence in the circle of his acquaintance. He secured, also, a large share in the respect and affection of the Chinese with whom he was in the habit of intercourse.

When Mr. Coulter first arrived at Ningpo, his fine manly form, and apparent strength of frame, seemed to promise a long period of labor in the work upon which he was entering. This hope, alas, was too soon to be disappointed. He was repeatedly attacked by disease attributable to the climate, recovering health, and resuming his work, until in the latter part of the summer of 1852, he was taken with sickness, which eventually proved fatal.

On the night of Friday, the 10th of December, a change occurred, of which he was conscious, and which he himself was the first to announce. On Saturday, it was evident to all that the time of his departure was at hand. Many friends called to bid a last farewell. Occasionally his mind wandered, and for a time while in this half unconscious state, Satan seemed permitted to

assail him. But his feet were upon the Rock, and the adversary, though permitted to buffet, could not prevail against him. The cloud passed away, and he expressed his confidence in the Saviour of sinners.

That was a gloomy day. In the morning, an eclipse of the sun, nearly total, darkened the heavens, and spread dismay among the heathen around, who sought by dismal sounds to avert the catastrophe they dreaded. More sublime than the spectacle in the heavens, was that of the soul of our brother, struggling in the agonies of death, or rather *triumphing over death*—yielding to his grasp for a moment, but only to mount up swiftly to those happy mansions which death can never enter. As the sun soon again resumed its wonted splendor, so it was felt, the soul then passing through the dark valley of the shadow of death, would soon be basking in the bright beams of the Sun of Righteousness, never again to experience the hidings of his face. At three o'clock on Sabbath morning, the 12th of December, 1852, his spirit took its flight, and passed, as we cannot doubt, "to brighter worlds on high."—*Home and Foreign Record*.

REV. M. SIMPSON CULBERTSON, D.D.

DR. CULBERTSON was a native of Chambersburgh, Pennsylvania. He graduated at the Military Academy, West Point, where he stood high in character and scholarship, and spent a short time as an officer in the U. S. Army. Becoming an earnest follower of Christ, he resigned his commission and pursued the usual course of study in the Theological Seminary at Princeton. He



went with his wife as a missionary to China, arriving in that country, October, 1844. With the exception of a visit to this country, for his health, in 1856 and '57, he continued at his missionary work in China until his death in 1862, in the forty-fourth year of his age.

Dr. Culbertson was fitted by nature and by grace to be a leader among men; he would doubtless have achieved distinction if he had continued in military service, but he won a noble fame as a missionary, and he never regretted his choice. He was held in great respect and esteem by his missionary brethren and by the church at home. His main work was the translation of the Scriptures into Chinese, pursued for several years in connection with other eminent missionaries, but which he survived them to complete. A work from his pen, "The Religions of North China," was published by Scribner and Co., New York, during his visit to this country, and it is understood that a biography of him is in preparation for the press. One of his colleagues, the Rev. W. A. P. Martin, D.D., at the request of the missionaries, preached a commemorative sermon at Shanghai, in August, 1862, the concluding paragraphs of which are here appended:

"Of the excellencies of his character I need offer no delineation; they are attested, with one voice, by all the Protestant missionaries, of all ecclesiastical connections, in this community. 'Our devoted brother,' they say, in a paper, adopted a few days after his death, 'was "a man of a meek and quiet spirit," and remarkable for his singleness of aim and straightforward energy and industry in his Master's service. . . . He set before himself the highest ends, and strove, both by preaching and

example, to glorify God in the salvation of his fellow-men. He labored, in connection with the late Dr. Bridgeman, for several years, with assiduity and perseverance, in preparing a revised translation of the sacred Scriptures in the Chinese language, a labor of love which he regarded as the great work of his life, and it was a source of great consolation to him, just before his departure, that God had enabled him to complete it. We recognize in these traits of character, and this Christian life, the devoted missionary, whose example is worthy of our imitation.

“ ‘*Resolved*, therefore, that we will cherish with affectionate remembrance the character and course of our departed brother.’

“Happy the grave which is crowned with such a tribute! There is but one eulogium which a good man may covet more earnestly, and that is the ‘Well done, good and faithful,’ pronounced by his Lord and Saviour. This blissful welcome has no doubt greeted those ears, which are now deaf to the voice of human applause.

“There let us leave him, bending before the throne of God, and drinking in the fulness of that ‘eternal life,’ the words of which he delighted in dispensing to the perishing heathen.”

#### MRS. DANFORTH.

WRITING at Tungchow, China, of the death of his wife, the Rev. J. A. Danforth gave the following account. It no doubt describes correctly the worth of this devoted missionary: “Shortly after reaching home, she

rapidly declined, until, on the 13th inst., (September, 1861,) her twenty-third birthday, she folded her hands, and gently fell asleep in Jesus. So calmly and peacefully did she pass away, that we could scarcely perceive when her freed spirit escaped from its prison and sped away on angel's wings, to that better land, where

'Sickness and sorrow, pain and death,  
Are felt and feared no more.'

"Trusting in the righteousness of Christ alone, a more calm and peaceful death it has never been our privilege to witness. Long and weary months had she suffered, and much of the time intensely; but not a murmur escaped her lips. Resigned in all things to the will of Him who doeth all things well, she patiently awaited the result, desiring to live only that she might more worthily serve and honor Him. But now she enjoys a blessed release. She has entered into "*rest*"—eternal rest; rest from weary toil, and anxious care, and earth's unnumbered woes. There, no doubt, she and her dear brother, who preceded her but a short time since, together roam the heavenly fields, plucking immortal fruits from the tree of life, and drinking blissful draughts from salvation's never-failing wells. We cannot wish her back to this dreary scene of sorrow, sin, and death. No, no! rather, far, wish ourselves away with her, to share that fullness of joy, and those pleasures which are at God's right hand for evermore.

"Of my own feelings, it does not become me here to speak. But I cannot refrain from bearing a brief testimony to her worth. She was ever a loving and faithful wife, most gentle and kind; the void her absence

makes cannot be expressed. Her sound and mature judgment, her strong common sense, her decision and energy in action, her refinement and delicacy of sentiment, her high sense of honor, her gentleness and serenity of temper--no doubt the result of a very marked growth in grace during the last few years—and the warmth and strength of her attachments, all combined to render her character one of the most perfect and complete which this imperfect world affords.”

#### MRS. DE HEER.

MRS. DE HEER, wife of Rev. Cornelius De Heer, of the Corisco mission, died April 2, 1857. “Her end was calm and peaceful.”—*Annual Report*, 1858.

#### REV. ISHWARI DAS.

THIS lamented Hindu minister died at Futtehgurh, May 2, 1867 (at the age probably of about forty). He was so long connected with the mission, and for so large a part of the time in positions of usefulness and responsibility, and he always attended to his duty with such quiet punctuality and faithfulness, that it will be difficult, indeed, to find any one who can fill his place.

In childhood, Ishwari Das was one of a number of orphan children collected at Futtehpore by a pious English physician. These children, when afterwards handed over to the charge of Rev. Henry R. Wilson, became the germ from which grew the Rakha Christian village at Futtehgurh. In youth, he was noted for a steady disposition and a love for books. In the study of the

English language and literature he made unusual proficiency. He could speak that language as few Hindoos can, with no perceptible accent, and with great grammatical and idiomatical purity. . . . At what time he was first savingly impressed with the truths of Christianity is not known, nor is there any record of the time when he joined the Lord's people by profession, but this was most probably done in early life, for he was one of the first three orphans admitted to the Communion. At an early age he became a teacher in the High School of Furrukhabad, where he remained for some time.

During the mutiny, the subject of this sketch, with his wife and several small children, was exposed for months to great hardships and dangers. When the missionaries held their final interview with the native Christians before entering on their ill-fated journey to Cawnpore, some of the former proposed that they should live and die with their people. But it was generally held better for both parties that they should separate, as it was probable that the latter, as natives of the country, could hide in distant villages and escape, whereas white faces would only endanger them.

The former home of one of the Rakha Christians was in a village a few miles from Futtchgurh, accordingly he and Ishwari Das, and one or two others, with their families, fled to that place and remained two or three weeks in concealment. When news came that Dhokul Pershad and those with him who had not succeeded in escaping from Futtchgurh, had been cruelly slaughtered on the parade ground there, the Zamindar who had been protecting them sent to say that he had been at great pains to secure a good name with the English,

and that if, as he very much feared would be the case, they should be massacred by some wandering band of rebels while nominally under his protection, he would be held to strict account. In short, though personally well disposed, he declined to risk any thing on their behalf.

Leaving this village, they traveled on to the once famous Hindu capital of Kanouge. After many perils and misbaps . . . they resolved on making their way as best they might, on foot, to Cawnpore, but intelligence reached them of the bloody massacre of the English and their dear friends, the missionaries, at that place, and so their way seemed to be hedged up.

Ishwari Das then said to his companions: "Let us return and deliver ourselves up to the Nawab of Furrukhabad, he will only slay us as he has slain our brother Dhokul and the rest, but that is only five minutes of suffering and then forever rest and peace. Better dying than this death in life." And so they turned their sad footsteps once more toward their desolated homes, hoping that, if not in life, at least in the grave they might find rest. Wandering here and there, suffered for a few days and then rudely sent away, helped by some and threatened and abused by others, they remained the sport of fortune and the victims of suspense and hope deferred, until at last news spread like wildfire through the land that the English had taken Cawnpore. . . . Lord Clyde's force soon advanced to Futtchgurh, and cleared away the rebels, defeating the Nawab's army. This enabled the Christians to return and rebuild the ruins of their once happy village. Here, even before the country was safe for travel, they were visited by our lamented brother, Fullerton, from the Agra Fort. No



one who has read his description of that meeting in the May number of the *Foreign Missionary*, for 1858, can soon forget that pathetic story.

I have been told that, even in those disturbed days, when they were surrounded by perils and privations, Ishwari Das was not idle, but that he prepared a diglott manual of English and Urdu, with reading exercises, and a concise grammar and vocabulary, to enable persons of little leisure to obtain a better acquaintance with the Urdu language. This book was published and served a very useful purpose.

Unlike so many of the educated natives of Hindustan, he greatly desired to be useful to his countrymen by introducing them to occidental science and literature by means of translations and compilations. In his later years he spent much time in preparing a series of text books, for our schools, in the Urdu language, such as "Outlines of History," "Grammar," "Geography," etc. He published also a useful little hand-book, giving the various forms in the conjugation of Hindustani verbs, with their English equivalents. After his return from America he published a small volume of his impressions and experiences in that land. . . . A much more important work in the same language was his "Domestic Manners and Customs of the Hindoos," whose object was to show to the English residents the habits and manner of life and thought of the people among whom they dwell. I know of no work which gives in so brief space such accurate and extensive information on this subject. A second edition of this work has lately been issued in Benares. He also took the prize of \$100, offered for the best essay on Female Education in India.

Beside the smaller works above alluded to, this lamented brother has left behind a legacy to the native Church which will long cause his name to be held in grateful remembrance. Some years ago, a learned Bengal civilian offered a prize of \$250 for the best system of Theology, simple in style, and suited in illustration to the Hindu mind. The prize was given to Ishwari Das's "Lectures on Theology," which are admirably adapted to their purpose—that is, to the instruction in the faith of the unlearned. The work has been published both in English and Urdu. The English copy is a closely-printed 16mo of over 400 pages. It will thus be seen that he was an earnest and industrious as well as a scholarly man, and accomplished much in spite of frequent ill-health and weakness of the eyes, which much interfered with his studies. After the mutiny he was engaged for some time as head-master of the Furrukhabad school, and afterwards of the school at Rakha. For a year or two he also assisted the missionary by taking one of the Sabbath services, having to this end been licensed by the Furrukhabad Presbytery. As a preacher, he was simple, earnest, and instructive, though with no considerable graces of delivery.

At the close of 1865, the station of Futtehpore was left vacant by the transfer of the missionary to Etawah, and Ishwari Das was selected as the most suitable of the native brethren to fill the place. Accordingly a solemn ordination service was held in the presence of a large congregation, and he was sent under bright auspices to his new field of labor. His health, however, soon began to fail, and at the end of a year he was sent back to Futtchgurh, in the hope that his health might be suf-

ficiently restored to enable him to become the pastor of the Rakha church. But this hope was never realized. A severe attack of dyspepsia ended at last in inflammation of the bowels, and he suffered months of agony, until at last his Saviour gave him release.

During his long and painful illness this dear brother was peculiarly blessed in being enabled to show what religion can do for the Christian. Bearing his sufferings with the utmost patience, looking forward with confidence to the hope of a blessed release, and bearing a constant and unwavering testimony to the preciousness and sufficiency of the Saviour, I trust many were enabled to say: "Let me die the death of the righteous, and let my last end be like his." In many conversations with him the clearness and simplicity of his faith were very evident. "I am a great sinner, but Christ, who died for me, is a great Saviour; he has promised to save all who trust in him, and he will not, cannot fail," seemed his simple creed. To those who visited him on his death-bed, heathen and Christian, he spoke often and solemnly of the duty of preparing to meet their God, so that even unspiritual persons came away, saying, "What a holy man is that!" He once spoke to me very sadly of how few there were who seemed able to enter into sympathy with him when he spoke of the precious things of Christ.

Speaking to him one day of the way by which God had led him, he replied, "One verse expresses it all—'Surely goodness and mercy have followed me all the days of my life.'" Such was what grace had done for a man who, but for the Gospel, would probably have grown up a stupid, ignorant Hindu, bowing, with clasped hands, before some hideous image chiseled out of

stone, wearing caste-marks of mud and ashes plastered on his face, and drinking the water in which his Brahmin teacher had washed his feet. Is not this a victory? Should not the people of God desire more such victories? Could they not have such? Here is a brand plucked from the burning—a valuable teacher, author, minister, raised up; a happy Christian home and family-altar established; a number of children trained up in Christian truth, and to bright promise of usefulness; an eminent example of Christian living and dying;—what is not all this worth to the Church?—*Rev. W. F. Johnson.*

#### REV. JAMES EDEN.

MR. EDEN was removed by death June 1, 1847. He was among the first emigrants to Liberia, was pastor of the Presbyterian Church in Monrovia, was much respected by his acquaintances while he lived, and by them his memory will be long held in esteem.—*Annual Report, 1848.*

#### MRS. FLEMING.

MRS. FLEMING, wife of the Rev. John Fleming, of the mission to the Chippewa Indians, died in May, 1839.

#### REV. JOHN E. FREEMAN.

MR. FREEMAN was a native of New Jersey, born in the year 1809, and a graduate of the College and of the Theological Seminary at Princeton. He arrived in India with his wife in 1839, and was stationed at Alla-

habad. In 1849, Mrs. Freeman was taken to her rest. Next year he returned to this country on a visit for his health, and in 1851 he went back to India, after having again entered into the marriage relation. He was settled most of the time after his return at Mynpurie, but removed to Futtegurh in 1856, where he remained until the mutiny of the Sepoys led to his violent death in 1857. He was a practical, industrious, faithful missionary. No extended notice is here given, for the same reason as already mentioned in the notice of the Rev. David E. Campbell, *supra*.

#### MRS. MARY ANN FREEMAN.

MRS. FREEMAN, wife of the Rev. John E. Freeman, departed this life at Allahabad, Northern India, August 8, 1849, in the thirty-fourth year of her age.

Mrs. Freeman was born in Newark, New Jersey, and resided there up to the time of her entering upon the life of a missionary. Her maiden name was Mary Ann Beach, daughter of Isaac N. and Mary Beach. It was her happiness to be found in the line of covenant blessings, and to grow up amidst such influences as a pious, well regulated family seldom fails to exert. Her profiting soon began to appear. Very early in life she exhibited a degree of thoughtfulness, a self-control, and a general maturity of character, much above what is common to children of the same age. When about sixteen she made a public profession of Christ's name. From that time onward, her path was like the shining light, shining more and more until the perfect day.

In the year 1838, she accompanied her husband to

India. On the passage out she diligently employed her time in such studies as might the better fit her for her work ; and in fifteen months after reaching the station assigned them, she was able to render valuable assistance in teaching a school, both in the Urdu and Hindi languages. She was very efficient as a helper in every good work appertaining to her situation.

In such an hour as her friends thought not, the Son of Man came to take her to himself. Ten years residence in the debilitating climate of India, had begun to weaken her strength in the way, and for the last few months she had been quite feeble. Still no one supposed that the sorrowful hour was so near at hand. On the morning of the very day she died, she rode several miles, came back cheerful and happy, and retired to rest only a little before the usual time. But her days were ended ; she was taken suddenly, and left the world so calmly and quietly, that those sitting by could scarcely believe she was gone.

Her death occurred on the evening of the weekly missionary meeting, and all were present to witness this beloved sister's departure. It was a touching scene ; a little group of Christian missionaries assembled in a heathen land, to close the eyes of one with whom they had often taken sweet counsel, and gone to the house of God in company. No wonder if the place became a Bochim.—*Rev. J. L. Scott.*

#### MRS. ELIZABETH FREEMAN.

MRS. FREEMAN accompanied her husband, the Rev. J. E. Freeman, to India on his return in 1851. She was



one of the best missionaries, as might have been expected from the views given by her friend and pastor, the late Rev. N. Murray, D.D. "Mrs. Freeman was connected with some of the best families in New Jersey, and moved in the very best circles of her native State. Agreeable in manners, social, intelligent, warm-hearted, devotedly pious, strong in her affections, and of firm health, she possessed remarkable fitness for missionary life in India. The climate seemed adapted to her constitution; and with scarcely any interruption, she was able to prosecute her great work until it was so mysteriously brought to a close. No more beloved female missionary was there on the Indian field." She was one of the victims of Sepoy cruelty at Cawnpore. The words already quoted in this book, page 104, from a letter to her sisters, written a short time before the missionary company started from Futtehgurh on their sad voyage, have brought tears to many eyes, and evidence a spirit which would have been held in high honor in any of the martyr ages of the church. Let them be borne in memory, to the praise of the great grace that was given to this servant of Christ.

#### REV. JOHN B. FRENCH.

MR. FRENCH was a native of Georgetown, D. C., and a graduate of Columbia College, D. C., and of Princeton Theological Seminary. He went to Canton, China, in 1846, and ranked among the foremost of the missionaries in that country. "His health had been seriously impaired for the last two years of his life, and he was urged to make a visit to this country for its recovery;

but he was unwilling to leave his work. Eventually his physician's advice became imperative, and he embarked with his family early in November, but on the 30th of that month, 1858, he was called to enter into his rest. He was an accomplished and devoted missionary, an eloquent preacher, a man greatly esteemed by his brethren, and deeply lamented by all who knew him."—*Annual Report*, 1859.

#### REV. ROBERT S. FULLERTON.

MR. FULLERTON was a native of Ohio, a graduate of Athens College, Ohio, and of Alleghany Theological Seminary, and for fifteen years a faithful missionary in India. He died at Landour, October 4th, 1865, in the forty-fourth year of his age. He spent a short time after his arrival in India at Futtehgurh and at Mynpurie; but within a year he was called to Agra, to commence and carry on, in company with his wife, two institutions, a male and a female school, for the East India community. It was hoped that through this instrumentality much would be done, and that in a very direct way, for the advancement of the cause of missions. Into this effort for the good of India Mr. Fullerton threw himself with all his might, and for a time he had the charge of both institutions, until the arrival of the Rev. R. E. Williams relieved him of the boys' department. About this time he was also called to become pastor of the Presbyterian Church at Agra; which charge he continued to hold, as well as that of the Female school, until the mutiny broke out in 1857, scattering both of them, and breaking up our mission at Agra.

The girls' school, which Mr. Fullerton managed, in connexion with his wife, continued for five years, and was very successful, both as a school and as a means of doing good. It did much to elevate the tone of Christian feeling in the East India community of this part of the country, and many of the girls who were educated there, we have reason to believe, received impressions which will never fade away. As pastor of the church, Mr. Fullerton was most laborious and successful. The church grew under his care, and many were added to the number of its members.

His labors at Agra had been mainly in English, and he had, while there, but little opportunity of preparing himself for preaching to the natives. This he regretted, but circumstances beyond his control decided his course. When he went to Futtchgurh, he set himself with remarkable diligence to the work of learning to write and preach in the native language ; and in a short time he made so much progress that he became a very acceptable preacher. It has often been said in this country, that if a man does not learn the language in the first two or three years of his residence here, he will never learn it. As a general rule, this is no doubt correct, but Mr. Fullerton was a remarkable exception. His heart was thoroughly in his work. He had a good ear for picking up native words and idioms, and he became rapidly a fluent and effective speaker to the natives in their own language.

As soon as circumstances would admit, Mr. Fullerton recommenced the Furrukhabad High School, which soon became as large and flourishing as it had ever been before. He had also charge of a native church in the

city, numbering about twenty communicants, and besides he spent a good deal of time in preaching in the bazars. Three years passed on—his hands and heart being fully engaged. The charge of the school, in which he taught a great deal, was particularly laborious, and it was probably this labor, more than any other, which first began to break him down. His health failed, and it became necessary that he should either leave India, or take a place where he could easily enjoy the benefit of the Hills. The Dehra station, being at that time vacant, he was called to it in the early part of 1864, and here he labored until nearly the end of his course, taking as little advantage of his proximity to the Hills as possible, and by far too little for the good of his health. Here a malignant disease, probably brought on by his previous debilitated state, seized upon him, and in about three months he passed away from among us.

His *piety* was deep-seated, sincere, and founded upon principle. Every one that knew him must have felt that he was a man who both loved his fellow-men and feared God. And it was a piety which sustained him in the hour of trial. When it was decided by the doctors that his disease was mortal, he said that he had much wished to see his family settled in America, and to look once more upon the face of his beloved country, in whose calamities he had deeply sympathized, but it was his first desire that the will of the Lord should be done. It was also a pleasant idea that his body should rest in the land where his life-work had been accomplished, and in some measure bear testimony to the truth which he had proclaimed. In any event *it was well*, and he was entirely resigned. He had not those ecstatic feelings that some

have spoken of, but he knew whom he had believed, and was sure that He was both able and willing to save him. Frequently, during the course of his illness, and sometimes when he was suffering great pain, he said, "All is peace." It was this abiding sense of safety, more than anything else, though he was naturally brave, which enabled him to lie down calmly, and submit to frightful operations,—passing off, as quietly as an infant, into a sleep from which it was very doubtful whether he would ever awaken in this world. After the last operation was performed, when he evidently expected a fatal termination, he called us to his bed-side, and said that he must speak now while he was able. He wished to say that this was the happiest day of his life. He had arrived at the land of Beulah. All was bright and beautiful, and he had no fear for what was beyond. He was as sure of the truth of the religion in which he believed as he was of his own existence, and he knew that Christ would save him.

One of the most prominent traits in the character of our departed brother was his *geniality*. I think every one who knew him will bear witness that the first thing in him which would strike an observer was the tone of good feeling and joyousness which it was his habit to throw over those with whom he had intercourse. He was social in his nature—fond of society, full of good humor, and ready wit. It was this which made him a cheerful and desirable companion, and attached all hearts to him. In our mission circle he was much beloved, and we all feel that we have lost a very dear friend.

Though indifferent in trifling matters, and exercising

much toleration for opinions in which he did not agree, he was very *firm* in the maintenance of his own principles, and in pursuing the course which he thought right. No matter how yielding or complaisant he might be, touch him on any of the principles which he held sacred, and you found you had a man to deal with who was as firm as a rock. His firmness, however, was so mixed and tempered with urbanity and toleration, that it never seriously offended, much less was there occasion for permanent alienation of feeling.

His nature being thus tempered by firmness and urbanity, it need hardly be added that his treatment of the natives of this country, and especially of the native Christians, was very happy. While never afraid to tell them their duty, he was more than is usual respectful and courteous to them. This they appreciated as something they do not always receive, and as a consequence he was much beloved and respected by them.

I have thus noted down one or two of the more prominent traits in the character of our departed brother, but if I were to attempt a full portraiture, I should have to speak of the admirable manner in which he fulfilled the duties of a husband and father, of the wisdom and prudence which he brought with him into our missionary consultations, of the discrimination by which he could detect those who were attempting to deceive, of the forbearance which he could exercise towards the erring, joined, at the same time, with much painstaking for their restoration, and in a word of his happy tact in dealing with men generally.

We all feel that we have lost a much loved brother in the Lord, a sincere friend, a valued missionary, a bulwark



in the Church. May we, and you who read, follow in the steps of those who have gone before, so that at last we may be partakers of that eternal joy upon which they have already entered!—*Rev. J. L. Scott.*

REV. S. R. GAYLEY.

SAMUEL R. GAYLEY was born at Magheracrigan, near Strabane, County Tyrone, Ireland, in October, 1828. From his earliest childhood he believed himself to have been the subject of divine grace. He did not himself know a time when he did not love the Saviour. He was a child of the covenant, blessed with that priceless benefit, a strictly religious training by pious parents. And this training seems, without any sudden or marked change at any one time, gradually to have attained its highest object. His religious growth seems to have been precisely that indicated by our Lord's beautiful figure, "first the blade, then the ear, then the full corn in the ear."

In 1847 he came to the United States, graduated at La Fayette College in 1853, and at Princeton Theological Seminary in 1856. In the Seminary, the remarks of Dr. Hodge at a conference decided him in favor of a personal engagement as a Foreign Missionary, a work in which he had always been interested, and of which he had already thought much. In the winter of 1854-5 he applied to the Board of Foreign Missions of the Presbyterian Church for appointment as a missionary, designating Northern China as the field of his choice. With his wife he arrived at Shanghai, on the 7th of February, 1857.

Mr. Gayley's labors in Shanghai were considerably interrupted by local disturbances, by the approach of the Tac Ping rebels, and especially towards the last by sickness in his person and family. He succeeded well in getting the dialect of the place, and was preaching abundantly when an affection of the throat, greatly aggravated by the dampness of the climate, occurred, by which he was obliged very frequently to desist from public preaching. The health of himself and family constrained him, in April, 1861, to remove to Tungchow, in the province of Shantung, a locality which from its high latitude, pure air and sea breezes was thought likely to prove eminently healthful. The change was decidedly beneficial both to Mr. Gayley and his family. The people, moreover, listened to the Gospel with marked attention, and in the course of a few months several professed their faith in Christ, amongst whom was Mr. Gayley's teacher, a man of mind and character who gives promise of great usefulness. . . .

The winter and spring of 1861-2 was a very happy period in Mr. Gayley's missionary experience. He made rapid progress in the Mandarin dialect, his health was excellent, the progress of the Gospel was encouraging. In connection with his colleagues he preached abundantly, distributing copies of the Scriptures to the literary candidates who visited Tungchow, making tours frequently to the country round about, laying plans for prospective effort, and looking forward cheerfully and confidently, in view of the healthfulness of the station, to a long life of labor in that the chosen field where he delighted to think he would spend and be spent in the Master's service. Alas! God had ordered all otherwise.

In July he was taken ill, of cholera ; the usual remedies failed to arrest the progress of the disease, and it soon became evident that his life was near its end. He had little pain and was able to converse more or less freely for several hours. During this time he gave precious testimony to the Gospel he had preached. To Mrs. Gayley he said : " My dear, we have been very happy together ; God is about to part us. Don't worry about the children. Commit yourself to him that judgeth righteously." Again to her, with inexpressible expression of surprise and triumph, " Is this what they call death?" Mr. Mills, his brother-in-law, said to him, " We prayed and counselled together a great deal about coming to China. When you came many of your friends thought it a great sacrifice, do you or have you at all regretted it?" " Never for an instant," was his decided answer. To some of us who stood near him he said, " Brethren, never be afraid of death." Mr. Nevius said, " Is the old fear all removed?" Mrs. Gayley said, " You never had any, had you?" " Oh, yes," he said, " I was afraid of death." Mr. Nevius asked, " What new views have you now?" He said, " It is not dying, it is not a cessation, it is just living on. I have no language to express it." Mr. Nevius said " It is the expanding of spiritual into eternal life?" " Yes," he said eagerly, " it's just that," and then, as seeing things unutterable, he said to the brethren near, " I am wiser than you are to-day. You do not know what is before you. I know what my work is." He died Tuesday, July 29th, in the 34th year of his age.

Those who knew him in the college and seminary, it is confidently asserted, thought him capable of the

highest class of intellectual efforts. There was a quiet strength, the result partially of severe and long continued mental discipline, which could have scarcely failed to make him distinguished. One of the elements of his strength was his sound judgment, in which his brethren could repose the utmost confidence. To this there was allied, in an unusually felicitous way, a gentleness and courtesy that made him a singularly pleasing companion. He was a thorough gentleman in the noblest and best sense of the term. A noticeable feature in his character was his modesty. He had a keen sense of the ludicrous, and with his best friends and in his family was merry and full of life. But his mirth was as pure as the air of heaven. His self-control was perhaps the characteristic which is most memorable. As a friend he was almost inimitable. Symmetry is the one word that expresses his character, as a man, a scholar, a Christian and a missionary. If his life had been spared, it is confidently believed, he would have acted a distinguished part. He chose the position of a missionary, and he did not regret the choice. He labored not long in the Master's vineyard, long enough however to behold with a keenness of delight, abundantly compensating all the sacrifice, some precious souls saved by his instrumentality from the abominations of heathenism and fitted for everlasting life and glory. If he left behind him few books or works, he leaves a surer legacy, the memory of a singularly faultless character. He left to the Chinese Christians as they have some of them remarked—better than books—a living representation, rarely and beautifully complete, of the pure and peaceable religion of Jesus.—*Rev. C. R. Mills.*

## MISS MARY C. GREENLEAF.

MISS GREENLEAF was a daughter of Mr. Ebenezer and Mrs. Jane Greenleaf, of Newburyport, Mass., and niece of the late Rev. Dr. Dana, of the same city. She was an admirable missionary among the Chickasaws, in the Indian Territory, where she died, June 26th, 1857, in the fifty-third year of her age. Her memoir, published by the Massachusetts Sabbath School Society, is an interesting book, describing a beautiful life of piety, and giving much information concerning missionary work among the Indians.

## REV. ALEXANDER J. GRAHAM.

MR. GRAHAM received his collegiate and theological education at Princeton, New Jersey, and acquitted himself with high credit throughout. He was the son of pious parents and of many prayers. At about eighteen years of age, while a student at college, and in the course of his usual meditations on retiring to rest, his mind was opened to the *goodness of God*. He became a follower of Christ, engaged himself on the Lord's side, and was thenceforth earnest in the Master's service.

In September, 1849, an exigency at Spencer Academy, among the Choctaw Indians, calling for a laborer, his name was mentioned with much confidence by those equally acquainted with him and with the field. In accepting the appointment to this post, he had to sacrifice plans of life cherished by himself and his bereaved family, but he cheerfully went forth on the self-denying work to which he was called. All bore testimony to his abundant labors and to his signal usefulness. His heart

soon became bound up in the forty Indian boys to whom he was teacher, protector, guardian and friend. But secret disease was at work upon him. . . . The physician advised his return to the east for a surgical operation. It was the sorest trial of his life, he said, to leave the Indian boys even for a season. Yet with all his characteristic resolution, he set out on his journey of twenty-two hundred miles, and pursued it amongst his increasing disabilities, reaching home only to greet his friends again, and to *depart this life*. His very incessant and intense pains he bore without a murmur. As his strength failed, he was told by the physician that he was almost gone. His devoted sister received the word with less firmness than he. He begged her to compose her feelings—"It is all right, sister; let God's will be done." He was laboring a while to recall a favorite hymn, which presently came to his mind—

"Is God my friend? then welcome death," etc.

So devoutly and triumphantly he departed, on the 23d of July, 1850, in the twenty-fifth year of his age.—*Presbyterian*.

#### MRS. ELIZABETH B. HAPPER.

MRS. HAPPER, wife of the Rev. A. P. Happer, D.D., was born in Florida, October 24, 1829. Her father, Rev. Dyer Ball, M.D., went to China as a missionary of the American Board in 1841; his daughters, afterwards Mrs. Happer and Mrs. French, acquired by this means an early acquaintance with the Chinese people and their language. Of Mrs. Happer's great worth in all the relations of life, and as a missionary, the Rev. C. F.



Preston thus speaks, paying a just and beautiful tribute to her memory, writing at Canton, December, 29th, 1865.

“ Mrs. Happer fell asleep in Jesus this morning, suddenly. Although we have been expecting the tidings many days it came at last, as is often the case, at an hour we did not look for it, and to herself and family it was no less so. The prevailing feeling is,—she is at rest. It is well with her, but what a loss have we all sustained, her family, the mission, the community, the Chinese children and the Chinese women! She had a most loving and fervent spirit, engaged in the Master’s service. She was earnest, active, and laborious in the interest of her family, and of the Chinese, with whom she had a large acquaintance. Having learned the language in youth, and being brought up among the Chinese, she was well acquainted with customs and modes of social intercourse. She was able also to sympathize with the people and to gain their affections to a remarkable degree. There was in her a happy combination of qualities, by nature and by grace, fitting her for the missionary work ; and although her health was feeble, she gave herself no rest. She was always intensely active in varied works of love. We shall not soon see her like again. How mysterious that she should be taken so early from her family and the missionary work! May God bless this most trying dispensation! The funeral services are to be held to-morrow, and I am to take charge of the services in Chinese. I trust the influence of this sad bereavement may be of lasting benefit to many.”—*Record*, April, 1866.

A biographical sketch of this excellent Christian woman may be found in the *Foreign Missionary*, August, 1866.

## MRS. MARY L. HERRON.

MRS. HERRON, wife of the Rev. David Herron, of the mission to India, died December 2, 1863. "She was a devoted and successful missionary, and her removal so early in life is a serious loss to the cause of missions."—*Annual Report*, 1864.

## ISSACHAR.

SAHARANPUR, April 20, 1858.

It is with sincere sorrow we record the death of Issachar, one of the ablest native preachers I have ever known. He was a man of humble birth, but of rare natural abilities. His memory was so retentive that he seemed to have at perfect command all that he had ever read or heard. Born and brought up a Hindu, he had not only worshipped idols himself, but he had instructed others to perform this degrading service, and had even aspired to be a priest and leader to the low caste with which he mingled. His mind was of too high an order to allow him to remain on a level with the ignorant and degraded of his own class. He labored from his earliest youth to become acquainted with the tangled and mystical web, so finely and elaborately spun out in the Hindu Shasters. Convinced, at last, that these were but a confused mass of contradictions and impurities, he was directed to the more rational system of the Veds, and he soon became a Vedantist, travelling over many parts of Northern India and the Punjab, to learn from Pundits and Fakcers as much of the system as possible; but still his logical mind was not satisfied with a system in which

he had detected so many contradictions. His soul, longing for immortality—for something to satisfy its inward cravings, and for light regarding the way of salvation for a guilty sinner, had obtained no peace. The more he read, or heard, or saw, of Hinduism, the darker the clouds seemed to gather around him. At last, about eight years ago, the "*Sut mut narupun*," or, an Inquiry Concerning the True Religion, being a prize essay in Hindi, of about 300 pages, fell into his hands. He read it with avidity and delight. It was just the book to suit his case, and the blessed means of his conversion. Having read it so often he had it almost by heart, and from it he drew the arguments which he wielded with so much power. After some time, he was baptised by an English Episcopal missionary, and was never after under censure for his moral conduct, though dismissed some four years ago for a trifling fault. Finding him at that time out of employment, and anxious to be engaged in the instruction of his countrymen, we took him on trial. It required but a short time to convince us of the man's moral and intellectual worth. For nearly four years he has labored with us from day to day with the greatest ability, and with general acceptance among the people. No learned Pundit that we have met has been able to stand before him in argument for a quarter of an hour. He would soon let them know that he understood the ins and outs and strange tortuosities of the shasters as well as themselves, and then they would stand in mute astonishment, gazing on a man with the ugliest face they had ever seen, but with the best replenished mind they had ever encountered, a man possessed of the greatest ability to employ what that mind contained in refuting

their high pretensions, and exposing the gross absurdities and impure morals of their sacred books. On these occasions, he would quote largely, *memoriter*, from the Veds and Purans, giving slokas most appropriate to the point in hand, and which his opponents could not gainsay. Then closing up his arguments on that side, he would open out the Gospel plan of salvation with a clearness and fulness, backed with a "Thus saith the Lord" from the sacred Scriptures, so as to fix every eye upon him, and chain the audience at his will. Indeed, I have never seen any man anywhere who had greater power over his hearers in this respect. So long as he spoke, there were but few who could leave the assembly, while many would gather around to listen to an oratory and an utterance of truth to which they had not been accustomed.

At the beginning of this month, he accompanied me to the Hurdwar fair. Day by day he spoke with his accustomed ability to large crowds of pilgrims. On the morning of the 9th, about sunrise, he accompanied me to the bazar, and soon put to silence the host of objectors that surrounded us; nor did they quit the ground, as might be supposed, when overwhelmed by arguments they could not answer, but remained attentive, often looking significantly at each other, when their arguments were being swept away like cobwebs! [A few hours afterwards he was taken to his rest, having been drowned while crossing the river.] The labors of that morning to direct blind idolaters to Christ met with a speedy reward.

Issachar was not only a man of superior talents and acquirements, but he was a true Christian, in whom

were strikingly developed the graces of the Holy Spirit. He was loved by all who knew him. Only a few days before, he was received under the care of Presbytery as a student of theology, and delivered an excellent discourse in Hindí, as a specimen of improvement in that study, which he had been prosecuting informally with the class for years past. He was, during his short career, the means of leading souls to Christ. He has died in the prime of life, aged 33 years. His removal from such a field of usefulness, when so many laborers are required, and when he was so well qualified for his work, is one of those mysteries of divine providence which we are not permitted to solve. Doubtless all has been ordered in infinite wisdom, and that ought to be to us all perfectly satisfactory.—*Rev. J. R. Campbell, D.D.*

#### MRS. REBECCA JAMIESON.

MRS. JAMIESON, wife of the Rev. Jesse M. Jamieson, was a daughter of Captain Thomas and Mrs. Townsend, and was born at Middleford, Del., January 26th, 1818. The death of her parents, while she was quite young, placed her under the charge of kind and religious friends and led to her enjoying the advantage of excellent boarding-schools. She became a communicant when she was fourteen, and her life of piety, quickness of apprehension in her studies and warmth of character, gave her a strong hold on the respect and affection of her schoolmates, teachers and friends. It was then her great desire to be useful. All these excellent traits found full development in her missionary life. With her husband she reached Calcutta in 1836. On the voyage

a precious revival of religion was enjoyed, . . . when the captain, first officer, and several sailors were led to accept of Christ as their Saviour ; and Mrs. Jamieson's gift of a Bible to the first officer seemed to be the means of his conversion.

In India, her health was delicate ; often she was subject to severe illness, but she was ever diligent and unwearied in the fulfilment of every Christian duty. A short memoir, published in the *Missionary Chronicle* of August, 1846, speaks of her as " a kind and affectionate mother ; no one ever felt the responsibility of bringing up children in a heathen land more than she did. Hence she scarcely ever suffered her six little ones to be out of her sight with heathen servants." It was a striking example of her benevolence that she added to her own family a little girl, whom she rescued from the worst influences, when the child was neglected by her father. But with all her fidelity in her own family, she found time to do much for the heathen. She had applied herself on first reaching India to the earnest study of the native language, justly considering this the first and greatest attainment of a foreign missionary. And afterwards, while teaching about thirty Hindu girls in her school, she acquired an extensive knowledge of the Hindi, so that she could speak and write it with much readiness. This was, no doubt, a principal means of her gaining such great influence over the native women, and it prepared her also for usefulness through the press. One of her little works was widely circulated, but she did not live long enough to carry this method of doing good to any great extent.

Mrs. Jamieson excelled in religious conversation with



natives of the country. "She had an ease in expression, and a tender, winning manner, which never failed to attract the attention of the most listless, or to disarm the bitterest enemy of his opposition to the cross. She was emphatically the friend of the poor. No beggar ever left her door without a pittance of charity and a kind word, and to teach her children to do likewise, she always, when convenient, made them her almoners. Her favorite sentiment was, 'Happiness is the essence of heaven, and if I can but make one poor heathen child happy for half an hour, I should not live in vain; for every drop of happiness we receive or communicate from the troubled sea of time is an antepast of that holy place.'"

The days of this devoted missionary were numbered September 2, 1845. Attacked by cholera, she was found prepared for the time of her departure. "Although weak in body, her mind remained calm and quite composed, until a short time before her death. She spent nearly the whole of Friday night in conversing with her husband about the cause of missions, the disposal of the dear children after her death, and in giving messages for her friends. She said she felt very unworthy of the honor of being a missionary to the heathen, but hoped she had not lived altogether in vain; and now on the brink of eternity she felt more and more the importance of chastened and intelligent views of the work.

"On Monday, on being told that it was very probable she had but a few hours to live, she heard this with the greatest composure, and simply said, 'Do you think so, my dear? that is but a short time;' and raising her hands offered up a short prayer. She then desired all

the children to be brought to her, and telling them she was dying, embraced them one by one, and gave them her last blessing. After this she had the heathen servants collected, and addressing them distinctly by name, exhorted them to believe on Jesus and to prepare for death, as she had often warned them. All wept, except the departing believer, she was all calmness. After this sad farewell she asked her husband to read for her the fifth chapter of second Corinthians and the second of Ephesians, and to pray with her. She then repeated, as she had strength, the beautiful hymns, commencing 'Come, Holy Spirit, calm my mind;' 'Come, Holy Spirit come;' 'There is a land of pure delight,' and the twenty-third Psalm. Shortly afterwards she said to the doctor, 'I am dying fast, the conflict will soon be over. I am going to a glorious world. Blessed Jesus—no doubts.' She then fell into a dose, and in an about an hour, looking up exclaimed, 'Many, many, all friends.' Here her mind began to wander, and she spoke very little more, except in broken sentences, as 'Come quick, make haste.' She, however, continued to recognize her husband till within an hour or two of her death, when she became apparently unconscious of earth, and gradually sunk until the clock struck four on Tuesday morning, September 4th, when she gently breathed her last.

"On the evening after her death, her remains were deposited in the station burial-ground, there to await the voice that wakes the dead. The solemn procession at her funeral, was accompanied by a larger company of respectable natives than was ever seen at any European funeral in Sabathu before; and many of them, to show their esteem for the deceased, came forward and

cast handfuls of earth into her grave, and for several days after her burial many resorted to the mission compound to show their grief by loud lamentations. May she, though dead, yet speak, and may the Gospel seed she sowed bring forth an abundant harvest!"

MRS. ELIZA McL. JAMIESON.

MRS. JAMIESON, second wife of the Rev. J. M. Jamieson, died July 17, 1856, "to the great grief of her missionary associates, as well as of her own family. She had long suffered from severe illness, which she bore with Christian patience; and her last hours were full of peace."—*Annual Report*, 1857.

REV. LEVI JANVIER, D.D.

THE subject of this brief memoir was born at Pitt's Grove, in the State of New Jersey, on the 25th of April, A.D. 1816. His early youth was spent in study under the care of his father, who was pastor of the Presbyterian Church in that place. His early studies were chiefly devoted to the Latin and Greek languages, and these studies soon developed a native aptitude for acquiring language in general. At Easton, where La Fayette College was then in its infancy, he for some time, under the instructions of the Rev. Dr. Junkin, attended to the mathematics, and in that branch also his proficiency was no less remarkable. From Easton he went to Lawrenceville, and spent a few months in the school of the Rev. Isaac V. Brown, and thence proceeded to Princeton and entered the Junior class.

During his brief term there, he studied the French language in addition to the regular course of his class. At the commencement he pronounced the salutatory, and shared with two others the first honor of the class. There he became a member of the Church of Christ, and felt that the Gospel ministry was the vocation of his choice. During his course in the Seminary he surveyed the vast extent of the missionary field, and among the stations occupied by our Board of Missions, chose Lodi-ana as the place of his future labors.

Having obtained the sanction of the Board of Mis-sions, he sailed, accompanied by his wife, in September, 1841, arriving at Calcutta, and proceeding up the Gan-ges to Allahabad, where he remained several weeks ; and they reached their destination early in the spring of 1842. Having commenced the study of the Urdu tongue soon after leaving his native shore, he at once commenced his labors among his heathen neighbors in Lodiana. His time was divided between preaching and translating. For some time he taught a school of Hin-du youth, making the doctrines of the Gospel a con-stant portion of their studies. Throughout his whole course, his labors were connected with the Press, to the last and closing period of his work.

As soon as he had mastered the Punjabi language, Mr. Janvier, with his cousin, Dr. Newton, of the same mis-sion, entered upon his greatest literary work, the for-mation of a Dictionary of that language. With great labor it was finally completed, and was published by the Mission Press in 1854. A copy of this work was transmitted by Dr. Janvier to his father in 1856. It is a neat quarto of 438 pages, finely printed and substan-

tially bound, in the Gurmukhi character, and with three columns on each page. Dr. Newton had previously composed and published a grammar of the same tongue.

The lamented subject of this sketch was formed by nature for action; and when by grace his heart was formed anew, his whole soul was filled with zeal to promote the salvation of the heathen.

He met his death on the 24th of March, 1864, at a mela, whither he had gone to preach and distribute tracts. The meeting was closing, and the brethren, having partaken of the Lord's Supper, were preparing to separate on the morrow. In the evening Dr. Janvier was met by a fanatic Akali Sikh, and felled to the ground with a club! The murderer fled, but was overtaken and secured. He was, afterwards tried in a criminal court, found guilty and hanged. His victim languished, speechless and insensible, till morning, when his spirit took its flight. The remains were laid, in the presence of a very large and solemn assembly, by the side of several relatives, in the burial ground of the Mission of Lodiana; and his excellent widow was left desolate, though sustained by a strong faith and an unwavering assurance of the blessedness of him whom for a season she had lost.—*Rev. George W. Janvier, D.D.*

#### MRS. JANVIER.

MRS. JANVIER was the wife of the Rev. Levi Janvier. Of her early life nothing is known to the compiler of these notices; but her lovely Christian character as a missionary was well known. She died at Simla, India,

May 5th, 1854. The Rev. A. Rudolph, long associated with Mr. and Mrs. Janvier at the same station, thus wrote of her last days on earth :

“ While formerly her mind had been much beclouded by doubts and fears, the merciful Saviour permitted her, the last day before her death, not only to look with calmness and composure, but with comfort, at the prospect before her. She told her husband that the Lord had brought her to Simla to die ; thus evidently realising the position she was in. Again she said, ‘ Can it be that I am treading the verge of Jordan ? ’ When she was told that the Lord had done all things well, she replied, ‘ Yes, and it will be well. ’ Many comfortable passages of Scripture and parts of hymns occurred to her mind during the day, such as, ‘ I cast my sins on Jesus, ’ ‘ Jesus, thy blood and rightcousness, ’ etc., and she expressed her hope that the Saviour had accepted her. This was of course very comforting to our poor afflicted brother, who had long been wishing and praying that the Lord would make her more sensible of her acceptance with Him. She seemed to be conscious almost to the last, having spoken quite distinctly only a few minutes before her departure.

“ It would perhaps ill accord with her simplicity of mind and unassuming character, if I were to say much in praise of her many virtues, that won for her so many friends. She was much beloved by those who knew her, and her death will make many a heart sad. Her naturally sweet and pleasant countenance had received a new impress by her long continued disease, which made her sometimes look sad, but which nevertheless added new interest to her appearance. She seemed to me a



most patient sufferer, that felt deeply her affliction, and yet knew how to bear it with composure and submission."

REV. ALBERT O. JOHNSON AND MRS. AMANDA J.  
JOHNSON.

MR. JOHNSON was born in Cadiz, Ohio, in 1833, graduated at Jefferson College and Alleghany Theological Seminary. His wife was a daughter of the Rev. Mr. Gill, a much respected minister of the Associate Presbyterian Church. They went to India in 1855, and met with a violent death at Cawnpore, in 1857, as mentioned in the notice of the Rev. D. E. Campbell's death, above. There was the best reason for expecting that both of these missionaries would have proved most faithful and useful laborers, if it had pleased God to spare their lives.

MRS. KERR.

MRS. KERR, wife of Dr. J. G. Kerr, of the mission in China, died August 24, 1855. "Her death was unexpected, but she was found prepared for the coming of her Lord. By this dispensation the church and the heathen have lost the services of a devoted laborer; but 'as for God, his way is perfect,' a consoling truth which her bereaved parents have had inscribed on the tombstone of their beloved daughter."—*Annual Report*, 1856.

REV. MATTHEW LAIRD AND MRS. LAIRD.

MR. LAIRD, of Union County, Penn., graduated at Jefferson College, studied theology at Princeton, arrived

with his wife at Monrovia, December 31, 1863, in the same ship with Mr. Cloud. They were faithful in their kind attentions to him in his last illness, were then attacked by the same disease, and followed their beloved friend and colleague soon after his death to the same rest and peace, Mrs. Laird departing this life May 3d, 1834, and Mr. Laird the next day. Mr. Laird is remembered as a man of modest but genial disposition, well balanced mind, talents and scholarship equal to those of most of his fellow students, and piety of evidently humble and earnest character. Few men were better qualified to be practically useful in missionary work. Mrs. Laird is spoken of in the Annual Report of 1835, as "a woman of no ordinary faith and fortitude."

#### REV. JOHN LLOYD.

MR. LLOYD was an able, faithful and beloved missionary of the Board at Amoy, China. He was attacked by typhus fever on the 22d of November, 1848, and on the 6th of December he finished his earthly course. From remarks spoken at his funeral by the Rev. W. J. Pohlman, a missionary of the American Board, the following notice of Mr. Lloyd's life, labors, and character, is taken.

"The Rev. John Lloyd was born in Huntingdon County, Penn., October 1, 1813. The first fifteen years of his life were spent at home where he received a strict religious training, and as good an education as the district school afforded. From his sixteenth to his twenty-first year, he acted as clerk in several establishments, and improved all his leisure hours in acquiring knowl-

edge, reading with avidity such books as came in his way, especially those of a historical character. The pursuits of trade were not, however, congenial to his mind, and he longed to go through a course of study. He commenced his classical studies at Jefferson College, in the spring of 1834. In the second session of his collegiate course, there was a powerful revival of religion at the institution, during which he became a subject of renewing grace. He made a public profession of religion in March, 1835. He has often spoken of a favorite place for prayer by the side of a fallen tree in a field, where he retired for communion with his God, and enjoyed many precious seasons of devotion. Between forty and fifty persons made a profession of their faith in Christ at the same time, one of whom was the Rev. Walter M. Lowrie, with whom our departed friend formed a most cordial and delightful intimacy, which continued through life.

“In September, 1839, Mr. Lloyd took his degree of A.B., and the next year began his studies with a clergyman, preparatory to entering the sacred ministry. In 1841 he entered the Theological Seminary at Princeton, N. J. In 1844 he was licensed to preach the Gospel by the Presbytery of New York; and on June 22d of the same year he left his native land as a missionary to the Chinese, and reached Macao, October 22d. He there met Messrs. Hepburn, Lowrie, and Cole, of the same mission; after consultation with those brethren, and those who accompanied him, it was decided that he should proceed to Amoy with Doctor Hepburn, where he arrived December 6th, 1844.

“His course from that day to this is well known to us

all. With earnest alacrity, he devoted his energy and time to the acquisition of this difficult language; and now, when he had nearly reached the goal he aimed at, and was becoming fluent in speaking, it pleased the Master to take him to Himself: thus teaching us, that however well qualified we may be to carry forward the Lord's work, he can get along without us, and find other agents to accomplish his purposes.

“To the speaker, Mr. Lloyd was peculiarly dear as a family friend, and an endeared associate nearly all the time of his residence at Amoy. He was kind and uniform in his affections, faithful in his friendship and equable in his temperament; firmly conscientious in respect to duty, and stable in his personal religion. He was laborious in his efforts to save the souls of the heathen; vigorous, sound, and discriminating in his views of truth; in short he may be characterized as humble, methodical, persevering, devoted, and conscientious, a man much beloved, and in whose heart grace reigned. He was permitted to bear public testimony in favor of Christ among the Chinese; for by applying himself almost exclusively to the spoken language, he had made good progress, and could communicate religious truth freely to the people, with whom he was universally popular. Had he lived longer, we had much to hope for from his labors.”

#### REV. ISIDOR LOEWENTHAL.

MR. LOEWENTHAL was born A.D. 1827, in the city of Posen, in Prussian Poland, of Jewish parents. He was the eldest of a family of eight children. His father had at heart little regard for Judaism, but observed, from

custom, its principal rites and ceremonies. His mother was a strict adherent to the traditions of the Rabbis (oral law), and instructed her children carefully in the tenets of the Jewish faith, and in the principles of morality.

His parents bestowed upon him a liberal education. At a very early age he was placed at a Jewish school, where he acquired the rudiments of science, learned to read the Hebrew text, and to repeat prayers he did not understand. At this period, though but a child, he evinced that love of books and thirst for knowledge, which characterized his maturer years.

From the first he made rapid progress in his studies, and gave evidence of more than ordinary talents. After a few years he entered the Gymnasium in his native city, where he studied the higher branches of a liberal education—the ancient classics, natural science, metaphysics, mathematics to some extent, music, Hebrew, and several of the languages of modern Europe. He had passed successfully through the course of study usually taught in such institutions at the age of seventeen. After leaving the Gymnasium he entered a mercantile house in Posen as a clerk. But merchandising was ill-suited to his tastes, which were for books. His leisure hours from business were devoted to his favorite pursuits. He had a strong desire to enter one of the German Universities, and had made arrangements to do so, but was prevented by the events that led to his emigration to the United States. He formed associations with educated young men of his own age, of liberal political sentiments, and became complicated in political difficulties, by being so rash as to publish in one of the public journals a piece

of poetry of his own composition, containing sentiments adverse to the Government. This brought him under the notice of the police, and, being informed that he was in danger of arrest, he hastily fled from his home; after many difficulties, he reached Hamburg, where, after much embarrassment, he procured a passport and took passage on board of an English ship for New York, arriving in the autumn of 1846. Here he was a stranger in a strange land, and possessed of but little means, and ignorant of the English language. He made efforts to find some employment in New York, but was unsuccessful. He then visited Philadelphia, where he met with the same want of success. Leaving Philadelphia, he went to the country and sought employment from the farmers, offering his services for what they chose to give him; but he was again doomed to disappointment. Being of diminutive stature, and having no acquaintance with farm work, the farmers deemed him dear at any price. His funds being now nearly exhausted, and every door of employment seemingly closed against him, he became very despondent. But, feeling the pressure of necessity to do something for a living, as the last resort, he invested the little money he had left in a small basket and a few notions, and, with this on his arm, he started out to the country as a pedlar.

In this capacity, on a cold day in November, 1846, he came to the house of the late Rev. S. M. Gayley, near Wilmington, Delaware, drenched with rain and suffering from the cold. Having disposed of some of his wares, and being about to depart, Mr. Gayley, noticing that he was thinly clad, and the evening being intensely cold, gave him a cordial invitation to spend the night with



him, which he gladly accepted. By conversation with him during the evening, Mr. Gayley discovered that his guest was a young man of no ordinary talents, and had received an excellent education; that he had an extensive and accurate knowledge of the ancient classics, Hebrew, and several of the modern languages. His sympathies were at once drawn out towards him. He thought it a pity that a young man of such talents and acquirements should be engaged as a pedlar, when he might be more usefully employed. Mr. Gayley invited him to remain at his house, while he would interest himself to secure for him a situation as a teacher, which invitation he accepted.

By his efforts he secured for Mr. Loewenthal the position of teacher of French and German in La Fayette College. Mr. Loewenthal entered upon his duties in the college in the beginning of January, 1847.

At this time he had but an imperfect knowledge of the English language. With untiring industry he addressed himself to its study, and, at the close of that session, he could both speak and write it with classic purity. In a very short time, he acquired a considerable knowledge of English literature. He was a most indefatigable student; not only his hours of leisure from college duties, but habitually long hours in the night, and frequently whole nights, were devoted to study. His usual time allotted for sleep was four hours. Possessed of an iron will, whatever he resolved to do was done if labor could accomplish it. Gifted with a retentive memory he rarely forgot anything he read.

During his stay at the house of Mr. Gayley he never disclosed his lineage, nor did Mr. Gayley ever suspect

him of being a son of Abraham, until Mr. Loewenthal, in a letter to him, some time afterwards, informed him that he was a Jew. It was during his residence there, that "the veil was rent away" from his heart, that he received the first religious impressions, and became convinced of the truth of Christianity. In a letter to Mr. Gayley, in July, 1847, he informs him of his conversion to Christianity, and he gives a history of the means employed by the Holy Spirit in bringing about this change. He states: "It was by Providence I was sent to your door. When I came to your house it was for worldly gain; little did I then think I was to receive there what was infinitely better. It was at your house, by your earnest prayers (at family worship)—to which I first went half from curiosity, half from politeness, by your humble supplications, that I was first awakened to apprehend my danger, to consider I had an immortal soul. I began to open the Bible. I was astonished. I waited with eagerness, morning and evening, for the summons to family worship, to hear you pray. I was more and more convinced I was on the wrong path." During the time he was at college, Mr. Gayley corresponded regularly with him, and, although ignorant of what was passing in his mind, gave him religious counsel. These kind words, Mr. Loewenthal states in the above letter, were most seasonable—were specially adapted to his case. In the following autumn, during the vacation of the college he made a public profession of his faith in Christ as the true Messiah, was baptized by Mr. Gayley, his father in the Gospel, and received into membership of the Rockland Presbyterian Church, to which Mr. Gayley then ministered. Mr. Loewenthal entered the

senior class of La Fayette College in the fall of 1847, and graduated with honor. After his graduation, he acted as tutor in the college for some time, and afterwards as a teacher of languages in a school of high order at Mount Holly, devoting his leisure hours to philological studies, in which he made rapid progress.

In the fall of 1852 he resigned his situation at Mount Holly, and repaired to Princeton. Theological studies were much to his taste. There he took a high stand. His public exercises were far above mediocrity, and augured his future eminence. Whilst there he still pursued his philological studies during his leisure hours, and was a contributor to the *Biblical Repertory*. His able articles published in that quarterly established his reputation as a writer. The Society of Inquiry of the Seminary selected him as their essayist, to read the essay at their annual meeting at the Commencement at which his class graduated. His subject was, *India as a Field of Missions*. It was a masterly production, evincing great ability and learning. For some time after his graduation at the Seminary, he acted as tutor in Nassau Hall, which position he filled with marked ability.

At this time his thoughts were turned to India as the field of his future labors, and he received an appointment to the new mission to the Affghans. His eminent linguistic talents and acquirements remarkably fitted him for that post. He was licensed in 1856, by the Presbytery of New York, and in August of that year, he sailed for India. When he arrived, late in the autumn, at once he went to Peshawar, the mission station, and immediately entered with ardor upon his duties. He soon

mastered the difficult language of the Affghans, the Pushto. He acquired with great rapidity the different languages and dialects of that part of India; and as soon as able to speak intelligibly the languages of the people, he diligently engaged in the active duties of preaching. Although his missionary life was only seven brief years, yet he had translated and published the whole of the New Testament in Pushto, had nearly completed a dictionary of that language, and he could preach with facility in Pushto, Persian, Cashmeri, Hindustani, and Arabic. It is doubtful whether many foreigners in India had a better knowledge of Asiatic literature, or a fuller acquaintance with the manners and customs of the natives, and with Oriental politics than he. He had a thorough knowledge of the religious systems of the people; and as a disputant with Mohammedans and other religionists he was a master. He enjoyed the friendship of some of the first men in both the civil and military service in India; and he had made a valuable collection of manuscripts and rare books. The amount of intellectual labor he accomplished was remarkable. Besides his linguistic labors, he was actively engaged in preaching daily in the bazar, and undertook frequent itinerancies into the neighboring districts; he conducted a large correspondence, and was a contributor to British and American quarterlies.

At the early age of thirty-eight, in 1864, he came to his death by violence at the hand of his own watchman, who it is said mistook him walking in his garden at night for a robber, and fired at him, the ball penetrating his forehead. He fell senseless and soon expired.

Mr. Loewenthal was under the usual stature, yet in that

small, fragile casket was contained the jewel of a mighty intellect. His natural talents were of the first order, and were assiduously cultivated by study. He possessed genius in the truest sense. His mind was characterized by great versatility, he having what was exceedingly rare, a seemingly equal aptitude for all branches of study. He excelled in whatever he undertook. He was an accomplished musician, mathematician, metaphysician, and pre-eminently a linguist; and he stood in the first rank as a philologist. His learning was solid and various. He was a writer of great elegance and power. His style was perspicuous, chaste, classic, vigorous, and ornate. In the social circle he was a charming companion; he possessed a mind thoroughly cultivated and richly stored with knowledge, and genial humor with fine conversational powers. As a Christian, he was sincere, humble, devout, and zealous. He was, in a word, a man of God. Sad was his death, and irreparable his loss to the cause of missions. The memory of his many virtues is embalmed in the heart of the Church of which he was an ornament.—*Rev. S. A. Gayley.*

#### REV. KYING LING-YIU.

OUR beloved brother and faithful fellow-laborer, Rev. Kying Ling-yiu, died at Ningpo, China, on the 4th of August, 1866, at the age of thirty-one.

In 1845 Dr. McCartec was called to see a man about two miles distant from Ningpo, who had received a very severe wound and required constant attendance for some months. The Doctor there became acquainted with a bright, frank, black-eyed boy, about ten years of age,

the nephew of the wounded man. Finding that his mother was a widow and poor, he brought the boy to Ningpo. When he left the boarding-school, he at first took charge of a day-school, under the care of Dr. Me-Cartee. In the day-school he proved a successful teacher ; he was faithful to the souls of his pupils, and his labors in this, his first undertaking, were not without fruit. He remained in charge of the day-school about a year, after which he studied theology for some time under Mr. Rankin. In 1859 he went with Mr. Nevius to Hangchow. . . . Early in 1863 he was sent to Yu-yiao, a city about forty miles up the river from Ningpo. He was licensed and ordained to the full work of the Gospel ministry in 1864, and became co-pastor with one of the foreign brethren of the church in Yu-yiao. There were only four professing Christians in that place, and one of them was under suspension ; but the Master seemed to own the labors of his young servant there, almost from the very first day. At the first communion held after his arrival in 1863, about twenty persons made application for baptism, of whom fifteen were baptized ; and there has been no time since then, when there have not been evidences of God's favor resting upon the work at Yu-yiao. At the last communion in May, 1866, nineteen made application, of whom five were baptized. There are now there about eighty communicants and twenty inquirers ; and there is scarcely a village or district within ten miles of the city, where the Gospel has not been preached.

This is no small progress for the time in China ; a church of about a hundred members, hewn out of the solid rock of heathenism in about three years. Besides, he did a vast amount of sowing that is to be gathered



by other reapers. I am sure that, if the man who did it could be consulted on the subject, he would not say that it was because he was perfect; he had his faults as we all have ours, but he was united to Jesus Christ by faith, and by both word and deed showed that he desired to live only for Christ's glory in the extension of the Gospel. He was zealous and earnest in his Master's work; whether he met people in a passenger boat, going into the country, or halting for a while in a rest-house, many of which are erected by the roadside here, or in his own house or in theirs, very few parted from him without having heard something of the Gospel. He was not only thus earnest in making known the Gospel himself, but he had a happy faculty of employing all the talent in the church for the same purpose. Thus, if one of the church members was out of work for a day, Mr. Kyng would say to him, "Come, let us take a bundle of tracts and go to such a village and preach, or let us go and visit such a family or person, and come home and have dinner with me." He thus trained his people in such a manner, that they resemble more what is said of the early disciples, who "went everywhere preaching the Word," than any church with which I am acquainted, whether at home or here. As a pastor, he had few superiors; he was thoroughly acquainted with the state of his flock, and sympathized with them in all their troubles, whether spiritual or temporal. It was not fully known till after his death, the amount to which he helped the poor of his charge, out of his own limited salary of \$10 50 (ten dollars and a half) a month. He managed, too, to know much about every inquirer before he or she made application for baptism. At a com-

munion season some time ago, when a young man was examined for admission to the church, the foreign member of the mission, who was Mr. Kyng's co-pastor, was pleased with the understanding and answers of the lad, and thought that he ought to be baptized. Mr. Kyng replied that it was true that the lad knew a great deal about the Gospel, but he *would* tell lies; he was not baptized, and it was not long after when he was detected in such a complication of lies and dishonesty, that he had to leave the neighborhood, and he has not been heard of in it since. Between the services on the Sabbath, he had those who did not go home to dinner—and latterly very few went home—divided into classes; he took one class, his wife another, the more advanced members of the church took others, and thus an excellent effort was made to instruct the church members in reading, singing, and Bible knowledge.

His powers as a preacher were of no ordinary kind; and considering the scanty help that our native brethren have in the way of commentaries to the understanding of the Bible, his preaching was eminently judicious. When he went out by the wayside to preach, he generally took one of our Lord's parables as the basis of his remarks, and in listening to some of such discourses, it has often been felt by his foreign brethren that such an adaptation to the universal wants of man had never been seen in the parables before. The writer will not soon forget a sermon which he heard him preach some time ago from the text: "Neither give place to the devil." The truth was presented in such a powerful, striking, original manner, so thoroughly adapted to the audience, and was listened to with such attention, that, speaking after the

manner of men, it was not at all strange that his preaching produced such results.—*Rev. S. Dodd.*

[Some extracts may be added to Mr. Dodd's interesting sketch, from the pen of the Rev. J. L. Nevius :]

While a mere boy and still connected with the boarding school, he expressed his wish and determination to devote his life to the work of preaching the Gospel to his countrymen.

Before this wish had been carried into effect, and before the foreign missionaries were satisfied as to his natural qualifications for the work of the ministry, an effort was made by his uncle to induce him to enter into business. His uncle was an opium merchant of some wealth, and without children. He proposed to Ling-yiu to enter his store with the prospect of becoming a partner, promising to provide for him a comfortable home, and to furnish him money to assist in procuring him a wife of a respectable family. This prospect of wealth and worldly ease and happiness seems to have been entirely powerless to shake him in his resolution to devote himself to Christ's work. He chose rather to teach a day school with a salary of five dollars per month, and wait till God should open the way for carrying out his cherished purpose.

In the year 1859, Ling-yiu accompanied me and my wife in our attempt to establish a new station in the city of Hangchau, about 120 miles in the interior, and containing about one million of inhabitants. Here he mingled with all classes of his countrymen and derived important lessons of practical experience which were of great use to him in after life. When we were obliged to leave the city on account of the disturbed relations

of China with foreign nations in connexion with the last Chinese war, he remained and carried on the work with great zeal and prudence, until he was forced to leave by an incursion of the Taiping rebels, who took and partially destroyed the city.

As a preacher, his discourses were eminently scriptural. They were also characterized by originality of thought and illustration, and an earnest and impressive delivery. As a pastor he was minutely acquainted with the character and circumstances of each one of his people; was in perfect sympathy with them, and kept a strict watch over them. Perhaps his greatest gift as a minister was his power to communicate to others his own zeal and enthusiasm, and to set every member of the church at work.

In the latter part of June, 1866, his mother, and his wife, a sweet Christian woman and an invaluable helper in the missionary work, were taken from him by death within the short space of three days. He bowed submissively under the stroke, and supported by faith and the sympathies of his people, was continuing his work without interruption. In a few days he was brought low by the same disease. He was heard beseeching God for life, saying, "Is it not enough?" He pleaded the wants of the Yu-yiao church and of his country, and solemnly covenanted should God spare his life to be more entirely consecrated to his work. But his work was already done, and he too entered into rest. Sad, sad, indeed, to us, but still sweet. They were pleasant in their lives, and in death they were not divided. As "these come from the land of Sinim," we can almost hear their joyful welcome, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

## MRS. H. E. LOOMIS.

MRS. LOOMIS, wife of the Rev. C. L. Loomis, M.D., died at Corisco, Africa, August 20th, 1861. The Rev. W. Clemens, writing soon afterwards, spoke in high terms of her Christian excellence.

“She whose death is here noticed, freely made a sacrifice of all for a missionary life, to toil for the redemption of Africa. She decided for a home among the heathen, and to die for Christ, knowing that she ‘had in heaven a better and an enduring substance.’

“On the 21st of January, 1860, she arrived at Corisco, in company with her husband. On the 9th of May of the same year, after having passed their acclimation, they entered on their work permanently, by being appointed to the charge of the station at Evangasimba. Here she labored patiently among a strange people, who could not appreciate the sacrifices of the servant of Christ. Her feeble health was, doubtless, her greatest trial. Seldom has any been so severely afflicted with repeated attacks of fever as fell to her lot. Naturally robust, and of a strong constitution, she felt her attacks of fever more severely. These were no less than eighteen, two of which were of a malignant type. She was no doubt made more familiar with death by being laid aside for a time.

“Though very weak in body, her faith was strong in Christ. On being interrogated whether she could trust in the merits of the Saviour, she promptly replied, ‘Yes.’ As there was much doubt in our minds whether she would recover, she was asked if she could realize that the will of God was good, whether she should recover or should die. The same promptness answered

in the affirmative. It was evident she had been thinking of death, and preparing for the result of her sickness. Her friends will be gratified to know that she was free from pain. She said she knew she had some fever, but no pain. On another occasion, she remarked, 'that she had felt all the bitterness of death, and yet it was not bitter.' . . . It becoming more evident that she could not live, she was asked if she had any word for friends in America. She answered, 'that she had desired to see them, and especially her mother, once more, but it was immaterial now; they would all soon follow her.' She never regretted coming to Africa.

"She so far revived as to communicate with her husband. By request he sang part of the hymn, 'There is rest for the weary.' Her soul could sing, though her lips could not. She united by humming the chorus, 'There is rest for the weary, there is rest for you.' In this peaceful state of mind she left us on the morning of the 20th of August, at four o'clock, 'to rest from her labors on the other side of Jordan,' which she had almost reached while conversing with us. We bade her adieu with the benediction of the Spirit—'Blessed are the dead that die in the Lord: yea, saith the Spirit, for they rest from their labors, and their works do follow them.'

"She now rests sweetly in the grave-yard at Evangasimba, beneath a tree whose branches overshadow similar forms, who died in the same faith."

MRS. MARY ANN LOOMIS.

Died in Cazenovia, N.Y., December 12, 1866, Mrs.



Mary Ann Luce, wife of Rev. A. W. Loomis, of San Francisco, Cal.

Mr. and Mrs. Loomis went out to China in 1844, under the direction of the Presbyterian Board of Missions. After laboring there six years they were compelled to return to this country on account of ill health. Partially recovered they undertook the same service among the missions of the Board in the Indian Territory, which they were compelled to abandon for the same cause. Then, after laboring some years in the home missionary work in Illinois, they were sent to reside at San Francisco to labor among the Chinese on the Pacific coast. Here they lived and labored six years or more. Last spring Mrs. Loomis' ill health again made a change necessary, and they came East, hoping that rest and a few months' residence in a different climate would restore her wonted vigor. But the Lord had ordered otherwise. She was past recovery, and continued to fail gradually, and rapidly at the last, till her death. Her many friends in China, California, and the other States, will be glad to know that her death was fully in accordance with her faithful, devout, quiet and self-sacrificing life.

Mrs. Loomis was born in Winfield, New York, in 1815. She early made a profession of religion. There was nothing striking about her death to note except that when past the power of utterance she turned her eyes towards her husband, as if to arrest his attention, and then looking away fixedly in another direction, an expression of great satisfaction spread over her countenance, as if she already beheld 'the King in his beauty,' and so fell asleep.—*Rev. H. Kendall, D.D.*

## MRS. OLIVIA LOUGHRIDGE.

MRS. LOUGHRIDGE, wife of the Rev. Robert M. Loughridge, of the Creek mission, died September 17, 1845. "The call from her Heavenly Father found her in the Saviour's vineyard, engaged in labors of love and mercy."—*Annual Report*, 1846.

## MRS. MARY A. LOUGHRIDGE.

MRS. LOUGHRIDGE, second wife of Mr. Loughridge, died January 25, 1850. "Her eminent qualifications for the missionary work made her loss, in the present circumstances of the mission, to be severely felt. Whilst we mourn for her removal in the prime of life from a sphere of so much usefulness, we bless God that she was permitted to do so much for the best interests of the Indian children and youth for whom she labored and for whom she prayed."—*Annual Report*, 1850.

## MRS. LOUISA A. LOWRIE.

MRS. LOWRIE, wife of the Rev. John C. Lowrie, was a daughter of Thomas Wilson, Esq., and Mary his wife, of Morgantown, Va., and sister of the Hon. Edgar C. Wilson, of the same place, in whose family she had her home after the death of her father and mother. She departed this life in Calcutta, November 21st, 1833, in the twenty-fourth year of her age. Her last hours were full of peace. A memoir was prepared by her former pastor, Rev. A. G. Fairchild, D.D., of which editions were printed in Pittsburg, Philadelphia and London.

## REV. WALTER M. LOWRIE.

MR. WALTER LOWRIE, the third son of the Hon. Walter Lowrie, and Amelia his wife, was born in Butler, Penn., February 18, 1819. He pursued his studies at Jefferson College, graduating with the first honor, and at Princeton Theological Seminary. He went to China as a missionary in 1842. The Memoir of his Life, published by the Messrs. Carter, New York, and the Board of Publication, Philadelphia, may be referred to for much general information concerning the early history of the missions of the Board in China, and for particular information concerning Mr. Lowrie's work as a missionary, and his death by the hand of Chinese pirates, August 18, 1847.

One of his associates in the mission, himself one of the ablest and most devoted of the servants of Christ who have gone to China, thus wrote of him :

“The deceased was in no ordinary measure endeared to his fellow men. He was a man of eminent talents and an accomplished scholar, an able minister of the Gospel, and a faithful and devoted missionary.”

## REV. REUBEN LOWRIE.

MR. REUBEN LOWRIE was born of the same parents, in Butler, November 24, 1827. He had looked forward to his being associated with his brother, Walter, in the work of missions. After his death, he then felt it to be a duty to go out in order to take his place, as far as practicable. After graduating at the University of New York, and finishing the usual course of theological study

at Princeton, he spent some time in teaching, with a view to his more complete preparation for the expected work of his life, and he gave a few months to the assistance of the brethren in one of the south-western Indian missions. In 1854, he went with his wife to China, and on April 26th, 1860, he entered into rest. He had been advised to seek renewed health by a visit to his native country, and this measure might have proved successful ; but his reply to his friends was that he would not leave China "until he had looked death in the face." It was then too late.

The Rev. Dr. Culbertson, with whom he was associated for several years at Shanghai, thus wrote of him the day after his death :

"His end was peace. He had a long and very trying struggle for life, and was anxious to live, but there has been no quarrelling with the will of God. He did not cling to life for the sake of life. There was no hankering after this world. It was not even anxiety for his family that caused him most grief. It was the giving up of his chosen work, as a missionary of Christ, that distressed him. The sting of death was taken away. He had no fear as to the future, but the agony of giving up this work, of leaving undone the task he had marked out for himself, of leaving the heathen for whose salvation he had so earnestly labored, without seeing them brought to Christ, this seemed like piercing his vitals with a sword. Yet no murmur ever escaped his lips. In all his sickness, though often suffering from great nervousness, he uttered no complaint. Though sometimes despairing of life, he had no desire but that the will of God should be done. A few weeks since he told

me that he would not be surprised to find himself suddenly brought to death's door, and about that time, in writing a note, told me he was 'resting in the arms of infinite sufficiency.' Lately, however, he has expressed himself to some of the other brethren as being in darkness—not that he was in doubt as to his spiritual state, but that he did not enjoy the light of God's countenance as he wished. This, however, passed away, and the day before his death he seemed to rejoice in God though he could say but little.

"We all feel his loss very deeply, and our missionary brethren, of all denominations, mourn our bereavement as a heavy loss to the missionary cause. He was loved, tenderly loved, by all his brethren, and all feel that it will be long before his place in our circle can be supplied."

At a meeting of the Shanghai Missionary Conference, held at the Church Mission school-house, on Monday evening, the 21st of May, 1860,—the Rev. E. C. Bridgman, D.D., President, in the chair :

"The Rev. John S. Burdon, of the English Church Missionary Society, called the attention of the Conference to the solemn event that had happened since their last meeting—the death of the Rev. Reuben Lowrie—and proposed the following Minute in reference to it :

"That this Conference, having heard with heartfelt sorrow of the recent removal, by death, of the Rev. Reuben Lowrie, Missionary of the American Presbyterian Board to Shanghai, and member of the Shanghai Missionary Conference, record their sense of the loss that the cause of Christ in China has thereby sustained.

"Mr. Lowrie, just as he was entering on the useful

career which seemed before him, was called to his rest on the 26th of April, 1860, after a residence of only five years and a half in China. His deep, earnest piety, his sound scholarship, his experience of missionary work among the Choctaw Indians before coming to China, and his unwavering devotedness to the early-formed purpose of his life, even amid the ravages of disease,—peculiarly fitted him for the work of a Chinese missionary. But ‘the Lord had need of him;’ and while we bow in submission to the divine appointment, we would desire to express our deepest sympathy with the widow and family of our beloved brother, thus so sorely bereaved; and pray that they may be enabled, in this their hour of need, to realize the full blessing of sanctified affliction.

“This resolution was seconded by the Rev. W. G. E. Cunningham, of the American Southern Methodist Episcopal Mission; and, after a few appropriate remarks by the President, was passed unanimously.

“In order further to manifest our sympathy with the family of Mr. Lowrie both in China and America, it was proposed by the Rev. Cleveland Keith, of the American Episcopal Church, and seconded by the Rev. J. L. Holmes, of the American Southern Baptist Church, and unanimously agreed to:

“That the Acting Secretary for the evening be requested to write, in the name of this Conference, letters of condolence to the widow and father of the late Rev. Reuben Lowrie, enclosing the resolution just passed for their acceptance, as a slight token of respect and love for the departed, and sympathy with the bereaved.”



## REV. JAMES L. MACKEY.

MR. MACKEY was born in Lancaster County, Penn. He was trained by pious parents, and exhibited through life the benefits of that training by an early surrender of his heart to Jesus, and an entire consecration of his life to Him, in the work of the Christian ministry. He passed, with a brave heart, through the trials and struggles common to young candidates seeking a preparation for that office. He spent some years in teaching in Strasburg, New London, and elsewhere, and on completing his studies, offered himself to our Board to be one of two to go to Africa, and there, under the burning equator, on the Island of Corisco, to found a new mission, and to respond to the call of Ethiopia, stretching out her hands unto God. The better to fit himself for this work, he devoted some time to the study of medicine—the knowledge of which often proved of great service to himself, to the mission, to the natives, and to sick seamen and strangers cast upon his care.

This is not the place to detail the many and varied trials and dangers through which he was called to pass during the fifteen years of his sojourn in that dark land; literally, as with Paul, the perils of waters, the perils of robbers, the perils by the heathen, in the wilderness, by the sea, by false brethren; the weariness and painfulness, the watchings, the hunger and thirst, the heat and sickness, and, besides all these, the care that came upon him daily of the churches, and the schools, and the management of the mission. Those were gloomy days when, so soon, he was bereft by death of his beloved partner; and when his associates brother Simpson and his wife,

sunk, with the vessel in which they sailed, into the deep Atlantic, and left him alone with Jesus to bear the burden and heat of the day.

But brighter days came and God smiled upon his work. Other laborers arrived, the mission prospered, and this man of God was spared to see such changes as gladdened his heart. A debilitating climate, however, did its work, gradually undermined his once vigorous health, and after different visits to his native land, with the hope of regaining it, two years ago he crossed the Atlantic for the eighth and the last time, a broken-down missionary, leaving his heart in Africa, and ever yearning to return to the people and the brethren, and the work he loved so well. After a half year's rest, his energetic mind, too active for its frail body, refused to be idle. He thought he could still do something for his fellow-men, and for his Master, and so he took charge of the New London Academy, and returned to his early employment of teaching. In this work he continued until nearly the close of life, dragging his weary frame along to the school when many would have taken to their bed.

His end was very calm and peaceful. His opinion of himself was truly humble ; but his confidence in Jesus was entire. No cloud came between him and his Saviour. He died at New London, Penn., April 30, 1867, in the forty-eighth year of his age, beloved by all who had known him, and lamented by the church which he had so faithfully served. His body was borne to the grave by a large number of Christian ministers, and others, whilst his soul has gone up higher to meet his Lord, and to wear the missionary's, if not the martyr's,

crown. He leaves behind him a mother, brothers, sisters, and a bereaved widow, who shared with him, for many years, the toils, the perils and the joys of a missionary's life.—*Rev. Robert P. Du Bois.*

#### MRS. MACKEY.

MRS. MACKEY, wife of the Rev. James L. Mackey, of the Corisco mission, died March 11, 1850. "Her kind and affectionate disposition, and her intelligent devotion to the missionary work, had greatly endeared her to all her associates. Her loss to the mission, and especially to her bereaved husband, is severely felt."—*Annual Report, 1850.*

#### MISS MARY H. M'KEAN.

MISS M'KEAN a member of the church of Washington, Penn., and "one of the most thoroughly tried and valued teachers" of the Creek mission, died January 21, 1861. "She had been connected with the mission as a teacher between three and four years, during which she not only gave the strongest proofs of her fidelity to the cause to which she had devoted her life, but won the esteem and affection both of her associates and the children under her care. . . . She gave the most satisfactory evidence that she was prepared for death."—*Annual Report, 1861.*

#### REV. GEORGE M'QUEEN, JR.

MR. M'QUEEN was a native of Schnectady, N. Y., a graduate of Union College, and of Princeton Theological Seminary, and a truly devoted and efficient mission-

ary in Western Africa. He went to Corisco in 1852. "He entered immediately upon the work of the mission at Corisco, organizing a school of native children, preaching by the aid of an interpreter immediately upon his arrival, and devoting himself with irresistible energy to the work which his hands found to do.

"On the 26th July, 1855, he was united in marriage to Miss Georgiana M. Bliss, of Longmeadow, Mass., formerly a much respected and loved teacher in Schenectady, who, with the true spirit of missionary consecration, went out to meet him on the field, and to share his self-denying labor. After remaining at Corisco more than a year and a half, the failing health of Mrs. M'Queen rendered necessary a return to America, where they arrived in July, 1857. Thus, by the ordering of a kind Providence, the friends of Mr. and Mrs. M'Queen were permitted to meet them, and to look upon his face for the last time on earth. June 7th, 1858, they sailed upon their return voyage, and reached their field of labor in health and safety, and the first letters which reached their friends in America were filled with hope and promise. A spirit of religious inquiry seemed to pervade all who had come within the influence of the school, and the most encouraging prospects seemed to open before the mission."

Soon afterwards, Mr. M'Queen was attacked by the fever of the coast, in so severe a degree as to defy all remedies. His mind was kept in peace. To his weeping wife he said: "Remember who has promised, 'I will be the husband of the widow and the father of the fatherless.' When she asked, 'What word would you have our infant boy in America remember from you?' he an-

swered, 'We have given him to God. If it pleases Him to spare his life, I would have him to be a minister of the Gospel, to stand in my place, that I may have a name in God's house.' He then calmly informed his wife of the arrangements he had made for her future comfort and that of their child, and commended them to God in a most fervent petition. He sent messages to friends at home by name, saying that he 'should meet them again soon, for he was going home,' and praying earnestly that his own family might have grace to bow submissively to this dispensation of the Father of all. Being asked as to the prospect before him, he said: My hope is not so bright as I could wish, but comfortable. 'I know that my Redeemer liveth.' He sent for one of the native boys and gave him a message for the other boys of the school. It was this: 'I came from America to tell you of these things of God. I have lived as a light among you. You must tell your people these things, and live as lights among them. You must make the salvation of your souls the one great thing.' To the principal chief in his district he said, 'Remember the words I have told you—I am going home.'

"Mr. Mackey, one of his colleagues, read to him, at his request, a few verses of the 14th chapter of John. At the end of the third verse he interrupted the reading, saying, 'That is enough. We have the promise.' On Friday afternoon, March 25th, 1859, he fell asleep quietly, and a pleasant smile foreshadowed the blessed rest upon which he had entered." He was in the thirty-second year of his age.—*Schenectady Reflector*.

## REV. JOHN A. MITCHELL.

MR. MITCHELL was appointed as a missionary to China before that country was open to the residence of foreigners. He and his colleague, the Rev. Robert W. Orr, took up their abode, therefore, at Singapore, where a considerable emigrant Chinese population was within reach of missionary efforts. In that city Mr. Mitchell, who was threatened with pulmonary disease when he left this country, departed this life October 2d, 1838, in the thirty-third year of his age. He was a native of Tennessee. He is spoken of as "well qualified for his work, and his heart was wholly devoted to it. Thus possessing talents and grace, and being in the prime of his days, with a vast field of useful labor before him, he gave great promise of usefulness; but his sun went down at noon, and the Church was again taught its dependence on God."

His colleague gave the following interesting account of his last illness and his happy religious experience: "The grave had no terrors for him. At all times he seemed to have a calm and firm trust in God, a willingness to leave his soul in the hands of his Saviour. But he often rose far above this, and had the most joyful and blessed anticipations of the rest which remaineth to the people of God, and ardent longings to depart and be with Christ. Indeed, he told me that he had never enjoyed so much happiness in the same length of time, as he had during this sickness. He often spoke with lively gratitude of the exceeding kindness of the Lord in providing for all his wants, and giving him grace to bear every trial with cheerfulness. He had



the habit of referring every thing to the providence of God, so that if any thing turned out differently from what he expected or wished, he was ready to say, 'this is the will of my heavenly Father, and he knows what is exactly best for me.' When conversing with the people of God, or with others, he loved to bear his testimony to the goodness and faithfulness of the Lord. It was the impression made on all who saw him, that his spirit was ripe for heaven. I have never known a person of more clear and undoubted piety.

"In the last few days of his life there was nothing in his experience extraordinary or triumphant; yet there was what is more desirable—a firm and intelligent reliance on the atoning blood of Christ, as the only remedy of the sinner. 'Mark the perfect man, and behold the upright, for the end of that man is peace.'

"He often spoke of his strong desire to preach the Gospel among the heathen, but generally concluded by remarking that 'the Lord could accomplish all his purposes of love with him, and that He had work for him to do in another and more glorious state of existence.'"

These obituary notices are restricted to missionaries who died in the service of the Board. Otherwise the name of the Rev. Robert W. Orr would occupy a prominent place among them. His health giving way, he was constrained to withdraw from the foreign field; he engaged in the work of the ministry in this country, and was a professor in Jefferson College, in which he had graduated with the highest honor of his class. He was an able, devoted, and respected missionary and minister, and died a few years after his return from the East.

## MRS. ANNA M. MORRISON,

THE wife of the Rev. John H. Morrison, was a daughter of Dr. E. D. Ward, of Bloomfield, N. J. Soon after arriving at Calcutta, she was attacked by cholera, and called to the heavenly rest just as she was entering on the scene of earnestly-desired work for Christ among the Hindus. The following accounts of the last illness and the devoted piety of Mrs. Morrison are taken from a letter at the time by her bereaved husband :

“The perfect calmness and composure with which she faced the king of terrors in one of his most frightful forms, would have led an observer to the conclusion that stupifying drugs, or the hand of death, had deprived her of bodily or mental feeling, had it not been for the violent paroxysms of agony she suffered, and the clearness and intelligence with which she spoke to those around her. Her greatest solicitude appeared to be lest she should, by complaining, dishonor him who had died for her salvation. Once, when a most violent spasm suddenly seized her, and threw her into almost insupportable agony, she did cry out, ‘O Lord, relieve me from this dreadful suffering.’ But immediately checking herself, added, ‘if consistent with thy holy will; not my will but thine be done.’ And then she reproached herself at having uttered a complaint, saying, ‘Oh, do not let me complain so. He has never called me to suffer more than he has enabled me to bear, and I *know* he will support me now.’ From the first she said she did not think she would recover; but appeared not to suffer even the slightest agitation in the near prospect of death. On the contrary, she remarked to one stand-

ing by her bedside, 'The fear of death used to trouble me so as to make me doubt whether I was a child of God; but now it has no terrors, there is not a cloud, all is *bright* and clear.' When it became very evident that she could not last much longer, and the physician gave up all hopes, I asked her if she was ready to receive the message to go home; she calmly replied, 'yes.' I then told her the opinion of the physician, and asked her how she felt in the near prospect of death; she simply replied, 'happy.' Soon after, observing that she was fast sinking, I asked her, 'how does the prospect now appear?' She said, 'glorious,' and spoke no more until she joined in the song of the redeemed ones around the heavenly throne—'Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever.'"

A memoir of Mrs. Morrison was prepared by the Rev. E. J. Richards, and published by M. W. Dodd, New York.

#### MRS. ISABELLA MORRISON.

MRS. MORRISON, second wife of the Rev. J. H. Morrison, died February 14th, 1843. "To her we trust the promise was fulfilled, 'Blessed are the dead, which die in the Lord.'"—*Annual Report*, 1844.

#### MRS. ANNA MORRISON.

MRS. MORRISON, third wife of the Rev. J. H. Morrison, died December 29, 1860. "Her mind was graciously kept in peace, and she departed this life in the hope of a joyful immortality."—*Annual Report*, 1861.

## MRS. MORRISON.

MISS SUSAN DUTCHER, in a month after her marriage to Mr. Morrison, connected with the Choctaw mission, was removed by death in January, 1851. For several years she had been an efficient teacher in this mission. "She was greatly beloved by the scholars in the primary department of the school."—*Annual Report*, 1859.

## REV. ROBERT M'MULLIN AND MRS. SARAH C. M'MULLIN.

MR. M'MULLIN was born in Philadelphia in 1831, graduated at Pennsylvania University and Princeton Theological Seminary, and went to India with his wife, arriving at Calcutta in January, 1857, a few months before the mutiny of the Sepoys filled that country with distress. Both Mr. and Mrs. M'Mullin enjoyed the heritage of birth in our best families, and of connection with many others of like culture. They had had therefore every advantage of education and religious training, and, inspired by sincere devotedness to Christ, they went forth to the work of missions enjoying the sympathy of many friends, who not unreasonably formed high expectations of their usefulness. Their days in India, like those of Mr. and Mrs. Johnson, were but few, and ended in sorrowful times, yet who shall say that they lived and died in vain? Rather, who can doubt that the example of these four families of our missionary brethren, passing through the fire of heathen rage to the crown of life, has not had a blessed influence on the piety of the church at home, like the martyrdom of Stephen on the

first disciples of Christ? The letters of Mrs. M'Mullin, formerly Miss Pierson, of Paterson, N. J., like those of Mrs. Freeman, can never be forgotten by those who have read them. See notices above of Messrs. Campbell, Freeman, and Johnson.

#### MRS. ELIZABETH NEWTON.

MRS. NEWTON, wife of the Rev. John Newton of the mission in India, died September 2, 1857. "The character, example, and influence of this excellent Christian woman, for a period of twenty-three years in missionary life, were all of the happiest kind, and awaken deep regret for her removal; but she has entered into the joy of the Lord. Her last end was eminently peaceful."—*Annual Report*, 1858.

#### MRS. CYNTHIA C. NOYES.

MRS. NOYES was born at Jackson, Ohio, December 12, 1844; was educated at Hayesville, in the same State, and sailed for China with her husband, Rev. H. V. Noyes, February 3, 1866. She was attacked with hemorrhage of the lungs, July 4th, of the same year, and from this attack she never rallied.

On Thursday, August 8th, she "fell asleep in Jesus." No words could express more appropriately her quiet and peaceful departure. The Lord was very gracious to her, and granted her abundantly his comforting and sustaining grace. From witnessing his great goodness to her, through all these months of suffering, and from my own experience of supporting grace, I shall carry

with me, in all the future, a deeper impression than I ever had before of the sustaining power of the Gospel in times of affliction, and of its unspeakable value to perishing sinners.

From the very first of her sickness, death in itself had never seemed to her as a thing to be dreaded. She thought of it as going to heaven, and this appeared, as she often expressed it, "very sweet" rather than painful. She had seen a much loved sister die in great peace, a year before she left her home, and never since had death seemed forbidding. She felt that it was painful to part with her friends, and especially the companion of her life, it was a very keen disappointment not to be permitted to teach "the heathen children," which for many years had seemed to be almost the one desire of her heart, but when God appointed that she should part with those dear to her, that she should *suffer* rather than *do* his will, to the best of my recollection I never heard any thing like a murmur escape her lips, nor do I think there was such a feeling in her heart; but often, oh, how often have I heard her say, "It is all right! Of course it is all right!"

I do not remember that she was ever greatly troubled in referenee to her acceptanee with God but once. It was last January, while she was feeling quite strong, and a short time before she became so much worse. One Sabbath I had noticed all day that something was troubling her, and just at night she came to me, and with intense earnestness said: "Oh, Henry, do you suppose it can be that I am not a Christian?" and then burst into tears. This soon passed away, and from that time until the day of her death she seemed to have a sweet



assurance that all was well, and this arising from a simple, child-like trust in the Saviour of sinners. She once said to me: "It seems so clear to me—I can feel it, that nothing can wash away my sins but Jesus' blood. I have been sick a long time, and it ought to make me a great deal better; there are a great many things that ought to make me better, but they seem to do no good; there is nothing that can wash away my sins but JESUS' BLOOD."

Towards the close of life the calm assurance of acceptance ripened into a longing, earnest desire to "depart and be with Christ, which is far better." Two days before she died I asked her how she felt, and she replied: "Yesterday I felt a little gloomy, but to-day everything seems bright. It seems as though I could hardly wait." The next evening she spoke of her own accord, and said in reference to her approaching end: "If it was not wrong to be impatient, it does seem as though I could hardly wait." She had only to wait a few short hours. On the morning of the day she died, at worship I was about to lead in prayer without reading the Scriptures, as I thought she would be able to listen to only a very short exercise, when she spoke and said, "Wont you repeat the 23d Psalm?" I did so, and then remarked—"The 4th verse I have often heard quoted, 'the dark valley of the shadow of death,' but the word *dark* is not in the verse in the Bible." She spoke very quickly and earnestly, and said, "No, it isn't a dark valley, it's a very bright valley." Well could she say so, for she was already in the valley, and the light from beyond the river was already shining brightly upon her path.—*Rev. H. V. Noyes.*

## REV. GOPEENATH NUNDY.

THIS Hindu minister and missionary was born in Calcutta, about the year 1807, of respectable parents belonging to the Kayath caste. At an early age he received at home instruction in Bengalee, his vernacular language, and afterwards he learned English.

Exposed at this time to influences tending to scepticism as to the truth of any religion, he was led to believe in Christianity, and to trust in Christ as his Saviour under the instruction of the Rev. Dr. Duff, and in 1832 he was admitted by him into the visible church of Christ by the rite of baptism. In the year 1833, Gopeenath accompanied Archdeacon Corrie, afterwards Bishop of Madras, to the northwest, and took charge of an English school at Futtehpoore.

During the years 1837, '38, a fearful famine prevailed in the northwest provinces of India, and a large number of orphans were collected by Dr. Madden. Gopeenath was very active in procuring orphan children, and afterwards diligent in training them for future usefulness. Dr. Madden transferred a number of these orphan children to the care of the Rev. Henry R. Wilson, of our mission, at Futtehghurh, and Gopeenath accompanied them, and was employed by the mission as an assistant. His services at this time were invaluable to the mission, not only in consequence of his previous employment and training, but also as he was enabled to act as interpreter to Mr. Wilson in preaching and distributing books among the natives.

In 1844 he was ordained to the holy ministry. He was afterwards stationed in the cantonment of Futteh-

gurh, where he opened a school for boys, and also established a flourishing school for girls which is still in existence. The superintendence of these schools, with almost daily preaching, gave him constant employment, and made his labors very useful.

Futtehpore having become vacant, he was transferred to that station in 1853, where he remained until his death. Gopeenath was never so happy, or developed his character more fully, as when placed in charge of this station at Futtehpore. He was abundant in labors, and established schools for boys and girls in the city and the jail, besides giving instruction for a time to fifty Patwarees, or village record keepers. In June of 1857, his labors were interrupted by the mutiny, and he was obliged to fly to Allahabad. What he suffered during the mutiny is known to the religious public. In that trying period, according to the statement which he has published, he evinced a spirit not unlike that which animated the martyrs and confessors of the primitive Christians.

He submitted to a surgical operation for hernia in March, which afforded but a bare possibility of relief. Prayer was proposed, when he said—"I am not afraid to die; I can trust that Jesus whom I have so often preached to others." The operation proved fatal, and Gopeenath expired early on the morning of the 14th of March, 1861. His friend, the native minister in Calcutta, thus speaks of his character :

"In his person Gopeenath was tall, and had a commanding appearance, and his complexion inclined to fair. Though, owing to circumstances, his English education, when judged by the standard of the present day, was somewhat deficient, he had fine parts. His acquaintance

with the Urdu language, in which he usually preached, though not critical, was intimate, and amply served all the purposes of his vocation. He had great energy and decision of character. As a man, he was pleasing in his manners, amiable in disposition, cheerful in society, hospitable and benevolent. As a Christian, he was sincerely pious, fervent in spirit, full of faith and of the Holy Ghost. As a missionary, he was in labors most abundant, feeding his flock diligently, preaching in season and out of season, full of zeal for promoting the the honor of his Divine Master. Failings he had—and what man has not his peculiar failings?—but these failings leaned to virtue's side. He was truly one of the excellent of the earth. Let our countrymen note the fact that it was only Christianity that made Gopeenath what he was."

To this let me add, that he possessed the esteem and respect of all the Europeans at Futtehpore. They all united in saying that *he was a good man*, and abundant in labors of love. They attended his funeral, and accompanied his corpse to the burial ground. A funeral sermon was preached by the Rev. J. J. Walsh, from the text—"He, being dead, yet speaketh," and remarks by the Rev. W. F. Johnson were made at the grave.—*Rev. J. J. Walsh.*

#### REV. THOMAS S. OGDEN.

MR. OGDEN was a native of New Jersey, but he pursued his collegiate studies at the University of Michigan, and spent the usual course of study at Princeton Theological Seminary. In 1857, with his wife he went to

Coriseo as a missionary. He entered at once on active service in the instruction of the Benga boys, and afterwards he engaged zealously in the usual routine of missionary work, and soon showed that he was an energetic laborer—indeed one who would become marked for a high degree of efficiency. Repeated attacks of sickness, however, had caused apprehension that he could not long continue in these labors, and at one time the mission had given their approval to his making a visit to his native country for his health. He did not embrace the opportunity of returning, and when another attack of fever occurred it proved fatal. He died on the 12th of May, 1861, greatly lamented by the natives, as well as by his brethren and the church at home. Dr. Loomis, one of his colleagues, wrote of his last illness as follows :

“He seemed conscious of his approaching end, before any one else. He said his mind was at peace, but he thought he should never recover. Just before his death, he was asked if he found comfort in trusting in Christ, in a dying hour? He seemed surprised at the question, then replied with emphasis: ‘Yes; in whom else *can* we trust, but in Christ alone?’

“From his first arrival in Corisco, he omitted no opportunity for preaching to pass unimproved—in the churches, in the towns, by the wayside, often at Ilobi, he urged assemblies and individuals to repentance. At his death, he was pastor of the church, and superintendent of the Sabbath-school at Evangasimba.

“To rear up an efficient native ministry, and to give to them the word of God in their own native language, were the objects which called forth his most earnest efforts. He cheerfully struggled on against a hostile

climate, happy both to toil and to suffer in God's work. He continued these labors when he should have been confined to his sick-bed. He fell, as he believed, at the post of duty, with the harness on. His dying words were, 'Who will go? Can you go? Who will go to preach on the mainland?'

#### MR. JOHN F. ODELL.

MR. ODELL was a native of New York. His short but interesting religious and missionary life is shown by the following notices of him, which are taken from the Annual Reports of the Board.

In the Report of 1864: "A valuable assistant has been added to the staff of laborers at Bangkok, at the request of the missionaries—Mr. John F. Odell. He is a young man from New York, who went to Siam on secular business, and there became a member of the church, under the ministry of the brethren. Good hopes are entertained of his being a useful missionary."

In 1865: "The last Annual Report mentioned the appointment of Mr. John F. Odell, then in Siam, as an assistant missionary. His health was delicate, and eventually it was considered best for him to return to this country, but he was called to depart this life on the voyage, on the 26th of August. He was a young man of much promise, and his early removal is deeply regretted by his brethren. He was kept in peace to the last, and was supported by a good hope of eternal life. As showing his disinterestedness, it should be stated that when he applied for an appointment to missionary service, it was arranged agreeably to his request that no expense



should be incurred by the mission on his behalf, unless his health should be so restored as to enable him to fulfill all the duties of the desired post of labor."

#### MRS. ORBISON.

MRS. ORBISON, wife of the Rev. J. H. Orbison, of the mission in India, died May 20th, 1855. "She is sincerely regretted by her missionary associates, as one qualified to be very useful in the work of the Lord, and endeared to them by great excellence of character."—*Annual Report*, 1856.

#### MRS. OWEN.

MRS. OWEN, wife of the Rev. Joseph Owen, of the mission in India, died December 13th, 1864. "She was sustained by the presence and grace of the Saviour, even to the last, ending her life in great peace. She enjoyed the respect and warm regard of her friends and missionary associates, and it was no doubt gain for her to die."—*Annual Report*, 1865.

#### REV. GEORGE PAULL.

MR. PAULL died at Evangasimba, Corisco, on Sabbath morning, May 14th, 1865. He was taken sick with African fever at his station at Benita, returned to Corisco where he could have medical treatment, and died after three weeks' illness.

Mr. Paull was the second son of Joseph and Eliza L. Paull. He was born at Connelsville, Pennsylvania, February 3d, 1837. He graduated at Jefferson College in

1858. In the spring of the year there was a revival in the college, and he was one of the subjects of it. Several years before he had been deeply exercised on the subject of his soul's salvation ; but it was not until this time that he felt it his duty to make a public profession of his faith in Christ, and in April he united with the church at Connelsville. In 1859 he entered the Western Theological Seminary, Alleghany, finishing his course in the Seminary in 1862. He then supplied the church of Tyrone, near his father's, for several months ; but his convictions of duty to his Divine Master led him to consecrate himself to the foreign missionary work. He accordingly offered himself to this service, and was appointed to the Coriseo Mission. In the meantime, before his preparations were made to go to Africa, he spent six or seven months preaching to the church in Morrison, Illinois. There his ministry was greatly blessed. Even in the short time which he stayed the church was much increased in numbers and strength, and every inducement was made by the congregation to retain him as their pastor ; and it was with many tears on their part, and much feeling on his, that he separated himself from them to enter upon the laborious and perilous work to which he had devoted his life.

Mr. Paull was ordained an Evangelist at Connelsville by the Presbytery of Redstone, in September, 1863. In November he left his father's house and soon after sailed for his chosen field of labor. In consequence of the war then raging in our country, but few vessels from the United States were going out to Africa ; he was therefore under the necessity of going by way of England. He was detained there for some time waiting for a ves-

sel, and during his short stay in Glasgow, he preached in several of the churches there with great acceptance, and made many friends by whom his memory is affectionately cherished.

Mr. Paull reached Coriseo early in May, 1864, and almost immediately entered upon his missionary work. He was appointed by the Mission to take charge of the station at Evangasimba, the work of which station is laborious and attended with much responsibility ; few men could be found who would have conducted its work with more discretion and good judgment. He was, however, assisted in the work of the station by Mrs. Mackey, who remained during her husband's absence. Immediately after Mr. Mackey's return, in December, he expressed a desire to go to the mainland to enter upon the work of building up a new station. He had made several trips to the mainland out-stations, and knew well the kind of work that would devolve upon him there. He was not unapprised of the danger to which he would be exposed in undertaking such a work alone ; but his faith was strong and his zeal ardent, and he urged upon the Mission to give him an appointment to Benita, a point on the continent about fifty miles north of Coriseo.

He went to this new station in January, 1865, and entered upon his work with the assistance of several of the native Christians from Coriseo. From the very commencement his work there was attended with the deepest interest. Though he had not gained command of the language, so as to preach without an interpreter, multitudes were deeply interested ; numbers asked to be taught how to pray to the true God, and how to seek the way of eternal life ; and in a very short time some

professed to have found the Saviour. His labors of preaching, teaching, and instructing inquirers, together with the superintendence of building his house, multiplied on his hands, and proved too great even for his strong physical powers. He was taken down with illness, and God saw fit to remove him in the very commencement of his labors, when in our judgment, only the dawn of his usefulness in Africa was opening before him. God sees not as man sees ; we bow in humble submission to his will ; clouds and darkness are round about Him, but justice and judgment are the habitation of his throne.

Mr. Paull was a man who sought to consecrate all his powers to the service of his Divine Master. . . . An intimate friend and classmate of his in the Theological Seminary, writes of him : " I have read of the heavenly-mindedness of Edwards, and Payson, and Martyn, and Brainerd, and of the singleness of their devotion to the cause of God ; but I never witnessed a living illustration of such exalted attainments in the divine life, until it was my privilege to be the hourly companion and friend of George Paull." One of his last intelligent utterances on his death-bed was, " Oh, for more consecration to the cause of Christ ! I wish only to cast myself at his feet, and feel that He is my all." For him to live was Christ, and he could say, in the words of the Apostle, to die is gain.

In his social character, Mr. Paull was amiable and pleasant ; he made friends wherever he went ; the love of Christ was so shed abroad in his heart, that it affected his whole character, and no one could spend a day in his company without feeling that he was a consistent and holy man. His attachment to his friends was most

ardent, and he commended the Gospel by his unblamable life, and his cordial and affectionate manner toward all with whom he became acquainted.

As a preacher, he was clear, instructive and convincing, at times eloquent and powerful. Of strong physical powers, a vigorous and well-cultivated mind, and good common sense, he would have been an acceptable and instructive preacher in the most cultivated community ; but with all his powers of mind and body and large heart, he chose to devote himself to the degraded heathen in Africa. God accepted the sacrifice, blessed his labors in his brief work, and called him to his reward.—*Rev. J. L. Mackey.*

To the foregoing obituary may be fitly added the Minute adopted by the Presbytery of Redstone concerning Mr. Paul :

“ *Whereas*, It has pleased Almighty God, in his inscrutable providence, to remove by death from the Foreign Mission field, a young brother greatly beloved, and who had shown himself eminently fitted, by nature and grace, for the great work to which God and the Church had called him ; and whereas he was born and reared among us, and by this Presbytery set apart to the work of the ministry in a foreign missionary field ; and whereas his self-consuming, untiring devotion to the Master’s cause, not only reflected great honor upon the gospel of God, but also on this body, by whom he was given to the foreign service of the Church ; therefore,

“ *Resolved*, 1. That while, as a Presbytery, we record with gratitude to God the gift of one to the Church specially qualified for the great work to which he had consecrated his life, we would, at the same time, bow with

profound submission to the very mysterious behest, which summoned him so soon and so suddenly from the service and labors of the Church militant to the higher and holier service of the Church triumphant.

“*Resolved*, 2. That in the life and labors of our departed brother we recognized a spirit akin to that of a Brainerd, an Eliot, a Schwartz—akin to the spirit of Him who said, ‘The zeal of thine house hath eaten me up’—a zeal for the salvation of bleeding Africa, which prematurely and almost literally consumed the vessel in which it burned—a love for the souls of men and the glory of God, which many waters could not quench—which quailed at no sacrifice, however great, and which could say, with the great apostolic missionary to the Gentiles, ‘Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God.’

“*Resolved*, 3. That while Presbytery would bewail the loss to benighted Africa of so burning and shining a light, whose inchoate and earliest labors on the mainland were signalized with remarkable and immediate success in the conversion of souls, we would also record our unfeigned condolence and sympathy with the bereaved parents and other friends, in the early demise of such a relative and son; divinely assured that however great *their* loss, to *him* it was unutterable gain.”

#### REV. JOSEPH PORTER.

MR. PORTER was born in Derby Plains, in the State of Ohio, January 5th, 1808. In his sixteenth year,



while living with his eldest brother, he humbly trusted his conversion to God took place. Three years afterwards he became a communicant in the church, and entered on studies with a view to the ministry. He also engaged actively in efforts to do good, establishing a Sabbath school; and before he graduated at Oxford, he had been led to form the purpose of being a missionary. With his wife he embarked for India in 1835, and reached Lodiána, December, 1836.

In October, 1837, he was ordained to the Gospel ministry, by the Lodiána Presbytery. In 1842 his wife was taken to her rest. With the exception of the two years he was absent on a visit to his native land in 1848 and 1849, Lodiána was the scene of his labors ever since his arrival. While at home Mr. Porter was united in marriage to Miss Mary Parvin, daughter of the late Rev. Theophilus Parvin. She survived him, and after some years became the wife of the Rev. Levi Janvier, D.D.

For several years before his death, Mr. Porter had charge of the Lodiána mission press, and was indefatigable in his labors to make it efficient. He also had charge of all the mission buildings, and seemed to take pleasure in relieving his brethren of the secular affairs of the station. This he did the more cheerfully, as for several years an affection of the throat, which finally undermined his constitution, prevented him from doing much in the way of direct preaching. He was well acquainted with the Hindustani and Punjábí languages, and when his health permitted, was an acceptable and affectionate preacher in these dialects. His last work on earth was correcting the final proof sheets of a Punjábí dictionary, on which he and two of his brethren

had long labored. This labor he continued until the day before his death, or until his hand refused to perform what his heart desired.

In his intercourse with the natives, whether Christian or heathen, our departed brother was ever kind and considerate; but no one felt more deeply when his kindness was repaid with ingratitude. He was ever ready to give advice and aid to those who requested his assistance. He was highly esteemed by his brethren, and all who knew him, for his kindness of heart and work's sake. His mind was more accurate and practical, than brilliant or imaginative. In speaking or writing, his sole aim was to make a *true* impression, and his sincerity seldom failed to carry conviction to his audience and readers. His memory was remarkably retentive as to facts and dates. His judgment was sound, and his opinions on all subjects within the range of his information, were ever valuable. He did not exercise himself in things too high for him. Like Paul, he determined to know nothing save Jesus Christ, and Him crucified. On this his heart was fixed. One of the most conspicuous traits in his character was perseverance. By this he accomplished much in his missionary career.

On the day previous to his death, he had the orphan girls called in, and as they gathered around his couch, he spoke to them of the importance of listening to the preached word, remembering that it was from God, and was able to make them wise unto salvation. With deep feeling, he urged upon them the importance of preparation for death, so that when they should be in his situation they would not fear. They wept with him; but

whether any lasting impression was made the future must show. The morning of his death his mind wandered much; still, on being asked if Jesus was precious, he replied, in Hindustani, "There is none beside," and in his wandering he seemed to mistake the door where the bright morning light was shining, for the entrance into heaven. But soon the last tones of his voice died away on our ears, and he sank like a weary child to rest. Jesus, no doubt, was with him, and the dark valley of the shadow of death was lightened by his smiles. The river of death seemed very narrow, for there was scarce a sigh or a groan to tell when it was passed.

He died on the morning of the 21st of November, 1853, in the forty-sixth year of his age. Had he been permitted to choose the place, and time, and circumstances of his death, he would, in all probability, have chosen them just as they occurred. He breathed his last in Lodiana, at the time of the annual meeting of the mission, and in the presence of eight of his missionary brethren. At their next session, the following minute was adopted:

*Whereas*, Since our last session it has pleased the Lord to remove our dear brother and fellow missionary, the Rev. Joseph Porter, from the labors of earth to the fruition of heaven,

*Resolved*, That this meeting humbly acquiescing in the afflictive providence, and deeply sympathizing with the widow and children of our deceased brother, cordially record on our minutes our high sense of his sterling qualities as a man, a husband and father, of his humble evangelical piety, and of his faithfulness as a

missionary of the cross, who, after seventeen years of devoted labor at this station, has died at his post respected and lamented by all who knew him.—*Rev. J. M. Jamieson, D.D.*

#### MRS. PORTER,

The wife of the Rev. Joseph Porter, died at Lodiana, India, March 10, 1842. She was a native of Indiana, it is believed, and she arrived in India with her husband in 1836. The Rev. John Newton, in sending an account of her death to the Mission House, said: "Sorrow has filled our hearts. We have this day committed to the tomb the mortal remains of a beloved missionary sister. Mrs. Porter has finished her earthly course, and is now, we feel assured, where pain is not experienced, and sympathy is not needed. The redemption for which she long prayed, and which she continued to expect, through the precious blood of Christ, is now completed; save only that her body, which was sown in corruption, is yet to be raised in incorruption and glory. But notwithstanding this comforting reflection, we cannot but mourn that we have been deprived of the society of one to whom we all felt much attached, and who, if her life had been spared, might, at least, have exemplified the excellency of Christianity by patient suffering."

#### REV. JOHN W. QUARTERMAN.

MR. QUARTERMAN was a native of Georgia, a graduate of Columbia, S. C. Theological Seminary, and for twelve years a faithful missionary in China. He died October

13, 1857, in the thirty-sixth year of his age. "He was an humble, faithful, and godly laborer, one who sought not the praise of men, and who abounded in every good work. In his will he left his property to the mission. The loss of such a man in the prime of life is a great bereavement; but his work on earth was done, and he has been called to receive his reward."—*Annual Report*, 1858.

MRS. JANE M. RAMSAY.

"DIED, of consumption, May 30th, 1853, at the residence of her father-in-law, Robert Ramsay, Peach Bottom, Penn., Mrs. Jane Martha Ramsay, wife of the Rev. J. Ross Ramsay, of the Creek Mission." The deceased was born 29th May, 1822, and was the youngest daughter of John and Jane Livingston. In infancy, Martha was dedicated to God in baptism, and as she grew up, was carefully taught his fear. When very young she became a Sabbath-school scholar, and under the various means of Christian culture, her mind became early stored with useful knowledge, the most salutary and comforting to her in after life.

Possessing naturally an active mind, and having opportunities of education which she eagerly embraced and improved, she became qualified, at quite an early age, for teaching, and in this useful capacity she acted with success, until her marriage and entrance upon the missionary work. With her husband she reached the Creek Mission in 1849, and soon entered with alacrity upon the duties of directing the household affairs of the mission-school, instructing the Indian girls in the useful arts of domestic life, and preparing suitable clothing

for the boys. Her chief aim was to advance their moral and religious culture, in which she had great success ; and at the same time won the esteem and affection of the missionaries and children. During the first winter she spent at Kowetah, she conducted unaided the religious instruction of many boys at the mission, and often expressed herself delighted with the work. But it was not her Master's will to permit her thus to labor long.

In a little more than one year after she entered upon the mission, she became a victim of chills and fever. Neither relaxation nor medical skill could arrest the malady. Symptoms of consumption soon made their appearance. Still, loth to quit the field of labor, for nearly two years she bore patiently these sufferings. It at length became apparent to herself and all her associates, that it was her duty to return home, and try the effects of a more salubrious climate. This she did, after having spent almost three years in the missionary field, two of which were to her years of almost constant suffering ; in which time also she was called to mourn the loss of her first born. She returned to her friends, only to spend a short season with them, suffer a few more months of affliction, and then die. She had honored the Lord by the life she had lived ; it was his purpose she should glorify Him by the death she should die. Her death was full of hope and joyful anticipation of heaven. She was assured of her acceptance with God, had no dread of his wrath, no dismay at the approach of "the king of terrors." Triumphant expressions fell from her lips. "Sweet Jesus! Precious Saviour, come! I shall soon be at home? Is this dying! Weep not!



Farewell!" And then on the confines of eternity, as if already catching a glimpse of the beatific vision of God, she exclaimed, "Holy! holy!" and her happy spirit gently passed away.

"Yet shall we weep; for oft and well  
Remembrance shall her story tell,  
Affection of her virtues speak,  
With beaming eye and burning cheek;  
Each action, word, and look recall,  
The last the loveliest of all,  
When on the lap of Death she lay,  
Serenely smiled her soul away,  
And left surviving Friendship's breast  
Warm with the sunset of her rest."

—*Rev. T. M. Crawford.*

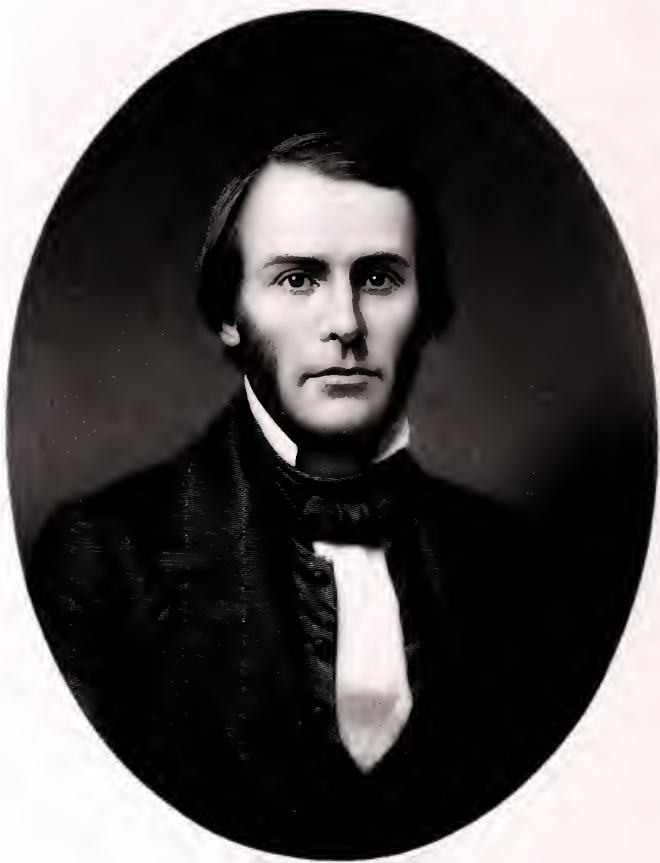
#### MRS. RAMSEY.

MRS. RAMSEY, wife of the Rev. James B. Ramsey, of the Choctaw Mission, died July 17, 1849. "The influence of this lady upon the young men and youth in the academy was most salutary; and her kind and self-denying labors will be long remembered by them and by the missionaries with whom she was associated."—*Annual Report*, 1850.

#### REV. HENRY V. RANKIN.

HENRY V. RANKIN, the son of William and Abigail (Ogden) Rankin, was born in Newark, New Jersey, September 11, 1825. His parents are still living, and in old age adorn the Christian profession made in the Presbyterian church many years ago. Their faithful instructions and prayerful, consistent life have been





*H. V. Rankin*

blessed to all their household, consisting of five sons and five daughters. Four of the number have departed this life, and the six who remain are all connected with some branch of the Presbyterian family of ehurehes. The father has been long respected in the place of his residence and elsewhere as an enterprising and successful business man, whose public spirit and liberality have made him a benefactor to many. Both of these Christian parents united in the dedication of all their children to a covenant-keeping God in the ordinance of baptism. The eldest son, Wm. Rankin, Jr., Esq., was chosen Treasurer of the Board of Foreign Missions in 1850, and continues to perform the duties of that office. Another, Edward E. Rankin, D.D., is a minister in connection with the New York Presbytery. A daughter is married to Samuel H. Hale, D.D., lately pastor of the Presbyterian church in Owego, N. Y., and now Secretary of the American Scaman's Friend Society. In the second generation the son of another daughter, William Rankin Duryee, is the minister of the Reformed Dutch Church in La Fayette, N. J. Henry, the subject of this sketch, was the eighth of this family of ten children. His early education was conducted in several schools of his native State, and his final preparation for College was made under the tuition of Mr. James G. Nuttman, at Elizabethtown. In the autumn of 1840 he entered the sophomore class of the College of New Jersey at Princeton where he was graduated in 1843. Commencing his college life at the age of fifteen, in the exuberance of a social nature that found full scope among his new companions, his first year at Princeton gave no promise of the good fruits subsequently produced in his earnest and active life. Yet

even during this period the influences of an early religious training, deepened by the death of a younger sister which had occurred two years before, served to restrain him from yielding to many temptations which beset him.

Early in his second college year a sermon preached in the chapel by the late Professor Dod, was blessed to his thorough awakening, yet he abode for many weeks in darkness before receiving in faith the Lord Jesus Christ as his only and all sufficient Saviour. During this time, with characteristic frankness, he freely opened his whole heart to those from whom he thought he could obtain spiritual guidance. The Christian counsel thus sought was cheerfully given, and to some of the faculty and students of Nassau Hall Mr. Rankin felt deeply indebted, throughout his whole life, for the sympathy and aid imparted by them in these days of his distress. The light and joy of faith were at length given by the Holy Spirit, and remained within him until the day he fell asleep in Jesus. In the newness of his spiritual life, our young brother resolved to serve God who had graciously revealed his Son to him, by becoming a missionary to the heathen. He pondered, upon his knees, the questions suggested to his mind respecting his call and adaptedness to this work, and his purpose was fixed to preach to those who had not heard it, that Gospel whose power and preciousness he now so fully experienced. His determination having been made, he immediately communicated it to his parents and family friends, and received in return their sad but unmurmuring assent. He was now in the Junior class of College and in the seventeenth year of his life, yet the youthful impulse of his heart to

carry to some heathen people the unsearchable riches of Christ never lost its power over him. During his student life a wide circle of loving friends endeared his native land to his affectionate heart, and after his licensure to preach, attractive fields of labor were opened near his home, yet there was no faltering in his purpose. In the spring of 1842 he united with the first Presbyterian Church, in Newark, of which his parents were members. After his graduation at Princeton in 1843, Mr. Rankin studied for a year at Pittsfield, Mass., and Cincinnati, Ohio, with reference to the special work to which he was called. A second year was passed by him in the Theological Seminary at Auburn, after which he returned to Princeton, and pursuing the course of theological study in the Seminary there became an alumnus of that school of the prophets in the summer of 1847. Having placed himself under the care of the Presbytery of Elizabethtown, he was licensed to preach by them at their stated meeting in October, 1846, and preached as he had opportunity until he had completed his course at the Seminary.

Soon after leaving Princeton, Mr. Rankin accepted an invitation to supply the pulpit of the first Presbyterian Church in Rochester for six months, and remained there useful and beloved in his public and private ministrations until May, 1848. Thence he went to St. Louis upon the invitation of the second Church of that city, then under the pastoral care of William S. Potts, D.D. The Sabbath-school of this Church, with a missionary zeal worthy of imitation, several years before this time had assumed the entire support of the Rev. Walter M. Lowrie, whose useful labors in China were so suddenly



terminated by his death at the hands of pirates in August, 1847. Intelligence of this sad event had reached the young people in Dr. Potts' Church, and they chose Mr. Rankin to take the place of their martyred missionary called thus to a higher service. He went therefore to see them face to face, and his visit was productive of a mutual interest and correspondence which ceased not till the close of his life. Hitherto he had no choice as to the particular field wherein he should labor, but now, out of these youthful lips, a definite providential call came, which led him to regard China as his future home. He returned from St. Louis to his father's house in Newark, and in the first Church of that city, where he had made his first public profession of faith, he was ordained by the Presbytery of Elizabethtown on the 18th of July, 1848. Upon this occasion, after a sermon by the Rev. James W. Alexander, D.D., the ordination prayer was offered by Dr. David Magic, and the charge to the missionary given by his brother, Rev. Edward E. Rankin.

On the 20th of July, two days after his ordination, Mr. Rankin was married, in the second Church of Brooklyn, by Dr. Jonathan Greenleaf, to Mary Greenleaf Knight, daughter of Mr. Franklin Knight, and niece of the officiating minister. A brother of Mrs. Rankin is a clergyman of the Protestant Episcopal Church in New Jersey. One of her sisters subsequently married the Rev. Wm. W. Scudder of the Arcot mission, of the Reformed Dutch Church in India, from whence her loving spirit ascended to the Saviour on the 14th of September, 1855. Another is the wife of Dr. D. B. McCartee, of the Ningpo mission, in China, under the Presbyterian

Board, and had the sad satisfaction of ministering by the dying bed of her beloved brother. Mr. and Mrs. Rankin sailed from New York in company of a few other missionaries on the 7th of October, 1848, and reached Ningpo early in the ensuing year.

They found a large and open field, upon the cultivation of which they entered at once. Within the city walls was a population of three hundred thousand souls; in the villages pressing closely upon it were tens of thousands more, and other populous cities were within reach of their influence and labors. The mission of Ningpo had been commenced about four years before, and some progress had already been made in the several works of preaching, teaching, printing and visitation. In schools of Christian instruction the efforts of both were early enlisted, and from them the first fruits of a spiritual harvest were gathered. Near to the dwellings of the missionaries on the river side the school house and chapel stood, fountains of saving truth unto some who were gathered through the labors of that little band, who had come at the call of the Spirit and the Bride to impart instructions to those that were perishing. In the heart of that great city other places were found where the same work could be carried on. The leaves of the tree of life were distributed from the printing-press, which daily received attention in its mechanical work and in providing words of truth written in a language to which such words were new. Apostolic journeys were made from the central station into the regions beyond, and from time to time new churches were gathered. Men born in China and educated in all its idolatry, through the blessing of God upon these la-

bors, became disciples of Christ. Elders were chosen to rule in these newly organized churches; a few, thoroughly instructed by the missionaries in Christian doctrine, have been licensed to preach the Gospel, and after probation ordained as pastors. When near the close of his active ministry, Mr. Rankin looked back to the state of things existing when he commenced his labors, he found abundant occasion for praise to the Lord of the harvest who had not permitted his servants to labor in vain. He recalled the time of feeble beginnings, the day of small things, when a few children were gathered in the schools and a small number of hearers came to the chapel service; through fifteen years of toil in the strength of his manhood, he and his fellow-workers had wept and prayed amidst many discouragements, yet the work had still gone on. One and another had been stricken down with sickness and left for a season, or forever, the scenes consecrated by the presence of God's Spirit. In early manhood Mr. Rankin became the senior missionary of the Presbyterian Board at Ningpo, but the line of heavenly light was shining broader and brighter over the dark-minded people among whom he and his companions had been holding forth the Word of Life.

In the year 1856, Mr. Rankin was constrained by the failure of his wife's health to visit the United States. His own strength then seemed unimpaired by the constant drain upon his energies in the multiform duties of his station. On the day he landed with his family in New York, which was the Sabbath, he preached for his brother, a pastor in that city, beginning thus a series of labors which was continued in different portions of the country so long as he remained. Visiting almost every

State in the Union, in addition to pulpit preaching, he sought opportunities in seminaries, colleges, and schools, to present to the youth of the land the claims of the foreign missionary work. When the object of this home visit had been obtained, Mr. and Mrs. Rankin again turned their faces with gladness toward the land of their adoption, the place of their chosen labor. Arriving in China, where the grave of their first born had been made, they were called to the severe trial of laying two more of their children in the dust. Amidst scenes thus hallowed by toils and tears, the parents, with three of their offspring still spared to them, entered anew upon their duties and continued them until 1860, when it became evident that the life of Mrs. Rankin depended upon her return to America. After painful and prayerful deliberation, he decided that, for a season, he must be separated from a wife and children whom he dearly loved. He felt that the work in China was too pressing and the laborers too few to permit him to bear them company. For two years he bore the burden and heat of each day alone, yet sustained by the presence of that Lord in whom he trusted, and cheered by the constant work he was doing for Him.

During this period the storm of civil war was raging in China. As the rebel army swept over large portions of the Empire, the city of Ningpo became in its turn an object of their attack. When the hosts of the Taiping leader approached the walls, the missionaries, knowing the hostility of these people to all idolatry, hoped to find favor from them for the Christian community in the city and suburban villages. Two of their number, of whom Mr. Rankin was one, went forth from the gate and

sought an interview with the commander-in-chief. From him they obtained the promise of immunity from death and pillage for all the Christian Chinese. "The angel of the Lord was round about them that feared Him and delivered them." When the city was captured, the idol temples were destroyed and many of the people perished by the sword, but the native believers in Jesus were kept from all harm. Amid these anxieties and labors the year 1861 was closed.

In the autumn of the next year, Mrs. Rankin returned to find her husband greatly broken down in health. His naturally vigorous constitution was giving way under the pressure of continued work in the unwholesome climate of Ningpo. He went, in September, to Shanghai, that he might meet and welcome his wife and two youngest children. In December they returned to Ningpo, where, although suffering much, he continued his labors until late in April, 1863. On the 20th of that month he wrote thus to the Senior Secretary of the Board. "I write you on the eve of departing for Shantung, where my failing health admonishes me to seek a change before the weather completely prostrates me. As you will have learned before this, I began to be troubled towards the close of the summer with diarrhœa and dyspepsia, which were increased during my stay at Shanghai. These were followed by a severe abscess, which, on account of my feeble health, cannot yet be operated upon, and which has been very troublesome. I have also suffered from a heavy cough, which left me for a couple of months but has again returned.

"I am greatly reduced in flesh and at times exceedingly weak, though for days together I seem to improve

in all respects. I have preached occasionally during the winter and tried to do some other missionary work, but it has been done truly in great weakness, and I almost feel that I am a cumberer of the ground. Dr. John Parker, who is now our mission physician and a very sensible, as also a truly pious man, advises me to go home, and the brethren of our mission feeling that Shantung is a forlorn hope, have urged the same upon me; yet, after much prayer and thought, it appears to me that my duty is rather to avail myself of an opportunity now offering for Chefoo, where Dr. M'Cartee has encouraged me to go, and pass the summer at Tungchow. The climate of Shantung has been so much extolled for invalids that it would hardly be just to the Board and the Church to turn one's back on China without first trying it; and the circumstances are so favorable in that I can obtain perfect rest at the house of our dear friends, Mr. and Mrs. Nevins, and have the attendance of our valued physician. If the experiment proves favorable in my case, it may be tried with increased confidence by others. Going home in this critical period in our country's history is not only a matter of risk, but also, it would be discouraging to the Church, especially so soon after the arrival of my family. Moreover, the laborers are now so few that none of us can be spared if it is possible for us to live here.

“An admirable opportunity lately occurred from Shanghai, for Japan and California, but though advised to take it by my best friends, I did not have the heart to turn my back on China. It may be that God will yet permit me to labor for Him a few years more in this field; but, if not, his will be done. My wife and children



and our associates are all well, I feel that the work here is under the management of wise and able men, and that they are all far better examples to the flock than I have been. In reviewing my missionary career for the fourteen years and more since I reached China, there is much to sadden me; for I fear I have been rather a busy than a faithful laborer. Oh! were it not for the blood of Christ to wash away all our delinquencies and sins, life would be worse than a blank."

Mr. Rankin reached Tungchow in May, and, surrounded by loving friends, lingered in the house of his pilgrimage until July 2d, when he fell asleep in Jesus and his spirit departed for the better country. One of his latest letters was addressed to a secretary of the American Tract Society. It enclosed a donation for the objects of that institution, in the beneficent effects of whose work at home and abroad he expressed a deep interest; the letter closes with these words: "It has been a blessed privilege to be a missionary to this benighted, yet most interesting people for so long a time, and I only wonder that so few are disposed to fill up our rapidly diminishing ranks."

The last days of our brother were days of peace; knowing that the time of his departure drew nigh, he resigned himself cheerfully to the will of God.

He had been since his conversion a constant and diligent student of the Scripture, and its power to comfort him was manifest as his flesh was failing. A friend was quoting by his bedside the passage: "All things shall work together for good," when he corrected him, expressing at the same time his own present confidence of faith. "No! not shall," said he, "but all things work, are working now, for good."

On the morning of July 2d, 1863, he was lying feebly but tranquilly speaking to the dear friends about him. His last message had been sent to his eldest child, a son at school in the United States. A note full of filial and brotherly affection had been sent to one of his sisters at home. His farewell words were spoken calmly to the beloved wife and two little daughters, who were with him in his chamber of sickness. With the exception of a brief period of aberration, his intellect was clear to the last. To his dear friends, Dr. and Mrs. M'Cartee, and Mr. and Mrs. Nevius, and to a native Christian who were attending him, he expressed his abiding interest in their common work and his unfaltering trust in the Lord Jesus Christ. As the sun reached its meridian, his blessed spirit ascended to behold the sun of Righteousness. The legacy of Jesus was received by him in all its fullness—peace here, glory beyond. After nearly thirty-eight years of life upon earth, more than half of which were full of usefulness, he fell asleep.

Within the soil of that empire, for whose people he had given his strength that he might win some of them to Christ, his body rests.

The voyager in the northern Chinese seas, as he approaches the province of Shantung, may see upon the hill that overlooks the city of Tungchow among other stones there set up, one of pure white marble. Beneath it is all that was mortal of Henry V. Rankin.

There, by loving friends, who mourned not as those without hope was his body laid to await the day of resurrection. But this marble monument is not his best or most lasting memorial.

He is remembered by many in his native land as an

unwavering friend, a Christian scholar, a devoted follower of Jesus, and an eloquent preacher of the Gospel. His frank and generous spirit and his guileless life have left their fragrance in many homes, and his works have followed him to the mansions of his Father's house above.

In the schools and chapel of Ningpo, the place of his missionary labors, his memorial abides in souls once benighted by heathenism, now rejoicing in the light of Gospel truth. His remains are still speaking their instructive doctrine. His pure and prayerful life still abides an eloquent example.

From select portions of God's Holy Book, which he translated and published, the words of life shall long enter into heathen dwellings. The sweet hymns composed by him shall long continue to ascend from lips that have learned to sing in the language of China the praises of Emanuel.

These are his best memorials and they can never be forgotten. Before the throne of God some are now standing, and others shall be gathered who have been instructed by our departed brother in the way of salvation. As they cast their crowns before the Lamb, they will ever praise Him through whose grace this faithful teacher was sent to tell them the glad tidings of the love of that Saviour whose cross he so earnestly preached.—*Rev. E. E. Rankin, D.D., 1864.*

#### REV. WILLIAM REED.

MR. REED was one of the first two missionaries appointed to the foreign field. His early years, of which

little is known to the writer of this notice, were spent in Mifflin County, Penn. He graduated at Jefferson College, pursued his theological studies at Alleghany, was appointed as a missionary early in January 1832, spent several months after his licensure to preach the Gospel in efforts to awaken an interest in the cause of missions among the churches, embarked for India with his wife in May, 1833, and arrived at Calcutta in October, 1833. He and his colleague spent the next nine months in that city and its vicinity, learning the language of the Hindus. During this period Mr. Reed's health began to give way. Symptoms of pulmonary disease gradually became so marked that his medical advisers recommended his return to his native country, their opinion and his own concurring in the hope of his life being thereby prolonged for several years, if his health should not be completely restored. Accordingly he and his wife embarked for Philadelphia in July, but his health rapidly declined, and on the 12th of August, 1834, he entered into rest, in the thirty-second year of his age. His remains were committed to the sea, near one of the Andaman Islands, in the Bay of Bengal. Mrs. Reed and her little son reached the end of the voyage in December; both are still living, and are held in high esteem as active members of the church, she having again entered into married life.

Mr. Reed was a man of excellent mind, respectable scholarship, blameless character and sincere piety. These gifts and spiritual grace, united to the best habits of industry and much of energy, led the Church to form the hope of his being very useful in the service of Christ among the heathen. It was not unreasonable to expect

that in a long life, such a man would do great good. Nor can it be questioned that even the short course allotted to him was spent in the best way ; his life and his example were known to a large number of Christian friends ; his being one of the first missionaries of a new and distinctively ecclesiastical organization, was itself a fact of much moment at the time and worthy of remembrance. But in reference to him, as also to many others, the Church must recognize the will of the Lord as the highest reason to account for all the mysteries of Providence. "As for God, his way is perfect."

#### MRS. ELIZABETH REID.

MRS. REID, wife of the Rev. Alexander Reid, of the Choetaw Mission, died June 6, 1854. "Her end was happy and peaceful, but her loss was most sensibly felt, not only by her sorrowing husband and the mission family, but by the pupils of the academy, to whose welfare and happiness she had assiduously devoted all her energies during the four years of her connection with the mission."—*Annual Report*, 1855.

#### MRS. RUDOLPH.

MRS. RUDOLPH, wife of the Rev. Adolph Rudolph, of the Lodiana Mission, India, died September 8, 1849. "She was a woman of great excellence of character, and her missionary labors in the charge of the Girls' Orphan Asylum were incessant and invaluable. Her removal is greatly lamented by her associates in the

mission, but their loss is doubtless her gain."—*Annual Report*, 1850.

REV. ROBERT. W. SAWYER.

MR. SAWYER was a native of New York, pursued his course of collegiate and theological study at Princeton, N. J., went with his wife as a missionary to Western Africa in 1841, and died at Settra Kroo, December 1st, 1843. His death is thus referred to in the *Missionary Chronicle* of May, 1844: "We mourn over the death of this excellent brother. The Church has no servant more devoted than he was, and none more worthy of respect and confidence."

Mrs. Sawyer, with great devotedness, continued at the station alone for some time. She was married in December, 1844, to the Rev. James M. Connelly, who had joined the mission in that year. At the end of 1849, after much faithful labor among the Kroo people, considerations of health required their return to this country.

MRS. CHRISTIANA M. SCOTT.

MRS. SCOTT was the only daughter of the late Rev. W. F. Houston, of Columbia, Penn. Having lost her mother when very young, she was trained up principally by her father, and at the age of about fifteen, she publicly gave herself to the Saviour, and soon became an active member of the church in her native place. Her hand and heart were ready for every work of love and benevolence. She established an infant-school, and conducted it herself, until her health constrained her, reluc-



tantly, to give up the work. She also superintended a large Sabbath-school of colored people, and labored successfully in endeavoring to raise this neglected people from their degraded condition. She was an active member of a female association for promoting the cause of missions, and not only labored diligently for the interests of the society, but having considered the subject of going in person to labor for the heathen, she in the most solemn manner dedicated herself to the Lord in this blessed work. Not many months had elapsed after this vow was made and recorded in her private journals before the Lord brought her faith and principles to the test, by providentially, and quite unexpectedly to her, opening up a way for her to go in person; and feeling assured that his hand was leading her, she pledged herself to go. In the following year her father was taken from her; but with his last parting breath he again consecrated her to the work of the Lord among the heathen; in 1838 she was married to the Rev. James L. Scott, who was on the eve of sailing as a missionary for Northern India.

In August, 1839, herself and husband arrived in Futtehgurh, and joined Mr. and Mrs. Wilson in their labors. Mrs. Scott was soon actively engaged with Mrs. Wilson in the female department of the orphan asylum; and a few months after this, when Mrs. Wilson's health rendered it necessary for her to spend a season in the Hills, Mrs. Scott took the entire charge of the female department of the school, and conducted it for nearly twelve months with great energy and success. When her connection with the school ceased, she gave more of her time to the language, and trans-

lated a small volume into Hindustani, which was published.

After remaining at this station for about two years, when Mrs. Wilson's health again failed, and rendered it necessary for her to return to America, Mr. and Mrs. Scott were called to take the entire charge of the asylum at Futtehgurh. Here she commenced once more with her usual energy to instruct the girls in English and Hindustani, to superintend their work, and to labor with her own hands; and her exertions were so great that one short year had not elapsed before these, in connection with other causes, had laid the foundation of fatal disease.

When her physician advised her to spend a season in the Hills, knowing how much her husband was required at his post, she resolved to go alone, and taking her infant son, she travelled by "dak" a distance of about five hundred miles, in ten nights, with none but the heathen around her. When her physicians advised her to return to America, she again proposed and finally determined to go alone, because she felt that the Lord required the sacrifice at her hand. In a letter from Simla, she says to Mr. Scott, "If my health should remain as good as it now is, and there should be no prospect of my being taken off rapidly, would you not consent to send the children and myself, and you remain another year?"

After a due consideration of the subject, she resolved to make the sacrifice, and leaving her husband and darling boy she set out with her two little girls for America. Mr. Scott accompanied her part of the way to Calcutta, and when separating from him she said, "I trust we shall

meet again here below, and if not it will all be ordered aright by our covenant-keeping God." Mr. and Mrs. Freeman accompanied her as far as Calcutta, and enjoyed many precious seasons of prayer and Christian fellowship with her. Mr. Freeman, in a letter to Mr. Scott, says: "Your dear wife never appeared so lovely, happy and heavenly, as during our journey together, and this very heavenly happiness made me feel sad that you are not with her to enjoy it. Many were the happy hours we spent together, and I only regret I was so unfit for such hours. Even the dear little children felt a tenderness and solemnity quite unusual, and talked with their dear mother of God and heaven; and their little eyes were filled with tears as they rose from worshipping God."

In due time they reached Calcutta, and all things were ready for her final separation from her missionary friends. With her two little girls, Mr. and Mrs. Freeman's little daughter, and a daughter of an English officer under her charge, and herself and charge all under the care of a pious friend, they went on board the vessel which was to have borne them across the ocean, and as Mrs. Freeman approached to take one more fond embrace of her little girl, and bid a long farewell to her feeble protector, knowing a mother's anxious heart, Mrs. Scott pressed her hand and said, "Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength." "This," said she, "has ever been my motto, and I have never trusted in vain." Having thus parted with her friends, she set out for her native land by way of England. For the first week she enjoyed her usual health, but from that time her

strength began to fail, and by the time she reached the Cape of Good Hope she was so far reduced that she gave up all hope of ever returning to India. At the Cape she took fresh cold, which brought back all the worst symptoms of her disease. On the 10th of April she was confined to her cabin, and rapidly sunk till the 16th, when she breathed her last, at the age of thirty-six.

A few kind friends whom the Lord had gathered around her did all that could have been done; and the same calm, trusting spirit which had marked her life sustained her in death. When asked if she was happy, she answered, "Very happy in Jesus." Pointing upward she said, "He is there;" and laying her hand on her breast, she said, "He is here." The pious officer who had taken her under his protection very kindly promised her, if she should be taken away, that he would conduct her little charge to their friends in America—a promise which he did not fail to make good."—*Rev. W. H. McAuley.*

#### REV. SAMUEL M. SHARPE.

MR. SHARPE was a native of Steubenville, Ohio, and a graduate of Jefferson College and of the Alleghany Theological Seminary. Accompanied by his wife, a daughter of the Rev. J. M. Jamieson, D.D., he went to the United States of Colombia as a missionary in 1858. He had made excellent progress in learning the Spanish language, and had just preached his first extempore sermon in it with much acceptance, when he was taken with a fever, which in a few days ended a life of excellent promise, on the 30th of October, 1860. The Rev. W. E.

McLaren, his colleague, wrote of his last days as follows :

“Mourning, as we did, over the physical pains of his dying bed, we could not but rejoice to witness the triumph of faith in his last hours. When he began to realize that there was but little hope of his recovery, with a face radiant with faith, he said, ‘I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.’ During the most of his sickness his mind wandered, but even then prayer was the language of his lips. In his more lucid moments he gave precious evidence that his soul, like the Psalmist, feared no evil ; for the Lord was with him : his rod and his staff they comforted him. The day before his death he called all the household to his bed-side, bidding farewell, in a most affectionate manner, to his wife, his friends, and the servants. For each one he had a word of Christian exhortation or warning. A number of young men, who have been under religious instruction in connection with the mission, were present at this time, and seemed deeply impressed as their dying instructor proclaimed to them, for the last time, the precious truths of the Gospel. His last words to them were, ‘Soi mui feliz,’ (I am very happy.)

“How inscrutable is the providence which has taken our brother from us just at this time ! We can only say, ‘It is the Lord, let him do as seemeth him good.’”

REV. CANDAUUR J. SILLIMAN.

MR. SILLIMAN, a native of Alabama, and a graduate of Columbia, S. C., Theological Seminary, spent a few

months among the Choctaws as a missionary in 1856. His health was feeble, and proving to be inadequate to the work, he started on his return to his friends at home, but was taken to his rest on the journey. The Committee expressed their sorrow "on account of the early removal of one who promised to be so useful in the sphere of duty assigned to him by Providence."—*Annual Report*, 1857.

#### REV. GEORGE W. SIMPSON.

THERE are few chapters in the book of Divine Providence in which mystery is not somewhere written. "God's ways are in the seas, and his paths in the great waters, and his footsteps are not known." These truths are brought forcibly to our minds by the startling intelligence which has lately reached us of the sudden and tragic death of two of our beloved missionaries to the western coast of Africa, the Rev. George W. Simpson and his youthful wife. Whilst making a short sail for the benefit of their health in a British brig, the vessel was suddenly overturned by one of those violent tornadoes which so fearfully prevail in southern latitudes. Our beloved friends, together with all others on board the ill-fated vessel, a Krooman only excepted, found a winding-sheet in the waves, and sunk to rise no more till the sea shall give up its dead.

Mr. Simpson was the son of pious parents, who consecrated him in his infancy to the service of his Saviour. His mother was truly an "Israelite indeed," a woman whose praises dwelt on the lips of many of God's children, and who "did what she could" for the glory of God.



The mantle of the parents fell upon the child. In early life he learned to cherish the deepest reverence for our holy religion, and ere youth had given place to manhood, he was found among the ranks of the open and active followers of the Lamb. He engaged for a season in teaching, that he might thereby acquire the means of prosecuting his studies preparatory to entering on the work of the ministry. He passed through his collegiate course in Easton College, and shortly after its completion he entered the Seminary at Princeton. There it was that his mind became deeply imbued with the spirit of missions. It was under the training of those venerated men who have so long taught in that school of the prophets, that the claims of the heathen came up vividly before his mind. He felt indeed that "the field was the world," and the question pressed itself on his heart whether it might not be his duty to labor in some of its far off moral wastes. And the more he pondered on the subject, the more fully did the conviction fasten itself upon him that he was called of God to tell the untaught heathen the way of life. It is a sacrifice which none can fully understand but those who have made it, to break away from kindred, friends and native land, and live and die among a people who, as a mass, are strangers to God, and whose every taste and sympathy is foreign to your own. But our brother resolved to make it, for the glory of God and the good of souls. He might have labored in God's vineyard at home with great acceptance, and have filled one of our best pulpits, but "he conferred not with flesh and blood." He sought not "the praise of men, but of God." He wished to do his duty, whatever of ease and worldly comfort the per-

formance might cost him. The task which lay heaviest upon him preparatory to his great undertaking, was to communicate his views to his mother, and gain her free consent to a final separation. He was the Benjamin of his family, and his parents' idol so far as they had an idol upon earth. He feared therefore to unfold to them the working of his mind. He did it first by letter, and afterwards unbosomed his every thought and feeling on the subject. With tears he told his mother that without her consent he could not enter on his work. She gave it—gave it, though it cost her sleepless nights and bitter tears. Who was she, she felt, that she should lift up her voice or hand against the bidding of the Lord?

When all matters were arranged for his final departure, and he only awaited the sailing of the vessel to carry him off to his heathen home, Mr. Simpson spent the season that was left him in his native land in visiting the churches and kindling up in the hearts of the people a deeper interest in the cause of missions. It was surprising to all who heard him, to observe the amount of knowledge he had acquired respecting the religion, and customs, and peculiarities of the African people, among whom he was destined to labor. He spake like a missionary who had been long in the field, rather than as one who was just entering on his work.

I need not speak of their labors in Africa. They are before the Church, spread out on the pages of the *Record*. Their work is done, and they "are not, for God took them." They have performed the duty assigned them in the King's service, and have been called away seemingly before their time, "to be crowned in the King's presence."—*Rev. W. W. Latta, 1851.*

## MRS. SIMPSON.

MRS. SIMPSON, wife of the Rev. George W. Simpson, was the child of pious parents, her father an elder in the church of Fagg's Manor, Pennsylvania. Her early training was of a carefully religious character. The Bible and the Catechism were her earliest books of study. Thence she learned those great principles which laid the foundation for that maturity of Christian character to which she afterwards attained. Amiable and pleasant in private life, a regular and interested attendant on public worship, yet delaying to make a profession of her faith in Christ, she excited much anxiety for her spiritual welfare; but on the 12th of April, 1844, she was admitted to the communion of the church. Thenceforward she aimed to be wholly a Christian. The Bible-class and the Sabbath-school were both highly prized by her; the one affording herself instruction, the other a field of usefulness to others.

About this time the subject of missions engaged her attention, and she felt a desire to labor among the heathen, and especially in Africa. She lost much of her relish for ordinary duties and labors, and though always doing cheerfully and industriously what was necessary, often said in playfulness, "I had rather be teaching the negroes in Africa."

When the proposal was made to her to go to Africa, she felt it to be an opening in the providence of God to gratify a long-cherished desire, and took the subject into very serious and prayerful consideration. She did not arrive at a final conclusion without many anxieties, misgivings and fears. Her wide circle of friends were nearly

all opposed to her going ; regarding missions to Africa by white people as a forlorn hope. Her parents too withheld a consent, without which she felt that she could not go. In her estimation filial duty required obedience even in this matter. When, however, she obtained what she desired in this respect, she cheerfully consented to go, and immediately began to prepare for her departure.

She went not rashly. She counted the cost, and felt that if the Lord should call for her death in that field she was willing to meet it. The struggle between duty and affection was severe and constant ; and yet there was no disposition to withdraw the pledge she had given to labor for the Saviour in Africa. She looked forward to the time of their embarkation with a calmness which astonished all who knew her.

The parting scene was mingled with tears and smiles, but borne by her with a grace and sweetness of character, which greatly alleviated the sorrow felt by her family and friends in bidding her adieu.

Her own feelings are well expressed in a letter received on the eve of her sailing, being sent back by the pilot. Speaking of the missionary meeting in Dr. Phillips's church she says, "They sung the hymn in which is 'Yet with determined courage go,'" and then adds, "These lines have been running in my head all morning, and I heard Mrs. L. hum them once or twice. Oh, must I see you no more ! Have I parted from you all forever on earth ? I cannot bear the thought. But I shall meet you often at the throne of grace. I feel that you will pray for me. Pray that I may not be suffered to bring reproach on this blessed cause. And yet I fear you will forget me. But you won't forget our mission. *Though*

*we all be swallowed in the deep*, don't forget to pray for Africa. I love you all more than ever; each one comes up to mind separately; and my heart bleeds to leave you. But I go willingly; I trust the love of Christ—the boat is leaving.” While on her voyage she wrote to her mother, “I could be *quite* happy sometimes, could I feel certain you are. I wish, mother, you had told me you felt *very* willing to have me come. You are satisfied now, doubtless. I wish you could feel it a *privilege* to be thus permitted to give a daughter to so glorious a work.”

Her last letter to her mother was full of considerations tending to comfort and strengthen her, and as it were, prepare her for the trial awaiting her in the sudden loss of her children in Africa. “I trust, dear mother, you do not feel unduly anxious about us. Earth is pleasant, oh! how pleasant; still we cannot enjoy the happiness here, which in heavenly mansions awaits those who love God. We know this, although we cannot understand it. Then why are we loth to make so blessed an exchange, or to have our beloved ones make it? You must not be anxious for my safety. We have your God in Africa. His care is as constant here as in Pennsylvania. The death of Christ is as meritorious here, and the Holy Spirit's influence as free and as powerful; the Christian's hope as firm, and I can humbly say, ‘I know that my Redeemer liveth.’ When in a fever lately, I felt it an unspeakable comfort to know that I had not my peace to make with God. I hope we shall all meet as a family in heaven. Pray for us but don't be anxious.”

In April following, 1851, she was asleep with her husband in an ocean grave! How sad, how mysterious such an event! Yet the Lord has done it. It was in

her heart so do something for Africa, but the Master had a short work for her. Being dead, she yet speaks, and the Lord may make her death even more effective than her life.—*Rev. Alfred Hamilton, D.D.*

#### REV. ASHBEL G. SIMONTON.

MR. SIMONTON was born in West Hanover, Penn., January 20, 1833. He was a son of a respected physician of that place, and a nephew of the Rev. William D. Snodgrass, D.D. His early studies were pursued in his native town and afterwards in Harrisburg, to which place his family removed after his father's death in 1846. He graduated at Princeton College in 1852; and after spending two years as a teacher in Mississippi, he entered the Theological Seminary, at Princeton, in 1855. During the first session, he was led by a sermon of the Rev. Charles Hodge, D.D., to consider the subject of foreign missions. "I then resolved," he wrote, "to examine the question seriously and prayerfully, and to suffer nothing to interfere with its decision." As the result of this examination, his purpose was formed to devote his life to the service of Christ amongst the unevangelized, a purpose in which he never wavered. In his application for an appointment as a missionary he expressed his willingness to go to any field of labor, though his thoughts had been somewhat specially turned to Brazil. The Executive Committee had been for some time considering the subject of forming a mission in that country, and they were glad to appoint Mr. Simonton as the first missionary. The work contemplated, in a Roman Catholic country, where public services of Pro-



testant worship for the benefit of the natives had as yet been conducted only in a very limited way, was regarded as one of peculiar delicacy, and also as one of no little difficulty; maturity of character, superior talents and scholarship, good address, and complete devotedness of heart and life to the Saviour and his cause, were indispensable qualifications in the pioneer of the mission; and these were happily combined in Mr. Simonton.

Arriving at Rio de Janeiro in August, 1859, he first engaged in perfecting his acquaintance with the Portuguese language, in the mean time conducting religious services in English for the benefit of our countrymen and others resident in that city. These services were highly valued, for Mr. Simonton's sermons were of marked ability and deep interest; but he turned from engagements of this kind to his main work, that of making the Gospel known to the Brazilians. He soon became an effective preacher in their language, and his ministry was remarkably blest in the conversion of souls. A church was organized in Rio de Janeiro in 1862, and additions were made to its communion at almost every time of administering the sacrament of the Lord's Supper; in nearly all cases, these converts had been previously connected with the corrupt church of Rome or under its influence. Besides his work in the pulpit, he employed the press as an important auxiliary. He translated the Shorter Catechism, and other works into Portuguese, a language peculiarly destitute of evangelical reading. An expository work from his pen, on a part of the Scriptures, was in hand, and it is hoped that it will be found ready for publication. A monthly journal, the *Imprensa Evangelica*, was published by him and sustained chiefly

by his articles, which were often of rare value, and which attracted the attention of readers amongst nearly all the educated classes of the country. His attention was directed, moreover, and with special interest, to the training of native young men of promise for the work of evangelization; three of these young men were under his instruction and that of the other missionaries. He had been joined in his missionary work by several colleagues, with whom his relations were most pleasant, and who were accustomed to look to him as their leader, not merely because he had been longest in the country, but also on account of his excellent qualifications for usefulness in their common work.

During a visit to this country in 1862-3, he was married to Miss Helen Murdock. She was endowed with such gifts and grace as secured for her the warmest esteem of Christian friends, and gave the promise of no ordinary degree of useful influence in the service of Christ. Her early removal was deplored by many, and was felt by her husband to be the greatest loss; yet it was no doubt a part of his preparation for serving the Lord in a higher degree, both on earth and in heaven.

Mr. Simonton's general health was uniformly good, but he probably overtasked his strength in his various labors, and when he was taken with a fever in November, 1867, his constitution did not recover from the attack. He had gone to Sao Paulo, on a visit to his colleague and brother-in-law, the Rev. A. L. Blackford, in the hope of becoming free from symptoms of disease; and there he was ministered to with the utmost affection, and enjoyed also the best medical aid; but his illness could not be arrested, and he departed this life Decem-

ber 9th, 1867, supported to the last by a good hope through grace.

Our departed brother occupied a large place in the affections of his brethren, and in the respect of the American residents in Brazil. One of his colleagues thus referred to him : "He was looked upon by all the members of the mission as our leader and chief stay, as he had been our pioneer. We took no important step, save from absolute necessity, without first hearing his counsels. The most talented, most learned, and best informed of our members ; master of the language, and possessing in an unusual degree tact and prudence for planning and executing, we have no one left to fill his place."

The esteem of his countrymen and of many Brazilians found expression, when the sad news of his death was received in Rio de Janeiro, in resolutions drawn up by the United States Consul and adopted at a meeting held in the Consulate :

"*Whereas*, It hath pleased Divine Providence to remove from us by death our highly esteemed and beloved friend, Rev. A. G. Simonton, in the midst of his usefulness and in the full vigor of early manhood ; therefore,

"*Resolved*, That in the death of our lamented friend, we feel, each of us, that we have experienced a great personal bereavement : and we desire to gather about his grave with those who were united to him by ties of kindred blood and mingle our tears with theirs.

"*Resolved*, That having been intimately acquainted with Mr. Simonton for several years past, we found in him a man of rare intellectual and moral endowments ; a Christian, whose sense of duty for himself was joined with a

large spirit of tolerance towards others,—a moralist, whose irreproachable purity of life found nothing uncongenial in innocent enjoyment,—a gentleman whose manliness was kind, whose frankness was delicate, and whose outspoken convictions never gave offence, and were received with respect, if they were not adopted. As a neighbor, he took the most friendly interest in whatever concerned the welfare of others, and long shall we miss his cheerful greeting at our places of business, and the added charm which his genial presence never failed to lend to the domestic circle. He was gentle and easy to be entreated, full of mercy and good fruits, without partiality, without hypocrisy.

*“Resolved, That we respectfully tender our sincere sympathy to the afflicted relatives of the deceased in this country and in the United States, and to his bereaved associates in this Empire; and we promise to unite with them in keeping alive in our hearts the memory of our excellent friend, and in humbly endeavoring to imitate the virtues which adorned his character.”*

The early removal of such a laborer is one of the mysteries of Divine Providence. It is indeed no unusual event; the missionary records of our Church bear witness to similar examples in other countries. Doubtless, there are wise and gracious reasons for these bereavements. If they lead the Church to feel more deeply its dependence on the blessing of God in the work of missions, and if they lead the associates of our departed friends to engage with renewed earnestness, faith, and hope in the work of the Lord, these afflicting events will not have been in vain; as for the departed, they are with the Saviour, “which is far better.”

## MRS. SIMONTON.

“DIED, in Rio de Janeiro, Brazil, June 27, 1864, after a very brief illness, Helen (Murdoch) Simonton, wife of the Rev A. G. Simonton.” Mrs. Simonton had not been quite one year in the missionary field, for the service of which she seemed to have eminent qualifications. Born of Christian parents, who dedicated her to God in baptism, she gave early indications of great sweetness of disposition and tenderness of conscience, with decided talent. Enjoying the best opportunities of education, her character was very favorably developed under judicious culture. Soon after leaving school she made a public profession of religion in the First Presbyterian Church in Baltimore, Maryland; and from that time became a decided and consistent Christian, taking an active part in every means of getting and doing good, in the Sabbath-schools, tract visitation, and every work and labor of love opened to Christians in that city.

In May, 1863, she was married to Mr. Simonton, who had been recalled to this country by the illness of an aged parent. With him she left the endearments of her happy home, to serve her beloved Master as a missionary in Brazil. Having an excellent, well cultivated mind, a sound judgment, a very tender, loving heart, with simple faith, deep humility, and unselfish zeal, she was eminently adapted to be an invaluable help-meet in the missionary field. Her extreme modesty made her seem at first retiring and too diffident; yet it lent a delicate refinement to her manners, and gave her unusual facility in winning the confidence and affection of all with whom she had intercourse.

Having made rapid progress in the language, for which her previous training had prepared her, she was becoming qualified for great usefulness in a most inviting field, when she was called suddenly away, leaving an infant daughter barely one week old. The summons, however, found her not unprepared. She calmly said, "I am ready to go; Lord Jesus, receive my spirit!" Such removals may seem to us a dark mystery, but God's ways are not as our ways, nor his thoughts as our thoughts. Having accepted that unreserved consecration, as she laid herself on the altar of missionary service, her Saviour was pleased to say, "Come, ye blessed of my Father, inherit the kingdom prepared for you;" and the missionary field became the stepping-stone to the higher employments and felicities of the heavenly service.—*The Presbyterian.*

MRS. E. M. SEELEY.

MRS. SEELEY was born in Charlton, N. Y., on the 9th of November, 1821; her maiden name was Emeline Marvin, and she had the incalculable advantage of being born of pious parents, who early dedicated her to the Saviour. Little is known of her childhood and youth, but she was early instructed in the Scriptures, and taught to feel her obligations to God, both by precept and example. It is not known precisely when she indulged a hope in Christ, it is supposed that she made a public profession of religion at an early age. From the time she united with the church, she was engaged in doing good as she had opportunity, and took an active part in the sabbath-school and female prayer-meeting connected with the village church.



In July, 1847, with her husband she arrived at Futteh-gurh, their missionary station in India. Here for nearly six years she lived the life of the righteous. From the weakness of her eyes, a naturally delicate constitution, the cares of an increasing family and other causes, she was not permitted to engage in much active work; but still she was exerting a most happy influence for the good of her fellow-beings. This influence arising out of the harmonious blending of the Christian graces, as manifested in her daily walk, though silent and unostentatious, was not the less beneficial and powerful. Her heart was in the work, to which she had so early dedicated herself, and for whose accomplishment she had severed herself from the society of friends and the endearments of home. She gave to it her prayers and counsels, and always manifested great reluctance to leave the field, even when the state of her husband's health seemed to point out the possibility of such an event. She had, only a few days before her death, expressed to one of her missionary sisters the strong desire she had to live and die amidst the scene of her labors. The writer of this recalls with much pleasure, the delight she manifested on her return a few weeks ago from a visit at Yàkùtganj, where nearly a hundred Hindus were assembled to hear the word of God. She spoke of the interesting services with so much feeling, and seemed so much encouraged with the manner in which the word was received, as to show how much her heart was interested in the success of our operations for establishing the Redeemer's kingdom here in India.

Her last illness was sudden and short, but it found her prepared for death. It was a solemn moment, and

amidst weeping and sorrow we rose from our knees, to witness her departure to a better and happier world. Passages of Scripture and portions of hymns were repeated to her, which seemed to give her much enjoyment. Once she said, with deep emphasis, "*Jesus died for me!*" And then again, "Oh, these wicked hearts!" and still more frequently would she exclaim, "Come, Lord Jesus! Come, Lord Jesus!" She sent messages to her dear friends at home, and particularly to a beloved brother, towards whom her heart seemed to yearn much. She had in a few short hours all the bitterness of parting with her loved ones, and to realize the momentous truth that she was to stand before the judgment seat of Christ, and yet she had no fears. Under such circumstances, we were rejoiced to see her mind so calm, and her faith so triumphant. Every thing was done that could be done for her comfort, and the doctor was in constant attendance on her to the moment of her departure, but all was without avail. The hand of death was upon her, and a little after 8 o'clock, P.M., on the 9th of May 1853, she breathed her last, and passed from earth to her Saviour's arms. On Sunday evening, the 10th, her remains were carried to our little church, and I preached to a large and sorrowing congregation, from the sweet and consoling words, "Blessed are the dead that die in the Lord." From the church we carried her to our small burial ground, now nearly half filled with the graves of our native Christians and our own sweet little ones. She is the first of our little band who has been honored with a burial there. How pleasant is the thought that she will rise at the resurrection, surrounded by those she loved, and for whose good she left her native land, and

endured the bitter pang of parting with friends and relatives.

We have lost the society of a valued friend and laborer. For nearly six years we were privileged to enjoy her presence, and be cheered by her counsels and prayers. But we sorrow not as those without hope. "If ye loved me," said Jesus to his desponding disciples, "ye would rejoice, because I said, I go unto my Father ;" so should we rejoice when those whom Jesus loves are called away from earth, for they go unto the Father. They are gone, but not lost—gone to a better and happier world, where Jesus reigns, and sorrow never enters.

"She is not dead, the child of our affection,  
But gone unto that school,  
Where she no longer needs our poor protection,  
And Christ Himself doth rule.

"In that great cloister's stillness and seclusion,  
By guardian angels led,  
Safe from temptation, safe from sin's pollution,  
She lives, whom we call dead.

"We will be patient, and assuage the feeling  
We may not wholly stay,  
By silence sanctifying, not concealing,  
The grief that must have way."—*Rev. J. J. Walsh.*

#### MRS. CORNELIA SPEER.

MRS. SPEER, wife of the Rev. William Spcer, D.D., was the eldest daughter of A. Brackinridge, Esq., of Pittsburg, Pa., and a grand-daughter of the late Hon. H. H. Brackinridge, a Judge of the Supreme Court of Pennsylvania. Brought up in worldly ease and wealth, in the midst of a large circle of warmly attached friends,

she had the fairest prospects of happiness. These were not clouded, but greatly extended and brightened by her being enabled to devote herself without reserve to the Lord Jesus Christ, and to the advancement of his cause among the heathen. Her course, however, was short; yet it was long enough to evince the sincerity of her religious profession, the depth of her love to the missionary cause, and the power of our Saviour's grace to comfort and bless his chosen disciple.

The party of missionaries with whom Mrs. Speer went to China, sailed from New York on the 20th of July, 1846. On the 10th of September following she was attacked with a slight hemorrhage from the lungs, which was renewed afterwards, but the progress of the disease was slow; and on her arrival at Macao on the 26th of December, hopes were still entertained of her recovery. "The question of a return to the United States," says Mr. Speer, from whose narrative this memoir is taken, "soon came up, and met with an immediate and firm negative from her; chiefly on the ground of our solemn vows to God, and entire consecration of ourselves to the missionary cause. . . .

"On Sabbath, 7th of March, we celebrated the sacrament of the Lord's Supper. Mrs. Speer joined us, though carried into the room, and forced to recline during its administration upon a sofa. She experienced very strongly the sense of Christ's gracious presence. It was the 'last supper' to her. Henceforth she drank not with us of 'the fruit of the vine.' Now, we trust, she 'drinks it new with Christ in the Father's kingdom.' To her last hour she enjoyed, in a remarkable manner, the distinct sense of God's sustaining hand beneath her. Shortly

after this communion she informed me that on one afternoon, as she meditated, the realization of God's presence in the room, the glory and the majesty and the brightness of the King of kings, the Father of lights, yet arrayed in robes of unspeakable love and pity, was so vivid as to be overpowering. Her soul seemed to be swallowed up and absorbed. It was more than nature could bear, not an ecstasy, but an oppressive 'weight of glory,' of almighty love, and infinite holiness and majesty. She was compelled to turn away her mind lest she should sink down."

Henceforth her disease made rapid progress, though its symptoms "alternated, for several days at a time, with periods of brightness and comparative health and strength. On pleasant afternoons she rode out in a sedan chair on the Praya Grande in sight of the sea, or upon the Campo, without the city, along paths shaded with the bamboo, the plantain, and the papaya; and often came back much refreshed. It was remarked by her, that the days when she was most ill and debilitated were those in which she had the most rich spiritual enjoyment."

"She had committed herself to the missionary work with deliberation, numbering her days and counting the cost. There was no romance in her calculations when she forsook all that she had for Christ. Six weeks after the birth of her little daughter she writes to a relative :

"I am very weak and frail yet, only able to walk about the house. This will astonish you, as you may call to mind how rapidly I used to skip to town and back again.\* Those days are over, and God has seen fit to

\* Her father's residence, Linwood, is a mile and a half from the city of Pittsburgh.

cast me down. It may be that my strength will be recovered in a few weeks ; but there is some reason to fear that it will not. I feel content to have it either way. I am *still trusting in God*, and have found *no reason yet for distrust.*'

“ On Tuesday, April 13th, Mrs. Speer suffered greatly from palpitation of the heart, which almost deprived her of breath, sometimes for fifteen minutes at once. In the evening she spoke strongly of her anticipations of joy on the Judgment-day. She imagined the anxiety of those who should meet its awful trial. ‘I often think how we will *stretch out our hands* towards Jesus on that day,’ said she : ‘how glad we will be when we are placed on his right hand. God will then be the great object of our love ; still we will love each other too, and that with a pure and holy love.’”

In this sweet trust in the Saviour she was kept until the hour of her departure, on the 24th of April, 1847. “It was just half-past five o'clock. As the evening sun threw his declining rays upon the scene of woe, oh, how vivid and consoling was the thought that she, much loved and departing, was at the instant entering those regions of glorious splendor and of bliss, where, in the sunshine of the presence of the Father of lights, there is no night forever.

“The universal expression was, ‘How peaceful!’ Every heart seemed to feel that her ‘last end was *peace.*’ I have never known such an illustration of Barbauld’s hymn, which she had loved to sing on earth :

“So fades the summer cloud away,  
So sinks the gale when storms are o'er ;  
So gently shuts the eye of day ;  
So dies a wave along the shore.”



“On the Sabbath evening, at the same hour of the day, we laid her in the dust in that green and quiet spot of the Cemetery belonging to the East India Company, where lie in sacred repose the remains of the revered Morrison, and his noble wife Mary, and their son John, and those of the Rev. Samuel Dyer. What a bright and happy company shall rise thence on the morning of the Resurrection!”

MRS. CATHARINE M. TEMPLETON.

MRS. TEMPLETON, wife of the Rev. W. H. Templeton, of the Creek Mission, died July 3d, 1857. “She had been connected with the mission more than five years, and had always discharged her duties with marked efficiency. The testimony of her associates is, that she died as she had lived, trusting in the Lord Jesus.”—*Annual Report*, 1858.

MRS. WILLIAMS.

MRS. WILLIAMS, wife of Mr. James Williams, of the Indian Orphan Institute, died May 23, 1863—“sincerely lamented by those who knew her worth. She was supported to the last by a good hope through grace.”—*Annual Report*, 1864.

REV. THOMAS WILSON.

MR. WILSON, of the mission in Liberia, died September 3, 1846. “His death is a great loss to the church and to Africa. His experience (as a colored man especially) and knowledge, his industry and perseverance,

fitted him for usefulness in this important sphere of duty."—*Annual Report*, 1847.

#### MRS. MARIA WILSON.

MRS. WILSON was born January 21st, 1832, in Starke county, Ohio. In her twelfth year, her parents removed to Shelby county, to a farm near Sidney, in the Presbyterian church of which village her father was made a ruling elder. His death, in August, 1850, appears to have been blessed to her, and in November of that year she made a public profession of religion. She was educated in part at the Oxford Female College, where she graduated with honor to herself in the summer of 1856.

Early in her Christian course, her heart became interested in the sad condition of the heathen; and when the Rev. Jonathan Wilson who had consecrated himself to the mission work invited her to become his companion and helper, with no hesitation but such as arose from her sense of her unfitness, she consented; and soon afterwards, she cheerfully bid a farewell that she felt would be a last one to friends and home, to a widowed mother, and all, to go forth with him to labor among the heathen of Siam.

She reached her appointed post, and we are all witnesses how faithfully here she did what she could, and how she endeared herself as a beloved sister to all her associates, by her uniform cheerfulness and sweetness of demeanor, her blamelessness of life, her wise discretion, her interest in the spiritual good of the heathen around her, and her faithfulness in all the relations of life. A little daughter was given her to nestle in her arms

awhile. Before a twelvemonth had passed, her little "Hattie" drooped and pined away, and only eight short weeks before herself, died. A sad trial, this, to a young mother, herself prostrate most of the time on a bed of sickness, and unable to minister to her suffering child; but it was borne with sweet submission, and doubtless was sanctified to her better fitness for that world she was so soon herself to enter, where God is seen to be all in all, and his will, whatever it be, adored. Henceforth, an uncomplaining acquiescence in all that might be ordered for her, gave new beauty to the life of one who had ever been characterized by a calm, straightforward pursuance of the path of duty.

When it became evident that she would be taken away from us, she was the first to speak of it. She said to Mrs. House, who was sitting with her, "It would be but a little while." "Dear sister," replied Mrs. House, "are you willing it should be but a little while?" She answered, "Yes—any time—any time," and then proceeded to speak with great composure of her death and burial. Once, when she supposed she had but a few hours to live, she whispered to her husband, "I am going to Jesus;" a heavenly smile lighting up her countenance with an expression he can never forget. One Sabbath, when we all thought she could not survive through the day, I asked her if she had any last message for me to give the Siamese, who would soon be assembled for the morning preaching service. Pausing a few minutes, she said, "Tell them I am waiting to go home. I hope I shall meet them all in heaven. Tell them the Siamese religion will not do for a dying bed. Let them seek the Lord while He may be found, and not put it off to their dying

hour." To a friend who offered to sit up with her on the morrow, she said, "I hope before that to be where there will be no need of watchers." . . . A turn of distress ensuing, her husband bowed his head and prayed, "Lord Jesus, come quickly," when she raised her trembling arms, and made an effort to clasp her hands, as if in prayer, and said, "Come—come—come," and then seemed to be beckoning till her hands dropped exhausted, and we thought her last words had been spoken. But soon she raised her arms again, and beckoning, as before, said with a voice the strength of which surprised us all, "They've come!—heaven—sweet music—angels—Hallelujah—glorified." She spoke not again. Her breathing gradually became more and more gentle till, at 3 A.M., July 10th, 1860, it ceased, and thus she sweetly fell asleep.

Rev. D. B. Bradley, M.D., conducted the funeral exercises, basing his remarks upon the text, "Jesus Christ, the same yesterday, to-day, and forever," which on one occasion she had so impressively quoted. The children of the school were assembled, and many natives; so a part of Dr. Bradley's excellent address was in Siamcse. The English and United States Consuls, and the foreign residents of Bangkok generally, manifested their respect for the deceased, and their sympathy with the bereaved husband, by their presence on the occasion, and in their boats in long procession followed her remains to the Protestant cemetery, where we laid her down to rest beside her little one, and near other sainted dead, in "sure and certain hope" of a joyful resurrection.—*Rev. S. R. House, M.D.*

## MRS. SARAH W. WILLIAMS—REV. EDWIN T. WILLIAMS.

MRS. WILLIAMS, wife of the Rev. E. T. Williams, was a native of South Carolina. At an early age, she professed her faith in Christ, and through grace was enabled to adorn that profession by a beautiful and consistent life. She consented to engage in missionary work in full view of its trials, and with everything that could have made a residence in her native land joyous and attractive; a sense of her unworthiness to serve the Redeemer in such a holy work was her chief discouragement. She left this country with her husband in the fall of 1853, but she was not permitted to remain long at Corisco. The seeds of consumption, sown before she left her native land, developed so rapidly in disease on the voyage and after her arrival, that in about three months it was deemed expedient that she should return to this country. She lingered here in feebleness until June 12th, 1855, when she died in the twenty-sixth year of her age. Her last days were remarkably supported by divine grace; and her last hours deeply impressed the weeping friends around her dying bed with the conviction that she was already seeing her Saviour. "Wearing still a smile of heavenly radiance, her gentle, happy spirit entered into rest."—*Presbyterian*.

Mr. Williams afterwards returned to Africa as a missionary in Liberia. His health having suffered from the fever of the coast, he visited this country hoping to be able to go back to the work which he preferred to every other; but before he was able to return to it, and while still connected with the Board as one of its missionaries, the Rebellion was begun, and it arrested his plans. He

then took the charge of a church in Florida, and his relations to the Board were virtually but not formally dissolved. He was called to his rest in 1865. He was a man of singularly amiable character, and of sincere and devoted piety. As a missionary he was held in the warmest esteem by his associates and by all who knew him. He was a native of Georgia, a graduate of Nassau Hall and of the Theological Seminary, Princeton. In the thirty-ninth year of his age, he entered into the joy of his Lord.



MISSION BURIAL GROUND, CORISCO.





# APPENDIX.



## I.

### THE UNEVANGELIZED NATIONS.

A MAP of the world, painted in light or dark colors, according to the prevalence or absence of the knowledge of God, presents a picture deeply shaded. The darkness spreads over a larger extent of the earth than the light; even the light in many broad regions is not the pure rays of the sun, but is darkened by the atmosphere of Mecca or of Rome.

In some of the darkest parts of the earth, the Church of Christ has now her missionaries, laboring to spread abroad the light of the Gospel. In another chapter, a general view of missionary statistics will be given; in this, an attempt will be made to enumerate most of the tribes and nations for whom the Protestant Church has not yet entered upon the work of missions, or has engaged in this work to a very limited extent.

Beginning with the Indian Tribes of the United States and Territories, it may be satisfactory to give first the following statistics. They are taken from the Report of the Commissioner of Indian Affairs of 1866, and give the names, in most cases, and the estimated population of the different tribes.

*Northern Superintendency.*—Winnebagoes, 1,750; Omahas, 997; Otoes and Missourias, 511; Pawnees, 2,750; Sacs and Foxes of the Missouri, 102; Iowas, 303; Brulé and Ogalallah Sioux, 7,865; Cheyennes, 1,800; Arapahoes,

750 ; Santee Sioux, 1,350. [In Northern Kansas, Nebraska, and Dakota Territory.]

*Central Superintendency.*—Pottawatomies, 1,992 ; Sacs and Foxes of the Mississippi, 766 ; Miamies of Kansas, 127 ; Chippewas and Christians, 80 ; Peorias, Piankeshaws, Kaskaskias, and Weas, 236 ; Shawnees, 600 ; Delawares, 1,064 ; Kansas or Kaws, 670 ; Kickapoos, 242 ; Ottawas, 200 ; Kiowas and Comanches, 2,800 ; Apaches, Cheyennes, and Arapahoes, 4,000. [In Southern and Western Kansas, and Colorado.]

*Southern Superintendency.*—Creeks, 14,396 ; Cherokees, 14,000 ; Choctaws, 12,500 ; Chickasaws, 4,500 ; Seminoles, 2,000 ; Osages, 3,000 ; Quapaws, 350 ; Senecas and Shawnees, 210 ; Wichitas, 392 ; Keachies, 144 ; Wacoos, 135 ; Tawaacaras, 151 ; Caddoes and Ionies, 362 ; Shawnees, 520 ; Delawares, 114 ; Indians belonging to some of these tribes not at their Agency, 1,000. [In the Indian Territory, west of Arkansas.]

*New Mexico Superintendency.*—Mohuache Utes, 600 ; Jicarilla Apaches, 900 ; Navajoes, 8,900 ; Pueblos, 6,743 ; Capote Utes, 1,000 ; Wamenucha Utes, 1,500 ; Mascalera Apaches, 335.

*Colorado Superintendency.*—Tabeguache Utes, 4,500 ; Grand River and Uintah Utes, 2,500.

*Dacotah Superintendency.*—Lower Brulé Sioux, 1,200 ; Lower Yanctonais Sioux, 2,100 ; Twokettle Sioux, 1,200 ; Blackfeet Sioux, 1,320 ; Minneconjon Sioux, 2,220 ; Oncpapas, 1,800 ; Ogalallahs, 2,100 ; Upper Yanctonais, 2,400 ; Sans Arcs, 1,680 ; Poncas, 980 ; Yanktons, 2,530 ; Arickarees, 1,500 ; Gros Ventres, 400 ; Mandans, 400 ; Assinaboins, 2,640.

*Idaho Superintendency.*—Nez Percés, 1,600 ; Coeur d'Alenes and Kootenays, — ; Boise and Bruncau Shoshones, — ; Kammas Prairie Shoshones, —.

*Montana Superintendency.*—Flatheads, 558 ; Upper Pend d'Oreilles, 918 ; Kootenays, 287 ; Blackfeet, 2,450 ; Pie-gans, 1,870 ; Bloods, 2,150 ; Gros Ventres, 1,500 ; Crows, 3,900.

*Washington Superintendency.* — Various tribes [not specified in the Report], 14,800.

*California Superintendency.* — Round Valley, 1,389 ; Hoopa Valley, 623 ; Smith River, 625 ; Tule River, 725 ; Mission Indians, 3,300 ; Coahuilas and others, 4,400 ; King's River and others, 14,900.

*Oregon Superintendency.*—Umatilla Reserve, 759 ; Warm Springs Reserve, 1,070 ; Grande Ronde Reserve, 1,144 ; Alsea Agency, 530 ; Siletz Agency, 2,068 ; Klamaths, Snakes, etc., 4,000.

*Utah Superintendency.*—Eastern Bannacks and Shoshones, 4,500 ; North-western Shoshones, 1,800 ; Western Shoshones, 2,000 ; Goship and Weber Utes, 1,600 ; Utahs, 7,700.

*Nevada Superintendency.*—Bannacks, 1,500 ; Shoshones, 2,000 ; Pi Utes, 4,200 ; Washoes, 500.

*Arizona Superintendency.*—Papagoes and others, 34,500.

*New York Agency.*—Cattaraugus, 1,386 ; Cayugas, with Senecas, 150 ; Onondagas, with Senecas ; 138 ; Alleghany, 845 ; Tonawanda, 529 ; Tuscaroras, 360 ; Oneidas, 184 ; Oneidas, with Onondagas, 96 ; Onondagas, 325.

*Michigan Agency.*—Chippewas of Lake Superior, 1,058 ; Ottawas and Chippewas, 5,207 ; Chippewas of Saginaw, 1,562 ; Chippewas, Ottawas, and Pottawatomies, 232 ; Pottawatomies of Huron, 46.

*Greenbay Agency.*—Stockbridges and Munsees, 152 ; Oneidas, 1,104 ; Menomonees, 1,376.

*Chippewas of Lake Superior.*—Various bands, 4,500.

*Chippewas of the Mississippi.*—Mississippi band, 2,166 ;



Pillager and Lake Winnebagoshish bands, 1,889; Red Lake, 1,183; Pembina, 931.

*Wisconsin Agency.*—Winnebagoes, 700; Pottawatomies, 650. Total, 293,034.

The same report of the Commissioners of Indian Affairs, in the tables from which the statistics of population are taken, *supra*, enumerates 25 Roman Catholic missionaries, besides 15 not severally apportioned—Methodist, Catholic, Presbyterian, and Congregational—these 15 among the Ottawas and Chippewas of Michigan. The 25 are distributed as follows: Pottawatomies, 4; Osages, 2; Pueblos, 13; Flatheads, Upper Pend d'Oreilles, and Kootenays, each, 1; Chippewas of Lake Superior, 1; Chippewas and Ottawas, 1; Menomonees, 1. The number of Protestant missionaries enumerated in this Report is 22, not including the 15 above mentioned. These statistics appear to be connected with returns of schools, and seem to include female teachers in some cases. They are probably incomplete. The population of the tribes which have Protestant missionaries, according to the Commissioner's Report, is 14,541. Add to this, the number of Cherokees, Choctaws, Creeks, Seminoles and Chickasaws, among which tribes there are Protestant missionaries, and the whole number reached by Protestant missions is 61,937—leaving the number of Indians not thus reached, 231,097. The population of tribes reported as having Roman Catholic missionaries, after making in their favor a liberal estimate of Indians in Michigan, is 16,966.



IN AMERICA.—Indians in the United States and Territories, not supplied with Protestant missionaries, 231,097. Some of the Indian tribes in British, and all in Russian

America, are in like manner without the means of grace, as are the Indians of Mexico and South America, who are mostly under the influence of Roman Catholic priests. It is not practicable to form a correct estimate of the number of the British and Spanish American Indians. The Indians in Spanish American States, however, are included in the returns of the inhabitants of those countries.

Leaving the Aborigines, the large Roman Catholic population extending from Mexico to Patagonia arrests attention. With the exception of missionaries in the United States of Colombia, Brazil, and Buenos Ayres, the few Protestant ministers in South America give their attention mostly to the English and American residents and sailors, though they may exert some influence indirectly on the native inhabitants; their number does not probably reach half a score.

Mexico,	-	-	-	7,138,000
Central America,	-	-	-	2,146,000
Venezuela,	-	-	-	1,000,000
Equador,	-	-	-	600,000
Bolivia,	-	-	-	1,030,000
Peru,	-	-	-	1,400,000
Chili,	-	-	-	1,200,000
Uruguay,	-	-	-	250,000
Paraguay,	-	-	-	270,000
				<hr/> 15,034,000

#### IN THE WEST INDIES :

Cuba, Spanish,	-	-	1,007,000
Porto Rico, Spanish,	-	-	359,000
Guadaloupe, French,	-	-	127,000
Martinique, French,	-	-	118,000
Guiana, (on the Continent,) French,			21,000
			<hr/> 1,362,000

IN AFRICA no missionaries are found  
except as noted in—

Morocco,	-	-	-	8,500,000
Algiers,	-	-	-	2,808,000
Tunis,	-	-	-	2,220,000
Tripoli and Barca,	-	-	-	800,000
Beled el Jerid,	-	-	-	900,000

[These are the Barbary States, and the Jews form a considerable part of this population, amongst whom are a few missionaries. The rest are Mohammedans, excepting the French in Algiers, some 80,000.]

Nubia,	-	-	-	500,000
The Great Desert,	-	-	-	300,000
Soudan,	-	-	-	10,000,000
Borgoo, Darfour, etc.,	-	-	-	1,200,000
Abyssinia,	-	-	-	3,000,000
Eastern Africa,	-	-	-	3,000,000
Ethiopia,	-	-	-	3,000,000

To these may be added several countries in which the missionary force yet employed is very limited, viz. :

Senegambia,	-	-	-	7,000,000
Upper Guinea,	-	-	-	5,500,000
Lower Guinea,	-	-	-	4,500,000
Madagascar	-	-	-	4,000,000

————— 57,228,000

IN ASIA :

Asiatic Russia, including Georgia, etc.,	-	-	-	4,562,000
Independent Turkey,	-	-	-	6,500,000
Arabia,	-	-	-	8,000,000

Persia, - - -	9,000,000
Afghanistan, - - -	6,000,000
Belochistan, - - -	1,500,000
Anam, or Cochin China and Cambodia, - - -	9,000,000
Japan, excepting at two or three points - - -	30,000,000

To these should be added many districts in India, not having a missionary station, - - - 50,000,000

And many of the provinces in China, in which missions have not yet been formed, including Chinese Tartary, etc., - - - 200,000,000

————— 324,562,000

IN THE ISLANDS, Asiatic, Australasian, and Polynesian, a large population remains in spiritual darkness. Our information of many of these islands is very limited, but still without missions are :

The Philippines, - - -	3,000,000
Sumatra, - - -	3,000,000
Molucca and Spice Islands, -	1,000,000
New Guinea, New Caledonia, etc.,	600,000
Pelew, Ladrone, and others, -	100,000

To these may be added, as supplied with but a very limited missionary agency :

Java, - - -	9,530,000
Borneo, - - -	3,000,000
Celebes, - - -	2,000,000

————— 22,230,000

To this long list of nations and tribes to whom the gospel has not yet been preached, must be added the Greek and Roman Catholic nations in Europe. Though among the latter are now to be found several hundred faithful ministers of the gospel, who are natives, as well as some foreign laborers. The population of Russia in Europe, a large part of Austria and of several German States, Italy, Greece, Spain, Portugal, France, Belgium, and the larger part of Ireland is, either wholly or in great part, under bondage to the Pope and the Patriarch or Emperor. The inhabitants of some of these nations are inaccessible to the Christian missionary, though amongst some of them the door is now open. Changes are in rapid progress, and many years will not pass away before the gospel can be freely published in these lands. This Greek, Papal, and Armenian population may be estimated at

180,000,000

A general summary of the preceding statistics is as follows:

Indians in the United States and Territories,	231,000
Spanish American States, - -	15,034,000
West Indies, - - - -	1,632,000
Africa, . - - -	57,228,000
Asia, - - - -	342,562,000

Islands in the China Sea and Pacific Ocean,	22,230,000
Greeks and Roman Catholics in Europe,	180,000,000
	<hr/>
	600,917,000

If the Chinese census of 360,000,000 be received as correct, the whole population of the earth may be estimated at not less than one thousand millions. According to the preceding statistics, therefore, nearly two-thirds of the human family live in countries unenlightened by the gospel. A still larger number are in bondage to false religious systems, as is shown by the following Tables:\*

## RELIGIONS OF MANKIND.

Paganism,	-	-	-	600,000,000
Mohammedanism,	-	-	-	120,000,000
Judaism,	-	-	-	5,000,000
Christianity,	-	-	-	275,000,000
				<hr/>
				1,000,000,000

## CHRISTIANS.

Protestant,	-	-	-	95,000,000
Armenian, Nestorian, etc.,	-	-	-	5,000,000
Greek,	-	-	-	50,000,000
Romanist,	-	-	-	125,000,000
				<hr/>
				275,000,000

“Oh! how much land yet remains to be possessed and cultivated for Jesus in our own land! And how much in Pagan lands! The mind wearies with the contemplation of the extent of the work, and the infinitesimal means.

\* These figures can be regarded only as general Estimates, and not as exact Returns.



Yet the Kingdom of God is as leaven, as a mustard seed. The Master has solved the matter. It is in the hands of the Captain of our salvation, our glorious King. He has issued our orders, He has promised his peculiar blessing. 'All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you always, even unto the end of the world.' This command is clear and authoritative, this promise is full of good cheer and exhaustless. May it ever brighten our pathway in our great work!"—*Rev. J. N. Shultz.*

## II.

# A GENERAL VIEW OF PROTESTANT MISSIONS.

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WHILE darkness rests upon many nations, there are signs of approaching day. The last chapter contained statistics of tribes and people in a great measure destitute of missionary agency ; in this, some general statistics will be given of Protestant missions in unevangelized countries. These must be brief and imperfect, yet they will serve to show that a good work is in progress—a work which, we believe, God will bless more and more, until “the earth shall be full of the knowledge of the Lord as the waters cover the sea.”

The returns made out by Missionary Societies are not prepared on the same plan. Some enumerate only men as laborers, others include women,—the wives of missionaries, and unmarried teachers. The common, but not invariable usage of the American Societies is to report the wives of ministers as assistant missionaries, as no doubt they are in a high degree, but this is seldom done by European Societies. Some enumerate missionaries and assistant missionaries, without distinguishing the number of each

class. Some report as missionaries all who are in the service of the Society, though the labors of many are devoted to their own countrymen, and they might properly be classed as domestic missionaries. In the following returns, an enumeration is designed of those only who are laboring among people to whom the Gospel has not been preached. In the appended Summary View, No. 1, an estimate is made of the wives of missionaries, and they are included in the column of assistant missionaries; while in the reports of Societies not specifying the number respectively of missionaries and assistant missionaries, one-half is assigned to each class, with the addition of the estimated number of the wives of the former placed in the column of assistants. The Moravian missionaries are in this table enumerated as one-half belonging to the class of ordained missionaries, the other half to that of assistant missionaries. The views of missionaries are not uniform as to the admission of communicants to the Lord's table. And in some instances, no returns of communicants and scholars are given. These and other causes must prevent any complete enumeration of missionary statistics. The details given in this chapter can be regarded only as conveying a general idea of the missionary work.

They have been taken from Annual Reports, viz: of the American Board of Foreign Missions, Boston; Missionary Association, New York; Christian Union, New York; Baptist Missionary Union, Boston; Board of Foreign Missions of the Reformed (Dutch) Church, New York; Board of Foreign Missions of the United Presbyterian Church, Philadelphia; Episcopal Board of Foreign Missions, New York; Missionary Society of the Methodist Episcopal Church, New York; Board of Foreign Missions of the Presbyterian Church, New York; Baptist,

Church, Gospel Propagation, London, Wesleyan, United Methodist Free, Methodist New Connexion, Missionary Societies, London; Scotch Free Church, Scotch Established Church, Scotch United Presbyterian Church Reports, Edinburgh,—all of the year 1867, and from a few other sources. No attempt has been made to collect the statistics of English and American missions among the Roman Catholic populations of Europe, nor of the missions to the Jews in Europe. A complete enumeration of these would include, in France, Belgium, etc., as the main agency in the work of missions, the Protestant churches of those countries, which, however, could not properly be classified as foreign missions.

Following the geographical arrangement adopted in the last chapter, this survey must begin with missions to

## THE AMERICAN INDIANS.

AMERICAN BOARD:\* Senecas, Ojibwas and Dacotahs—ordained missionaries, 7; native preachers, 9; assistant missionaries, 22—of whom 11 are natives; communicants, 690; scholars, —.

AMERICAN ASSOCIATION:† among the Ojibwas or Chipewas—ordained missionary, 1.

BAPTIST, Southern: Cherokees and Chicopees—ordained missionaries, 10; communicants, —.

EPISCOPAL: Santee Sioux, Nebraska—ordained missionary, 1; communicants, 200; scholars, 200.

EPISCOPAL, Canadian: Indians in diocese of Toronto—ordained missionaries, 2; communicants, 76.

\* The organ of the Congregational and the New School Presbyterian Churches.

† The organ of churches making opposition to slavery the chief feature of their missionary organization.

EPISCOPAL, English Church Missionary Society: Red River Settlement, and other places in British North America—ordained missionaries, 21—of whom six are natives; communicants, 1,000; scholars, 928.

The FRIENDS, Indiana Yearly Meeting: Shawnees—assistants, 3; manual labor boarding scholars, 40—in 1866.

INDEPENDENT, Canadian: on Owen Sound—ordained missionaries, 2.

METHODIST: Indians in New York, Michigan, Wisconsin, Oregon—ordained missionaries, 10—of whom one is in Oregon; members, 1,162; “probationers,” 249.

METHODIST, South: Creeks, etc.—ordained missionaries, —.

METHODIST, English Wesleyan: Indians in Canada and Hudson’s Bay Territory—stations, 27; missionaries and members, not reported separately from the returns of missions among white people, but ordained missionaries, estimated, 15; members, estimated, 1,500.

MORAVIANS or United Brethren: Delawares in Upper Canada, and among the same tribe in the Indian Territory—stations, 2; laborers of all classes, 8. Greenland, and among the Esquimaux in Labrador—stations, 11; laborers of all classes, 56; communicants, estimated, 3,500.

PRESBYTERIAN: Chippewas in Michigan, Omahas in Nebraska, Creeks and Seminoles in the Indian Territory—ordained missionaries, 3; male and female assistant missionaries, 11—some of whom are natives; communicants, 147; scholars, 108.

PRESBYTERIAN, South: Choctaws, in the Indian Territory—ordained missionaries, 6—of whom one is a native; communicants, —. Cherokees—ordained missionary, 1. Chickasaws—ordained missionary, 1.

SPANISH-AMERICAN STATES.

AMERICAN CHRISTIAN UNION:\* Valparaiso—ordained missionaries, 3; at Santiago de Chili, 1; at Carthagena, 1; in Mexico, 2.

EPISCOPAL: English S. A. Mission Society, Keppel Island, Bahia Blanca, Callao, Chinha Islands, etc.—ordained missionaries, 5; assistant missionaries, 3.

METHODIST: Buenos Ayres and neighboring provinces—ordained missionaries, 9.

METHODIST, English Wesleyan: Belize, Ruatan, Corosal, Honduras—ordained missionaries, 3; communicants, 786; scholars, 483.

PRESBYTERIAN: United States of Colombia—ordained missionaries, 2; female assistant missionary, 1. Brazil—ordained missionaries, 7—of whom one is a native; female assistant missionaries, 4; communicants, 142.

GUIANA AND THE WEST INDIES.

AMERICAN ASSOCIATION: Jamaica—ordained missionaries, 5; male and female assistant missionaries, 6; communicants, 396; scholars, 216.

BAPTIST, English: Jamaica, Hayti, Trinidad, and the Bahamas—ordained missionaries, 8; native preachers, 77; communicants, 18,074.

EPISCOPAL: Hayti—ordained missionaries, 3; catechist, 1; communicants, 77.

EPISCOPAL, English Gospel Propagation Society: Bahamas, Antigua, Barbadoes and British Guiana—ordained missionaries, 20; communicants, 2,189.

\* The organ chiefly of the Congregational, New School Presbyterian, and Reformed (Dutch) Churches.



INDEPENDENT, London Missionary Society: British Guiana and Jamaica—ordained missionaries, 16; native pastors, 4; other native assistants, 20; communicants, 4,798; scholars, 2,285.

METHODIST, English Wesleyan: British Guiana, Antigua, St. Christopher's, Dominica, Montserrat, Nevis, St. Eustatius, St. Bartholomew's, St. Martin's, Tortola, Anguilla, St. Vincent's, Trinidad, Tobago, Barbadoes, Jamaica, New Providence, Harbour Island, Turk's Island and Hayti—missionaries and assistant missionaries, 80; communicants, 37,717; scholars, 10,306. English United Free: Jamaica—ordained missionaries, 9; communicants, 1,746; scholars, 740.

MORAVIAN: St. Thomas, St. John, St. Croix, Jamaica, Antigua, St. Christopher's or St. Kitt's, Barbadoes, Tobago, Surinam, Mosquito Coast—stations, 58; missionary laborers of all classes, 179; communicants, estimated, 10,000.

PRESBYTERIAN, Scotch United: Jamaica and Trinidad—ordained missionaries, 24; communicants, 4,862; scholars, about 3,500.

PRESBYTERIAN, Scotch Free: New Providence, Antigua, Trinidad and Honduras—ordained missionaries, 2; communicants, —.

## AFRICA—NORTH AND EAST, MAURITIUS, MADAGASCAR.

EPISCOPAL, English Church Missionary Society: Kisu-  
lidini, on the eastern coast, a few degrees south of the  
equator—ordained missionary, 1. Mauritius—ordained  
missionaries, 4—one of whom is a native; communicants,  
72; scholars, 388. Madagascar—ordained missionaries, 2.

EPISCOPAL, English Gospel Propagation Society : Mauritius—ordained missionaries, 3—one of whom is a native ; communicants, 105. Madagasear—ordained missionaries, 2.

GERMAN PROTESTANT : Pilgrim Mission of St. Krishna ;—stations in Egypt.

INDEPENDENT, London Missionary Society : Mauritius—ordained missionary, 1 ; communicants, 167 ; scholars, 300. Madagasear—ordained missionaries, 7 ; native pastors, 95 ; medical missionary, printer, etc., 5 ; communicants, 4,374 ; scholars, 936.

METHODIST, United Free : at Ribe, on the eastern coast—ordained missionaries, 2.

PRESBYTERIAN, United : Egypt—ordained missionaries, 8 ; assistant missionary, 1 ; female assistant missionaries, 10 ; native assistants, — ; communicants, — ; scholars, 711.

## AFRICA—WEST.

AMERICAN BOARD : Gaboon river, near the equator—ordained missionaries, 3 ; female assistant missionaries, 3 ; native helpers, 2 ; communicants, — ; scholars, 50.

AMERICAN ASSOCIATION : among the Mendians, near Sierra Leone—ordained missionaries, 2 ; male and female assistant missionaries, 4.

BAPTIST, Southern : Liberia—ordained missionaries, — ; communicants, —.

BAPTIST, English : Cameroons, Bimbia—ordained missionaries, 5 ; communicants, 102 ; scholars, 150.

EPISCOPAL : Cape Palmas and neighboring places—ordained missionaries, 9—of whom 5 are Liberians and 2 are natives ; male and female assistant missionaries, 6 ; native and Liberian catechists and teachers, 19 ; communicants, —.

EPISCOPAL, English Church Missionary Society : Sierra

Leone, the Yoruba country, and on the Niger—ordained missionaries, 36—of whom 17 are natives; assistant missionaries, 75—nearly all natives; communicants, 2,204; scholars, 1,706. English Gospel Propagation Society: Fallangia, between Sierra Leone and Gambia—ordained missionary, 1; assistant missionary, 1; communicants, 60.

**FRENCH PROTESTANT:** Senegal—ordained missionaries, 2.

**GERMAN PROTESTANT—Basle Society:** Gold Coast—ordained missionaries, 17; unordained assistants, 14; native assistants, 37; communicants, 528; scholars, 613. North German Society: Gold Coast—ordained missionaries, 15; communicants, —.

**METHODIST:** Liberia — “travelling preachers,” 18; teachers, 14; communicants, 1,308—of whom 156 are natives; scholars, 238.

**METHODIST, English Wesleyan:** Gambia River, Sierra Leone, Gold Coast and Ashantee—ordained missionaries, 9; native ministers, 10; communicants, 9,186; scholars, 5,187. English United Free: Sierra Leone—ordained missionary superintendents, 2; communicants, 2,558; scholars, 1,040. Lady Huntington Connexion: Sierra Leone—stations, 12; ordained missionaries, estimated, 10; communicants, estimated, 1,000.

**PRESBYTERIAN:** Liberia, and Corisco and vicinity—ordained missionaries, 10; licentiate preachers, 2; teachers, 7; female assistant missionaries, 6; native assistants, 12; communicants, 351; scholars, 181.

**PRESBYTERIAN, Scotch United:** Old Calabar—ordained missionaries, 10; male and female assistant missionaries, 10; native assistants, 6; communicants, 57; scholars, 400.

**UNITED BRETHERN IN CHRIST:** Sierra Leone, at Sher-

bro—ordained missionaries, 2; female assistant missionaries, 2.

## AFRICA—SOUTH.

AMERICAN BOARD: among the Zulus—ordained missionaries, 12; female assistant missionaries, 13; native helpers, 14; communicants, 394; scholars, 723.

EPISCOPAL, English Gospel Propagation Society: among the heathen and Mohammedans—ordained missionaries, 12; communicants, 461.

FRENCH PROTESTANT: Bassoutos—ordained missionaries, 17; assistant missionaries, 5; communicants, 1,676; scholars, 726. This mission has been broken up, for the present at least, by the Boers.

GERMAN, ETC., PROTESTANT—Rhenish Missionary Society: stations, 25. Berlin Missionary Society: stations, 17. Hermansburgh Mission: stations, 37. South African Dutch Reformed: stations, 14. Norwegian Mission: stations, 6. Holland Mission: station, 1—in all having probably 125 missionaries, besides assistants; communicants, estimated, 10,000.

INDEPENDENT, London Missionary Society: ordained missionaries, 36—only one of whom is a native; assistant missionaries, 4; communicants, 4,642; scholars, 2,161.

METHODIST, English Wesleyan: missionaries and assistant missionaries, 61; communicants, 10,108; scholars, 11,911. The work thus reported is partly among colonists.

MORAVIAN: stations, 12; laborers of all classes, 63; communicants, estimated, 2,000.

PRESBYTERIAN, Scotch Free Church: ordained missionaries, 6; communicants, 863; scholars, 847. Scotch United: ordained missionaries, 7; native evangelists, 5; communicants, 258.

## ASIA—WESTERN, AND ADJACENT PARTS OF EUROPE.

**AMERICAN BOARD:** Western Turkey—ordained missionaries, 25; missionary physician, 1; female assistant missionaries, 30; ordained native pastors, 10; native helpers, 89; communicants, 693; scholars, 1,837. Central Turkey—ordained missionaries, 7; missionary physician, 1; female assistant missionaries, 9; ordained native pastors, 9; native helpers, 44; communicants, 1,153; scholars, 1,385. Eastern Turkey—ordained missionaries, 9; missionary physician, 1; female assistant missionaries, 14; ordained native pastors, 13; native helpers, 104; communicants, 596; scholars, 2,486. Greece, one ordained missionary and his wife. Syria—ordained missionaries, 9; female assistant missionaries, 8; ordained native pastors, 2; native helpers, 32; communicants, 203; scholars, 870. Nestorians—ordained missionaries, 5; female assistant missionaries, 8; native preachers, 68; native helpers, 64; communicants, 614; scholars, 1,244.

**EPISCOPAL:** Athens—ordained missionary, 1; female assistant missionaries, 3.

**EPISCOPAL, English Church Missionary Society:** Syra in Greece, Smyrna in Asia Minor, Jerusalem and Nazareth—ordained missionaries, 8; assistant missionaries, 2; native assistants, 7; communicants, 59; scholars, 401. **English Gospel Propagation Society:** Constantinople—ordained missionary, 1. **London Jews' Society:** ordained missionaries, 7.

**INDEPENDENT, British Jews' Society:** ordained missionary, 1.

**METHODIST:** Bulgaria—ordained missionaries, 2; native assistant, 1.

PRESBYTERIAN, Reformed, O. S. : Syria—ordained missionaries, 2 ; missionary physician, 1.

PRESBYTERIAN, Scotch Free, Established, and Irish : Jews—ordained missionaries in Western Asia and North Africa, 11.

## ASIA—INDIA AND CEYLON.

AMERICAN BOARD : Ceylon, south and west India—ordained missionaries, 31 ; missionary physician, 1 ; female assistant missionaries, 34 ; ordained native pastors, 15 ; native helpers, 384 ; communicants, 2,291 ; scholars, 4,737.

BAPTIST, Missionary Union : Assam, and among the Teloogoos, south India—ordained missionaries, 8 ; female assistant missionaries, 8 ; native preachers, 16.

BAPTIST, Free-Will : Orissa—ordained missionaries, 4 ; native preachers, 5 ; communicants, 112.

BAPTIST, English : Bengal and other parts of north India and Ceylon—ordained missionaries, 40 ; native preachers, 165 ; native communicants, 3,020 ; scholars, —.

BAPTIST, English General : Orissa—ordained missionaries, 9 ; female assistant missionaries, 9 ; native preachers, 17 ; communicants, 361.

EPISCOPAL : English Church Missionary Society, north, west and south India and Ceylon—ordained missionaries, 161—of whom 49 are natives and East Indians ; male assistant missionaries, 12 ; female assistant missionaries, 11 ; native helpers, 1,484 ; communicants, 11,466 ; scholars, 33,963. English Gospel Propagation Society—north and south India and Ceylon—ordained missionaries, 88—of whom 27 are natives ; communicants, 4,830 ; scholars, 2,712. (Reports of communicants and scholars not complete ; probably as many more.)

GERMAN PROTESTANT : Basle Missionary Society in



1865, in south-western India—ordained missionaries, 47—of whom 8 are natives; unordained assistants, 12; native assistants, 94; communicants, 1,532; scholars, 1,900. Berlin Evangelical Missionary Society, north India—ordained missionaries, in 1,863, 17; native assistants, 10; communicants, 790; scholars, 1,900. Lutheran Missionary Society at Leipsic, south India—ordained missionaries, 15, of whom two are natives; native assistants, 52; communicants, 4,130; scholars, 1,170.

**INDEPENDENT**, London Missionary Society: north and south India—ordained missionaries, 75—of whom 24 are natives; native helpers, 310; communicants, 3,012; scholars, 14,384.

**LUTHERAN**: south India—ordained missionaries, 4; native assistants, 12; communicants, 171; scholars, 252.

**METHODIST**: north India—ordained missionaries, 25; female assistant missionaries, 19; native preachers, 26; native exhorters, 21; communicants, 323; scholars, 3,494.

**METHODIST**, English Wesleyan: south India and Ceylon—ordained missionaries, 30; native ministers, 31; communicants, 2,138; scholars, 6,700.

**MORAVIANS**: in the Himmalaya Mountains, near Thibet—missionary laborers, of all classes, 8.

**PRESBYTERIAN**: north-west or Upper India—ordained missionaries, 30—three of whom are natives; missionary physician, 1; female assistant missionaries, 27; native licentiate preachers, 3; native assistants, 128; communicants, 436; scholars, 6,394.

**PRESBYTERIAN**, Reformed, N. S.: ordained missionaries, 7—three of whom are natives; female assistant missionaries, 5; returns of native assistants, communicants, etc., included in the preceding paragraph.

**PRESBYTERIAN**, United: north-west India—ordained missionaries, 6—of whom 2 are natives; assistant mis-

sionary, 1; female assistant missionaries, 5; native assistants, 13; communicants, —; scholars, —.

PRESBYTERIAN, New School: Kolapoor—ordained missionary, 1; female assistant missionary, 1; communicants, 13; scholars, 191.

PRESBYTERIAN, Irish General Assembly: Guzerat, western India—ordained missionaries, 8; communicants, —; scholars, 1,000.

PRESBYTERIAN, Scotch Free Church: at Calcutta, Madras, Bombay, and other places—ordained missionaries, 25—of whom 8 are natives; European lay missionaries, 8; European female missionaries, wives of missionaries not included, 10; native assistants, 100; native female assistants, 23; communicants, 499; scholars, 9,096.

PRESBYTERIAN, Scotch, Established Church: Calcutta, Bombay, Madras, Gya and Sealkote—ordained missionaries, 12—of whom 5 are natives; communicants, 254; scholars, 1825.

PRESBYTERIAN, Scotch United: Rajpootana—ordained missionaries, 5; native evangelists, 4; European assistants, 3; communicants, 23; scholars, 1834.

PRESBYTERIAN, Welsh Calvinistic Methodist; North Bengal—ordained missionaries, 5; native assistants, 7; communicants, 61.

REFORMED (PROTESTANT DUTCH): south India—ordained missionaries, 7; female assistant missionaries, 9; native ministers, 2; native helpers, 44; communicants, 339; scholars, 674.

## ASIA—BURMAH AND SIAM.

AMERICAN ASSOCIATION: Siam—ordained missionary, 1; female assistant missionary, 1.

BAPTIST, Missionary Union: Burmah—ordained mis-

sionaries, 24 ; female assistant missionaries, 25 ; ordained native pastors, 106 ; native assistants, 250 ; communicants, 9,237 ; scholars, 1,516. [Returns imperfect ; the number of native ministers and church members, much larger]. Siam—ordained missionaries, 3 ; female assistant missionaries, 4 ; Chinese assistant, 1 ; communicants, 37.

PRESBYTERIAN : Siam—ordained missionaries, 7 ; female assistant missionaries, 7 ; native assistants, 3 ; communicants, 15 ; scholars, 16.

### ASIA—CHINA, JAPAN.

AMERICAN BOARD : Fuh-Chau and North China—ordained missionaries, 11 ; missionary physician, 1 ; printer, 1 ; female assistant missionaries, 14 ; native helpers, 14 ; communicants, 80 ; scholars, about 150.

BAPTIST, Missionary Union : Ningpo, and vicinity Swatow,—ordained missionaries, 6 ; female assistant missionaries, 6 ; native assistants, 16 ; communicants, in the Ningpo missions, 195.

BAPTIST, English : Chefoo—ordained missionaries, 2 ; communicants, 6.

BAPTIST, Southern Board : ordained missionaries, 4 ; female assistant missionaries, 5 ; communicants, 147.

EPISCOPAL : Shanghai, Peking—ordained missionaries, 7, of whom one is a native ; female assistant missionaries, 4 ; native catechists, 2 ; communicants, — ; scholars, 160.

EPISCOPAL, English Church Missionary Society : Hong Kong, Fuh-Chau, Shanghai, Ningpo, Peking—ordained missionaries, 16—of whom 2 are natives ; native helpers, 24 ; communicants, 160 ; scholars, 70.

GERMAN : Basle Society : Hong Kong, and two other stations—ordained missionaries, 6 ; native catechists, 9 ; communicants, 235 ; scholars, 121. Rhenish Missionary

Society—ordained missionaries, 3 ; communicants, 100.  
 Berlin Missionary Society—ordained missionary, 1 ; communicants, 143.

INDEPENDENT, London Missionary Society: Canton, Hong Kong, Amoy, Shanghai, Hankow, Tientsin, Peking—ordained missionaries, 22—of whom 3 are natives ; native helpers, 35 ; communicants, 1,248 ; scholars, 234.

INDEPENDENT, " Inland Mission "—Hangchow and vicinity—missionary laborers of all classes, —.

METHODIST: Fuh Chau—ordained missionaries, 5 ; female assistant missionaries, 7 ; native assistants, 36 ; communicants, 202 ; scholars, 185.

METHODIST, South : Shanghai—missionaries, 3 ; communicants, 20.

METHODIST, English Wesleyan: Canton, Wuchang and vicinity—ordained missionaries, 9 ; missionary physician, 1 ; communicants, 52 ; scholars, 225.

METHODIST, English New Connexion: Tientsin, Laouling—ordained missionaries, 4 ; communicants, 85.

METHODIST, English United Free: Ningpo—ordained missionaries, 2.

PRESBYTERIAN: Canton, Shanghai, Ningpo, Hangchow, Chefoo, Tungchow, Peking—ordained missionaries, 21—of whom four are natives ; missionary physicians, 2 ; female assistant missionaries, 18 ; native assistants, 30 ; communicants, 399 ; scholars, 457. Chinese in California—ordained missionary, 1 ; native catechists, 2 ; communicants, 12. Japan—ordained missionary, 1 ; missionary physician, 1 ; female assistant missionary, 1.

PRESBYTERIAN, Southern: Hangchow—ordained missionary, 1 ; female assistant missionary, 1.

PRESBYTERIAN, English: Swatow, Amoy, Formosa, Peking—ordained missionaries, 9 ; communicants, at Amoy, 267.

**PRESBYTERIAN, United:** Canton—ordained missionaries, 2.

**REFORMED (PROTESTANT DUTCH):** Amoy and vicinity—ordained missionaries, 6; female assistant missionaries, 2; native assistants, 12; communicants, 359; scholars, —. Japan—ordained missionaries, 3; female assistant missionaries, 3.

### ISLANDS—CHINA SEA AND PACIFIC.

**AMERICAN BOARD:** Sandwich, Micronesian, and Marquesas Islands—ordained missionaries, 27; ordained native pastors and missionaries, 35; assistant missionaries, 3; native assistants, 9; communicants, 18,614; scholars, —.

**AMERICAN ASSOCIATION:** Sandwich Islands—ordained missionaries, 2; female assistant missionaries, 3.

**EPISCOPAL, English Church Missionary Society:** New Zealand—ordained missionaries, 30—of whom 12 are natives; communicants in 1864, 4,421. [No returns of communicants and scholars since the war.]

**EPISCOPAL, English Gospel Propagation Society:** Borneo—ordained missionaries, 10—of whom one is a native; native helpers, 8; communicants, 296. Melanesia—ordained missionaries, 3.

**FRENCH PROTESTANT: TAHITI**—ordained missionaries, 2; communicants, —.

**HOLLAND MISSIONARY SOCIETIES:** Java, Amboyna, Celebes, etc.—ordained missionaries, probably 52.

**INDEPENDENT, London Missionary Society:** Society, Hervey, Loyal and Samoan Islands—ordained missionaries, 27; native helpers, 193; communicants, 9,321; scholars, 10,541. On eight of the Polynesian Islands—only native laborers.

METHODIST, English Wesleyan—Fejee and Friendly Islands, and New Zealand—ordained missionaries, 39; native missionaries, 52; communicants, 28,795; scholars, about 45,000.

PRESBYTERIAN Church of Nova Scotia: Aneiteum, Fate, Erromanga—ordained missionaries, 6; communicants, —.

PRESBYTERIAN, Scotch Reformed: Aneiteum—ordained missionary, 1; communicants, —.

I. SUMMARY VIEW OF PROTESTANT MISSIONS.

MISSION FIELDS.	Ordained Missionaries.		Assistant Missionaries.		Communicants.	Scholars.
	FOREIGN.	NATIVE.	FOREIGN.	NATIVE.		
American Indians . . . . .	105	16	135	14	8,192	1,766
Spanish American States...	32	1	39	2	928	483
Guiana and West Indies....	217	81	250	..	79,879	17,047
Africa—N. & E. & Madagascar	28	97	41	..	4,718	2,335
“ Western .....	132	29	115	99	14,093	8,408
“ South .....	277	6	323	14	30,402	16,448
Asia—Western .....	89	113	92	237	3,115	7,353
“ India and Ceylon.. .	533	203	563	2,769	35,440	92,476
“ Burmah and Siam ..	35	106	37	250	9,237	1,516
“ China and Japan....	133	10	119	178	3,577	1,532
Islands—China Sea & Pacific	196	12	180	209	61,447	55,541
Total.....	1,777	674	1,894	3,770	249,528	203,905

These returns show an increase since 1853, when the first edition of this book was published, of 1,082 ordained missionaries, over 1,000 native assistants, about 70,000 communicants and over 20,000 scholars. The increase of the native laborers of the first class is particularly en-



couraging, most of the native ministers of the Gospel having been called into the work in these fifteen years.

Complete returns would give a larger total in each column, and especially in the last two columns.

## II.—SUMMARY VIEW OF PROTESTANT MISSIONARIES, SENT OUT FROM CHRISTIAN COUNTRIES.

CONGREGATIONAL—American Association, etc.....	10	
“ Board.....	102	
“ Baptist.....	41	
“ “ Southern.....	14	
“ “ Free Will.....	4	
Canadian.....	2	
English Baptist.....	60	
“ General Baptist.....	9	
“ Independent, London } Missionary Society, }	156*	
“ Jews’ Society.....	1	
		— 399
EPISCOPAL—American.....	19	
Canadian.....	2	
English, Church Missionary Society.....	204	
“ Gospel Propagation Society....	108	
“ London Jews’ Society.....	7	
		— 340
LUTHERAN—American .....	4	
German.....	13	
		— 17
METHODIST—American.....	69	
“ Southern.....	3	
“ United Brethren in Christ....	2	
English, Wesleyan.....	176	
“ United Free.....	15	
“ New Connexion.....	4	
“ Lady Huntington Connexion..	10	
		— 279
MORAVIAN—One-half of “ laborers of all classes,”....	158	

\* The whole number, but some of them are Presbyterians.

PRESBYTERIAN, Old School—Board of F. M.....	71
“    “    Southern.....	8
“    “    American Board.....	2
New School—American Board.....	43
“    “    At Kolapore... ..	1
United Presbyterian.....	14
Reformed Presbyterian, N. S., con- nected with Presbyterian Board... ..	4
Reformed Presbyterian, O. S.....	2
Reformed (Dutch) .....	14
Nova Scotia Church.....	6
English .....	9
French.....	21
German.....	275
Irish .....	10
Scotch, Free .....	28
“    Established.....	12
“    United .....	46
Welsh—Calvinistic Methodist.....	5

— 571

UNKNOWN—American Association, Christian Union, etc. 13

SUMMARY.

Congregational .....	399
Episcopal .....	340
Lutheran.....	17
Methodist .....	279
Moravian.....	158
Presbyterian.....	571
Unknown.....	13
	— 1,777